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WELCOME FROM THE CONFERENCE CO-CHAIRS

Welcome to the 35 th Annual Conference of the Canadian Association for the Study of Adult Education (CASAE), held in conjunction with the Congress of the Humanities and Social Sciences hosted this year at the University of British Columbia (UBC). UBC is situated on the traditional, ancestral and unceded territory of the Musqueam people. We are grateful to be guests here. We re-affirm our commitment to reconciliation, de-/anticolonial praxis, and peace with Indigenous communities across Canada. We are excited to gather on this impressive campus, to share our ideas, understanding, and knowledge of adult education. The annual CASAE conference is always a wonderful opportunity to develop networks, build professional relationships, and critically dialogue about theoretical and practical topics related to the education of adults. The conference papers in the proceedings are evidence of the variety, diversity and breadth of issues and research questions our colleagues are working at.

There has been a tremendous effort in organizing this conference, and we acknowledge and express our gratitude to the many volunteers who donated their time to make this conference a success. Specifically, thanks to Jude Walker for on-site coordination; Jude Walker and Sara Carpenter for co-chairing the program; Kaela Jubas for chairing the call for papers, with her committee members and reviewers Janet Groen, Colleen Kawalilak, Erin Careless, Amanda Benjamin, Sara Carpenter, John Egan, Cindy Hanson, Adam Perry, Marlon Sanchez, and Jude Walker; John Egan for editing the conference proceedings; Robert Mizzi for chairing the call for posters with committee member Joe Curnow; Hongxia Shan for chairing the Alan Thomas Best Graduate Student Paper Award with committee members Roula Hawa and Ghazala Ahmed; Maurice Taylor for chairing the Lifetime Achievement Award with committee members, Budd Hall and Shauna Butterwick; Robert Mizzi for chairing the CASAE Adult Literacy Travel Grant for Graduate Students with committee members Susie Brigham and Cindy Russell. A huge thank-you to Tim Howard for providing all the administrative support.

We wish you a pleasant conference. Enjoy your time together!

Robert Mizzi & Susan (“Susie”) M Brigham

CASAE 2019 Conference Co-Chairs

About CASAE/ACÉÉA

CASAE/ACÉÉA was established in 1981 as a vibrant and energetic organization that provides a supportive network for graduate students, faculty members, researchers, practitioners and policy

makers who are engaged or interested in adult education scholarship. Membership to our association is open to all individuals and institutions—both formal and informal—who are interested in the field of adult education. We hold an annual conference in May or June, usually in conjunction with the Canadian Federation for the Humanities and Social Sciences' Congress.

CASAE/ACÉÉA also publishes an academic journal, The Canadian Journal for the Study of Adult Education (CJSAE). CJSAE publishes original reports of research, critical reviews of the literature of adult education, biographical and autobiographical reflections on the field and practice of adult education and book reviews.

CASAE/ACÉÉA maintains active links with comparable organisations around the world, including the Adult Education Research Conference (AERC), the European Society for Research on the Education of Adults (ESREA) and the Standing Conference on University Teaching and Research in the Education of Adults (SCUTREA).

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WALK WITH ME: RESPONDING TO THE TRUTH & RECONCILIATION COMMISSION OF CANADA'S CALLS TO ACTION THROUGH PARTICIPATORY THEATRE

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Abstract

This paper draws from an in-progress book chapter (Etmanski, Weigler, Heykoop, Corak, Antoine, Cook, & Alphonse, in progress) documenting the work of a group of Indigenous and non-Indigenous people who are collaborating to create a series of experiential educational events that begin to address the Truth and Reconciliation Commission of Canada's (TRCC) calls to action (2015b) at Royal Roads University (RRU). This project is understood as a structural and organizational change effort not only toward reconciliation, but also toward bridging silos between community members, staff, and faculty, and building upon the perspectives of the artists and Old Ones who guided us. The theatre-based methods used throughout this project and extensive collaboration across multiple offices throughout the University enabled this project to come into being. This article includes insights from the process itself, as well as a description of the campus events. It concludes with an acknowledgement that this project is but one step in a long journey.

Keywords: Indigenous, Indigenous knowledge, reconciliation, experiential education, performative engagement, decolonization, Royal Roads University, Truth & Reconciliation, empathy

CONTEXT FOR THIS PROJECT: THE ERA OF RECONCILIATION AND CANADA'S COLONIAL HISTORY

Indigenous people in Canada have "withstood the near destruction of their populations, social structures, and cultures as a result of colonial interventions" (Ball, 2005, p. 3). In this chapter, we chose to use the term *Indigenous*. In Canada, this term is frequently used interchangeably in different contexts with the terms, *First Nations*, *First Peoples*, *Aboriginal*, *Native*, and *Indian*. Each term has a nuanced meaning and a political context. Wherever possible, it is preferable to use the specific nation or tribe's name. At Royal Roads University (RRU), the advisory council of Old Ones (called the Heron People) prefer the term, *Indigenous*. *Old Ones* is a new term we use here instead of Elders for the individuals who advise RRU on Indigenous protocols and projects, and who have been appointed to be on what had formerly been known as the Elders' Circle, and who are now known as the *Heron People*. These Old Ones asked us to use this term as some of them are offended by the term Elders.

Ball identified the colonial interventions to have included violent acts of warfare, exposure to diseases, segregation and restriction of travel through a system of land reservations, forced sterilization, confinement of Indigenous children in government sponsored Residential Schools, and social policies that promoted the legal adoption of Indigenous children into white families, all as part of a program to explicitly eradicate Indigenous culture (2005).

As an outcome of the recent Truth & Reconciliation of Canada (TRCC) process (2015a), the Government of Canada now recognizes that the consequences of colonial interventions, such as the Indian Residential Schools policy, were "profoundly negative and… had a lasting and damaging impact on Aboriginal culture, heritage and language" (Regan, 2010, p. 1). The legacy of these damages—especially in terms of personal and intergenerational trauma, legal discrimination, and

other forms of systemic racism—continues to this day. Revealing collective truths about this context is part of the current era of truth and reconciliation in Canada. However, the concept of "reconciliation" is controversial and fraught with multiple, at times conflicting, interpretations.

Nevertheless, the TRCC findings (2015a) call for all Canadians to take action towards reconciliation. Moreover, in light of the above context it becomes essential—and urgent—for educational institutions to take a leadership role. Specifically, the TRCC's Calls to Action (2015b) challenged members of institutions of higher education, to:

> 62. ii. . . . educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms. (2015b, p. 7), and,
>
> 92. iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism. (2015b, p.10)

Since education has historically been used as a tool (or some might say weapon) of colonization, these Calls to Action present a genuine challenge, both professionally and personally, to administrators, faculty, and staff in higher education. Integrating Indigenous knowledge into classrooms effectively for both Indigenous and non-Indigenous learners is not simply about adding a sprinkling of Indigenous culture, knowledge, and methods to the status quo. It requires, at minimum, that non-Indigenous university staff, faculty, and students learn not only about the legacy of colonization, Eurocentrism, systemic racism, and cultural genocide in Canada, and the unequal impacts of these, but also consider how to take action to create needed changes and long-awaited justice (Lowman & Barker, 2015; Simpson, 2014).

By way of context, faculty in the MA Leadership programme (in which three of the co-authors teach) deliberately take an experiential, adult learning approach in their courses and seminars (see, for example, Mezirow, 2000, or Kolb & Kolb, 2017). Moreover, several members of the team had a background in arts-based leadership, teaching, and research. As a result, we were excited to try to apply some of these approaches to the task of reconciliation in our own institution. Since many of us had worked with theatre-based methods in particular, we knew that participatory theatre, or *performative engagement*, as some of us prefer to describe this, could help us enter into new conversational territory about reconciliation (see Bishop, Weigler, Lloyd, & Beare, 2017; Weigler, 2016; Weigler, 2015). As Jackson (2002) suggested, "the process of 'thinking with our hands' can short-circuit the censorship of the brain" (p. xxiii), thus creating a powerful and embodied learning and teaching experience and authentic community building effect.

ADULT LEARNING IN THIS CONTEXT

A number of theoretical influences in the School were influential in the approach we took in the "Walk with Me" process. The first approach was experiential learning, as articulated by Kolb and Kolb (2017), and Knowles, (1983), who described adult learning as a cyclical process where the learner proceeds through a cycle of personal experiences with a topic; leading to reflection on this experience; then planning related action on the topic; experiencing the action; and then continuing the cycle by reflecting on the new experience and linking this to earlier experiences and broader knowledge and understandings of the topic. Taylor (2011) suggested that most adult learning takes place in the domain of complexity, meaning learning is actually an emergent process whose outcomes cannot truly be predicted in advance. Etmanski, Fulton, Nasmyth, and Page (2014), described the need for authenticity, being present and aware, and experiencing joy in the successful working of one's team or organization, as crucial aspects of learning and leadership. This can be especially helpful for learning and developing empathy with the issues faced by Canada's Indigenous populations, rather than through a process that produces feelings of defensiveness, guilt, or shame. A related influence in the School has been maintaining an "orientation to possibility" (Harris & Agger-Gupta, 2015), meaning maintaining an openness to learning and an expectation of a positive, albeit emergent, future

outcome. Freire (2005) and Horton and Freire (1990) described adult learning as self-directed and resulting in transformative changes at a personal level. Whether dealing with topics involving liberation from bureaucratic or other kinds of oppressions, personal participation is required in order to learn and understand the larger systems at play in maintaining the oppressive situation(s) and creating opportunities for personal breakthroughs in understanding to what Freire (2003) called, *conscientização* or *critical consciousness*. However, as Tuck and Yang (2012) have argued, critical consciousness, while necessary, is still only the very first step of a much larger change process that actually requires continued systemic actions by many stakeholders to genuinely move reconciliation forward.

WALKING TOGETHER: AN OVERVIEW OF THE EXPERIENTIAL LEARNING WORKSHOP

The event was, in essence, a series of one-hour experiential learning workshops involving fewer than 20 participants each hour. Each workshop guided participants through a sequence of clearly defined experiential stations, where participants would metaphorically and physically walk from one end of the room to the other, taking steps on the path to reconciliation. Members of the Heron People were present throughout the day to offer support, guidance, and wisdom in various capacities and a team of volunteers (including members of the School of Leadership) offered support in the preparation and execution of the Walk with Me event.

The event was successfully hosted on October 16, 2018 where 60 people participated, and again on February 19, 2019, with 50 people. Employees from all across campus attended both sessions, e.g., program staff, librarians, gardeners, staff who support educational technology, marketing, recruitment, faculty, and some senior executives. Because this was intended to enhance organizational learning among staff and faculty, we did not invite students to these initial runs.

Each experiential learning workshop began with a brief orientation outside the event space explaining a little about what would happen inside, the potentially sensitive nature of the topic and experience, and a reminder for participants to be both appreciative and gentle with themselves and others.

Once participants entered into the workshop space they were greeted by members of the team and welcomed to the ancestral lands of the *Xwsepsum* (Esquimalt) and *Lkwungen* (Songhees) families, through a video from Chief Ron Sam. (Only certain Old Ones, or those with permission from local Chiefs, have permission to welcome people to this territory.) Participants were invited to set an intention for the day, become present in the experience, and get oriented to the five stations or experiences they would walk through together. Through our introduction (and through a subsequent welcome to the event from one of the Old Ones in Lkwungen language, as was possible), the intention was to establish a sense that this was a space within which special rules obtain, set apart from business-as-usual at the university.

Step One: Grounding in Place

The first station focused on the significance of locating oneself as living and working on the traditional territories of Indigenous peoples. Old Ones' presence at the event contributed to the awareness that understanding where we are located was not an issue of the past; Xwsepsum and Lkwungen families continue to live and thrive on this land. At this station, participants were invited to learn more about the Indigenous name of their place of birth or where they currently reside. We brought in various maps of the province of BC, the entire breadth of Canada, and the continent of North America. Each map featured the traditional names and locations of the Indigenous peoples of these lands, and participants were invited to locate the place where they came from, or currently live. An iPad app staffed by a volunteer showed the name of the traditional territory of whatever location (participant's birthplace or current residence) was entered (Native-land, n.d.). Name badges were available for participants to write down these place name(s).

Step Two: Connecting with Stories

Following the opportunity to explore different orientations to place, participants were invited to take another step on the path and engage with a short reading by an Indigenous author or a settler ally, as well as several excerpts from historical documents. Over a dozen of short readings—one- to three-page excerpts in the form of memoirs, poetry, fiction, historical documents, song lyrics, and testimonies—were placed on tables. Participants were invited to partner with three of four others, to look through the readings on the table, to choose one with a title that intrigued them, and to discuss the reading together. We explained that the next activity built on these readings and was intended as a laboratory experiment of sorts to test the idea of how we might experience empathy for the lived experience of Indigenous peoples through creative engagement with readings by these writers.

Step Three: Embodying the Stories

Once participants had read their selection, they were invited to set aside scholarly analysis and, instead, to meet what they encountered from a place of empathy and, perhaps, vulnerability. We supplied each team with a handout including a list of prompts or guides designed to encourage them to allow the material to register on an emotional level and to sit with the feelings that emerged.

In the handout we also laid out the next step in the activity. Although we wanted the experience to be generative, open-ended, and empathy-building, we understood that our role as leaders involved carefully crafting the way the invitation was framed. In specific, we wanted to discourage readers from projecting attitudes of pity toward the Indigenous people in these stories or to perceive of them as hopeless or powerless victims. We found an answer to this challenge by orchestrating prompts that could contain the powerful paradox of an individual or a people who strive to hold on to their inherently buoyant, resilient, and loving spirits while experiencing extraordinarily oppressive circumstances. In this way, by focusing the readers' search parameters (so to speak), we could direct participants to see what they might not otherwise have recognized within a story of personal and social trauma. To round out the prompt, we asked them to find a physical action that quintessentially embodied a particularly significant aspect of what happened in the story—a closing in on proximity, a sudden silence, the placement of an object, etc.

Up until this point we had asked the participants to gather and pool their responses to the readings. Now, while still at the third station, the activity turned performative. The flip side of the handout invited participants to link the physical actions they had developed with a memory from their own life, and then, in collaboration with their partners at the table, to create "a short poem, a brief story, a single performed image, a few lyrics of a song, or a simple movement," that incorporated the power of the same physical action just developed, but now framed in the context of [their] own experience[s]." Participants were given 10 to 15 minutes to develop and practice their team piece and were asked to resist the temptation to re-enact the events in the passage.

Since performance-based work is uncommon in our daily University interactions, we acknowledged that moving into a more performative space could be perceived as a risk for many participants. As such, we described the room as being a Perfection-free Zone (von Koss, 2007), explaining to the participants that no one expected the presentations to be a polished performance. Each group embraced the task with enthusiasm, though some showed more trepidation than others. With just a bit of encouragement, clarification of the task, and time-keeping announcements from the facilitators, everyone had soon created a short performative response to their readings.

Step Four: Performing Our Empathetic Response to the Stories

We then gathered again in one large group and moved to the fourth station: a collection of chairs arranged in a semicircle all facing a slightly raised stage. It was at this station that we were joined by several of the Old Ones, whom we had invited to share in the presentations of the work. Each group took turns moving up to the stage, first telling us their names and what they did at the University, then offering their brief performances based on the elements in their readings that had moved them and resonated with something in their own lives. Hanging above the stage where we could all see it was a

long paper banner emblazoned with a quotation from Thomas King, that he uses repeatedly throughout his (2003) book, written here in large letters: “Don’t say in the years to come that you would have lived your life differently if only you had heard this story. You’ve heard it now.”

After each group’s presentation, their audience of co-participants, facilitators, and Old Ones reflected on what they heard and saw. The performers then shared their own thoughts on the links between the performed piece they had created and the story they had read. When all the presentations had been offered and discussion came to a close, we invited everyone to move to the fifth and final station, which was set up near the exit.

Step Five: Closure through Smudging and Encouraging Allyship

As they exited the room, participants found several large wall posters identifying specific actions one can take to build respectful, sustainable relationships with Indigenous people and their communities, and to support their aspirations for social justice. We had also set up tables with a wide array of books by Indigenous authors and by settler authors who have written about the legacy of colonialism. On the tables notepads and pens encouraged participants to jot down (or photograph) intriguing book titles names of the authors, so that in the days and weeks ahead they could seek out copies to read at bookstores and libraries. Team member Shirley Alphonse then invited participants to engage in a smudging ceremony, if participants were interested. Lastly, participants filled out feedback forms and made their way out the exit, leaving the facilitators time to reset the room before the next scheduled group arrived.

CLOSING THOUGHTS

In this article, we have described several elements of our work on the path to reconciliation at RRU. As guided by the Old Ones and as mentioned at the outset, we acknowledged that this project is but one step in a long journey. Yet, for us, it was an important step in coming together to learn from one another as we endeavoured to “influence others to achieve a goal” (Northouse, 2007, Chapter 1: Definition). With two successful events behind us, our intention now is to host follow up learning circles to move ourselves and our University community into deeper dialogue about what it means to truly decolonize our minds as well as our institution. In our team’s writing process through this journal article, we have already begun to coalesce our learning. It is our hope that the seeds of peace-building, empathy, decolonization, and reconciliation we have collectively planted will take root and grow strong in the years ahead, within ourselves, at this University, and beyond.

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EXPLORING MOTIVATIONS OF NON-NATIVE PERSIAN ADULT STUDENTS IN LEARNING FARSI IN AN IRANIAN SCHOOL IN MONTREAL: A TEACHER'S OBSERVATIONS, INSIGHTS AND HOPES

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Abstract

This paper examines the motivations of non-native adult learners of Farsi in an Iranian school in Montreal, Quebec. The research is also aimed at exploring the possibility that Persian language cannot be revitalized and maintained by Iranian immigrants and their children alone, but that enthusiastic non-native Persian adult learners can play a role in achieving such a goal. Experiences and insights of six participants spanning a wide range of ages (25 – 48) have been used in this inquiry, in addition to my own observations resulting from five years of experience of teaching Farsi to foreign learners. The study reveals that more research is needed in order to understand to what extent non-native adult learners can be agents in preserving the Persian language. Researchers should listen to learners' voices and use their insights and experiences to better understand their potential as promoters of disappearing languages, as they cannot be kept alive in the immigrants' host country by only the native speakers.

Keywords: Non-native adult learners, Persian language, motivation, culture, revitalization

INTRODUCTION

I used to teach Persian (also known as Farsi) at Dehkhoda School which is a Persian school in Montreal, Quebec. The role of this school is to revitalize and save the Persian language among the second and the third generation of Iranian immigrants. Dehkhoda School offers classes for a full school year, from mid-September to mid-June, geared towards children from the age of five to fifteen/sixteen. Some of these children were born in Canada but some have immigrated here with their parents. Among them, there are children whose both parents are of Iranian origin and those with only one Iranian parent. Starting from seven years ago, the school has been offering a class for adult, non-native Persian learners and I had been teaching it for five consecutive years. Apart from Persian classes, the school also teaches Iranian dancing, singing, poetry and traditional tales which the children can perform. In this way, the school promotes and celebrates Iranian traditions alongside Canadian ones. Adult learners of Persian are able to take part in cultural and traditional events and thus learn about Persian culture and traditions while taking language classes.

During my five years of teaching Persian at Dehkhoda Persian School, I noticed that the adult learners of Persian, some of whom are married to Iranians, attend the classes just because they are interested in them and not because they are somehow compelled to. This made me always strive to look for ways to keep them engaged in their learning by making it relevant to their lives. My non-native Persian adult learners seemed to be very excited to learn the language while being able to get to know Iranian history, literature, culture and traditions in the process. It would appear therefore that this enthusiasm could be instrumental in saving the Persian language for future generations. In this respect, Badger and MacDonald (2007) state, "It has long been recognised that language is a realisation of cultural reality (Halliday, 1978, p. 242; Kramsch, 1998, p. 3) and that both, language learners and their teachers, need to be aware of this relationship. In addition, Mughan (1998, p. 41) posits that, "In order for language learners to apply language skills fruitfully and effectively, a knowledge of the cultural environment is essential." Language teachers should seek to "make their students aware of the proper linguistic performance in diverse types of intercultural settings' (Dunnett et al., 1986, p. 158)." Through my own teaching experience, I have come to believe that without being connected to the culture and traditions of the language, it is very hard for learners to maintain their motivation and learn effectively.

METHODOLOGY

The participants of this qualitative exploratory study are non-native Persian adult learners who were studying the language with me for five years. First, I sent the students a letter of introduction inviting them to participate in the research study and asking them whether they would agree to being interviewed. Six students were chosen; three of them were new students studying for less than a year and three others were selected from among those who had been studying for about two years. There are male and female participants included in the respondents and representing a range of educational, working and professional experience. The participants spoke at least three languages, English, French and a third language before starting to study Farsi. The one- hour interview took place face to face, one by one, and was audio-recorded with prior consent. Gibbs (2002) states, "observing actions as well as interviewing respondents are useful" (as cited in Glesne, 2016, p. 45). I have transcribed each audio-recorded interview and I shared the transcribed texts with each of the students and gave them two weeks from the date of receipt of the text in order to do any corrections and changes. The next phase was to analyze the narratives and find emerging themes**.**

RESULTS

Having read and reflected on the results of the six interviews with my non-native Persian learners, I have come to better understand their motivations for learning as well as the ways in which they try to achieve their linguistic goals. I embarked in this exploratory study motivated by my desire to better understand the process of learning and teaching Farsi to non-native speakers of the language. Having been involved in this work for the past several years, it was important for me to get direct feedback and to listen closely to what the students were saying about this process.

The human factor. What the six individuals at the center of my inquiry have in common is the human factor. They are all somewhat related to Iranians, be it through being married to or dating one, through friendship or work. These relationships seem to be where the learners' interest in studying Farsi springs from. With this primary source of motivation established, the learners begin to look for a secondary source that would keep them engaged. Initially, when these non-native Persian adult students enter the Iranian community, their premiere objective is to have satisfying verbal communication with Iranian people**.**

Interest in learning the culture. Once the initial motivation to learn the language in order to have better communication with Iranians in their lives brings them to the Farsi courses, they become keen on learning about Iranian culture, history, literature and traditions. They also enjoy reading famous Persian poems, and through them, they can imagine ancient Persia and its culture. Cultural entertainment is another element that can make learners feel connected to and integrated with the Persian language and Iranian culture and traditions. Listening to Iranian music and watching movies, which are internationally acclaimed, can offer much positive stimulation as well. Exposure to culinary arts is also an important motivating factor. Being exposed to and learning about Persian cuisine seems to play a positive role. Students often report enjoying going to Iranian restaurants and trying their hand at preparing Iranian dishes.

Cultural tourism. Above all, most students expressed strong interest in going to Iran and experiencing it for themselves, rather than relying on often erroneous media representations of it.

The role of the teacher and teaching methods. In order for students to reach a satisfying level of linguistic proficiency as well as keep motivated to continue learning, the role of teachers and their teaching methods are crucial.

The participants of the study span a wide range of ages (25 to 48) and have a variety of academic backgrounds such as, Bachelor's, Master's and Doctorate degrees in subjects like architecture, and civil engineering. Professions included social worker, information technology manager, and trainer; all of the participants live in Montreal. This diversity comprises a number of different perceptions resulting from their varied experience. All of the concerns mentioned in the participants' narratives have been

instrumental in gaining further insights in planning my role and methods as a teacher of Farsi, the main reason for conducting this exploratory study.

Emergent Themes

After the preliminary analysis of the interview transcripts from the six participants I have identified the following themes to guide the teacher of Farsi to non-native Farsi speakers:

1) Inclusion of literature and history elements – teach the language in context.
2) Plan and encourage participation in cultural events and celebrations of important dates.
3) Teacher's knowledge of Persian, French, and/or English, as well as history, literature, culture and traditions of the three cultures in order to better translate meaning and facilitate understanding of diversity.
4) Constantly work on one's approach to inspire and maintain students' interest in learning Persian by checking the level of the learners' motivational factors from time to time during the course of the year.
5) Promote interactions between non-native learners of Farsi with the Iranian diaspora and across generations in the school setting and outside of the school setting.
6) Create a positive image of speaking Farsi among the second and third generation Iranian immigrants through interactions with non-native adult learners of the language. The above-mentioned themes should be seen as complementary to the traditional language instruction in the classroom and are directly linked to fostering students' motivation to continue studying Persian.

Pedagogical Implications

With reference to the participants' responses and my experience of teaching Farsi over the years, I believe the issues raised by the learners need to be addressed so as to encourage and motivate them to continue studying, in the most effective way.

It is clear that, a teacher of Persian should have a complete mastery of the language, as well as an intimate knowledge of Iran's culture, traditions, history and literature in order to enable her to respond to students' questions.

It is also necessary that a teacher finds a method that can be easily transferred to the students. Based on the outcomes of this study, we can see that a good knowledge of French and/or English is needed, especially at the beginning of the course, since the non- native Persian students might not know any Farsi. Being proficient only in Persian is not sufficient for a teacher of non-native adult learners.

Keeping non-native adult learners of Farsi motivated, is a necessary challenge. Rather than burden the students with the Persian alphabet, alien to them, it is better to swiftly shift to using French or English so as not to discourage them from learning. As mentioned in the introduction, this way of mixing English with Farsi is known as "Finglish" ("Farsi+English") and is useful in making the students familiar with the language before introducing them to the Farsi alphabet. Acting as a smooth entry point into Persian, "Finglish" can help new learners to stay motivated and continue studying.

The teacher's role in keeping the students engaged couldn't be underestimated either. Creating a welcoming and stimulating environment for learning is of particular importance when learning the language is not really a matter of urgency or necessity for the learner. One practice that I found especially beneficial for learners is merging the non- native adult class at Dehkhoda Persian school with their regular class for Iranian children at least once a month. Both sides get stimulated by the experience; the non-native learners get a chance to speak Persian with native speakers and the Iranian children might feel a sense of pride in being able to speak in their mother tongue to those who wish to learn it. It is as if those children too were helping preserve Persian outside of Iran.

CONCLUSIONS

Persian language, with its three regional varieties; Farsi in Iran, Dari in Afghanistan and Tajik in Tajikistan, is not a very common language. It is also not a dominant language like English, French, or Spanish. This research shows that one of the most important reasons for non-native adult learners outside of Iran to study Persian is the human factor, such as marriage or friendship with an Iranian. This human link binds the learners to the language and awakens their curiosity in Iranian culture, traditions, history, and literature. It is also, undeniably, what keeps the learners motivated. Highly stimulated students ask a lot of questions and the teacher is their first port of call in search of answers. It is therefore necessary for the teacher to be knowledgeable, not only when grammar is concerned but also on matters related to the above-mentioned areas of interest. Moreover, the results of my study as well as my teaching experience indicate that teachers' expertise on all things Iranian plays a significant role in ensuring consistency among students. A teacher of Persian needs to bring something more than grammar and vocabulary to class; she should engage and inspire the students. She should also remember that adult learners choose to study a language because they need to speak it or because they need a new challenge or simply because they expect it to be fun.

Last but not least, one of the important outcomes of this study is also the realization that second and third generation Iranians in Montreal or any other host city, might become encouraged to speak their mother tongue when they see non-native adult learners of Persian striving to use it. We can sometimes see that the children of Iranian immigrants are not very keen on speaking their mother tongue in and outside of their homes. Often, they choose to start learning other languages besides French and English and forget about Farsi. Taking into consideration my findings, I propose that the non- native adult learners of Farsi can help preserve this language for the next generation of Iranians abroad as well as the general population. They can be seen as ambassadors of Persian here in Canada and around the world. Their contribution will surely have a lasting effect on the well-being and longevity, as it were, of the Persian language.

One of the most pertinent issues that need attention is the diversity of motivations among Persian learners. Some only wish to learn how to speak it, while others want to read poetry. Some are very enthusiastic and respond well to all class activities, while others might struggle to adapt. Consequently, the teacher needs to be flexible in her approach to cater to all tastes and needs. The educational component should be such, that it does not become an obstacle to learning but rather help create a welcoming and nurturing environment for it. The key here is the teacher's ability to make the language accessible and not intimidating, so as not to discourage learners from pursuing their studies. For instance, if the Persian alphabet is too difficult for the students, the teacher should start with an easier way and let it be the entry point into Farsi.

The next step in this research should be the second and third generation of Iranian immigrants whose mother or father is non-native Persian speaker or even if both parents are native Persian speakers. Teachers of Persian need to ask themselves important questions. What obstacles are they facing? Why do some of them lose motivation? What are their needs and objectives? Last but not least, teachers and educators need to work on creating a meaningful curriculum that will motivate these descendants of Iranian immigrants and make them feel proud in being Farsi speakers. Children of Iranian immigrants should be taught in a way that suits their environment and meets their very particular needs.

This exploratory study opened up several venues for further research as seen above and new studies should be designed to further probe and explore the different strands this exploratory study has unveiled. The non-native learners of Persian are an important part of the struggle to keep it alive among the second and third generation Iranian immigrants in Montreal, Canada. They can become role models and motivators for Iranian children born outside of Iran.

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WHAT IS THE PURPOSE OF INTERNATIONAL MOVEMENT FOR ADULT EDUCATION?

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Abstract

Recent international movements for adult education seem to be involved too much in existing global power relations. If we look back at their original purpose, we can notice that recently the purpose has changed. The change relates to the change of their self- recognition and it leads to losing confidence in the essential value of adult education for humanity and the respect for learners' potential although they pursue human rights and democracy.

Keywords: international movement, WAAE, CONFINTEA, ICAE

INTRODUCTION

The object of this paper is to call the purpose of recent international movements for adult education into question. These movements now gather a lot of national organizations from all over the world and their structure is more democratic and transparent. Their methods to reinforce global network are more refined and their influence on the policy making processes of UNESCO and the United Nations (UN) looks stronger than ever. They look to be good enough for us to rely on. But I suspect recent movements are involved too much in international political structure.

For example, they seem to have no critical question about the basic concept of the Sustainable Development Goals (SDGs) adopted at the 2015 UN General Conference. Such development of movements resulted from the hard work of people with pure minds for human rights. So, do I worry too much? Adult education movements usually occur locally because they are heavily related to everyday lives. Even when they get some policy support, they usually advance their activities to a national level at most, because their actual requests are close to national policy.

Then why did international movements for adult education start? What was the purpose and how has it changed?

METHODOLOGY

In this paper, I deal with three movements, namely the World Association for Adult Education (WAAE), International Conferences on Adult Education (CONFINTEA- French abbreviation), and International Council for Adult Education (ICAE).

WAAE was founded in 1919 and ended in 1946 (Jennings, 1984 & 2002). CONFINTEA was first convened by UNESCO in 1949 and continues at about 12 year intervals. The last one, the sixth, was held in 2009. The Mid-term conferences were first convened in 2003, with the latest one in 2017. Although these are official conferences with official national delegates representing their states, CONFINTEA can be viewed as a movement because of its close relation to adult education movements from its beginning.

ICAE was organised in 1972 (ICAE, 1974) and continues. It is the most important international organisation for adult education because of its long history, globally extended structure, the generality of its target in the adult education field and its position to be independent from State power.

I pick up some important statements and topics of the three movements.

ORIGINAL PURPOSES OF THE THREE MOVEMENTS-ON THE CONFIDENCE IN THE VALUE OF ADULT EDUCATION ON HUMANITY

The original purposes of WAAE, CONFINTEA and ICAE look similar. They simply wanted to have solidarity among adult education movements all over the world. For this purpose, they pursued to support or to establish some adult education organisations in each country.

The purposes were also related to their confidence in the value of adult education itself especially on humanity for peace. It is related to the days when each of them started. WAAE started soon after World War I and CONFINTEA started soon after World War II. While the second CONFINTEA, which Robby Kidd coordinated, was organised a few years before the peak of Cold War. Kidd is also the founder of ICAE.

WAAE

The constitution of WAAE stated their two objects:

> (1) To assist the establishment, or development, in all parts of the world, of movements and institutions for promoting adult education, and to promote co-operation between them.
>
> (2) To co-operate for the purposes of adult education with other movements which have for their primary object the establishment of friendly relationship throughout the world. (WAAE, 1919 July, p.27)

Albert Mansbridge, the founder of Workers' Educational Association (WEA) in the UK, founded WAAE. According to his presentation just a few months after its inaugural meeting on March 29th, 1919, the idea of such an association was related to the League of Nations that was in the process of establishment then. It was also related to the spread of WEA movements in countries other than the UK. (Mansbridge, 1919, pp.9-10, p.11).

Mansbridge mentioned the aim of WAAE in his presentation:

> The demand of the time is that men living in different countries, who are eager and active in the performance of any specific necessary work, shall seek to make friends with one another and to share the results of their experience and investigations. This, quite simply, is the aim of the Worls Association so far as adult education is concerned. (Mansbridge, 1919, p.10)

He also wrote the philosophy of adult education which justify its value:

> whether they be of the majority or the minority, if they are living rightly, they desire to contemplate things that are true and beautiful and that have a message for all, and, moreover, to take their part in the enrichment of human life in both its corporate and its individual aspects. Thus it will be seen that adult education is one of the noblest, as well as one of the most necessary, activities of the community. … Its message is simply: utilise capacity and interest to the utmost in other that truth may be discerned and error avoided, in order that there may be as many fully developed men and women as possible, not merely for the right government of the community but for its joyous and happy life. (Mansbridge, 1919, pp. 8-9)

CONFINTEA

According to the Summary Report of the first CONFINTEA, the conference was instructed by the Director General of UNESCO at the second session of its General Conference in 1948 (UNESCO,1949). It was conceived for a "conference of leaders and workers in adult education for international understanding". It targeted "to collect and disseminate information on new technology and methods in adult education", "in collaboration with adult education organizations, leaders and persons prominent in adult education". (UNESCO, 1949, p.39)

The first CONFINTEA had four commissions. The theme of commission four was "Means of establishing a permanent co-operation". Under this main theme, they talked about the contribution of

adult education for “international co-operation” for “better international understanding” and also about the international co-operation in adult education itself.

About the former topic, they pointed out the necessity to encourage adult education movements to support the UN with understanding of its work. About the latter topic, they pointed out “to encourage the growth of adult education in areas where it is less developed” (UNESCO, 1949, p.33). They expected UNESCO to “assist in sending missions from countries with a richer experience”, and “in sending persons from the less developed countries to countries with a longer tradition and experience in adult education”. (UNESCO, 1949, p.34)

ICAE

The founder and the first Secretary General, Roby J. Kidd defined ICAE in his first report to the Secretary General as follows:

> The International Council for the Adult Education is a co-operative enterprise in development —a means of sharing ideas, resources and experience in the development of adult education and particularly a way of utilizing adult education more efficiently in many of the developing countries. (Kidd, 1974, p.1)

He also reported three strategies ICAE had taken in 1972 and 1973 in his report. The first of them can be taken as the main purpose in the early days of ICAE. He wrote:

> The first strategy of ICAE has been to found its work primarily on national and regional units who are its members, to initiate study and action aimed at the improvement of those that exist, and to plan how units in other parts of the world may be established (ICAE, 1974, p.3, emphases original).

Before he reported on these strategies, he also wrote the necessity of ICAE in comparison with CONFINTA, especially with the third one, as below:

> What the Tokyo Conference made ineluctable was that unless there are mechanism within regions and countries ― boards or associations or councils ―that will constantly and systematically animate, encourage, mobilise and communicate with all forces of adult education in that region or country, the message and the stimulus of an international conference may be muted or diluted. (ICAE, 1974, p.2)

CHANGING THE PURPOSE TOGETHER WITH CHANGING OF SELF-RECOGNITION FOR MAKING ITS INFLUENCE STRONGER

CONFINTEA and ICAE have developed strategies during their history in responding to the expectation from other movements and under the hardship mainly from finance matters related to the neoliberal economic strategy. The statements made by CONFINTEA have been getting normative character in order to make its concrete influence on the policies of Member States of UNESCO.

CONFINTEA seemed to change its role for exercising strong leadership in a wider social situation. It also seemed to change the recognition of adult education as needing to reply much more to the requests from other social fields.

ICAE seems to have changed its self-recognition from an adult education movement to a social movement to share social challenges other than adult education with the other social movements. It also seems to have gradually collaborated with the new strategies of CONFINTEA, although it has kept its critical position to them.

CONFINTEA

The third CONFINTEA adopted 33 recommendations. Recommendation seven is “Preparation of a Recommendation to Member Stats on Adult Education”. In it, they wrote as below:

> Recommends that UNESCO explore the possibility of preparing, as soon as possible and in accordance with the Rules of Procedure concerning Recommendations to Member States and International Conventions covered by the terms of Article IV, paragraph 4, of the Constitution, a recommendation to Member States concerning the development of adult education, in relation to the total liberation of man. (UNESCO, 1972 p.44)

This recommendation led to “the Recommendation on the Development of the Adult Education” adopted at the General Conference of UNESCO in 1976, in Nairobi.

Moreover, the fourth CONFINTEA adopted “the Declaration of Right to Learn” in May 1985. The declaration was inserted into the conference through the strong push from NGOs, especially ICAE, and it much encouraged adult education movements all over the world after.

Paul Bélanger picked up these two documents together with “the Universal Declaration of Human Rights” and UNESCO’s constitution in his paper when he was preparing for the fifth CONFINTEA for the Director of UNESCO Institute for Education (UIE). He was the person who engaged in making the draft of “the Declaration of Right to Learn” for a vice president of ICAE, together with Budd L. Hall who was ICAE Secretary General then, and others. Bélanger took these documents for “normative instruments”. He valued them as results of advance of “The Normative Role” of the UN and UNESCO in adult education field, and also pointed out some challenges for the future as below:

> It is evident that the standards set by the UN system are only considered and honored when the political will exists for a minimal number of countries to raise questions in reference to such conventions or recommendations, or when NGOs take the responsibility or the initiative to monitor their application and report publicly. (Bélanger, 1995, pp.10-11)

Bélanger also said that for adult education, “much is expected from UNESCO and, in collaboration with it, from the other multilateral governmental and nongovernmental organizations” (Bélanger, 1995, p.19).

UIE has gotten the position of the organizer of CONFINTEA from the fifth one under the leadership of Bélanger (Elfert, 2013, p.278) and the fifth CONFINTEA made more elaborated normative texts “the Hamburg Declaration on Adult Learning” and “the Agenda for the future”. The fifth CONFINTEA had gathered a lot of participants from NGOs and civil society organizations with making itself much open to them. The sixth CONFINTEA also took over the same strategies.

The statements of the fifth and sixth CONFINTEAs, especially the latter one seems to have collaborated with the other UN policy agendas as like Education for All (EFA) and Millennium Development Goals (MDGs) in order to utilise them for adult education.

The preparation process and the statement of the Mid-term Review Conference in 2017 after the sixth CONFINTEA seem to have been more involved in “Education 2030” and SDGs that are the new affiliate agendas of EFA and MDGs adopted in 2015.

ICAE

Budd L. Hall, who engaged in ICAE from its early days (and took over the position of its Secretary General after Roby J. Kidd), described “the ICAE has reflected the shifts in emphasis over time, namely, international cooperation in adult education (1972-76), adult education and development (1976-1982), adult education and social movements (1982-1990), and adult education and democracy (1990-present)” (Hall, 1995 pp.195-196). We can take that ICAE has developed its purpose according to his assessment.

The title of World Assembly of ICAE in 1982, in Paris was “Towards an Authentic Development: the role of adult education”. Hall wrote “the Paris Assembly represented the first time that the old and the new networks of the Council came together. What became clear, initially by thinking through critical social issues around which networks or programs might be developed, was that there was much to be gained by linking adult education to the work of various social movements” (Hall, 1995, p.200).

Hall also wrote about the experience at the next World Assembly in November 1985, in Buenos Aires, under the return to democracy from military rule in Argentina and with popular education movements having prevailed there, “the Council concentrated on building links between adult education and social movements”, and he continued to write “Linkages with workers, women and peace were particularly effective. The idea that adult education is most effective in combination with larger movements for civil rights, liberation, independence or justice was reinforced time and time again” (Hall B. L., 1991,p.8).

Hall also described that “the World Assembly of Paris had linked adult education with broader social movements; Buenos Aires allowed adult educators to experience themselves as a movement” (Hall, 1995, pp. 203-204).

Afterwards ICAE has much advanced the collaboration with social movements, especially after its office moved to Montevideo in 2002, when its president was Pall Bélanger. ICAE started to relate to World Social Forum (WSF) which started in 2001. ICAE called its member organizations to organise some workshops together and actually done there in Port Alegre in 2005. It has kept a close relationship to the WSF and had its workshop at their 2015 meeting in Montréal.

ICAE also organised the international civil society forum (FISC —Spanish abbreviation) in 2009 together with other organizations in relation to the sixth CONFINTEA. FISC was hold at the same city and during the three days just before the CONFINTEA programme. ICAE also organise FISC in the similar way when the sixth CONFINTEA Mid-term Review.

CONCLUSIONS

There are a few critics related to CONFINTEA after the fifth conference within the movements. Alan Tuckett, who took over as president of ICAE from Bélanger in 2011, writes “despite these positive indications, there can be no doubt that developments in adult learning since CONFINTEA Ⅴ have been more heavily influenced by the OECD and World Bank agenda than by that elaborated in the *Hamburg Declaration* or *Learning: The Treasure Within*”.(Tuckett, 2013, p.78).

Timothy D. Ireland, who worked for the sixth CONFINTEA at the UNESCO office in Brazil, also writes, “we have given greater attention to adult learning as a tool, as a right and a shared responsibility, but much less to the contribution which the joy of learning should aggregate to human well-being and happiness.” (Ireland, 2014, p.55). Ireland insists “UNESCO’s role as a counterpoint to the market influence of the World Bank, IMF, the European Union and OECD is essential” (Ireland, 2014, p.67)

Rosa MarÍa Torres wrote the Regional Synthesis Report of Latin America and the Caribbean in 2008 for the sixth CONFINTEA. She put it the title “From literacy to lifelong learning”, during the UN Literacy Decade (2003-2012). She inserted her critical comment that the existing policy of adult learning and education was a “remedial and compensatory approach” in her report. And she wrote:

> Millions of housewives and single mothers know how to make a family live with one dollar a day. Street and working adolescents have a more advanced practical knowledge in mathematics and “life skills” … Indigenous peoples are often bilingual or multilingual, an intellectually and culturally richer condition than monolingualism.” …those “with no or with incipient formal education” must not be seen only as potential and needy learners but also as potential educators in and beyond their communities and cultures. (Torres, 2008,p.43).

These three critics, especially Torres’s comment can be understood to agree with the words of A. E. Zimmern put on the front page of the first Bulletin of WAAE, and also with the words of Julius K. Nyerere put on the front page of the first Report of Secretary General of ICAE, below:

> The purpose of the World Association for Adult Education is … to diffuse throughout all countries, and in every section of society, the sense of wonder and curiosity. … uneducated man is not he, who cannot read or write or count or spell, uncompanioned and unhappy, through the busy street and glorious open spaces of life’s infinite pilgrimage. (Zimmern, 1919).

> the importance of adult education … cannot be over emphasized …What is adult education? Quite simply it is learning—about anything at all that helps us to understand the environment

we live in and the manner in which we can use and change this environment in order to improve ourselves. (Nyerere, 1974).

We need to discuss the essential value of adult education itself in our movements under the advanced globalization.

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BEYOND A DEFICIT MINDSET: RETHINKING INTERNATIONALIZATION AND INSTRUCTIONAL SUPPORT

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Abstract

The upward trend in international students within Canadian postsecondary institutions aligns closely with the strategic vision to increase the enrolment of international students' population. First-Year international students can suffer challenges with pedagogical expectations, and with professional and academic writing in addition to other transitional challenges. These factors contribute to the mainstream perception that international students are academically unprepared to learn in their host institutions. The success of First-year international students relies heavily on the ability of faculty and staff to internationalize their practice in the classroom and when providing academic support services. Although faculty and administrators agree that international students need support structures, the effort of faculty in the classroom in supporting international students and those of academic support centers can be uncoordinated. Through a narrative study, I explored the experiences of First-Year international students' when classroom instruction was combined with academic support from learning services on campus.

Keywords: Internationalization, instructional design, learning support services

INTRODUCTION

According to the Canadian Bureau of International Education report (CBIE, 2019), there were 572,415 international students in Canada in 2018 indicating an increase of 16% from the previous year. India was the top sending country with 172,625 international students marking a 40% increase from the previous year. The upward trend in the number of international students in Canada aligns with the strategic vision of many Canadian postsecondary institutions to increase enrolment of their international student population. The accomplishment of this goal relies heavily on the ability of faculty and staff to internationalize their practices. As a concept, internationalization is embodied in inclusive practices. Robson (2011) describes internationalization as adhering to the diverse learning histories and expectations of learners, responsiveness to the preferences and motivations of students, and placing equal value on Indigenous knowledge outside the structure and standard of Western knowledge.

With the increasing number of international students in the classroom, there are persistent gaps in the types of learning support international students require for their academic transition during their important first year of study. First-Year international students can suffer challenges with pedagogical expectations, and with professional and academic writing, in addition to other transitional challenges. Furthermore, the self-directed approach to learning that requires a level of independence from students can be a struggle for First-Year international students. These factors contribute to the mainstream perception that international students are academically unprepared to learn in their host institutions. Assumptions of under-preparedness often fuel the provision of learning support initiatives geared towards international students. It is worth noting that challenges experienced by First-Year international students are also experienced by domestic students though these challenges are framed as deficits for international students based on their language skills and their cultural and academic backgrounds.

In terms of finding viable solutions to supporting First-Year international students, some postsecondary institutions adopt a top-down approach whereby learning services and peer support groups are put in place with the assumption that the existence of these services signify provision of effective academic supports for international students. However, there are barriers to the success of these services. For example, there can be a stigma attached to learning and writing Centres

associated with international students and their need for “remediation” (Cheatle & Bullerjahn, 2015) and international students often prefer direct assistance from instructors rather than their peers. While much of the literature focuses on international students’ transitional experiences in their host institutions, far less attention is paid to the role of instructors and teaching practices within the classroom in the internationalization process (Sawir 2011; Skyrme & McGee, 2016). There is increasing frustration among faculty in finding effective ways to support international students while maintaining the integrity of learning outcomes.

Narrative Beginnings

My past experience as the coordinator of an Academic Support Centre (ASC) was the catalyst for this study. I was interested in exploring holistic teaching methods that can enhance the engagement and learning of international students (Sawir, 2011, Arenas 2009). Despite faculty and administrators agreeing that international students need academic support structures in and outside the classroom, the extent to which international students use or are effectively served by learning support initiatives is questionable. It is the responsibility of faculty to assess and design course content and learning activities against the needs of international and domestic students in their classroom. However, the effort of faculty in the classroom in supporting international students and the work of learning Centres often operate in silos.

In this study, I aimed to respond to these issues in my teaching practice while acknowledging that international students are under enormous pressure to integrate academically and to adopt new ways of learning. I used a teaching approach that integrated scaffolded support in the classroom. I incorporated knowledge from students’ background into my instructional strategies noting that gaps that exist between the expectations of Canadian post-secondary institutions and the performance of international students do not necessarily involve difficulty with course content but with pedagogical styles, measurement of success and teacher expectations (Guo & Jamal, 2007; Reisberg, 2012). My course activities encouraged collaboration, improving communication skills and critical thinking. Using a curricular infusion approach, I provided ample opportunities for introducing internationalized components into classroom discussions.

Hyland (2006) proposed that international students with non-English speaking backgrounds require two types of academic support: 1) support provided by learning services such as general study skills and competencies. For example, the ability to perform secondary research and referencing, and 2) academic literacy support that introduces academic discipline-specific language and norms to students. This type of support is typically provided by instructors within classroom instruction. Therefore, in addition to scaffolded support in the classroom, I aimed to align learning activities with the recommendation of Hyland (2006). Students were asked to access a learning support service for completing at least one assignment to augment their general study skills. I also aimed to promote the uptake of learning support services on campus and to motivate self-advocacy in students. This study highlights the experiences of international students when they accessed the Academic Support Centre (ASC) as part of a learning activity in an internationalized course.

METHODOLOGY

With the belief that changes within institutions are instigated by accounts of lived experiences, I chose a narrative methodology for this study. Bruner (1986) proposed that narrative cognition is a legitimate method for constructing reality and ordering our experiences. I also chose a narrative methodology to give voice to First-Year international students in the dialogue around their own academic transition needs, noting that they learn within contexts guided by institutionalized processes that can misrepresent disparities in their lived experiences. The narrative process can reveal obscured and valuable meaning embedded in institutional practices (Dodge, Ospina, & Foldy, 2005; Spector-Mersel, 2010). I was guided by the notion that stories would be told that could both inspire actions and raise questions.

Ethical considerations were at the forefront when methodological choices were made. One potential challenge I considered carefully was my relationship with the participants who were students in my classroom. A research assistant was used for recruitment, data collection, and transcription in recognition of potential issues of conflict. I was also aware that my previous experience as a coordinator of an Academic Support Center and now as a teaching faculty gave me a particular perspective and interpretation of the data. However, my experiences served as a filter to the participants' stories and contributed to the creation of new narratives from which learning can be derived.

Context and Data Source

This study was conducted at a mid-sized public university in Canada with international students taking a first-year course. First-Year international students are required to take the course except exempted by having met other criteria. The course ran for 15-weeks and attracted international students from various departments within the institution including Business, Computer Information Systems, and Qualifying Studies.

Fifteen participants volunteered to take part in the study in response to an invitation letter. In many respects, the participants formed a homogenous group. Given that India was the top sending country of international students, all the participants in this study were from India. For all the participants, English was an additional language. There was an even split of male and female students in the study and the average age of participants was between 18-22 years. All the participants were new to Canadian postsecondary education.

The writing assignment in this course involved generalized academic writing concerned with stating claims, offering evidence, and writing with authority. Participants spent the first six weeks of class engaged in classroom activities, group discussions and in sharing diverse opinions on various topics in preparation for their written assignment. The writing assignment in this study was designed to 1) introduce students to reflective writing as a form of communication, 2) foster analytical thinking drawing from their diverse lived experiences, and 3) motivate students towards self-advocacy for their own learning needs through the uptake of academic support services on campus. While academic writing skills were encouraged, there were no requirements for the assignment to be free of grammatical errors. Rather, students were encouraged to be free in their expressions but to credit sources that informed their thinking and writing. Students were asked to seek assistance with enhancing the first draft of their assignment from a learning support service on campus.

The invitation to participate in this study targeted students who had visited a learning center as a result of a course assignment. Before collecting stories about their experiences, pre-interview meetings were offered to explain the procedure. The interviews were conducted at a time and location to suit the participants. A maximum length of 30 minutes was specified. It was not necessary to collect data from large numbers of students since this would carry the danger of reducing all international students to a set of characteristics.

During the interviews, students described their experiences and their stories were transcribed verbatim and re-storied into individual narratives. The study focused on participants' perceptions rather than data and figures reported by the ASC. For the stories to be credible, participants were self-selecting of the stories they chose to share. Therefore, the stories are not presented as typical of every international student but are presented as accounts of the collective stories of participants.

RESULTS

For a majority of the participants, this was the first time leaving India. 13 of the 15 participants had lived in Canada for less than three months at the time of the study. All the participants indicated that they expected the classroom environment in Canada to be “very strict”. They expressed their relief that the learning environment was generally welcoming and “understanding” of them as international students in Canada.

Participants spoke about their excitement to learn in a Canadian postsecondary institution. However, they were anxious about assignments and assessments particularly in terms of their final grade point average. A majority of the students indicated that their greatest challenge during the semester so far involved the requirement to do secondary research along with corresponding citations and references. Course workload and the infusion of various technologies for learning and communication purposes in their courses were also cited as immediate challenges.

Two themes emerged from the narratives of participants. First, as a result of the learning activity in the first year course, international students' in this study gained a greater appreciation for using learning support services for additional academic support. At week eight of a 15-week semester and with several assignments completed across four courses, the learning activity that involved visiting a learning support center was the first time 13 of the 15 participants had accessed an academic support service on campus.

Some participants acknowledged that the learning support center helped with citations and improved their writing skills. However, “writing skills” as described by participants involved grammar correction by peer tutors. Participants also indicated greater awareness that they needed to use learning resources available to them outside of the classroom to aid their academic success. To that end, students were encouraged in their uptake of learning support services on campus and in their own self-advocacy for academic success.

However, 12 of the 15 participants expressed concerns about the administrative structure of the learning support service as not supportive of the needs of international students. They indicated that the center appeared to be short of peer tutors. Eight participants stated that the appointment times they received was inconvenient in relation to their class schedules and all the participants indicated that the duration of appointments was insufficient time to answer all their questions.

The second theme that emerged among participants involved perceptions that tutors lacked experience working with international students. The linguistic abilities of First-year international students can impact oral, academic and professional communication. All the participants indicated that they would have preferred tutors who were from their own country in the belief that their communication challenges would have been alleviated. Communication, as described by participants, described issues beyond language skills. Despite these issues, there was a marked improvement in the overall writing of participants who visited the Academic Support Center.

Excerpts from Participants Stories

Mandeep’s Story

I came to Canada two months ago. This is my first time in Canada and my main goal is to have a good GPA in my studies. We were given much information during orientation about plagiarism and academic integrity but I learned more about it in every class I am taking. The teaching here is very different from India. In India, there are not many assignments. Also, there is e-books study here whereas, in India, I used only textbooks. I also have to do some research on the computer and learn how to be precise about citations with lots of information I get online. I like that we talk about the topics in this class with our groups and the teacher makes the classroom less strict. I was afraid to come in late one day and the teacher asked me to come into the class. But this is not the way it is in some of my classes here. I have great difficulty in my other class because that teacher is very strict with marking our paper. I don’t think I will have a good grade in that class. I heard about the Academic Support Centre (ASC) for international students but I do not know what I can do there. I went for the first time in this assignment because the teacher requested that we can go and get help with our first draft paper. I have never been to the ASC before. They gave me an appointment for 1:00 pm. I think the appointment time was good for me because I chose the time myself. If I can advise the ASC, I will tell them to have more international students as peer tutors so if students have any language problem, they will feel comfortable sharing it with tutors. My appointment time was for only 45 minutes. I do not think that 45 minutes is long enough to answer all the questions but the tutor had another appointment

after me. The tutor helped me a little bit and corrected grammar mistakes only. She did not check if what I wrote was good or not so that did not work for me. I did not book a follow-up appointment for the assignment but I think I will book another appointment for my other class. Maybe I will get another tutor. If I am to advise international students, I will tell them to use the center but they must book the appointment on time because tutors are not available if you go without an appointment.

Harman's Story

I have been in Canada for 2 months now. I am taking three other courses here but this is my best class. The teacher tells us many stories when she was a student and give us some advice to help us do well as international students. I have not had a teacher from another culture before and I was very nervous on the first day. But she was telling us jokes and we were laughing so this is my best class! We talk about different things in the class and about our culture and we do many different activities. My group works well together because we take other classes together. We will do our presentations next. Education in India is very different from this. We do a lot of theory there but here there is a lot of practice. In India, technology is not used much for study. I think it makes it easy to study there because here in Canada, a lot of information is online. Also, some instructors here give too much work! In my history class, I have to summarize a lot of pages into 300 words. I don't know how to do that! I know about the ASC so when the teacher asked us to go, I have been there before. I wanted help with my Sociology assignment but there was no appointment until Tuesday and my assignment is due on Tuesday! I did not go back for another appointment but I was able to get an appointment for this assignment at 3:00 pm. To be frank, ASC is a good service. I had many grammar errors and they corrected almost all of them. They told me about the citation also. However, my tutor did not explain in an understandable way because usually Indian students who go there really find it difficult to understand things in a Canadian way of teaching. Some international students have difficulty expressing their views to the tutor so in my opinion, it could be better to have a tutor from the same country. They could help them. They could easily open up and speak to the tutor if they belong to the same culture. Something like private tutoring sessions would be more beneficial.

Jonson's Story

I have been in Canada for 9 months before starting here. There are too many differences in education here but the big difference between India and Canada is that here, we do a lot of practical work instead of focus only on theory. Also in India, most of the class work is done on notebooks. Here, most of the classwork is on computers. We need to cite for sources otherwise we will be charged with plagiarism. It is nice to say I study here but I find it very challenging. Learning things online is new to me. Even for our grades, we have to check online and a lot of stuff is due online.

When I visited the ASC for the first time to book an appointment, there were no appointment times what was related to my course. They had difficulty finding a tutor for me as well as finding a good time slot. I got an appointment at 10:00 am for this assignment. When I went there, the tutor explains things very quickly and not in much detail. Sometimes it is hard to get what they are explaining as an international student. I would suggest that tutors must listen to students carefully and must understand what a student is asking for. The tutor did not understand my work properly. She just started giving her opinion without understanding my opinion. They need to understand the students' opinions first. If I am to give them advice, I will tell them to appoint more experienced students. The appointment time also went very fast. When I visited the ASC, the tutor to whom I booked did not give me the correct information about my topic. Maybe if ASC appoints tutors from the same region or country it will help students to have easier communication as the tutor will be aware of many things about the student and their culture. But if I am to tell international students about this, I will tell them to use the center because they can help you correct your work. The text included in the sections or subsections must begin one line after the section or subsection title. Do not use hard tabs and limit the use of hard returns to one return at the end of a paragraph.

CONCLUSIONS

Through this narrative study, I aimed to generate useful knowledge from a set of particular instances (building on the tradition of authors such as Polkinghorne, 2007). I also wanted to be reflexive in my own teaching practice in the classroom by adopting a culturally responsive approach. While the stories shared by participants raise questions that might lead to the improvements in the engagement of international students, the stories also highlight roadblocks international students face when their challenges are pigeon-holed under deficit tags such as language barriers and under-preparedness. Aligned with a cultural competency perspective of internationalization described by Chan and Dimmock (2009), I also aimed through this study to motivate the development of "new skills, attitudes, [and] knowledge in students, faculty, and staff" (P. 190) in providing effective support for First-Year international students.

There is little research from the perspective of First-Year international students about their experiences of learning support services as they adapt to new educational systems in Canada. Giving this context, I took a "bottom-up" approach and aimed to synthesize several lived-stories of international students into a narrative about their experiences of learning supports during the pivotal first year of study. As Andrews (2007) noted, "If we wish to access the frameworks of meaning for others, we must be willing and able to imagine a world other than the one we know" (p. 489).The lack of inquiry into effective pedagogical approaches and successful academic support for First-Year international students within various disciplines can be attributed to a deficit mindset in perceptions of culturally diverse international students. However, given the investment made by institutions in recruitment, supporting international students through the creative instructional design and promoting their self-advocacy is part of an internationalization process that is responsive to the academic dislocation international students experience during their first year of study.

An analysis of the stories told by participants suggested that the effectiveness of academic support services in aiding general study skills and learning competencies in First-Year international students remains largely undetermined. This speaks to the frustration of faculty when they recommend learning services to students. In addition, more effort is required by instructors in supporting international students beyond promoting the uptake of learning and peer support services on campus. Given this, a multifaceted approach is needed that involves: 1) direct support from instructors through creative instructional adaptations and design combined with individualized support outside the classroom, 2) adaptations to the kinds of learning support services provided to international students on campus.

The aim of the Academic Support Center in the institution of study was primarily to address students' writing across all disciplines and to assist students in major-specific courses using supervised peer tutors. Simpson (2010) noted that perceptions about the role of learning support centers can be different among faculty, students and administrators. Despite a lack of cohesion in the varied perspectives, learning support services often function as homogeneous services that provide a one-size-fits-all service approach to students regardless of their varied sociocultural contexts. International students are typically concerned about English writing and often feel overwhelmed by the academic workload that includes secondary research and citations. While this is not unique to international students, there is still a need for specialized services geared specifically towards international students from learning support services.

Congruent with the findings of Cheatle and Bullerjan (2015), the stories of participants suggest that student peer tutors are generally not as effective in handling the needs of international students who are second language learners. Furthermore, due to a lack of cross-cultural training, there can be incongruences between the services provided by peer tutors and the needs of international students. Staff and peer tutors need to be trained in skills that include culturally responsive ways to effectively support international students beyond language issues. Though academic support staff and tutors run workshops that are geared towards international students, there is also a need for coordination with faculty to ensure that these programs are attended.

In terms of individualized support of international students by instructors, findings from a study by Fenton-Smith and Michael (2013) indicate that students favor services that have the closest

application to their coursework. The implication of this finding is that upper-level peer tutors within specific disciplines need to be trained in supporting international students. Furthermore, though there is often resistance to perceived extra workload required to support international students, instructors can use their regular office hours for workshops aimed at supporting the international students in their disciplines. International students are more likely to attend sessions held by their instructors than their peers in learning centers given the epistemic beliefs that are held about instructors as knowledge-experts.

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SELF-ASSESSMENT OF PARTICIPATION: ENHANCING STUDENT EXPERIENCE USING A REFLECTIVE TOOL

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Abstract

With an increase in the use of digital technology in education (Canadian Virtual University, 2012; Kanuka, 2008; White, Warren, Faughnan, & Manton, 2010), there is the need for educators to explore ways to increase student engagement in these changing learning environments. Furthermore, Kearney noted that self-assessment has the potential to increase student engagement (2013), which led three instructors to consider exploring the impact of using self-assessment tools to enhance student learning. As a result, the instructors, in two different programs, allocated a portion of the final course grade to the completion of a student self-assessment journal. After taking part in several participatory activities, students completed a survey in which they reflected on how completing the journal affected their perception of engagement in the course and with their fellow students. This paper will discuss the study findings by examining a set of data collected from an on-campus international cohort, focussing on the emerging themes of motivation, support and engagement, and class dynamics.

Keywords: Participation, Self-Assessment, Student Engagement.

INTRODUCTION

This research explored the use of a self-assessment journaling tool and its role in increasing student engagement. The project examined the perceptions of international students enrolled in a master's level on-campus course. Building on a previous study that explored student participation and engagement in an online course (Axe, Childs & Fearon, 2017), and other studies exploring the value of student journaling to promote deep reflection (Dyment & O'Connell, 2010; Samuels & Betts, 2007; O'Connell & Dyment, 2011), this research focused on a modified version of the original online course activity. In alignment with the university's Learning, Teaching, and Research Model (Royal Roads University, 2019), and with an emphasis on developing learning communities, we introduced an activity in a face-to-face classroom in the MA in Global Management (MGM) program to encourage reflective student participation.

Kearney (2013) explored the connection between self-assessment and student engagement in learning. With this in mind, our research explored the impact of self-assessment journals on student participation and engagement knowing that existing studies in this area were sparse. In the previous online study (Axe, Childs & Fearon, 2017), students were required to participate in class discussions online, using a rubric to guide their interactions and reflection, and then completed an online self-assessment journal to reflect on their participation. This activity was modified for our more recent study to include a self-reflection activity that was inserted in a course in the MGM program, which currently attracts international students who have English as an alternative language, with the goal of enhancing student participation in face-to-face discussions.

METHODOLOGY

As was used in our previous study (Axe, Childs & Fearon, 2017), we chose a mixed-methods approach (Teddie & Tashakkori, 2009) using an online survey that included text-based comments and descriptive statistics. An ethical review was completed and approved, and upon completion of the MGM course, students were invited to participate in the research project and were provided with the survey link. The survey was developed to allow students the opportunity to rank their feelings of connection to others in the course, as well as how the self-assessment tool impacted their course engagement. The open-ended questions invited students to reflect on the connections between their

classroom participation, completing the self-assessment journal, and the degree of connection with other course participants and the instructor.

Each researcher did independent, inductive coding of the data set, that was then triangulated in the subsequent round of coding. Sub-themes emerged from round two of the analysis; these sub-themes were then reviewed and collapsed by the first two authors into the final key themes. Finally, the key themes were reviewed by the three co-authors and verified.

RESULTS

Of the 22 students taking part in the course, 8 participants responded to the survey, with 6 participants completing and submitting the survey, providing a participation rate of 36%, and a completion rate of 27%. Of the 6 who completed the survey, 2 were female and 4 were male. The age range was 25 – 53 and, with the exception of one student from Libya, all participants identified as Canadian residents.

Results of Likert Scale

When asked how the self-assessment journal affected their feeling of connection with fellow students, 3 noted that it had a positive effect, and 3 believed it had no effect. In answering the question on their feelings of connection with instructor, 2 of students responded that the activity had a positive effect, and 3 noted that it had no effect. Finally, the question on how the activity affected the students' learning in the course resulted in 4 who stated that it had a positive effect, and 1 who noted it had a negative effect.

Qualitative Data Analysis

The following three key themes emerged from analysis of the qualitative data: (1) Motivation; (2) Support and engagement; and, (3) Class dynamic. Quotes supporting these themes are included below.

Theme: Motivation

A comment endorsing the activity as having a positive effect on student learning was, "it gives me motivation to contribute more and more". Another student commented that "it became part of the process".

Theme: Support and engagement

Comments such as a "very kind and friendly cohort", "people were willing to help out and share", and "ideas are exchanged" were provided as examples of how students felt the activity had a positive effect on the support and engagement they experienced. In addition, a student reported that "professors are professional and offers help". For those who believed it had no effect, one commented, "I did not really think too much about this" and another student found it a difficult topic to discuss, "what can I write about something that is so subjective?"

Theme: Class dynamic

A student who believed the activity had a negative impact on student learning stated, "I felt sometimes that students spoke for the sake of speaking. Maybe they thought participation meant talking", highlighting issues with the class dynamic. Another comment supported this opinion, "it would better if less time was wasted in taking zillion questions or comments in the class. It would be better if the instructor clarified concepts under study during most of the time in class", and the student further emphasized the point by sharing, "if there was value added to the discussion then the instructor should encourage and elaborate the discussion, but otherwise s/he should insist on moving on with the course".

CONCLUSION

As international students come to North American campuses in greater numbers, we need to explore ways to motivate and engage students in participatory classroom activities. In our study, we explored

the use of a self-assessment tool and its impact on face-to-face student experience in relationship to learning, engagement and overall course experience. In our study three theme emerged from the data: (1) motivation; (2) support and engagement; and, (3) class dynamic. While the data was limited, we believe that there are benefits from the use of a self-assessment journal and we will continue to include the activity as we work towards promoting greater student engagement and improved educational experience.

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LOCALIZED CRITICAL PEDAGOGY IN A POLITICALLY-TENSE EFL CONTEXT

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Abstract

Critical pedagogy positions students as critical citizens who can challenge power imbalances and leverage social justice. Yet, in English as a Foreign Language (EFL) teaching contexts, critical pedagogy is often set aside as inappropriate or irrelevant. Recent studies have called for localized forms of critical pedagogy in EFL contexts, which are sensitive to diverse forms of oppression and which acknowledge stress and resistance experienced by teachers and students (Kim & Pollard, 2017; Shin & Crookes, 2009). It remains to be seen, however, how critical pedagogical approaches could be integrated into politically-tense contexts, especially among international teachers. As outsiders, these teachers often struggle to fully understand student perspectives within unfamiliar and complex historical and cultural contexts.

Turkey is an increasingly politically-tense EFL context where even in university-level language classes, polarized political ideologies are pervasive. Using a critical theoretical framework, this qualitative study explores the experiences of seven international EFL teachers as they navigate political tension in their classrooms. In-depth semi-structured dialogical interviews explored teachers' perspectives on possibilities for active citizenship, participation, and change. Results indicate that space for critical pedagogy is limited. However, teachers were obliged to use strategies to cope with political topics when they arose in the classroom. Through analysis of sources of resistance to critical pedagogy, this study contributes to theorization of the classroom as a border space for politically-tense localized critical pedagogy. Suggestions are outlined to re-open and expand classroom border spaces in politically tense EFL contexts through tangible pedagogical strategies, like changing the lens and developing critical habits among students.

Keywords: Localized Critical Pedagogy, EFL, Border pedagogy, Border crossing, Political

INTRODUCTION

Turkey is in a politically fragile condition, dealing with Islamic State forces, the Syrian war and a refugee crisis (Guiler, 2016), not to mention "an overwhelming social polarization" in the last decade surrounding the ruling government (Alaranta, 2016). While teaching English to adults in a Turkish University from 2012-2015, I observed how challenging teaching became when providing students with both academic and emotional support. Students bring outside-class experiences into the classroom and express their frustration or confusion with the status quo. Many students want a change but feel minoritized in the national context and within the classroom. For the teacher, this requires sensitivity and awareness of the political context, expertise in classroom management, and no shortage of judicious trial and error to handle emerging classroom discussions.

The private university where this study was conducted is capital-driven, treating students as clients and instructors as the means to deliver a 'product.' The product, a university degree, is valuable due to the university's high national ranking, and it is generally earned by students with high socioeconomic status. The university embodies neoliberalism in the way it "depoliticizes politics itself and reduces public activity… All forms of political solidarity, social agency, and collective resistance disappear into the murky waters of a biopolitics" (Giroux, 2004, p. 74). Here, Giroux highlights how neoliberalism oppressively stifles attempts for change, social responsibility and collective struggle.

To contrast, critical pedagogy rejects political neutrality and positions the classroom as a space where students *can* develop agency and question power structures. There is some scepticism surrounding whether critical pedagogy is possible or appropriate in EFL contexts, especially because international teachers may have a limited understanding of the complex context (Riasti and Mallaei, 2012).

Therefore, critical pedagogy in EFL contexts involves sensitivity to diversity and oppression (Ooiwa-Yoshizawa, 2012, Shin & Crookes, 2009).

Considering this, Kim and Pollard (2017) call for local and contextualized critical pedagogy. This involves acknowledging the "stress and resistance experienced by teachers and students, including the tendency for innovators to be overwhelmed" (p. 2). They advocate discovering ways to practice critical pedagogy that account for these forms of resistance. This study affirms this need in Turkey's unique politically-tense context and responds to this call by seeking to outline a suitable *localized* critical pedagogy.

My study asked the research question: given that students hold strong political views, do international teachers perceive part of their role to be that of a *critical pedagogue*? This is divided into the following sub-questions:

1) Do teachers create space for classroom border crossing (*see below)?*
2) Do teachers perceive that they can foster a safe classroom atmosphere where student agency is activated and the status quo, challenged?

CONCEPTUAL AND THEORETICAL FRAMEWORK

Border Crossing

Cleghorn and Prochner (2010) describe border crossing as a disorienting classroom process where cognitive, cultural and linguistic shifts occur between/among the worldviews of students and teacher. These shifts require negotiating diverse viewpoints and bridging differing backgrounds through interaction (Mainela, Phuakka, & Servais, 2015). This draws on Bhabha's (1994) 'third space,' which theorizes moving beyond binaries to provide "a spatial politics of inclusion" for new forms of identity and collaboration (Meredeth, 1998). By extension, the classroom can be viewed as a site of 'becoming' (Prochner, Cleghorn, Kirova, & Massing, 2016). This generates a context of critical questioning where diverse viewpoints can be safely expressed.

The teacher plays a critical role in fostering border crossing space, which may be impacted by the sociological and psychological challenges faced by EFL teachers as 'outsiders' to the context. Outsiders negotiate multiple identites in relation to their surroundings (Duff & Uchida, 1997; Xiong & Xiong, 2017). For instance, international EFL teachers in Turkey are both language teachers and cultural mediators or informants for their home country (Orçatepe, 2015). From a critical perspective, an international teacher as an outsider must deconstruct their pedagogical approaches and worldview to relate to their students (Giroux, 1992). The extent that the teacher is aware of their own biases impacts whether they can create a space for respect, learning and equality (Abraham, 2014).

Critical Pedagogy

Rooted in critical theory, critical pedagogy views the classroom as a space for negotiating identity and fostering social change to address inequality (Freire, 1970; Giroux, 1992). Critical theory is concerned with how historical and current context (re)produces power imbalances. Critical pedagogy has the emancipatory goal of providing a voice for students who are marginalized (Giroux, 1985; Parpart, Connely, & Barriteau, 2000; Shor, 1996). Giroux (2004) calls on critical pedagogues to "make the pedagogical more political" (p. 74). Realistically, re-politicizing pedagogy in the Turkish context for international teachers is complex. It involves giving students opportunity to engage with the "cultural and social codes that define their own histories and narratives" (Giroux, 1992, p. 3). This may include prompting learners to become more aware of the realities and limitations of their context and providing opportunity to imagine possibilities for resistance.

Intersection: Border Crossing and Critical Pedagogy

In this study, I view border crossing as prerequisite for critical pedagogy. Border crossing involves individual transformation towards understanding 'other' perspectives, which can even manifest as a

celebration of difference (Giroux, 2004). Thus, when border crossing occurs, transformation and critical pedagogy are possible. As teacher and students engage in understanding other perspectives, they question their own opinions and better understand their role and position in society. Exploring the extent that teachers are willing to do this – namely, (1) transform their classrooms to border spaces to understand other perspectives and then (2) become critical pedagogues that enable students to understand their relationship to, and position within society – is the basis of this study.

METHODOLOGY

Using a critical qualitative methodological framework, I conducted an observational case study (McMillan, 2004) at a private university in Turkey in 2017. I conducted seven 1.5-hour narrative interviews with international teachers (Hatch, 2002). All participants resided in Turkey and had varying degrees of experience in the context, ranging from three months to five years. This range allowed me to see how the outsider perspective changes with familiarity to the teaching and cultural context. Participants ranged in age from 20 to 40 years, and were American (5), English (1) and Canadian (1). There were four females and three males. After accepting the invitation to participate in this study, participants completed a questionnaire and an interview.

The questionnaire familiarized participants with the focus of my research and allowed time for individual reflexivity prior to the interview (Johnsen and Christensen, 2008). The questionnaire was semi-structured (Cohen, Manion, & Morrison, 2007), and included both open- and closed- ended questions. The questionnaire focused on teachers' choices of topics for classroom discussion, and their perceptions of their personal and professional development. Interviews were semi-structured, allowing me to respond to participants' ideas and direction with varied follow-up questions (Creswell, 2014; Hatch, 2002). Interviews were recorded and transcribed for analysis. I had each participant member check transcripts, then I followed Creswell's (2014) recommendation to organize "patterns, categories, and themes from the bottom up by organizing the data into increasingly more abstract units of information" (p. 234). I coded data using context, event and perception codes (Bogdan & Bilken, 2007; Wiersma & Jurs, 2009) and manually sorted data accordingly.

RESULTS

Teachers Finding Their Footing

Interview data resoundingly revealed how teachers' positions as outsiders impacted their willingness to engage in critical pedagogy. Teachers mentioned challenges like differences in worldviews, a language barrier, feeling 'left out', and sensing resistance from students whenever the teacher shared personal political beliefs. To cope with these challenges, teachers tended to distance themselves from a sense of ownership or responsibility in the context.

Teachers widely agreed on the need to avoid taboo topics, like politics, religion or sexuality. These topics were avoided for contextual, strategic, affective and external factors. Contextual factors included a widespread sense of governmental control manifested in layoffs and incarcerations of political and academic figures. Strategic factors were related to the teacher's desire to maintain focus on the English language learning process and curriculum. Affective factors included teachers' beliefs about their position of power in the classroom, or feeling uncomfortable about 'losing control', or their feelings as an expatriate (guest). External factors included being explicitly told in orientation and professional development sessions to avoid controversial issues in the classroom.

Despite attempts to avoid certain topics, all teachers recalled instances when controversial topics seeped into classrooms regardless, leading to heated and emotional debates. When these topics surfaced, three strategies were used: Avoiding, coping, and allowing. Many teachers simply chose to avoid these topics, moving on quickly or feigning ignorance. Some teachers deployed coping strategies, such as changing the lens, playing devil's advocate, or building new habits (e.g. how to debate sensitively, how to respect others' opinions, how to read the news). Only two teachers mentioned allowing controversial subjects to be discussed. They noted that depending on student

maturity, they could engage in dialogue about these issues. Despite the small possibility for border space in exceptional classrooms, the 'norm' was teachers' perceived impossibility of engaging in these dialogues due to the several forms of resistance.

Resistance from all Directions

Resistance from Within: Resisting Outsider Critique

Participants mentioned how Turkish students, as insiders, were quick to become defensive, feeling attacked if they perceived that their system was being critiqued. One teacher recalled a speaking lesson on advertising where she showed students a handful of advertisements to springboard a discussion. One was a U.S. military advertisement that was immediately interpreted by some students as propaganda. Regardless of the students' personal views, and even if these views aligned with the teacher, there was a tendency for teachers to feel their opinions were unwelcome and quickly disregarded. This caused teachers to reconsider what opinions they share, with whom, and how they are shared. The resistance from the inside significantly decreased the likelihood of teachers attempting to cross borders - that is, to invite students to view situations from different perspectives and to do so themselves - since the predominant feeling is that they had no right to talk about a system that is not 'theirs'.

Resistance from the Outside: Resisting what is within

One participant repeatedly chorused the mantra, '*It's not mine,'* referring to all the aspects of Turkey that he did not endorse. He said he keeps this (*It's not mine*) in mind when he encounters anything from a traffic infraction to an off-colour public remark by a political leader. It provided him an easy way to deny accountability for challenging uncomfortable norms. It can further be understood through a contextual understanding of teachers *TEFLing* (Teaching English as a Foreign Language). *TEFLing* is a term I have used to describe an expatriate occupying a transient space abroad for personal reasons, without regard for the local context or needs. Several teachers mentioned their reason for working in Turkey was traveling and experiencing a new country. Responding to axiological and ethical issues was not anticipated when they accepted the job. Thus, the resistance goes both ways: Teachers are closed to what is not theirs.

Institutional Resistance

Results of the study indicated that participants felt the institution was actively discouraging discussion of topics that would distract from language goals. A study by Sahragard, Ramzoo, and Baharloo (2014) concluded many institutional barriers limit critical pedagogy in EFL contexts, including "the top down educational system, teaching burn out, limited class time and teacher's insufficient information about the learners' background and learning style" (p. 189). These findings are resoundingly echoed in my study as teachers mentioned similar inhibitors. The practicality of the pedagogical approach determines the extent it can be used. Having very limited support, resources and training means teachers are less likely to use critical pedagogy.

DISCUSSION

A Closed Border

The results provide an answer to my research question regarding the extent that teachers consider themselves critical pedagogues. The multiple forms of resistance suggest the image of a walled or closed border, heavily guarded on all sides. The allegory of a 'closed border' reflects the perceived impossibility of 'border crossing' for the teachers in this study. Crossing a closed border requires strategy, will power, and hard work to overcome obstacles actively in place to *prevent* crossings. Potential crossers may easily be dissuaded, especially if they lack the motivation to cross in the first place, as with some of the *TEFLing* participants. Rigid tensions and resistances in classrooms erase border space and impede attempts of border crossing. Since this study views border crossing as pre-

requisite to critical pedagogy, it is not surprising that teachers distance themselves from the 'critical pedagogue' label.

Possibilities for Localized Critical Pedagogy in Turkey

Teachers, as outsiders, perceived many forms of resistance that ultimately 'closed the border' in their classrooms. I propose that considering ways to re-open border space will allow theorization of localized critical pedagogy in Turkey. To do this, I enlist Deborah Osberg's (2008) conceptualization of critical education.

Osberg problematizes the critical pedagogical agenda, suggesting it presents a *logic of determinism*. It is a linear premeditated deterministic process where an 'uneducated or uncritical' individual becomes socialized into an 'educated or critical' one. In this model, being critical is equated to being an autonomous thinker. To contrast, she proposes the *logic of emergence*, which views the classroom as a space for responsiveness between teacher and student that is relational, critical and open to ever-expanding possibilities. The curriculum is a "*political* space in which it becomes possible to continuously renew our ways of being-in-the-world-with-others and rethink everything about our world" (158).

In this study, teachers predominantly applied a *logic of determinism* to teaching and classroom management. They adhered closely to the curriculum and avoided distractions. However, participants used coping strategies when students brought political matters into the classroom. Changing the lens or playing devil's advocate allowed teachers to voice ideas 'outside of the self', which removed the focus from their personal views and invited participation. In a small way, these coping strategies reflect a *logic of emergence* because teachers could safely respond to students with minimized resistance or risk of being personally attacked. Teachers could broach challenging or controversial topics, rather than sidestep them entirely. Currently, teachers use these strategies as coping mechanisms, but using them proactively or intentionally, and teaching students to use these strategies would increase possibilities for dialogue, understanding others in the classroom, and thus, border crossing.

CONCLUSION

Without coping strategies, the status of critical pedagogy in EFL contexts in Turkey is bleak. Teachers' tendency to avoid arising controversial topics risks students' voices disappearing altogether. However, by teaching students to dialogue 'outside of the self,' students can share and process emerging ideas in relation to others. Giroux (1992) emphasizes…

> …the need to create opportunities for teachers and students to be border crossers in order to understand otherness on its own terms, and the need to create borderlands in which diverse cultural resources allow for the fashioning of new identities within the existing configurations of power. (p. 245)

This quotation offers hope for settings like the one in this study because it suggests that motivated individuals can cross closed or guarded border spaces. Engaging in safe dialogue 'outside the self' can lead to understanding 'otherness on its own terms.' This local form of critical pedagogy reflects a *logic of emergence* that allows even the most minoritized voices to be heard, transforming the classroom into a diverse space and possibly leading to wider social change beyond the classroom.

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TRANSITIONS TO ADULTHOOD IN PRECARIOUS TIMES

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Abstract

The transitions to adulthood have often been presented as a linear passage from adolescence to adulthood that follow a timeline with predictable markers of tasks and ages. Meeting these developmental milestones is hailed as a successful transition for young people and successfully attaining a career is often at the core. Yet, shifts in economic patterns have led to important changes in employment patterns and the rise of precarious employment (Vosko, 2003). Young people are expected to navigate the transition to adulthood and successfully enter the labour market regardless of the economic climate. Using data from a SSHRC funded study of how young people in New Brunswick view their transitions to adulthood and how they see their future in Atlantic Canada, this paper will explore transitions to adulthood in precarious times.

Keywords: Transitions, Precarious Employment, Adulthood

INTRODUCTION

The traditional career, hallmarked by full-time, continuous employment, where individuals have access to reasonable wages and benefits is no longer the most common form of employment. Changes to the economy and labour market in the past few decades have made it, as Danziger & Ratner (2010) note, "increasingly difficult for youth to "attain the economic stability and self-sufficiency that are important markers of the transition to adulthood" (p.133).This new reality for young people entering into the workforce means that stable employment, which is often central to conceptions of adulthood, is becoming more and more difficult to attain. The OECD (2015) reported that less than 40% of wage and salaried workers in OECD countries are employed on a full-time, permanent basis, with more than six out of every ten wage and salaried workers in either part-time or temporary forms of employment. The numbers for youth are even higher. Calling on Furlong, Woodman and Wyn's (2011) argument that youth transitions are becoming more closely linked to a form of economic socialization, this paper looks at the ways in which precariousness is influencing generational pathways and the transition to adulthood.

YOUTH AND PRECARIOUS EMPLOYMENT

Understanding what makes a successful transition into the labour force is crucial for young people (Danziger & Ratner, 2010; Heinz, 2009; Sanderson, Skirbekk & Stonawasku, 2013; Wyn and White, 1997); their social status and individual welfare depend on a successful transition into occupational settings and attainment of adulthood. For many young people, "education and training have been sold as the means to the end of getting a job…" (Wyn & White, 1997, p. 41), but most youth employment ends up being part-time work which usually does not lead to opportunities for career advancement and instead is a stop-gap to temporary employment or returning to education or training.

Precarious employment is "characterized by uncertainty, lack of control, low income, and limited access to regulatory protections" (Vosko & Clark, 2009, p. 27). Young adults are often encouraged to engage in part-time employment and much of the time this employment is part-time, temporary, low paid, low skill and contract positions. Wyn and Woodman (2006) argue that generational shifts have caused "[changes] in labour markets, in the relationship between education and employment and in workplace relations, have altered the significance of the traditional 'markers' of adult status in industrialised countries" (p. 501) transforming a once linear transition into an intermittent one where youth go back and forth between employment and education (Wyn & White, 2015). This has resulted in youth facing more uncertain and unstable labour market conditions than they did in previous generations (Kerckhoff, 2003).

There is an intertwining of precarious work and engagement in education and training. Wyn and Woodman (2006) argue that young people's careers are often characterized by part-time and flexible forms of work, which are often combined with other activities such as education. Additionally, there has been a shift in educational structures, attendance and participation in higher education has "been driven by beliefs about the economic value and societal benefits of certain forms of learning, types of skill-acquisition, and patterns of behaviour as preparations for contemporary labour forces" (Côté, 2014, p. 79). Education, in particular post-secondary, has become essential in the pursuit of a career as employment not requiring post-secondary training is on the decline (Côté & Bynner, 2008).

Connell and Burgess (2006) argue that careers of the future are likely to be fragmented, disjointed, unpredictable and linked to lifelong learning, skill development and training. Their argument is that that young people tend to undertake training or gaining work experience in their late teens and early 20's with the aim to secure employment in the late 20's, but with changing economic situations permanent jobs are not readily available for youth (See Statistics Canada 2018). This is particularly evident in a have-not province like New Brunswick. Despite the Canadian unemployment rate of 5.6 being at a record low, part-time precarious work has increased. Much of the employment increases are a result of part-time nonstandard employment (Evans 2019). A Statistics Canada (2018) report shows that in Canada "young people were more likely to work in part-time positions, often involuntarily, rather than be unemployed or leave the labour force." Andres & Wyn (2011), in their Canadian study, found that the majority of youth took 14 years to find employment security from the time they left secondary school. What follows is the results of a SSHRC funded study of youth in Atlantic Canada as they considered what their futures might look like.

METHODOLOGY

Participants for this study consisted of young people in their final month of Grade 12 from two secondary schools in Atlantic Canada. This is a region that has experienced greater economic difficulties than other areas of the country. There were 120 participants for the qualitative data. The sample consisted of 63 males, 62 females, with an average age of 17. Most participants (78%) were English-speaking, 3% identified as aboriginal, 14% identified as belonging to a visible minority, and 3% reported themselves to have a disability.

The students in this study volunteered to participate and took part in a survey which consisted of demographic items, quantitative instruments, and open-ended questions requiring written responses, and took approximately 30 minutes to complete. For the qualitative data, the young people were surveyed through open-ended questions that touched on areas such as what careers they were interested in and what they found appealing about those careers. Other questions probed the young people to consider what they thought it meant to be an adult, what they planned to do after high school, and what they thought the chances were of getting a job after formal education.

Data from the open-ended questions were analyzed using an inductive thematic analysis strategy. Focus was paid to the language and discourses that emerged in the short answers. Data analysis for this project has been an ongoing and iterative (nonlinear) process. Attention was paid to the particular language, discursive themes and narratives that emerged in the short answers. Similar to the work of Ryu & Tuvilla (2018) with refugee youth, the goal of the data analysis was look at the discourses being created by the youth in this study and to understand how they were discursively constructing their identities and how that reflected or resisted dominant narratives.

RESULTS

The themes that emerged highlight two constructs that this group of graduating high school students were experiencing as they reflected on the transition to adulthood: (a) the issue of finding work and pursuing careers is a substantial worry for people at this stage of development futures; and (b) students are aware of the socio-economic conditions that shape their ability to become adults.

The data showed that these young people were worried about what the future held, and this worry reflected both a concern for the future, and an awareness of work being linked to adulthood. When

asked specifically if they worried about being an adult, 38% of the 125 students expressed some concern or worry about being an adult. What emerged in the anecdotal response to this question showed this link to be even more significant, as were the kinds of worries that the young people were experiencing and how that was linked to understandings of the economic conditions they would be facing upon graduation (Snee & Devine, 2005). The worries revolved around some very key areas that included financial concerns about life and the cost of attending post-secondary education, and whether they were prepared for what was to come after finishing secondary school.

The language used by the youth reflected their understanding of the precarity of their future. These worries reflect what Price and Grant-Smith (2018) have captured as deficit discourses that position young people in the labour market. For example, one young person in this study described their thinking about becoming an adult as follows, “I don’t know if what I am doing is the right thing. I'm scared I won't enjoy my job and not have enough money to get another degree then I'm stuck being unhappy.” Another young person spoke about the difficulty of choosing careers at a young age, “It's scary. Whether they admit it or not, the thought of picking their future career at 17 terrifies most teenagers. As a general rule, everyone just wants to leave a mark.”

The second theme found in the data was the awareness of the socio-economic conditions which they would be facing upon leaving secondary school. The findings from this study showed that young people were aware of the socio-economic conditions that they would be faced with as they entered into the labour market. As one young person articulated, “I feel like I need more time to prepare myself for living by myself and having a career.” Another student described it this way, “Sometimes I feel as though I'm not entirely ready to go out in the real world. High school has not prepared me well.”

Several young people spoke with a great deal of awareness about the socioeconomic conditions that would affect their experience of finding work and attaining adulthood. One young person articulated it as follows, “Because it is hard to predict what will happen with the economy. How will I support myself, let alone a family? If I lost a job or get laid-off, I can't ask my family for help like I can now with my parents.” Others articulated that they were concerned about obtaining a secure job: “Not so much being an adult, but … getting a secure job ... the responsibilities once you have graduated high school are huge!”

When asked what concerns they had about the future many of the students spoke about the worries they had specifically as it related to aspects like money and responsibilities. As one youth in this study articulated, “I worry about the financial part of my life and whether or not I will be able to control it” and “I worry about failing, ending up at a dead-end job all alone.” These worries and fears reflect that reality of the labour market they are facing.

The results from the qualitative analyses suggest that the young people were aware and worried about finding employment and were aware that their future employment may not be stable. While not completely surprising, these findings do highlight the importance of recognizing the anxiety felt about being unable to pursue adult achievements, specifically career, due to socio-economic conditions (e.g. recession, not having sufficient funds to attend university) or lack of opportunities available in the region (e.g., realizing that there are no jobs in a desired occupational field within the province).

CONCLUSION

Employment is considered to be at the centre of our lives; it is an integral part of our identity, personality, and lifestyle (Kosine & Lewis, 2008). Employment provides much more than an income, it helps to define one’s physical, psychological, and socio-economic status as well as one’s role within society. There has been a rise in literature that links precarious employment as a social determinant of health (Benach Vives et al, 2014). In their work they suggest that higher levels of stress and higher levels of work dissatisfaction, lead to adverse health outcomes.

Young people are often positioned in paradoxical ways, as described by Price and Grant-Smith (2018), as the young people are “simultaneously desirable employees….yet characterized as lazy and entitled” (p. 64). The data from this study demonstrates how young people are aware of the precarity

of their economic futures. Snee & Devine (2015) remind us that "unemployment and a lack of social mobility are not due to young people making the "wrong" choices but because their choices are constrained by the opportunities available" (p.546).

Krahn et al. (2018) argue how the transition to adulthood reflects individual decisions, but those decisions are shaped by historical and cultural contexts as well as by social origins and characteristics like race and gender. While gender was not specifically alluded to by the participants in this study, Vosko and Clark (2009) remind us that women are more likely to experience precarious jobs than men due to life events (i.e. birth of children) which can increase exposure to forms of employment characterized by insecurity.

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INSIDE THE SPECIAL ECONOMIC ZONES OF INDIA: RESISTANCE, REPRESSION AND RAPE

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Abstract

This paper is a part of a larger study that explores the relationship between land dispossession agenda and sexual violence against women in Central India. In this paper, I pay particular attention to the resistance movements organized by the Adivasi (indigenous) inhabitants and activist allies in multiple Special Economic Zones (SEZs) in the states of Chhattisgarh, Orissa and Jharkhand and the efforts of the ruling state to repress this resistance. A Marxist feminist analysis of this dynamics between contestation and hegemony reveals that in order to fulfil its capitalist-neoliberal motives of land acquisition, the state continuously produces and reproduces the socio-historical relations of patriarchy. The paper draws upon an analysis of reports of sexual violence against the Adivasi and activist women in the region in the recent years and simultaneous law amendments as well as security deployment by the state to perpetuate economic and sexual violence in Central India. The paper concludes with a reflection on 'resistance as a form of adult education'. I hope to inform academic and activist discourses based on sexual violence against women and call for resistance against the neoliberal-capitalist expansion processes that create and perpetuate class and gender inequalities.

Keywords: Neoliberal, Resistance, State repression, Capitalist patriarchy

INTRODUCTION

India currently comprises thousands of hectares of land under 1046 approved Special Economic Zones (SEZs) which are hubs of industrialization and real estate open to foreign direct investment. Whether for industry, urbanization, agricultural plantations or extractive industries, land dispossession is now an unprecedently explosive political issue in many parts of Asia, Africa and Latin America. Land grabs in India have, in recent years, instigated mass protests and armed insurrections making the country arguably the global epicenter of land grab protests (Levien, 2018). The SEZs located in Central India are hubs of minerals such as coal, iron and bauxite and also inhabit one of the largest and poorest population of indigenous (*Adivasi*) women. The state's efforts to grab land has been met with several resistance movements by *Adivasi* women, journalists, lawyers and academic activists. However, the discourse around sexual violence in the country primarily revolves around the lack of laws that punish the perpetrators, the conservative mindset of 'Indian men' and the need for more 'security' for women. The paper challenges these causal attributes and explores the relationship between the economic and sexual violence inherent in the process of dispossession in economically important zones in India, the SEZs.

METHODOLOGY

The theoretical framework of the paper is rooted in Marxist feminism wherein it draws upon ideas of dialectical social relations and hegemonic ruling ideas and how these shape gender relations. The dialectical social relations of concern here are that of neoliberal-capitalism and patriarchy and how these relations shape ideologies and ideas around what development is, how women need to be treated in developing zones, how can resistance be surveilled and subsequently how can the ruling capitalists own and acquire this land.

In order to gather the material for the research, I have examined reports by governmental institutions in India that disseminate policy reports, advocacy and announcements for bills and laws. I have also elaborated on the specific cases of sexual violence in Central India within and around SEZs where land dispossession was an active phenomenon. These case studies were constructed and deconstructed through reports by non-governmental associations such as the Women Against Sexual

Violence and State Repression, reporting agencies such as UN Human Rights Reports and NHRC (National Human Rights Commission) and field-based Indian non-profit organizations such as 'Down To Earth'.

RESULTS

The Normalization of Sexual Violence against Women

"The corporatization, commodification and privatization of public assets has been a signal feature of the neoliberal project" (Harvey, 2007). The economic model shaped by capitalist patriarchy is based on the commodification of everything, including women. In India, where a woman was already treated as a sub-human entity owing to the traditional, religious and patriarchal setup, the neoliberal project further exploits this condition and in the stride of commodification, objectifies the woman herself. She is considered as an object and an increasingly 'rare commodity' who must be grabbed by as many men as possible giving rise to the number and brutality of gang-rapes. Consider the case of South Chhattisgarh, a hub for industries like Tata Steel, Adani coal mining and several other mining industries. In this region, the incidents of sexual violence against women cannot be looked at as coincidence. The gang-rape of 13 Adivasi women in Bijapur district and six women in in Sukma in January 2016, were just two of the 46 reported sexual crimes by security forces in just three months. The same report also stated that while a 14-year-old girl, who was grazing her cattle, was allegedly blindfolded and gang-raped, another victim, four months pregnant, was repeatedly dunked in a stream and gang-raped.

A signature tenet of capitalism is to mask their agenda and present it as if it was for common good and normalize the oppression such that it becomes part of the discourse rather than an anomaly. "Neoliberalism has (thus) become hegemonic as a mode of discourse and has pervasive effects on ways of thought and political-economic practices to the point where it has become incorporated into the common-sense way we interpret, live in and understand the world" (Harvey, 2006). It pervades in the basic unit of society- the family, the basic unit of communicating- language and also the units by which society organizes itself- religion, traditions and customs. To illustrate this, consider the fundamental social unit of the civil society, the family, that is at the helm of organizing unequal power dynamics amongst men and women. The practices that determine gender roles in household, property ownership, sanctions on freedom and choices, ownership of capital are all biased towards men of the family. Hence, commodification of a woman's body and the normalization of the exploitation and oppression of women are undoubtedly contributing factors to the brutal violence.

Economic Violence and Sexual Violence

A large part of the literature and the discourse on land dispossession, the relationship between women and land dispossession is focused on a discourse on land rights. This section elaborates how there is a direct link between the rhetoric of development that has been established by the state and corporates alike, the intensification of coercive means to dispossess people of their lands and the use of 'dispossession of women's bodies' from their own self as an inherent process for land grab.

While forcing indigenous inhabitants to leave their homes, their agricultural lands, their forests habitats, large territories of their inhabitants, violence against women is a crucial part of the strategy employed by the security forces, one of the faces of the state. These forces legitimized by the state protect the interests of the operations of the mining and construction companies. With reference to the tortures inflicted on women's bodies by security forces, Federici has spoken of extensively of an expressive violence and pedagogical cruelty arguing that their (security forces') objective is to "terrorize, to send a message, first to women and then through them, to entire populations that no mercy should be expected. It must be planned, calculated, and performed with the utmost guarantee of impunity in the same way as mining company today pollute lands, rivers and streams with deadly chemicals with total impunity while the people who live off these resources are imprisoned by security guards if they dared to resist". (Federici, 2018, p.51).

When the farmers of Nandigram, Bengal came out to protest against the 2007 State government order acquiring 10,000 acres of land, women were present in large numbers, taking on the forces of the state and party cadre. In the brutal crackdown that followed, 14 women were killed and at least 17 were raped, in some cases by gangs, assaulted and even shot at. Laxmi Das, aged 40 and Radhika, aged 22, as most survivors, are still treated as outcasts. Radhika was not allowed to return home after the rape. Laxmi is clinically depressed and is still fighting for compensation. Some women were gang-raped twice. The patriarchal structure that oppresses women is further strengthened in this era to perpetuate the fear and oppression of women who choose to voice out their opinion.

"Capital's expansion depends on the annexation of spaces and speeding up of time but all of that would be useless without constantly subjecting human beings and converting them into mere labouring and reproductive bodies. Lives or aspects of lives hitherto outside capitalism steadily come into its grip and are constantly re-worked path. Capital's intrusion and constant reworking of the same grounds can be metaphorically captured by the tropes of 'rape' or 'gang rape', where the same body of land, nature and people are repeatedly violated to the point of extinction" (Bannerji, 2016). Recently, in 2016, the forest rights of *Adivasis* were being compromised as big corporates like Adani Group moved on to establish coal mining in the forest region at a cost of INR 2369 crore. However, activists like Sudha Bhardwaj as a member of the *Chhattisgarh Bachao Andolan* (Save Chhattisgarh Movement) along with other members protested this mining and the coercive means of pushing out dwellers of the region. She also participated in several other movements as well as aided inhabitants to file FIRs (First Information reports) in police stations against violence experienced. In 2018, August, Sudha Bhardwaj was tortured, assaulted and arrested from her home near the capital region of Delhi on account of promoting 'Anti-National' Activities. The incidence and other such silencing of dissenting voices that protesting against the state-neoliberal agenda often use assaulting of women in particular and further custodial violence under ambiguously (intentionally so) defined laws.

'Development for all' – The statecraft towards oppression of indigenous inhabitants

Two pieces of land in the name of an *adivasi* woman in the district Raigarh, a Scheduled Area, were fraudulently registered in the name of Monnet Steel (headed by a brother-in-law of Naveen Jindal, an affluent industrialist) in the year 2000 by putting up another woman as Janki Sidar and registering the land in the name of a non-existent *Adivasi* called Amar Singh, of course with the unstinted co-operation of the revenue authorities. When Janki filed a report for fraud, she was fortunate that at the time, the City Superintendent of Police (CSP) was not a "company man", so a Manager of the Monnet Steel – Shubendu Dey and sundry '*zameen dalals'* (land negotiation agents) were actually imprisoned for about 3 months before they got bail. The CSP was suitably rewarded by being transferred to Bastar, a not so favorable area for transfer. Until 2011, Janki was petitioning with the support of different lawyer, many of whom cheated too and until now she has not got justice… There are many Jankis. There is Haripriya Patel on whose land at Tapranga Jindal built a colony and then the Jindal security guards *lathi*-charged (beating using sticks) the protesting villagers while the policemen remained mute spectators.

A great deal of literature on the idea of progress and development suggests that throughout the history of capitalism, the masses were made to believe that the humans, the nature and the Earth are not good enough and hence there is a need for it to make 'progress', 'be better' and 'be developed' which in turn will transcend them to a higher civilization (Mies, 2014; Federici, 2018). The 2014 Indian national elections saw a sweeping victory for the Bhartiya Janata Party where they scored a majority of the seats, an occurrence rare in the history of India post-independence. The party which openly declares itself a 'Hindu nationalist party' is led by Narendra Modi who claims himself and his party to focus on the single agenda of 'Development' in India. During his reign of five years, several campaign and slogans became popular – 'Shining India', 'Make in India', 'Development for all' and also accompanying accomplishments of several Central Indian regions- 'Highest index of Ease of doing business', 'Invest in India' and 'India is the 6th largest economy' etc. aimed at attracting potential investors to 'develop India'. All of these clearly point at manufacturing a consent amongst the Indian population that development is good, and it is for all. Additionally, those who oppose development in

the form of protests against acquisition of land that was formerly used for agriculture or protecting the diminishing indigenous habitats, or forests and rivers are increasingly labeled as anti-development, anti-national, terrorists etc. The latter discourse has especially been used against women land rights activists to incarcerate them on ambiguous grounds and carry out custodial violence that is brutal in nature to say the very least.

The Tradition- Modernity Duality

One of the commonly attributed factors to rape are the way India is developing to become a country where women are increasingly becoming modern and yet the men are conservative as ever which causes a clash of tradition and modernity. This clash gives rise to frustration amongst men and out of that aggression they exploit women through violent means. “The new economies in which the young women require mobilities of time and space…this mobility is purposeful, and it may well put them at a risk of violence”. (Ray, 2016, p. 398) and about the men, Ray states that “The men reveal a story of repeated failure…precarity for men provokes far more anxiety…the disjuncture between the discourse around failed men and successful mobile women is also productive of particular sorts of violence, as the gangrape showed, a dominant narrative about such violence produce their own effects” (2016, p. 402).

While there is little doubt that the phenomenon of mobility of women (and men) and the associated imbalance between their domestic and labor roles are transforming in India with a changing political economy, it is also important to specifically establish how particular neoliberal processes such as that of land dispossession are directly causing and perpetuating the exploitation and oppression of women.

CONCLUSIONS

The paper asserts a direct causal connection between the neoliberal-capitalist relations and violence against women. The latter is most often used as a way to silence dissenting voices by the appropriation of women’s bodies in particular. In other words, “we are witnessing an escalation of violence against women because neoliberalism as a process of ‘political recolonization’ intends to give capital uncontested control over the world’s natural wealth and human labor, and this cannot be achieved without attacking women, who are directly responsible for reproduction of their communities” (Mies, 2014). Across the world and in India, in particular, the state is in an alliance with the corporate forces to ensure that land acquisition processes take place through dispossession and exploitation. The paper fleshes out the relationships between the state that consists of the ruling political parties, security forces, the corporate players in SEZs- the massive steel industrialists and mining giants and the patriarchal forces of the society comprising of men at various levels of power. In the paper, I have examined the role of each of these forces in entirety and the cases of violence against Adivasi women in India. At the end, I resonate with Federici’s (2018) thoughts: “I urge that it is essential to emphasize that violence against women is a key element in this new global war not only because of the horror it evokes or messages it sends but because of what women represent in their capacity to keep their communities together and equally important to defend non-commercial conceptions of security and wealth”. (2018, p.51).

The paper hopes to inform academic and activist discourses based on addressing sexual violence against women and a call for resistance against the neoliberal-capitalist expansion processes that create and perpetuate class and gender inequalities.

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ART AS LIVED: ART FOR LIFE

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Abstract

This symposium brings together different forms of the arts used in community settings. The communities involved are as diverse as the arts: immigrant women who live with HIV or use fashion shows to speak truth to power, to elderly immigrants learning English; homeless men, communities in conflict, and Indigenous communities; and evaluation of the uses of the arts in a health context. Authors draw on their projects to show benefits to individuals and communities, suggesting that creative expression and listening contribute to a deeper democratic society by supporting greater agency, breaking isolation, fostering a sense of belonging and resilience, and offering multiple perspectives. More stories about the power of creative expression to enable voice and listening are in the 2018 Special Issue of the *Canadian Journal for the Study of Adult Education*. At times, art forms intersected and blurred boundaries between qualitative research and creative approaches, raising questions of ownership of stories and what counts as art.

INTRODUCTION

Mark Kingwell (2012) in his meditation on urbanism and architecture (particularly of concert halls), considers how, in a good structure, there are no dead spots. A good concert hall, and we would suggest, welcoming and inclusive spaces of adult learning, should also be constructed to have "a resonance that allows each one of us to know we are heard, that we have a friend in the existence of the city itself" (p. 359). In this interactive symposium, we explored some cases of how various forms of creative expression were used to create such sonorous spaces. There has been increasing interest in the role the arts can play in education and adult learning in creating conditions for people to express themselves and be heard. Creative expression has much to offer all adult learners, but particularly those with experiences that differ from mainstream norms. It is a medium through which those on the margins can tell their stories and it provides a venue for listening. We draw upon scholars exploring pluralistic democracy (e.g. Bickford, 1996), the challenges to reciprocity (Young, 1997), and the risks of storytelling across difference (Razack, 1998). Those interested in emancipatory education will remember Freire's suggestion that we must denounce injustice and announce possibilities. Artistic and creative expression are excellent vehicles to do both, and let those who experience injustices share those experiences, while also allowing sharing of ideas that speak of possibility and encourage hope.

Below, we provide brief introductions to how various forms of creative expression enabled sharing of stories and deep listening including storytelling, photography, dance, beading, and so on. These creative activities created bridges across differences; passerelles over liminal borders. Our cases included the experience of immigrant women settling into new communities who are dealing with HIV diagnosis, older immigrants learning a new language, men living with precarious or no housing,

exploration of identity in contested settings like Northern Ireland, Indigenous communities in Canada and Chile, and Brazilian youth reclaiming their Afro-Indigenous identities through dance.

PRESENTATIONS

Women's Illness Narratives: Storytelling as Arts-Informed Inquiry

Roula Kteily-Hawa

In our project we considered three narratives from South Asian Canadian immigrant women living with HIV, and how the storytelling project shifted from a conventional qualitative interview methodology toward an arts-informed narrative inquiry. In the disciplinary integration of health and adult education, this notion of community-engaged health research has emerged as an important tool for deepening our understanding of adversity in underrepresented groups (Zieghan, 2012). Sharing my own story as a refugee woman created a safe space for the women to share their stories and helped draw attention to the oppressive experiences of a community of women rarely given a voice (Hawa et al., 2017).

Using a storytelling approach and Arthur W. Frank's illness perspectives (1995), which include restitution (getting well), chaos (hopelessness), and quest (transcendence) as a framework, can deepen understandings of their lived experience as immigrant and refugee women living with HIV. Explaining how my perspective changed during my research constitutes an account of an artistic engagement, which de Mello (2007) argued is inherent in storytelling. In my case, adjusting the research design and acknowledging the power of Frank's (1995) illness narratives were significant parts of the arts-informed research process. Others engaging in similar research should remain cognizant of whose story is being told, by whom, and for what reason. It boils down to who gets to define what counts as art in a genre that is still emerging.

Poetry, Prose and Personhood: The Art of Storytelling with the Homeless

Paige Zhang & Roula Kteily-Hawa

In 2016, 235,000 Canadians experienced homelessness (Gaetz et al., 2016). Many experience marginalization, which is known to erode one's sense of self and ability to value one's identity (Boydell, Goering, & Morrell-Bellai, 2000). Marginalization directly affects personhood, a part of people's identity-making process and a critical element of how people identify with the world around them (Wakefield, 2009). Just as a fractured personhood can negatively impact a person's well-being, repairing this injury is therapeutic (Gabbard, 2014).

In our project we held a series of 5 storytelling workshops. These drop-in workshops were organized for clients of a medical clinic and local men's shelter. Diverse members (including persons with lived experiences of homelessness, social workers, local writers, nurses, and physicians) were involved in planning the storytelling workshops. They provided persons experiencing homelessness with a space to reflect, share their voices, gain communication skills, and connect within a creative community. The final curriculum included five themes: introduction to storytelling, characters, setting, poetry, and editing.

Fourteen self-selected homeless men participated. Staff and participant experiences point to how narratives and storytelling provide a rich ground for better understanding and empowering people experiencing homelessness. In considering these reflections, we tied together themes of personhood and meaning-making. The key takeaways from this intervention are: a) particularly for those with limited voices (such as people experiencing marginalization), the act of storytelling can be an act of agency or advocating for one's personhood and rights; and b) storytelling is also a political act, and the sharing of and listening to stories can bring attention to important issues and compel change.

Documentary Film Festivals and Collective Listening

Carole Roy

I have organized documentary film festivals for 15 years to provide opportunities for a diversity of voices to express their views and be heard. Mainstream media often present "a multiplicity of sameness" (Solomon in Waltz, 2005, p. 7) while these festivals provide a space for ignored stories to be told. Associated with leisure, films allow people to relax and be open to new information. Film festivals offer an opportunity to listen *with* others, helping to build a sense of community. Barbara Ehrenreich (2006) suggested that the common good "has been eroded by the self-serving agendas of the powerful …. [while] decades of conservative social policy have undermined any sense of mutual responsibility" (p. 254). Documentary films amplify voices, engage imagination and empathy, often pre-conditions to action (Roy, 2016).

As an outreach to underserved groups, I have showed documentaries at a federal prison for women and a provincial jail for men; discussions are always engaging and insightful. Documentaries are conversation starters and break isolation. While screened in a familiar location, films take us out of routines and allow consideration of new ideas. Documentary screenings provided a space for the men to find out about other perspectives while the discussions allowed us to listen and identify a desire for what they called "real" books on various subjects. In this case films provided a bridge that led to action and a book collection resulted in a donation of hundreds of books (philosophy, psychology, anthropology, art, politics etc.).

Transformative and Healing Power of Theatre of Witness

Jennifer Miller

My project focused on an adult community arts program called *Theatre of Witness* (TOW). TOW is a social justice theatre program based on the concept of testimonial theatre (Cohen-Cruz, 2010). This program was founded over thirty years ago in Philadelphia, Pennsylvania to address intercommunity conflict, and now also exists in Derry/Londonderry, Northern Ireland. Theatre of Witness is a form of testimonial performance and documentary films performed by people sharing their personal and collective stories of suffering, transformation and peace. The work brings people together across divides of difference to bear witness to each other's life experiences. Performers who have survived trauma, marginalization, oppression, and the complexity of the human experience, address some of society's most challenging issues from a multiplicity of perspectives. The performances weave the performers' stories together with music, spoken word, visual imagery and film into dynamic theater that humanizes the 'other' and cultivates compassion and empathy. The result is authentic, raw and powerful theater that celebrates the resilience of the human spirit. (Sepinuck, 2017, p.1)

TOW in Derry/Londonderry (between 2009-2014) was centered around bringing people from various sides of the past and present sectarian/ethno-nationalist conflict together, as participants and audience members. TOW has shown itself to be an effective form of testimonial theatre. The audience develops a connection to the participants and witnesses their healing and transformation. It helps to humanize the 'other', and to see 'other' as self, as well as to see our common humanity. It is transformative in developing empathy in the participants and the audience. The cross-cultural communication and interaction create awareness of the multiple angles/sides of events and conflicts. This helps to reduce prejudice and promotes cross-cultural understanding and healing. TOW also motivates the participants and audience members to engage in community social justice work and peacebuilding efforts, and it leaves a lasting legacy.

Intergenerational Learning in Indigenous Textile Communities of Practice

Cindy Hanson

This project explored informal learning and textile production in two Indigenous contexts – Southern Chile and Northern Saskatchewan, Canada. The artists included beaders of Metis, Dene and Cree

ancestry and Mapuche weavers. The 33 women, aged from 24-95 years, illustrated the power of relational networking and intergenerational learning in Indigenous communities. A goal of the study was to offer an example of how communities of Indigenous beaders or weavers supported intergenerational relationships and situated ontologies. With the addition of artifacts into the study methodology, the community-based study unexpectedly morphed into arts-based community research. The study methods included interviews, two story-circle discussion (focus) groups and symbol-based learning, inspired by Indigenous research methodologies and the work of Lavallée (2009) who used sharing circles and Anishinaabe symbol-based reflection as an arts-based method emphasizing storytelling and community engagement. It also drew on my adaptions of a project from Oskāyak High School. The practice of using story-circle focus groups, for example, involved participants sitting in a circle with items or photos symbolic of their beading experiences, placed on a cloth (or hide) in the centre. Similar to a talking circle, the participants responded one by one to a question by taking turns speaking and often, picking up an item from the cloth to embellish their story.

Lessons in relationality and reciprocity resonated from the study. Indigenous scholar, Shawn Wilson (2008) asserts that "a relational way of being [is] at the heart" (p. 80). He describes it as collective, community-centered, and interconnecting humans and the land. The relational networks in the study involved academic collaborators, elders, community coordinators, and (situated) communities of practice. Reciprocity is encouraged in Indigenous methodologies (Tuhiwai Smith, 2012) and accordingly, participants were asked how to share the knowledge generated. The Saskatchewan group chose to hold an art exhibition and the group in Chile suggested a book (Hanson, Bedgoni, & Fox Griffith, 2015). Reciprocity also occurred at a community level when several participants decided to hold their own gathering of beaders. This gathering illustrated how arts-based research validates the work of people in communities, sustains their work, and how it can be a catalyst for change.

The Storytelling Club: An Arts-based Approach to Language Learning

Natalia Balyasnikova & Spring Gillard

"I would like to write a story about myself and improve my English.

That is very important. I love to write my story."

Storytelling club participant

We undertook a storytelling project at the UBC Learning Exchange (LE), a community-university engagement initiative located in the downtown east side of Vancouver. The Storytelling Club was part of an arts-based stream of activities housed within the LE English Conversation Program (ECP). ECP is designed for older-adult immigrant language learners. Ten senior learners from a variety of ethnic backgrounds participated in the 10 week class in which they were encouraged to tell their personal stories. Following Tyler (2009), we define story as "a narration of personal experience" (p. 138) that is "conveyed orally and directly, face-to-face by a teller to listeners in a facilitated forum" (p. 138).

Based on analysis of two data sets: the first author's doctoral study and an internal program evaluation, we presented some of the findings from a small study of the Storytelling Club. Our examination of the project affirms that as with most adult learners, immigrant senior language learners benefit from educational approaches that prioritize life experience over knowledge accumulation. In addition, learners demonstrated heightened confidence in their English speaking abilities, and increased their social connections, relating to each other easily across cultural divides through their life stories. We conclude that as an embodied learning practice (Freiler, 2008), storytelling engages learners at an emotional level, particularly when a true story is recounted (Jensen, 2005).

Filipina Activists Speaking Truth to Power Through Political Fashion Shows

Shauna Butterwick

In 2004, 2005 and 2008, the Philippine Women Centre of British Columbia (PWCBC) held three political fashion shows that included dresses and performances telling stories about past and ongoing

colonization of the Philippines, the exploitation of Filipino women as domestic migrant workers, and challenges of family reunification. Between 2011 and 2015, with SSHRC funding, I partnered with the PWCBC to document the story of these fashion shows, a format not usually associated with women's empowerment. Kim Villagante, a PWCBC member was hired as the RA for the project. We gathered photographs, videos, press releases and planning documents and conducted interviews and focus groups with fashion show participants. Our research framework was informed by an understanding of the contribution of arts-based practices, embodied knowing, and feminist decolonizing practices. The three PWCBC political fashion shows were inspired by Filipina feminist groups who used this genre to inform and educate the public. PWCBC members and others from the wider Filipino community came together in small study groups to discuss issues and to help in the design, choreography and making of dresses and scenes.

The fashion shows were a powerful form of political theatre which, by being entertaining and political, created a space for deep listening. They were innovative and embodied forms of feminist popular education which Manicom and Walters (2012) define as "intentional and facilitated processes of collective learning and knowledge production" (p. 3) The fashion shows were a form of visual and embodied creative expression which can support a deeper understanding of colonization--"a sociopolitical agenda, action, posture or project of imperialist oppression and domination" (Ansloo, 2014, p. 374). These embodied arts-based practices create pathways to expression of emotions which are central integral, rather than a barrier, to knowledge and meaning making (Jaggar, 1989).

Exploring the Impact of Community-Based Arts Programming on Determinants of Health using Secondary Evaluation Data

Ann Fox, Vanessa Currie, Elizabeth Brennan

Arts Health Antigonish! (AHA!) is a not–for- profit community organization whose mandate is to foster creative expression for community health and well-being (www.artshealthantigonish.org). Over a four-year period, AHA! programs have engaged approximately 20 local artists and over 2000 community members through poetry, visual arts, dance and music, drama, and digital storytelling. As part of an effort to plan sustainable growth, AHA! completed a summary evaluation of six of its major programs. Programs selected for this evaluation had been offered to a specific group of people on an ongoing basis for a minimum of three months and comparable evaluation data was available.

The evaluation confirmed that participants in all six programs experienced increased social inclusion and developed meaningful relationships. An artist-facilitator shared *"I observed the healing power of art…through art-making and personal storytelling, patients experience remembrance, which brings forth emotion. To witness joy in the act of remembrance is a gift. Sometimes sadness can bring relief as well through social connection."* Marked improvements were noted in health care and living environments, reflecting the importance of offering a creative outlet for self-expression within the healing environment. In addition, education outcomes improved in all programming located at schools. An artist-facilitator shared, *"The {song} writing started to give these girls confidence they didn't previously have, confidence in their words and their power to speak up."* Many positive outcomes around individual development were also identified across the six programs, such as positive self-expression, improved self-confidence, belonging and empathy.

The prominent themes of social inclusion and development of meaningful relationships across all programs, regardless of life stage, setting, or art form, provide evidence that health outcomes, quality of life, and social cohesion are being positively impacted. The degree to which creativity is widely recognized as a stimulus to health and well-being has not been systematically measured; however, the growing demand for AHA! programs in the region suggests that the community recognizes the benefits of this approach. These findings provide direction for future planning, evaluation, and knowledge sharing approaches.

Participatory photography research

Susan M Brigham

Because photography arouses emotions, promotes deep reflection, and communicates feelings, ideas, and experiences (Brigham, Baillie Abidi, & Calatayud, 2018), researchers use participatory photography as a method to raise self-awareness, promote group discussion, and develop collective knowledge. I have conducted three studies using participatory photography and all involved immigrants/refugees (*Social Justice in Focus: Refugee Youth,* 2017-19*; Refugees/ immigrants and refugee claimants: Negotiating place and perceptions,* 2015-17*; Refugees learning and storytelling through participatory photography* 2012-14). Each project began with a discussion about photography ethics. Participants received photography instruction and practiced taking photos during the sessions and on their own. Through discussion and critical reflection, participants analysed their lives, individually and collectively. Each project involved hundreds of hours together, developing a sense of community and a safe space for storytelling and sharing personal photos.

A participant from the *Social Justice in Focus* project, referring to another participant's photos, shared her experiences. The first photo shows replicas of large birds hanging from a high ceiling.

> Back home in Africa we have all kind of civil war …we were living in darkness. And our …minds were wondering, wondering like the birds in the air.... wondering about tomorrow. Do we have a future? …We keep moving place to place. Looking for something to help us push to go forward. (2019)

The second photo is a close up of a small rock engraved with the word 'family'. "Above all that, we were resilient. We were not giving up our dream of hope. We were strong ... We had family full of love... It gives us strength to go forward."

Through these projects, participants' experiences of being a newcomer were shared with policy-makers, service-providers and educators, raising awareness of complex issues related to migration. One participant stated:

> In this project … I try to heal my life and try to encourage others to speak up about their life and what they have passed through. I got to connect with other people… and try to speak what I've got in my mind. (2019)

CONCLUSION

As noted, these projects were included in a special issue of *CJSAE* that explored arts-based approaches to community-based adult education. For that issue, we invited alternative approaches and the review process raised many questions; on numerous occasions our notions of arts-based practices were challenged. Questions arose about terms and language used in fields of practice and cultures that may not be familiar to Canadian adult educators. At times, storytelling, narratives, and interviews intersected in ways that blurred boundaries between qualitative research and creative approaches, raising the question of what counts as art and who owns stories. At times, stories were told in ways that contrasted with traditional academic formats, yet these powerful voices and messages needed to be heard. As bell hooks (1992) wrote, representation "is a crucial location of struggle for exploited and oppressed people asserting subjectivity and decolonisation of the mind" (p. 3). The collection as a whole suggested that art-making and sharing contributed to collective knowledge-making by engaging a wider public both in expressing multiple views and in listening to others; stimulating agency and resilience; breaking isolation; fostering relationality, a sense of belonging, and social inclusion; supporting different ways of knowing; all of which strengthen a democratic society.

While submissions explored the utilization of the arts, the question of evaluation arose. Tsiris, Pavlicevic, and Farrant (2014) suggested the importance of evaluation of arts-based activities and how difficult and complex it can be. As they argued, we needed "a stance that acknowledges the complex – and at times colliding – values within arts-based services" (p. 22). We bring a critical

feminist view which sees the matter of voice and listening as political. While we are strong advocates for the potential of arts-based adult learning and research practices to contribute to social justice, we are also cautious about how such engagements can be shaped by hierarchies of privilege. While we emphasized the importance of listening as a politically essential activity to democratic engagements, we are also aware of how quickly the objectification of the 'other' can occur particularly within academic practices. We can be unaware of how implicated we are using the dominant discourse and the colonizing words we take for granted. Young's (1987) notion of moral humility is as political and as important as listening.

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CONNECTING COLONIAL RELATIONS: SITUATING MIGRATION AND ENGLISH LANGUAGE LEARNING IN THE CONTEXT OF TRUTH & RECONCILIATION

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Abstract

This roundtable reports on a pilot project offering post-secondary ELL instruction to recently arrived refugee young adults. The curriculum of the course focused on a critical interpretation of Canadian history and a global analysis of settler colonialism and imperialism, as they impact the conditions of displacement, dispossession, and settlement on a global scale.

Keywords: English Language Learning, Migration, Truth & Reconciliation, Colonialism.

The 94 Calls to Action stemming from Canada's Truth and Reconciliation Commission constitute a pedagogical demand of historic importance. Embedded within the calls are both explicit and implicit requirements for a radical reorganization of national consciousness, including the demonstrated need to educate all residents of Canada on both the history of settler colonialism and its ongoing realities. While the majority of these calls to action directly relate to structural inequities facing Indigenous people, calls 93 and 94 relate to the resettlement of immigrants and the recognition of the role continuous migration has played in the constitution of the Canadian nation-state and the subjugation of indigenous sovereignty (TRC, 2012). These calls compel migration researchers and adult education practitioners in the resettlement sector to fundamentally reconsider the premises of their work.

Since 2015, the Youth in Transition project has investigated the migration, transition, and resettlement experiences of young adults migrating from war zones in the Middle East. Following the completion of over 40 interviews, initial findings indicated that the lack of post-secondary level English language instruction was a major barrier to educational transition for refugee young adults. Given that many, if not most, newcomers to Canada will experience a language class at some point, ongoing reflection on the premises and pedagogies of English language instruction felt warranted. At the same time, the research team recognized that the traditional approaches and strategies of resettlement education work must transform to better address Canada's reality as not only a country of arrival for migrating peoples, but as a settler colonial nation working towards a meaningful articulation of the sovereignty of indigenous nations.

Beginning in the fall of 2017, the research team began development of a 10-week English language course for refugee young adults that builds upon a critical discussion of Canadian history. The conceptual framework of the course draws from, and thinks through, theories of settler colonialism, capitalism, and imperialism (Chatterjee, 2018; Ferguson & McNally ; Coulthard, 2014 ; Mackey, 2016). Our aim is to better understand the pedagogical implications of thinking through colonialism, imperialism, and dispossession as interconnected global relations present in both the forced displacement of people and their resettlement in settler colonial nations such as Canada.

In this roundtable, we will provide an overview and discussion of the conceptualization of the curriculum as well as highlight some key questions that emerged in the participants' experience and reflection. The curriculum began with the problem of discussing Canada as a settler colonial nation and introducing class participants to the impacts of colonization and dispossession on indigenous peoples. Participants indicated in course discussions, written reflections, and post-course focus group reflections that very early in their resettlement experience they were introduced to existing racist

stereotypes concerning indigenous people in Canada. The task them because to confront these myths head-on. We then introduced a framework for the course to conceptualize settler colonialism, using Palestine as a point of reference. This thread was then woven throughout the entire course, which emphasized understanding Canada's history as part of a global history of colonialism. Subsequent themes included: treaties and land; reservations, camps, & ghettoes; residential schools and child welfare; incarceration, policing, surveillance; borders; women and violence; land dispossession, and imperialism; war, migration, and settlement; and activism and community mobilization.

Based on this experience, we noted dynamic aspects in the learners' processes of mediating a confrontation of Canada's national myths in the context of resettlement. Participants struggled to manage some contradictions, such as decisions to stay or leave and relationships with the state. At the same time, participants indicated a growing concern about issues related to truth and reconciliation in Canada and a deeper contextualization of their own experience as refugees. Their concerns echo previous findings of our research in this area regarding difficulties reconciling contradictory aspects of the liberal state. At the same time that refugees are struggling to make lives in Canada, they are confronting the limits of Canadian multicultural liberalism as it effects migrants. Expanding their knowledge of these limits to the realities of settler colonialism promoted critical reflection on contradictions that are not easy to resolve.

In this roundtable we hope to hold a discussion on ways to approach resettlement education in the context of a more open, honest, and accurate discussion of Canada's history and national identity.

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QUEER(Y)ING LEARNING: AN EXAMINATION OF QUEER THEATRE FESTIVALS IN CANADA

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Abstract

This paper presents partial findings from a larger qualitative study that examined the impact and benefits of queer theatre festivals. The larger study looked at informal learning, knowledge production, and leadership at three queer theatre festivals in Canada: The Rhubarb festival in Toronto, Ontario; the Pretty, Witty, and GAY festival in Lethbridge, Alberta; and the OUTstages festival in Victoria, British Columbia. Through an intersection of art, activism, and 'the social,' queer theatre festivals are sites for conscientization, community building, transformation, self-exploration and self-expression, healing, and empowerment. The learning at queer theatre festivals is both intentional and accidental, and occurs through the visual, imagination, embodiment, connectedness to shared personal narratives, reflection, and social action. The focus of this conference paper is on learning about queer intersectionalities, which was one of the major themes uncovered from the larger study.

Keywords: Queer social movement, queer theatre, festival, informal learning, adult education

INTRODUCTION

Social movements, which can be viewed as socially constructed performances, are complex phenomena that ebb and flow with the changing environments in which they exist. The queer social movement in Canada, which has quintessentially been categorized as an identity-based movement (Bernstein & Taylor, 2013), has evolved considerably over time. Previously more concerned with direct forms of activism (e.g., protests, demonstrations, political rallies, and marches), the queer social movement in Canada has taken on a more culturally-focused direction, largely through a festival framework. This change has occurred simultaneously with the increased rights and social inclusion that queers in Canada now enjoy compared to when the movement first began. This is not to suggest, however, that the queer social movement in Canada has lost energy or that queer radicals and activists have vanished. Nor is it to suggest that organized cultural events were not taking place during the beginning stages of the queer social movement. Since the early days of the movement, activists have used playful and cultural tactics as political tools (Shepard, 2010).

While Pride organizations have dominated the festivalization of queer culture, the cultural-producing focus of the queer movement has continued to bring about new social movement actors and organizations like queer theatre companies. Queer cultural-producing organizations provide new ways for theorizing about social movements and their activities in general, and the queer social movement in particular. Few studies have focused on these performative spaces or the socio-critical cultural learning and leadership they represent. Exploring these progressive and temporal festivals, rituals, and social sites as acts of resistance to heteronormativity can provide new frames of analysis to understand queer meaning-making, political and cultural empowerment, community building, collective identity and identity formation, queer leadership, and learning and knowledge production within the queer social movement.

My research interest lies particularly in Canadian queer theatre festivals and the way in which they operate within the context of the queer social movement. While queer theatre festivals are part of a wider queer theatre movement, they are also rooted within the queer social movement. The focus of this paper is on findings that suggest queer theatre festivals are sites for informal learning about queer intersectionalities.

While there is a dearth of queer theatre scholarships in Canada, it is not in proportional to the amount of queer theatre in the country (Kerr, 2007). This paper seeks to fill this gap by uniquely positioning queer theatre within the context of the broader queer social movement. Despite the popularity of queer

festivals, there has been little written on them within the context of adult education. The academic relevance of this study is threefold. First, this study contributes to the understanding of queer theatre festivals as essential aspects of a larger queer culture; considering queer theatre—art and art making—as a social and cultural practice (Turner, 2009) with transformative powers. Second, the study bridges queer theatre scholarship and festival studies with adult education research. As a result, the study considers queer theatre festivals as cultural events and seeks to understand their value beyond aesthetic and entertainment benefits and towards a deeper conception of queer theatre festivals as contributing to the queer social movement through queer cultural meaning-making, learning, and knowledge production. Finally, this study contributes to the growing field of adult education within social movements and provides a new site of analysis. It responds to a call from Seçkin (2016) for "researchers in the field of adult education to look…more into social movements" (p. 196).

CONCEPTUAL AND THEORETICAL PERSPECTIVES

This study is grounded in social movement learning, queer theory, intersectionality, and performance and performativity. In what follows, I provide a brief description of these perspectives.

Social Movement Learning

While adult education has long been associated with social movements, social movements as sites of knowledge production (*i.e.*, conceiving social movement actors as active agents in the construction of meaning and action) is a relatively new theoretical approach (Eyerman & Jamison, 1991; Holford, 1995). According to Finger, social movements have "a more powerful impact on society than does all of the learning that takes place in schools" (cited in Hall & Turray, 2006, p. 8). Eyerman and Jamison (1991) view social movements as forms of "cognitive praxis" shaped by both internal and external political processes and their historical context.

Social movement learning refers to the learning experienced by those who participate, those who observe, or generated by the mere existence of the movement (Hall & Clover, 2005). Social movement learning occurs typically in informal or incidental ways and may enable shared meaning and a greater collective identity (Kilgore, 1999). The action of a social movement can produce new knowledge, including worldviews, ideologies, and theories (Eyerman & Jamison, 1991). The learning is often collective (Kilgore, 1999), emancipatory (Welton, 1993), and transformative (Finger, 1989; Mezirow, 1991).

Queer Theory

The development of queer theory is rooted in queer social activism that sought to challenge heterosexism, homophobia, and transphobia, and thus focuses on those excluded by the heteronormative (Given, 2008; Jagose, 2005). According to Given (2008), "[q]ueer theory contests, interrogates, and disrupts the systematic and structural relationships of power that are historically caught up in heteronormative attitudes, values, and practices as well as heteronormative ideological, linguistic, existential, and strategic conventions and constructs" (p. 2). Queer theory resists the limited categories brought about by heteronormativity and "assumes a spectrum of fluid sex, sexual, and gender differences that are always in a state of becoming; being is never fixed and belonging is never a certainty" (Given, 2008, p. 4). The theory is useful for understanding and contextualizing the emancipatory and disruptive efforts of queer performers to challenge assumptions of the heteronormative narrative. In additional, it is useful for providing a queer reading of the festivals, social interactions, and the fluidity of gender and sexuality (*e.g.*, the politics of 'genderfuck' displays by performers and audience members).

Intersectionality

Coined by Kimberle Crenshaw (1989), intersectionality demands that one look at the intersection of identities (*e.g.*, race, ethnicity, gender, age, sexuality, ability, socio-economic status, etc.) to emphasize the realities and challenges faced by people who belong to overlapping marginalized

groups. As Crenshaw (2015) explained, “intersectionality is an analytic sensibility, a way of thinking about identity and its relationship to power…[T]he better we understand how identities and power work together from one context to another, the less likely our movements for change are to fracture” (para. 5-7). This study considers multiple identities in its exploration of the lived experiences of participants.

Performance and Performativity

A queer performance lens incorporates marginalized subjects—those who are anything but heterosexual—to better understand and articulate queer actions and the dichotomy between queer life within the public and private domains. A performance lens is useful for examining the interaction between the performer and the audience, the environment/space, and societal structures—all of which have rippling effects on an individual’s performance. For instance, one may perform their queerness differently at a queer theatre festival than in front of work colleagues. Goffman (1959) asserted that the everyday interactions in the frontstage and backstage by queers is contested by social structures that have established the proverbial closet, for which Sedgwick (1993) argued is a “defining structure for gay oppression” and is a policing of sex in the bedroom (p. 71).

Schechner (2013) and Turner’s (1992) view of rituals and culture as performance is also useful for understanding the multiple meanings rooted in performances. Performances have the potential to not only bring about individual transformation, but also changes to greater queer culture. If we view festivals as rituals of “collective performances” (Dayan, 2000, p. 44) and cultural events, then using a performance lens is also useful for recognizing that festivals are not autonomous entities operating under their own rules. Rather, festivals can be viewed as cultural events that ‘put on display’ the elements and issues of the society they are operating in.

Performativity and performance operate “in tension with one another, in a tension between doing, or performing, and the done, the text, the performance” (Denzin, 2003, p. 10). Butler’s (1988) theory of performativity is fundamental within queer discourse and it is useful for a study on queer theatre festivals in order to understand the political strategies using subversion through parody, displacement, destabilization, and resignification (Butler, 1990). Performativity is also useful for understanding the ways in which meaning-making and learning occurs, as it is through the process of imitation and repetition that subjects come into being (Butler, 1993).

METHODOLOGY AND METHODS

A queer(y)ing qualitative methodology was employed in this study to expose alternative knowledge claims and to reveal the multilayered, messy, contradictory, invisible, and the non-normative nature of queer theatre festivals. Drawing on the work of several queer scholars, the methodology was based on six heuristics: Reflexivity (Adams & Jones, 2011; Warner, 2004); qualitatively accounting for subjectivity, including sexual subjectivity (Plummer, 2003; Rooke, 2016); intersectionality (Kumashiro, 1999; Taylor, 2009); queering binary notions of the researcher-researched, home-field, and insider-outsider (Browne & Nash, 2016); challenging normalcy and making the invisible visible through an interdisciplinary approach that incorporates several theoretical lenses, research methods, and modes of data representation (Browne & Nash, 2016); and a strong ethics of care (Panfil & Miller, 2015).

Three data collection methods were employed: Participant observation, a postcard questionnaire, and semi-structured interviews with audience members, performers, and festival organizers. Overall, 32 postcard questionnaires were completed, 70 semi-structured interviews were conducted averaging nearly 45 minutes each, and over 50 hours of participant observation were conducted. Pseudonyms have been used to protect the identity of research participants.

SITES OF ANALYSIS

Three queer theatre festivals were explored in this study: The Rhubarb festival in Toronto, Ontario; Pretty, Witty, and GAY in Lethbridge, Alberta; and OUTstages in Victoria, British Columbia. Rhubarb is the longest and oldest running queer theatre festival in the world (Nestruck, 2015). The 39th Rhubarb festival ran from February 14-25, 2018. Immediately following the Rhubarb festival was Pretty, Witty

and GAY, which ran from February 26 to March 4, 2018. The fourth annual OUTstages festival ran from June 19-24, 2018. These three sites were carefully selected because of their uniqueness and differences in location, size, and histories. All three festivals are run by non-profit theatre organizations. Rhubarb is a festival run by Buddies in Bad Times Theatre; Pretty, Witty, and GAY is a festival put on by Theatre Outré; and OUTstages is run by Intrepid Theatre. Buddies and Bad Times Theatre and Theatre Outré are queer theatre companies that focus on presenting and producing queer work. Intrepid Theatre is only a presenting company and presents both queer and non-queer work.

RESULTS

This paper focuses on only one of the major themes discovered in the research. Specifically, the theme of intersectional discourse is discussed. The learning about queer intersectionalities that occurs at queer theatre festivals, however, would not be possible without the safe and communal atmosphere that exists. I begin with a discussion of the safe and communal space prior to discussing intersectional discourse and the ways in which learning about it occurs.

A Safe and Communal Liminal Space

Queer theatre festivals are unique liminal spaces that place an emphasis on the social and provide a sense of safety that allows festival goers to be their queer authentic, vulnerable selves. Participants used metaphors of a "home" and "family" to describe the safe communal atmosphere of the festivals. Sasha stated that the "festival is a space for us as a community, and a place where people feel open and safe to express their authentic self, which is quite powerful." This sense of safety provided opportunities for festival goers to engage emotionally with the performances. Jennifer indicated, "when the performer sang the song *This is Me* it really moved me…I actually cried because I was really feeling sensitive in that moment. I'm not someone that cries in public. But I felt at ease, safe,…confident, and good." Waru, a participant from the Rhubarb festival stated, "I feel safe at Rhubarb. As a queer indigenous person, I don't know where else I really feel safe right now." The not guilty verdicts in the trials for the murders of Colten Boushie and Tina Fontaine occurred leading up to and during the Rhubarb festival, respectively.

Performers also indicated that they felt more comfortable performing at the festivals. As Arjun explained:

> Whether I like it or not, it's a public coming out kind of thing when I perform…And Rhubarb was interesting because it was like coming out to a primary queer audience. It was less nerve-wracking, and I did feel like I was more myself. So, I was more effeminate because I felt there was less judgement.

Queer theatre festivals were also seen as being more accessible than other queer spaces such as queer bars and clubs. The following quote collage captures this sentiment:

> Compared to other places like bars and nightclubs it was very friendly. People were just very open and more approachable. I guess because of the diversity, the content of the performances, and people's curiosity there is a greater connection. I think people are a bit more empathetic and sympathetic, and that allows people to feel more a part of a community (Denise). Outside of the [queer] club and events like Pride and this festival, there are not many spaces where I [i.e., trans youth] can go and hang out with other queer people (Riley). The festival is giving me an opportunity to meet lots of people, otherwise I would have to drag myself to the nightclub and that place isn't a space for…an old dyke (Sam). I feel safer at a queer festival than I do at a club and am much more inclined to have a casual conversation with someone. I think in a club there is more pressure to conform and there is the possibility of inappropriate actions toward you (Jake).

The sense of community and safety helped to foster dialogue around queer intersectionalities, which many participants indicated as involving challenging conversations. Danielle indicated that "there are

some difficult discussions we must have as a queer community." They went on to state that the "festival is a place where people can be vocal about their questions, experiences, or opinions on intersectional issues." I discuss the intersectional discourse that occurred at the queer theatre festivals in the next section.

Intersectional Discourse: Breaking Down Silos by Discovering Commonalities

> We are not just queer people, right? We are also Black, we are also Aboriginal, we are also poor, Asian, and so these things also need to make it into our conversations…One of the things that I saw at the festival…is that there were a lot of diverse voices; people of colour, indigenous people, [and queer] women (Jo).

As the above quote highlights, queer identit(y)ies intersect(s) with other identities. All three of the festivals illuminated the intersections within the queer community and the unique challenges that different groups face. Aldo explained that the festivals are "really elevating community voices that have not had much of a platform within the queer community." Peter indicated that "the performances are creating dialogue about differences and providing different points of views that talk to each other and connect us." Many of the performances addressed the multiple layers of oppression, whether it was indigenous queers, queers of colour, queer women, queer indigenous women, or religious queers. As a result, there was significant discourse and learning that occurred around queer intersectionalities.

The intersection of being spiritual/religious and queer was a major theme of the Pretty, Witty, and GAY festival. The following quote collage illustrates the discourse around being religious and queer at the festival:

> We often talk about religion and queerness here in Lethbridge because it's something that's big. We are a religious community (Stefan). When someone tells their story or sings a song about the conflicts between being spiritual and religious but also being a queer person, it can be quite moving (Ritchie). We have a Mormon friend and after the performance we were discussing with her, her internal conflict (Rae).

The intersectional topics at Rhubarb and OUTstages were beyond that of just being queer and religious. Research participants highlighted the importance of hearing from more intersectional voices in the queer community. Anne explained, "I think the intersectionality of it all [*i.e.*, the many performances] and recognizing that cis white gay men aren't the only gay people was important…Racism within the gay community and toxic male masculinity still exists." Fig. 1 is an image of a completed postcard survey that shares a similar sentiment based on the performance *White Girls in Moccasins* at Rhubarb.

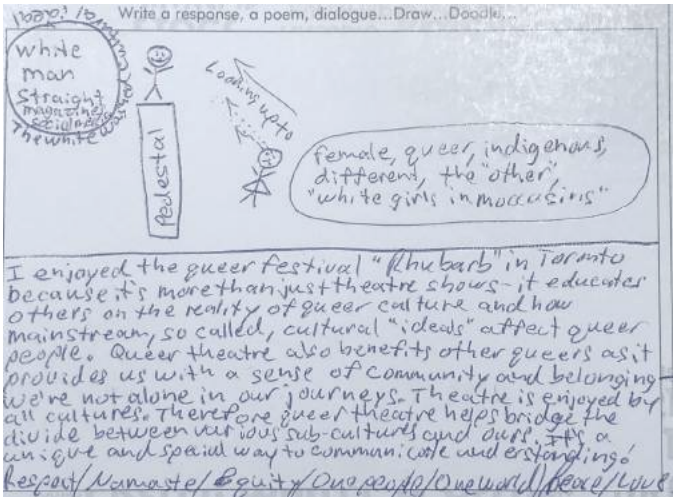

Figure 1. Completed postcard survey

Discourse around the intersection of being a person of colour and queer or indigenous and queer was very predominant at Rhubarb and OUTstages, as the following quote collage captures:

> *Animal Medicine* was talking about something that is real and happening now. It was reflecting not just the sense of their experience with being queer but their experience with gender, race, nationality, and First Nation status. I have a limited understanding of indigenous queers and queers of colour because I have not had the chance to hear from them. The most in-depth stories that I have heard about these groups have come from OUTstages (Roy). It is easy for people who say they are not racist to then not participate in a conversation [about it] because they have this illusion that they are not in the system….But If you are white, like I am, and if you have a lot of privilege in that, then you are still complicit in the system and there are ways that you probably are contributing to racism that you are not aware of. I think hearing the stories from people impacted by this gives me a better understanding (Steve). I identify as aboriginal myself, so it was nice to see a reflection of those beliefs up on the stage and included in a conversation that is queer theatre…and it made me think about race relations…It was nice after the performance to talk about this with others and to bring them into my world (Bushra).

As the above quotes illustrate, informal learning occurred as a result of listening to stories told by queer performances who face multiple sources of oppression. However, it also occurred as a result of increased empathy and as festival goers engaged in reflective dialogue with one another. For example, Kacey noted "there were several performances that made me empathetic to the lives of queer people not like me [i.e., a white gay male]…and I reflected back on my own life experiences and contrasted it with theirs." The reflective dialogue amongst festival goers involved trying to make sense of aspects of the performance, reflecting on the themes of the performance, and the sharing of personal stories that emerged as festival watched the performances. Dazy highlighted this as follows:

> *Ouff* was interesting but it wasn't until after the show when I talked with others that I fully understood it. There was a group of four of us who made sense of the huge pale inflatable thing…We saw it as whiteness taking over. [The performance] then had this very resounding message for me…Specifically, with the idea of female oppression and whiteness in our society. As someone who is Chinese, I really felt represented in it because I have experienced whiteness being thrown down my throat. It was nice to talk about this with others.

Festival goers also learned about queer intersectionalities through images or via the embodiment of a performer. Several research participants discussed the impact that the *Speak to the Vagina* installation at Rhubarb had on them. One participant indicated when they walked into the installation, they "tensed up and thought, "oh, another pink vagina."" However, they relaxed after they read the disclaimer that it was "just one vagina of many different types." Nia noted that the cast represented a "diverse group of queer vaginas like trans, non-binary, people of colour, and indigenous vaginas" and "that [it] created much dialogue even though there was no talking." In witnessing the performance *Gashkigwaaso*, Damion explained:

> The words spoken were not in English and it wasn't something I understood. But the body and physical aspect of it really impacted me, especially when he put on heels. It really spoke to me about duality. Like there was this warrior aspect to it, but then he was wearing heels. The image really embraced the idea of being two spirit and questions the structures of the world where we assume there is just a boy or a girl. Seeing these shows is allowing me to understand my own duality.

The queer performances that explored themes of intersectionality helped to foster a greater sense of community and safety. Several research participants used the notion of a figurative bridge to describe the festivals as fostering the cross pollination of queer communities. For example, Dawson stated, "the festival helps you bridge the gap with the 'other.'" Festival organizers are largely responsible for creating such a space. One festival organizer indicated, "if you bring in arts from a community, that

community will come to it…Diversity is a huge consideration in programming, and it attracts different audiences that cross-pollinate."

DISCUSSION

Like documentary film festivals, queer theatre festivals "create public spaces for counter-publics" where people come together to engage with each other and with new ideas (Roy, 2016, p. 131). The safe and liminal queer cultural space provided greater opportunities for performers to expose the performative nature of their intersectionality (Butler, 1993; Turner, 1992). By positioning queer theatre festivals within the cultural-producing queer social movement, this study highlights the benefits of queer festivals beyond entertainment, social, and economics that festival research has predominantly focused on (Goldblatt, 2011). Specifically, this paper has illustrated that one of the benefits is informal learning about queer intersectionalities. Learning about queer intersectionalities helps bridge the gap between different queer communities and provides a greater sense of community and collective identity among queers (Kilgore, 1999). The adult education that occurs at queer theatre festivals thus has impacts on social, political, and cultural life (Finger, 1989).

Hall and Clover (2005) have indicated that the most powerful form of social movement learning is learning that occurs by people outside the social movement. However, this study highlights that valuable and necessary learning is occurring by members of the social movement. This is of great importance for the continued success of a social movement, particularly identity-based movements that focus on a collective identity to succeed (Gamson, 1995). Recognizing and embracing intersectionality is less likely to result in a movement from fracturing (Crenshaw, 2015). In recent years, fractures within the queer community have begun to appear, particularly between queer people of colour, indigenous queers, and trans individuals who do not feel fully represented (Chaffe, 2014). As a result, organizations like Black Lives Matter have sprung up across the country. However, queer theatre festivals provide us with hope as they "bring attention to issues not predominantly addressed within mainstream views of society and [issues] that are largely ignored in the queer movement" (postcard survey response). As such, it seems apparent that it is sometimes advantageous and necessary to 'preach to the choir' for continued movement success.

CONCLUSIONS

While most festival goers who participated in this study indicated that their primary reason for attending queer theatre festivals was for the entertainment and social benefits that such festivals provide, there were significant opportunities for informal learning. One of the major findings of this study was that festival goers learned about queer intersectionalities. By telling their stories, personal and otherwise, performers helped to make sense of queer lives, challenge worldviews, provide new perspectives, and evoke empathy and reflective dialogue. The learning fosters a greater sense of queer community and bridges connections between different queer communities. This is important from a social movement perspective, as it facilitates shared meaning and a greater collective queer identity—both of which are crucial for mobilizing people (Hall, Clover, Crowther, & Scandrett, 2011; Kilgore, 1999).

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THE *DISOBEDIENT WOMEN* EXHIBITION AS FEMINIST PUBLIC PEDAGOGY

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Abstract

This paper shares findings from a study of *Disobedient Women: Defiance, resistance and creativity past and present,* a research exhibition we curated in response to pervasive patriarchal narratives of Canada's history and its peoples. This study queried the teachability of this exhibition as a tool of feminist public pedagogy as evidenced by the responses of 322 visitors.

Keywords: exhibitions, feminist teaching, aesthetic activism, memory and reclamation

INTRODUCTION

In 2017-2018 we guest curated a feminist exhibition entitled *Disobedient women: Defiance, resistance, and creativity past and present*. This exhibition was a response to two "unsatisfying conditions" (Obrist & Raza, 2014, p. 2). One was a framing of the sesquicentenary of Canadian Confederation as a tale of male heroism, sports, acts of war, discovery and conquest that stripped the public of other sociological memory. The other was our ongoing researches into museum and art gallery exhibitions that showed a similar persistent narrative of men as the central figures of Canada's story (and its artists) with women and 'others' the blank pages upon which these stories were written (Bergsdóttir, 2016; Macedo, 2015). But Obrist and Raza (2014) also remind us that unsatisfying conditions can be catalysts "to incite the imagination" (p. 2). *Disobedient Women* was an imaginative multi-media display that spotlighted women's diverse stories of activism and creative practice in British Columbia. Our study queried how the exhibition functioned as a space of feminist public pedagogy by analysing the learning evidenced in comments by 322 visitors.

EXHIBITIONS AND PUBLIC PEDAGOGY

Sandlin, Wright and Clark (2011) argue that "adult learning and development are shaped by the *forces* of various *sites* of public pedagogy" (p. 3, emphasis ours). For Kelly (2015), public pedagogy is an exploration of the educative *forces* of culture and society and ways in which "culture functions as an educative entity" (p. 391). Museums and art galleries are important educative entities, sites of public pedagogy whose exhibitions are defined as "plays of *force*", designed specifically "to influence the public" (Steeds, 2014, p. 29, emphasis ours). As narrative and visual communicative devices, exhibitions do not simply transmit messages; they actively construct, shape and mobilize our understandings of the world through carefully choreographed images, dioramas, objects, and explanatory texts and labels, (e.g. Bergsdóttir, 2016; Hall, Evans & Nixon, 2013; Whitehead, 2009). Like other public pedagogic practices, exhibitions also mould identities and subjectivities -- who we were, are or should be (Hall et al, 2013; see also Giroux, 2000). Bedford (2014) positions an exhibition's ability to shape how a visitor understands "the world, themselves and others as powers of *narrative, imagination* and *aesthetic education"* (p.13, italics in original). Narrative is the content or story told through an exhibition. Imagination is the formation of new ideas, images or concepts when we encounter external objects. For Wilson Mckay & Monteverdee (2003), central to aesthetic education is "dialogic looking", the internal (with self) and external (with others) conversations, reflections, observations, and associations we have when we encounter historical events or works of art.

Grenier and Hafsteinsson (2016) take a more 'critical' public pedagogical lens to their explorations of an exhibition that challenged normalized neoliberal discourses around the economic collapse of Iceland. They illustrated the exhibition's potential as a space of critical self and social reflection and debate. Drawing from Biesta (2012, p. 685), we can see the exhibition as a form of 'interruption' to

consciousness and a means to re-invigorate the public sphere as a site of 'publicness', that is, a process that acts in the "interest of human togetherness…based on activism and change" (Kelly, 2015, p. 402).

Feminist exhibitions are designed as spaces of interruption, particularly to the silencing and erasure of women's stories, experiences and artistic practices (Cramer & Witcomb, 2018), but have been explored through the lens of public pedagogy. Bartlett (2016) examined how one feminist exhibition acted as a site "of interaction between personal and collective identities, between memory and history, between information and knowledge production" (p. 309). Best (2016) adds various other components that make an exhibition 'feminist', including being praxis-orientated, giving women a central voice, situating women's stories within historical moments and addressing structural inequalities. Best believes exhibitions can be celebratory and affirming, but they must political and encourage critical thinking and activism to be truly feminist.

DESIGN OF THE EXHIBITION

Disobedient Women was a multi-media feminist exhibition of diverse women's stories, activisms and creative practices of resistance and resilience in BC. It was framed as a place of encounter to give attention to individual women's stories *as a collective story*, considering the other side of history. Over a period of one year, numerous items were sent in response to our province-wide call. These items were extremely varied, including feminist (herstory) magazines, old phonographic records, poems, tee-shirts, posters, newspaper clippings and other images of women's arrests for protesting, quilts and a photographic series by "Sikh Feminists" from the lower mainland. Additionally, we commissioned eight artists to create works focused on the theme of *Disobedient Women*, resulting in two video creations, two sets of hand puppets, a series of contemporary protest buttons, a bedside table installation, six paintings and a lithograph. Students working on the project also created a collage and a poster. We tapped into feminist organisations for stories and artefacts such as the West Coast League of Lady Wrestlers, a women's group that dresses in costume and 'wrestles' social and ecological issues, and the Raging Grannies, "caring older women who endeavour to raise awareness of issues relating to peace, the environment, and social justice through satirical songs and skits" (http://www.vcn.bc.ca/ragigran/). We drew from the Royal BC Museum and University of Victoria archives to fill in historical gaps (e.g. a photograph of the First Chinese Women's Auxiliary, circa 1900; copies of *Zenith Digest,* a newsletter edited by Trans-woman Stephanie Castle; the story of Rosemary Brown, first Black woman in the BC Legislature). One student also created an installation of a 1960s woman's bedroom using donated women's magazines, posters, old records and a phonograph. We also interviewed women like Indigenous Elder May Sam, who keeps the Cowichan sweater knitting practice alive by teaching it to youth. Extraordinary Indigenous artists such as Val Napoleon and Francis Dick lent us works.

Disobedient Women ran for three weeks in a city centre gallery space in Victoria (September 2017) and for four months at the Maltwood Legacy Gallery, University of Victoria campus (October 2017 – January, 2018). We organised an official opening for each exhibition, which included artists talking about their works, slam poetry, drumming, and songs by the Raging Grannies. In addition, we hosted two arts-based workshops (puppetry and photography) for students and community members around the theme 'women, power and disobedience'.

STUDY METHODS

How did the *Disobedient Women* exhibition function as a collective space of feminist public pedagogy? What were the aesthetic learning experiences, knowledge, insights and feelings of the 322 visitors who engaged with the exhibition's stories of activism and acts of creativity? Data was collected using five instruments. One was comment cards (anonymous) that were left at each site. Each card had an image from the exhibition and a question (e.g. Which piece in the exhibition speaks to you most and why?; What ideas does this exhibition provoke about gender justice?). These comment cards became part of the exhibition through a 'clothesline' installation to which visitors pinned them. Data was also gathered through a more detailed research form of ten questions, again left at the site. The form

collected demographic information (age, gender identity, professional and educational background) and qualitative data (e.g. Why did you come to the exhibition? What were you hoping to learn, see or get from the exhibition? What did this exhibition say to you about feminism and activism/struggle? What images and/or stories stood out for you and why?). Thirdly, we all spent a number of hours almost every day at each exhibition, noting down our observations and conversations with visitors. Fourthly, we undertook follow-up interviews with eight visitors who had agreed to be interviewed. Finally, eight Master and PhD students shared their reflections on the exhibition in writing from participation through a course Darlene was teaching. Data was analysed manually for themes relating to public pedagogy and aesthetic learning.

FINDINGS

Trinidad Galván (2010) reminds us that what structures and shapes our worldviews as women "is intricately tied to the 'living' past'" (p. 347). This was manifest by the frequency of the term 'resonance' and its centrality to why so many had visited the exhibition, returned at least once or lingered: "It resonated so I stayed for over two hours"; "I went around fairly methodically". Data showed many visitors had been involved in public actions as women or as the children of feminist mothers. Remembering, for many older visitors, "evoked for me a lot of feelings that I had early on in my life. I am 77 now."

Linked to the remembering was connection. For one participant, the exhibition gave her the sense of being "part of a larger struggle that matters as much today as it did then." For another, it came from her feelings of exclusion and injustice: "[I came] because I was discriminated against as a young, university student – honours chemistry and [I am] enraged at the continuing domination of powerful…men…and [I am] delighted to be with women [who are] speaking truth to power." An Indigenous participant spoke to the power of the exhibition to provide a space of re-connection with something lost: "As an Indigenous woman disconnected from her culture, it was particularly meaningful to see elements here that spoke to female's Indigenous strengths – sort of promising that I could be part of that too."

Biesta (2012) believes critical interruptions through art can "prepare the terrain for political action" (p. 694). We saw this in the frequency of the word inspiration: "I was hoping to feel a sense of belonging but I got much more than that, I found inspiration." Finding inspiration was often linked to hope: "I came to get inspired. It gave me hope and strength to see these bad-ass women." Eight visitors wrote about how the exhibition had inspired them to use their own arts practice toward social or gender justice: "Art has such political power. I see that for the first time. I have never thought about art together with politics. I can do this with my own art." Other participants wrote about how the exhibition had given them courage and a renewed faith in women's power to make change.

Ellsworth (2005) reminds us that public displays such as exhibitions are important pedagogically when they draw the audience into other realities and experiences. This was exemplified in this visitor comment: "it takes you beyond the two-dimensionality of most exhibitions…it kind of came out at the viewer and brought you in." The potential of being drawn into other worlds by the exhibition was also manifest in challenges to past assumptions. One visitor admitted to a limited view of activism (as violent and useless) and how *Disobedient Women* had opened their eyes to the diversity of ways women act/ed in public and its power. For another participant, "this exhibition showed me how speaking out and choosing not to follow the rules can be liberating." But there were other 'teaching' worlds into which participants were drawn. One was a new awareness of colonialism and its afore unseen connections to gender. This is of course something Indigenous feminists have drawing our attention to for decades, and this visually powerful medium contributed to that struggle. For others, it was astonishment at just how many historical injustices, protested against by women in the past, remained today: "I never would have believed it. I was one of the women who thought equality was pretty much fixed. Geez." Further, over 60 visitors filled out the *What does feminism now mean to you*? comment card, making it the second most popular card. While many were clearly familiar, others, most of whom were younger or male, not surprisingly, spoke of an expanded understanding: "Many different women exist under 'feminism'. That is not what I had heard"; "That it is fun and creative,

inclusive and fierce and has a long legacy." Terms to capture feminism such as "fun" and "humour" actually appeared 47 times in the data. Recognising feminism's historical and contemporary creative and playful political inventiveness is important to stem refrains that feminism is a relic of the past that is "implicitly unattractive and embittered" (McRobbie, 2009, p. 157).

Returning to the length of time people stayed at the exhibition and its value, one interviewee characterised *Disobedient Women* as "a place where one could take time to learn, to spend time on things that drew you in and return to them without anyone moving you along"; "you have the space here, you have the time. You [the curators] allow us to study things at our own pace." As Harris (2014) reminds us, "slowing down doesn't in itself promise a better kind of education, or an increased opportunity for creative exploration and productive risk-taking, but it sets the condition for doing so" (p. 71). Other visitors also used the term "immersion" and often linked it to the power of seeing things "represented so visually all around you in bright colours and beautiful stories." This illustrates how *Disobedient Women* became, to borrow from Siegesmund (2013), a form of 'playful aesthetic education', "an open and fluid imagining" that allowed simple 'delight' to be outcome (p. 303).

There were of course challenges to the exhibition. Some visitors walked out immediately once they realised it was a 'political' art show. As one woman explained, "I only like *nice* art." One comment suggested the term 'disobedient' was offensive because it referred to the misbehaviour of children. Of course it does not and this was acknowledged by others: "For me it [disobedience] is a refusal to obey rules, to keep quiet as women have been taught to do." However, this negative comment speaks to the power of language and its multiple meanings which, like images, are 'read' differently. This reading is of course informed ideologically and by where we are positioned. Another type of behaviour was also noted in our journals as a father and son entered the exhibition. The father began to instruct his son on the "amateurishness" of the works and their creators. When we challenged his misogynist assumptions he quit the exhibition in anger. Two other comments expressed 'concern' that men would not feel welcome in the space. Yet many men visited the exhibition, left comments (often adding their names to comment cards), and three of the eight people who agreed to be interviewed were men. But of most importance to note is that literally hundreds of exhibitions across Canada and worldwide exclude women's artworks or histories yet this goes un-ridiculed/noticed by all too many (e.g. Bergsdóttir, 2016; Porter, 1996).

DISCUSSION AND CONCLUSIONS

For Bartlett (2016), feminist exhibitions are important when they act in "the service of remembering feminist activism" (p. 310). For many visitors, as this study illustrates the exhibition was a powerfully affirming space of remembrance, a place where they could reflect on the past and why speaking out matter (and continues to matter) so much. But it was also a space of remembering/connecting with culture, with a past that had been taken away, a voice that had been silenced. Remembering past activism is important because it reveals that gender and colonial justices remain with us, and that we need to continue efforts for change.

If encouraging activism is critical to feminist exhibitions, then *Disobedient Women* acted as a uplifting source of inspiration to activism, as visitors reflected on how the possibilities of their artwork to become forms of 'aesthetic activism'.

Importantly as well, the exhibition created a critical conscious about gender issues in the form of new understanding of women's contributions to community but also, about feminism and activism. Rendered visible was feminism's simultaneous capacity to engage in deep critique as well as its ability for humour, satire and fun. The issues are critical, the forms of disruption, inspiringly imaginative.

What this study shows is the pedagogical potential of exhibitions such as *Disobedient Women* that take operate against the boundaries of normative patriarchal exhibitions. In so many ways, this exhibition was a space of possibility that reinvigorated women's sense of self and agency -- the personal and the collective. Of course it also angered others. And is that not what good feminist activism should do?

As non-permanent, *Disobedient Women* might be thought to have limited impact. However, the same can be said of short duration adult education workshops and university courses. The potential of an exhibition like this is the seeds of new thought it plants. *Disobedient Women* did not change the world but, as a form of feminist public pedagogy it constituted an important public arena in which people could learn, test, examine, imagine, reflect and quite possibly, come to act in the interests of publicness.

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TROUBLING ISLAND TALES: 'ISLANDNESS' AND MIGRANT YOUTH ON PRINCE EDWARD ISLAND

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Abstract

At a time when rapid immigration to Prince Edward Island is reshaping the demographic make-up of Canada's smallest province—a trend the *Globe and Mail* captured recently by dubbing the Island Canada's *immigration lab*—what might the experiences of migrant youth reveal about the ways in which social relations are reproduced in island spaces, and in what ways are migrant youth resisting or reconfiguring traditional notions of "islandness"?

My research takes up the question of how to reconsider "islandness" through the stories, dreams, and experiences of "migrant youth" on Prince Edward Island. Situating "islandness" (Hay 2006; Baldacchino 2012) as a mode of belonging, produced within particular cultural and historical moments, I consider how the term can be understood as code for reproducing certain material, political and cultural relations of power, following Smith (1987; 1990).

In this roundtable presentation, I consider how the work of Giroux (2009), Kelley (2013) and Mojab and Carpenter (2011) offer useful theoretical approaches for considering what's at stake when migrant youth resist or reproduce "islandness" within highly local networks of power. I put some of these theoretical concepts into conversation with key concepts in island studies scholarship, in particular the work of Baldacchino (2006; 2008; 2012), considering how the interdisciplinary fields of youth studies and island studies might offer new ways of understanding with the settlement experiences of migrant youth on Prince Edward Island.

Keywords: Prince Edward Island, youth, migration, islandness, island studies

AN ISLAND IN TRANSITION

Prince Edward Island welcomed over two-thousand immigrants between July 2016 and June 2017 (Statistics Canada), bringing the provincial population to over 150,000 for the first time (Government of Prince Edward Island, Sept 17, 2017). Such robust growth puts the province on track to meet its stated goal of "achieving a resilient, diverse population of 160,000 people by the end of 2022" (Government of Prince Edward Island, 2017). Last year, the Globe and Mail ran a front page report calling PEI Canada's "immigration lab" (Parkinson, 2018).

Amidst this fanfare, how are migrant youth faring in the cauldron of this "immigration lab"? And how might emerging youth studies scholarship be put into conversation with island studies to consider the ways dominant global forces and processes are experienced by transnational migrants in highly localized settings like PEI?

ISLANDNESS CONTESTED: SOCIAL AND SPATIAL ISLAND RELATIONS

Carpenter and Mojab (2011) have theorized the ways in which global and local forces of domination are in constant dialectical relation. They contend that "[d]ialectical conceptualization means looking at the social world as sets of relations between multiple phenomena occurring simultaneously at both the local/particular and global/universal levels" (5). I'm concerned with the ways "islandness" is taken up as code for belonging/exclusion, and the ways in which "ideal Islander" subjects, particularly youth, are simultaneously shaped by dominant social relations within Island spaces and by larger global forces.

For Kelley (2013), youth resistance is a diagnostic for a particular historical and cultural moment. "Everyday acts of resistance are telling you what people desire. They are telling you what causes pain. They are telling you where there are trouble spots…Everyday acts of resistance are revelatory, revealing things about social relations and power" (88). By Kelley's logic, the ways in which migrant

youth to PEI push back in their daily lives might reveal everyday "trouble spots", providing us an important diagnostic for understanding how the dialectic between the local/particular and global/universal is experienced differently by young migrant bodies on the Island. How do differences in race, gender, and sexuality factor into legibility and resistance, for example? Who is most able to be read *as an Islander* and who struggles to navigate the physical, social, and symbolic fields of everyday Island life?

I take up Carpenter and Mojab's understanding of the social world as an actual physical space in which particular social relations are reproduced. The Island is not simply a metaphor. It's a physical space, a point in time, a networked ecosystem of relations. For Carpenter and Mojab, the "social world is a relational one that sees human organization as actual human activity. The social world is something we participate in and reproduce through our own labour and consciousness" (p. 6). Islanders organize their lives and experience their consciousness locally, but also within and in relation to larger global forces.

In an age of hyper-migration, Baldacchino (2012) looks at how islands become desired spaces, outposts of reprieve. Baldacchino invokes Massey's work on space, in particular her assertion that "the social is constituted in the process of the spatial. Space and social structures are thus mutually constitutive; and the outcome of this dialect turbulence is always varied, fragmented, contested (Massey et al., 1999, p. 231 in Baldacchino, p. 56). Elsewhere, Baldacchino (2008) looks at the relationship between islanders and mobility.

What or who exactly, he asks, *is and isn't an islander*?

Consider Kaan Ulkar, who moved to Charlottetown from Istanbul in 2014 and runs a popular coffee shop. While featured in the government's Office of Immigration series of newcomer success stories he "acknowledges that there has been some difficulty in adjusting to life in a smaller centre…Though he admits his wife and daughter are "*more Islander*" than him, Kaan is quick to acknowledge his admiration for the unique culture and friendly nature that Prince Edward Island offers" (Government of Prince Edward Island, 2018).

In what ways are Kaan's wife and daughter "more Islander" than Kaan? And how are we to understand the balancing act Kaan must undertake in this government story—giving thanks to his government sponsor while attempting to speak truth to his settlement challenges?

Island imaginaries are inherently contradictory. For Hay (2006), "the notion of the edge is central to constructions of islandness, and islanders are more aware of and more confronted by the fact of boundaries than are most peoples (21). Hay states that "There is disagreement about the extent to which islandness can survive the dynamism of rapid population change in the wake of globalization" (20). He underscores the work of scholars like Beer (2003), who argue against the concept of islands as hard-edged, but who instead see island spaces as mobile, a "liberated zone, a site of possibility" (Beer, 2003: p. 33 in Hay, p. 22). Moreover, he contends that the fixed boundaries of islands may in fact "invite transgression; inspire restlessness; demand to be breached" (22). Hay is cognizant that "the entities that we call islands are dissolving into a terrain-denying mesh of global information networks, a trend accompanied by an unprecedented transit of people", invoking McCall (1994), who believed "migration is a major preoccupation of island states, either as emigration or immigration" (1994: p. 4 in Hay, p. 24).

This possibility of 'breaching' islands—of transgressing certain island symbolic fields—provides one avenue for considering the experiences of migrant youth on Prince Edward Island. The "island" serves simultaneously as a fixed zone with hard borders, a vulnerable psychological space, and a "site of possibility" where coming and going, emigration and immigration, are major concerns.

Giroux (2009) says "The category of youth may be one of the most important referents for beginning a critical examination about the pernicious consequences of a society driven by market values…Youth become a powerful touchstone for a critical discussion about the long-term consequences of neoliberal policies" (p. 21). As migrants find themselves on the front lines of debates about

immigration policies on PEI, they are held up as model "new Islanders" who will staunch the Island's economic and demographic woes, yet simultaneously bear the brunt of local anti-immigrant sentiment.

In summary, in what ways do the experiences of migrant youth to PEI tell us something important about how social relations are reproduced or reconfigured in island spaces? Is PEI's experience unique among other small islands, or other rural areas of Canada? Concepts and theories of youth resistance and "islandness" offer rich and robust diagnostic lenses through which we might begin to consider such critical questions.

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FEMMES ET ÉDUCATION DES ADULTES AU QUÉBEC: LEURS CONTRIBUTIONS À TRAVERS L'HISTOIRE

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Résumé

Ce travail de recherche vise à documenter la contribution des femmes à l'éducation des adultes au Québec au cours des 70 dernières années. Nous portons une attention particulière aux contributions de femmes minorisées tout en tentant de mettre en valeur une diversité de secteurs de l'éducation des adultes qui sont généralement moins documentés. En s'intéressant à la mémoire des femmes, cette recherche est à la fois éducative et historique tout en s'inscrivant dans une perspective féministe. Elle a pour but de faire connaître des pans moins connus de l'histoire de l'éducation des adultes afin de mieux représenter la complexité d'un champ d'études et de pratiques qui s'intéresse à l'amélioration des conditions de vie de tous et toutes.

Mots clés: Femmes, éducation des adultes, histoire, mémoire, éducation populaire, mouvement des femmes.

UNE ANNÉE DE L'HISTOIRE DE L'ÉDUCATION DES ADULTES

L'Institut de coopération pour l'éducation des adultes (ICÉA) est un acteur incontournable dans le champ de l'éducation des adultes au Québec. En septembre 2017, l'ICÉA a initié une année de l'histoire de l'éducation des adultes qui s'est clôturée par un forum sur l'avenir de l'éducation des adultes qui s'est tenu à Montréal en octobre 2018. Après avoir célébré ses 70 années d'existence en 2016, l'ICÉA souhaitait valoriser et célébrer la riche histoire de l'éducation des adultes, malheureusement trop souvent méconnue. C'est ainsi que les actrices et acteurs du champ de l'éducation des adultes avaient été invités à alimenter une ligne du temps en y inscrivant des évènements marquants avec des dates et des artéfacts racontant leur histoire.

Bien que plusieurs organisations et personnes aient répondu à l'appel, la ligne du temps fut principalement alimentée par l'ICÉA à partir d'ouvrages historiques et d'artéfacts témoignant d'évènements jugés marquants. Au fur et à mesure que se construisait cette ligne du temps, on y remarquait quelques absents (ou plutôt quelques absentes) de cette grande histoire. C'est devant cette constatation qu'un comité femme, composé de membres de l'ICÉA, a été mis sur pied afin de se pencher sur la question de la visibilité des femmes en éducation des adultes.

Suite à quelques rencontres, le comité a décidé d'entamer une démarche de recherche à la fois historique et éducative afin de mettre en lumière l'apport des femmes à l'histoire de l'éducation des adultes. Cette recherche a ensuite obtenu l'appui financier du Service aux collectivités (SAC) de l'Université du Québec à Montréal (UQAM) par le biais du protocole UQAM/Relais-femmes.

UN ENJEU TRANSDISCIPLINAIRE ET INTERNATIONAL

Cette problématique de recherche provient d'un besoin identifié par un comité de femmes impliquées au sein de l'ICÉA. Ce besoin, d'abord local et s'inscrivant dans le cadre de l'Année de l'histoire de l'éducation des adultes tenue au Québec, a néanmoins une portée internationale et reflète une préoccupation transdisciplinaire. La contribution des femmes à l'histoire est encore peu connue et reconnue. Alors que l'importance du rôle des femmes en éducation est incontestable, leur contribution ne fait pas tout à fait encore partie de la mémoire collective. Si le travail des femmes en éducation est moins connu que celui des hommes, leur contribution à l'éducation des adultes l'est encore moins, notamment à cause d'une double contrainte. Tout d'abord, l'éducation des adultes est en soi peu reconnue. Ensuite, l'apport des femmes à l'histoire reste toujours un défi à relever, et ce, dans plusieurs domaines. Les femmes sont souvent manquantes de l'histoire officielle comme l'indique l'historienne Micheline Dumont dans son ouvrage au titre évocateur : *Pas d'histoire, les femmes!*

(2013). Cette recherche de valorisation historique rencontre des obstacles à deux niveaux : d'une part l'invisibilité des contributions des femmes à travers l'histoire, d'autre part une conception partielle et parfois réductrice de l'éducation des adultes la limitant trop souvent à l'idée du rattrapage scolaire (CEFA, 1982).

Pour de nombreux chercheurs et chercheuses en éducation des adultes, comprendre l'émergence de ce champ pour mieux envisager l'avenir de l'éducation des adultes est primordial. Ainsi, l'éducation des adultes a pour habitude de revisiter son histoire, que ce soit pour établir ses fondements, comprendre son évolution ou dresser un portrait des principales contributions en termes de théories, pratiques, organisations ou personnes (CEFA, 1982, Friedenthal, 1998; Kidd, 1950; Selman, 1995; Stubblefield, 2018). Pour Hugo, « Adults educators will never know who they are or where they are going until they understand where they have come from» (1990 dans Hugo, 2015, p.17).

Dans cet exercice de mémoire, plusieurs constatent qu'il y a des absents et bien souvent des absentes. Pour Clark (dans Imel & Bersch, 2015), qui aborde l'invisibilité des femmes à l'histoire de l'éducation des adultes aux États-Unis, il est surprenant de connaître si peu des femmes qui ont contribué à la formation du champ de l'éducation des adultes. Ce constat rejoint les préoccupations du comité femme de l'ICÉA. Si la compréhension de l'histoire de l'éducation des adultes est à ce point un incontournable, il semble que l'invisibilité de la contribution des femmes ou encore une représentation historique tenant peu compte de leur agentivité résulte en une compréhension partielle du champ et devient alors un obstacle à une appréhension juste de son présent et de son avenir.

Répondant à cette préoccupation de mémoire, quelques ouvrages sont consacrés à rendre visible la contribution des femmes au champ de l'éducation des adultes. Le recueil *Women, Adult Education and Leadership in Canada,* sous la direction de Clover, Butterwick & Collins, met de l'avant le rôle de leadership que jouent les femmes dans leur participation à l'éducation des adultes sur la scène canadienne. L'ouvrage collectif *No Small Lives: Handbook of North American Early Women Adult Educators* (2015) sous la direction d'Imel & Bersch identifie aussi le besoin d'inscrire les femmes dans la grande histoire, cette fois-ci dans le contexte nord-américain. Tout récemment, l'ouvrage *Pionnières de l'éducation des adultes - Perspectives internationales* (Laot et Solar, 2018) a aussi dressé des portraits de femmes en soulignant leur contribution à travers l'histoire. Ces travaux démontrent une volonté d'inscrire les femmes dans l'histoire de l'éducation des adultes et de démontrer leur rôle actif et de premier plan, de pionnière ou de leader.

Tous ces ouvrages alliant éducation des adultes et femmes sont des sources d'informations précieuses et font ressortir les liens entre l'éducation des adultes et le mouvement des femmes, l'un se nourrissant de l'autre (Butterwick dans Clover, Butterwick & Collins). Là où notre projet de recherche est complémentaire à ces travaux antérieurs, est qu'il s'intéresse aux contributions passées de femmes qui seraient moins connues et ne met pas l'emphase nécessairement sur des personnalités, mais plutôt sur des contributions collectives telles la création d'organisations ayant œuvré en éducation des adultes ou participé au mouvement des femmes par le biais de l'éducation. De plus, cette recherche porte sur des contributions québécoises, ces dernières occupant une place très marginale dans les ouvrages cités précédemment. La recherche se concentre sur un espace-temps: le Québec et la période historique relative aux 70 années d'existence de l'ICÉA. La création de l'ICÉA en période d'après-guerre est en soi une période pertinente pour une telle recherche puisqu'elle a été témoin de nombreuses transformations sociales et a vu naître divers projets d'éducation des adultes et plusieurs associations de femmes. De plus, ce projet se distingue par le fait que nous portons une attention particulière aux contributions de femmes minorisées. Nous pensons notamment aux femmes autochtones, aux femmes racisées, aux immigrantes, aux lesbiennes, bisexuelles et transgenres, aux femmes en situation de handicap, aux femmes de classes défavorisées et à celles qui sont cheffes de familles monoparentales. L'invisibilité des contributions des femmes n'est pas étrangère aux inégalités de genre. Nous supposons que ces inégalités croisées avec d'autres facteurs de discrimination rendent encore moins visible la contribution de femmes dites minorisées. Nous cherchons également à mettre en valeur une diversité de secteurs de l'éducation

des adultes qui sont généralement moins documentés comparativement à l'éducation formelle, telles les formes d'éducation non formelle et informelle.

RECHERCHER LE LEADERSHIP FÉMININ

Notre processus de recherche a d'abord consisté à identifier des initiatives provenant d'un leadership féminin. Cette première étape a été réalisée à partir des savoirs des membres du comité femme de l'ICÉA. Ensuite, nous avons effectué une recherche archivistique pour faire ressortir des organisations, des évènements marquants et des artéfacts qui compléteraient et illustreraient ces initiatives. Les artéfacts trouvés sont de différents types : photographie de personne ou d'évènement, logo d'organisation, image d'outil de formation ou de document promotionnel, ou encore des fichiers audio ou vidéo. À partir de ce que nous avons trouvé, nous avons rédigé de courts libellés à diffuser sur la ligne du temps de l'ICÉA. Un traitement thématique des données nous a permis d'établir des balises et d'identifier les manques en fonction de nos découvertes. Comme première balise, nous avons déterminé quatre périodes spécifiques au cours des 70 dernières années :

- 1re période qui s'étend de la création de l'ICÉA (1946) à la Commission royale d'enquête sur l'enseignement dans la province de Québec (Rapport Parent, 1963);
- 2e période qui s'étend du Rapport Parent (1963) à la Commission d'étude sur la formation professionnelle et socioculturelle des adultes (CEFA ou Rapport Jean, 1982);
- 3e période qui s'étend du Rapport Jean (1982) à la Politique gouvernementale d'éducation des adultes et de la formation continue (PGÉAFC, 2002);
- 4e période qui s'étend de la PGÉAFC (2002) à aujourd'hui.

Nous voulions identifier des évènements dans chacune des périodes et relever, le cas échéant, des manques à combler. Le type d'éducation suivant les catégories formelle, non formelle et informelle a aussi servi de balise. Ainsi, tout ce qui a trait à la formation formelle n'a pas, ou très peu, été retenu puisque cela était déjà bien, quoique probablement pas suffisamment, documenté. Ce qui a fait en sorte qu'une partie de la recherche s'est concentrée sur l'éducation populaire et les nombreux groupes qui œuvrent dans le domaine. La recherche concernant la formation informelle s'est avérée plus ardue puisque les contours de cette forme d'éducation restent flous et qu'elle n'est pas nécessairement identifiée comme étant de l'éducation des adultes.

L'hypothèse de recherche étant que les inégalités sociales ne sont pas étrangères à la visibilité historique, nous avons tenté autant que possible de trouver des contributions par et pour des femmes minorisées. Cette hypothèse, si elle s'avère confirmée, pose un défi pour la recherche de sources documentaires et d'artéfacts puisque nous nous intéressons à des formes d'éducation des adultes moins documentées et à la contribution des femmes à l'histoire, aussi moins documentée ou encore présentée comme secondaire. Ainsi, sont exposées à la fois la pertinence d'une telle recherche et les limites d'une recherche basée sur des sources documentaires. Afin de remédier à ces limitations, un deuxième volet de recherche consiste à recueillir des histoires orales, une approche méthodologique qui nous permet de générer des données. Étant donné que cette phase est présentement en cours, cet article de conférence traite de ce qui a été trouvé jusqu'à maintenant à partir de documents existants.

UNE LIGNE DU TEMPS DE CONTRIBUTIONS DE FEMMES

La recherche archivistique et les pistes données par le comité femme de l'ICÉA nous ont permis de mettre de l'avant des contributions de femmes en les rendant visibles sur la ligne du temps de l'Année de l'histoire de l'éducation des adultes. Plusieurs informations concernant des femmes québécoises du début du siècle ont été tirées de recueils d'histoire, tel *L'histoire des femmes au Québec depuis quatre siècles* (Collectif Clio, 1982), relatant la contribution des femmes en général. Nous avons aussi trouvé des informations concernant des éducateurs marquants dans l'ouvrage *Avant que d'oublier* (Thibault, 1995) et, parmi ceux-ci, quelques femmes. La plupart du temps, les femmes mises de l'avant sont certes très intéressantes, mais ne répondent pas nécessairement à notre objectif de

recherche de rendre visible les contributions des femmes minorisées. Nous constatons que les femmes minorisées sont peu présentes dans l'histoire écrite. Ceci dit, nous retrouvons plusieurs organisations créées à partir d'initiative de femmes minorisées. Nous expliquons cela par un besoin de s'unir pour être plus fortes et pour pouvoir mettre en place les structures nécessaires de développement et d'éducation. Les organisations répertoriées recoupent une diversité de missions: défendre les droits et les intérêts des femmes, dont certains groupes pour des femmes minorisées spécifiquement (ex : femmes autochtones, femmes handicapées, etc.), accroître la participation des femmes à la vie politique, faciliter l'accessibilité à des métiers traditionnellement masculins, améliorer les conditions de travail des femmes, reconnaître le travail domestique, transformer les rapports sociaux, accroître l'employabilité, permettre aux femmes de réintégrer le marché du travail ou de faire un retour aux études, développer la recherche féministe, former sur des enjeux touchant à la santé des femmes, alphabétiser, faciliter l'intégration sociale et économique, faciliter l'égalité homme-femme, promouvoir la santé et la sécurité au travail et améliorer les conditions de travail des femmes. Bref, ces organisations travaillent sur de nombreuses sphères afin d'améliorer les conditions de vie des femmes, et ce depuis de nombreuses années.

Dans la première période d'Après-guerre et de la création de l'ICÉA (1946) jusqu'au Rapport Parent (1964) peu d'information fut colligée. Principalement parce que les documents faisaient plutôt état de l'éducation formelle et que cela ne répondait pas tout à fait à nos balises de recherche. Nous avons tout de même répertorié quelques cas marquants. Par exemple, les premières diplômées universitaires dans des disciplines peu accessibles aux femmes : Alma Lepage, première diplômée en comptabilité agréée de l'École des hautes études commerciales (HEC) de Montréal et Mary B. Jackson-Fowler, première diplômée en ingénierie mécanique de l'Université McGill.

La deuxième période : de 1963 à 1982, du Rapport Parent (1963) au Rapport Jean (1982) fut plus prolifique. Probablement puisqu'il s'agit d'une période où le féminisme de deuxième vague bat son plein. En 1966, nous retrouvons la création de deux organisations phares pour le mouvement des femmes au Québec et qui existent toujours aujourd'hui : l'Association féminine d'éducation et d'action sociale (Aféas), organisation regroupant des femmes des milieux semi-ruraux et la Fédération des femmes du Québec (FFQ), organisation basée à Montréal et créée suite à une initiative de Thérèse Casgrain. Au début des années 70, nous voyons apparaître une prise de conscience des inégalités homme-femme dans le milieu syndical à travers la mise sur pied de comités au sein des regroupements syndicaux tels que la Confédération des syndicats nationaux (CSN), la Centrale des syndicats du Québec (CSQ) et la Fédération des travailleurs et travailleuses du Québec (FTQ). Ces comités ont pour mandat de se pencher sur ce qui est appelé la condition féminine. Il émerge de ces comités des formations visant à amener les femmes dans des instances de pouvoir ou des guides concernant les réalités et les besoins des travailleuses. Nous constatons dans cette période une multiplication des lieux de formation adressant des enjeux qui touchent aux réalités des femmes.

Cette période est aussi caractérisée par la parution de plusieurs publications destinées aux femmes, notamment *Québécoises deboutte* (1971), la *Revue des fermières* (1974), *Les têtes de pioches* (1976), *La vie en rose* (1980). Dans la même vague, des créations artistiques jouent un rôle d'éducation informelle en tentant de sensibiliser la population aux inégalités de genre. Le Théâtre des cuisines en est un bon exemple avec des pièces telles que *Nous aurons les enfants que nous voulons* (1974) ou encore *Môman travaille pas a trop d'ouvrage* (1975). De plus, plusieurs organisations de femmes minorisées se forment telles que Femmes autochtones du Québec (1974) et Action travail des femmes (1976) une organisation qui lutte contre la discrimination en emploi des femmes immigrantes.

La période suivante, soit entre la publication du Rapport Jean (1982) et la Politique gouvernementale d'éducation aux adultes et de la formation continue (2002) est marquée par plusieurs partenariats entre des groupes de femmes et des acteurs universitaires œuvrant dans le domaine de la recherche. La reconnaissance du travail des femmes et les arts sont aussi deux dimensions qui sont caractéristiques de cette période. Au tout début de cette période, le Service aux collectivités de l'UQAM adopte le protocole de recherche UQAM/Relais-femme qui soutient la recherche partenariale

entre les milieux féministes et les savoirs universitaires. Le Centre de documentation sur l'éducation et la condition féminine (CDEACF) est créé à partir de l'alliance entre les fonds d'archives de l'ICÉA et ceux de la Fédération des femmes du Québec. D'un côté, les organismes mettent en place des programmes de formation, pensons notamment à *Question de compétences*, outil créé par les efforts conjoints de l'ICÉA, de Relais-Femmes et du Centre d'orientation et de formation pour femmes en recherche d'emploi (COFFRE) et qui vise à valoriser les compétences des femmes développées à partir de leur travail invisible. De l'autre, des femmes continuent de se regrouper en créant différentes organisations pour combattre leur situation précaire. Pensons notamment à l'organisation communautaire Afrique au féminin qui répond aux besoins des femmes immigrantes. La dimension artistique se retrouve dans des initiatives comme le Festival Edgy Women qui s'est tenu de 1994 à 2016 et qui a été une vitrine multidisciplinaire de nombreuses productions artistiques féministes. La Marche Du pain et des roses de 1995 est un point tournant dans le mouvement des femmes au Québec et ailleurs. Cette marche, précurseure de la Marche internationale des femmes, met de l'avant plusieurs revendications pour l'amélioration des conditions de vie des femmes, dont la loi sur l'équité salariale et la retenue à la source des pensions alimentaires.

Quant à la dernière période, celle à partir de la Politique gouvernementale d'éducation aux adultes et de la formation continue (2002) à aujourd'hui, elle démontre que les femmes ressentent encore le besoin de se regrouper sur certains enjeux à l'intersection de plusieurs axes de division sociale producteurs d'inégalités. Le Réseau d'action pour l'égalité des femmes immigrées et racisées du Québec (RAFIQ) qui voit le jour en 2011 en est un bon exemple. L'ère numérique amène aussi à développer de nouvelles compétences. En 2006, le site web *Femmes, technologies d'apprentissage et marché du travail*, un projet de la FADAFEM est lancé et gagne le grand prix du e-learning québécois. Ceci dit, il n'y a pas que le numérique qui marque cette période puisqu'en 2016, la librairie féministe *L'Euguélionne,* au cœur du quartier gai de Montréal, ouvre ses portes. Bien que la formation de base en éducation des adultes et le mouvement des femmes demeurent des préoccupations, comme le démontrent les initiatives qui ont trait à l'alphabétisation ou encore à l'éducation populaire visant à contrer les inégalités de genre, les chemins empruntés semblent se diversifier.

UNE HISTOIRE À PROBLÉMATISER, UNE PÉDAGOGIE À DÉVELOPPER

À ce stade-ci, près de 81 libellés forment la ligne du temps de l'ICÉA. Il s'agit d'une amorce de recherche et de réflexion qu'il faudra assurément pousser plus loin. Comme le rapporte Hugo lors de communications personnelles avec English : « writing about women's contributions is emergent and slow to come» (2013 dans 2015). Toutefois, parmi nos découvertes, nous pouvons faire certains constats. Tout d'abord, les organisations de femmes ont joué une place importante dans l'histoire de l'éducation des adultes. Elles sont diversifiées : tantôt rurales, tantôt urbaines, religieuses, syndicales, composées de femmes vivant diverses réalités au-delà même des discriminations de genre, que ce soit l'immigration, la monoparentalité, le racisme, le handicap, etc. Il semble que dans l'espace-temps étudié des regroupements ont vu le jour parce qu'un besoin devait être comblé et ne pouvait l'être à travers les organisations existantes. Ces premiers résultats démontrent aussi une forte implication au niveau de l'éducation populaire, notamment via les organismes nommés précédemment. L'idée de valoriser les femmes et leur place dans la société y est très présente. Les formes de contributions sont aussi variées et ont trouvé des voies originales : journaux, pièces de théâtre, ateliers, guides, site web, marches, etc. L'informel, bien que moins documenté et parfois insaisissable, semble aussi occuper une place importante dans l'histoire des femmes en éducation des adultes, ne serait-ce que dans la mise en place d'espaces d'échange d'où germent prises de conscience et mobilisation.

Après avoir mené ce premier volet de recherche, nous constatons que la démarche de recherche d'artéfacts témoignant d'évènements considérés marquants ou encore de l'apport d'organisations et d'individus en éducation des adultes n'est pas sans rencontrer certains obstacles. La notion même de contribution est à problématiser, à savoir la valeur que l'on accorde à celle-ci. Une démarche de valorisation historique nous amène à poser les questions suivantes: qui contribue à quoi? Quelle forme de contribution met-on de l'avant? Quelle personne identifie-t-on comme marquante ou leader? À partir de ces questions, nous pouvons nous rendre compte que plusieurs fragments peuvent se

retrouver manquants dans l'exercice de mémoire et que ces trous de mémoire ne sont pas étrangers à la position sociale qu'occupent des groupes par rapport à d'autres. Nous pensons que cette problématisation de l'histoire et les efforts déployés pour en compléter ses représentations sont un processus pédagogique en soi.

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SOCIAL POSITIONING AND SELF IDENTITY OF FEMALE PRE-SERVICE TEACHERS IN RURAL AND REMOTE CANADA

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Abstract

Teacher shortages in rural and northern locations of Canada are a continuing problem for schools boards. In 2014 an innovative program designed to address this issue began offering a Bachelor of Education through blended delivery. The program has attracted a large number of educational assistants working in rural and northern communities. This study examines the experiences of these students as they transition from their role as educational assistant to teacher in remote locations where, what you do impacts how you are viewed. Employing a phenomenological methodology, the authors examine how social positioning and self-identity (Johnson-Bailey 2012) are implicated in transformative learning (Mezirow, 1978; Mezirow, 2003).

Keywords: Pre-service teachers, rural, remote, social positioning, transformative learning

CONTEXT

Growing up in a remote part of Manitoba, I knew my career options were limited if I planned to remain in my home community. The two options that I thought were available consisted of working for the local mining company or in government. Being a teacher never occurred to me because teachers came to our community from away. It was only after I completed a degree that led me to my first few jobs in government that I realized, I wanted to be a teacher. However, to become a teacher meant I would need to once again, leave my family and move ten hours south to undertake a Bachelor of Education. This dilemma led me postpone my Bachelor of Education for several years. (*Patricia*)

This same dilemma is faced my numerous women living in remote or rural locations across Canada. Many women volunteer in schools that their children attend and often gravitate to the role of educational assistant. While they might have aspirations of one day becoming a teacher, the reality of leaving their home community and disrupting family life, makes this goal inaccessible.

INTRODUCTION

Recruiting and retaining teachers in rural and remote part of Canada is an ongoing challenge for school boards (Ontario Ministry of Education, 2008; Saskatchewan Learning, 2007; Alberta Education, 2013; Northern Alberta Development Council [NADC], 2010). Predictions of increased shortages due to cuts to teacher education programs and the rising number of retirements (Macdonald, 2019) draw attention to the issue of retaining teachers who will stay in the community long enough to develop the cultural sensitivity required to increase student success (Danyluk & Sheppard, 2015; Hall, 2012).

THE PROGRAM

The Bachelor of Education Program is delivered through a blended delivery format whereby students complete a two-week on-campus residency at the university each summer. Courses are made available through asynchronous and non-synchronous on-line formats, with the option of some courses being transferred from other institutions. Practicum placements are arranged for the students in their home community.

A significant number of students enrolled in this program are current, or former educational assistants [EA's]. The roles of educational assistants vary widely from school board to school board. Many educational assistants work with individual students who require one-on-one support while others support the efforts of the teacher in the classroom. While the role of a teacher in a rural or remote community is often accompanied by respect and positional power (ATA, 2004), this is not often the case for EA's. School hierarchies and issues of gender, including traditional expectations for women,

often diminish the social positioning of EA's in schools. Contributing to this dynamic is the reality that EAs report to the teacher they are working with, while at the same time the principal and not the teacher holds authority in determining when an EA should be disciplined or terminated (ATA, 2013a).

METHODOLOGY

Through an existential phenomenological psychology approach (Giorgi, 1997), this study sought to investigate the following question: *What are the experiences of educational assistants in remote and rural parts of Alberta as they transition to the role of teacher*? The purpose of this approach to phenomenology is to produce "accurate descriptions of human experience" (Ehrich, 2005, p. 5). The phenomenological method consists of three steps: the phenomenological reduction, the description and the search for essences. Data for this study was drawn from questionnaires, focus groups and interviews and drawings. Twelve pre- service teachers completing the program from rural or remote locations participated in the study.

RESULTS

The data suggests shifts in perspectives of participants in four ways: personal identity, self as professional, school colleagues' perspectives and community perspectives. Participants described a shift in their perspectives as they increasingly viewed themselves as someone with a personal identity beyond the home. Their identity as a professional working in the field of education provided them with an increased patience in their educational assistant roles as they gained new knowledge. Schools colleagues began to engage participants as future educators worthy of participating in pedagogical discussions. In addition, participants reported being in the program resulted in an enhanced sense of respect from family and community. These shifts in perspective indicate that transformative learning has been experienced. However, a more intensive examination of these results point to aspects of social positioning (English & Irving, 2012) and gender (Corbett, 2007) in the experiences of the pre-service teachers living in rural and remote parts of Canada.

CONCLUSIONS

Conclusions drawn from this data highlight a number of key considerations for teacher educators working with this particular student demographic. First, up until this study, there have been no peer-reviewed studies focused on the experiences of pre-service teachers as they transition from the role of educational assistants to that of teacher. This could point to a perceived social positionality of the educational assistant role as that of less than teacher (English & Irving, 2012). Alternatively, it may be that insufficient attention has been paid due to the highly gendered nature of both the role of educational assistant and that of teacher. In either case, teacher educators, policy makers and school jurisdiction personnel have a role to play in ensuring educational assistants who enter into teacher education programs are able to see themselves in the work, to see themselves as equal to the role of teacher and as leaders in their classrooms and communities.

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TRANSFORMATIVE LEARNING AND RADICALIZATION PROCESS: CASES OF UNIVERSITY STUDENTS IN CANADA

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Abstract

In 2016, the World Bank reported alarming statistics on Daesh recruits, showing that 25.4% had received university-level education. Canada represents a substantial pool of potential recruits for terrorist groups, despite preventive measures implemented by teaching institutions. This paper presents the results of a multiple case study examining three student profiles using the Transformative Learning theory (Mezirow, 1978). The findings from a systematic documentary search revealed that experiencing or witnessing discrimination can act as a catalyst for perspective transformation, especially when young adults are influenced by charismatic figures while their identity remains under development. The contemporary nature of this research topic contributes to the larger discussion on the phenomenon of student radicalization explored world-wide by several fields of human and social sciences.

Keywords: university students, transformative learning, radicalization

INTRODUCTION

Ever since the end of the 20th century, Western societies have been preoccupied by the rise of international terrorism. UNESCO (2015) recognizes that postsecondary institutions have been targeted by recruiters from radicalized groups, urging member nations to implement prevention programs to deter young adults from becoming foreign fighters traveling to other states to commit terrorist acts. Nevertheless, the World Bank (2016) reports alarming statistics, including data collected between 2013 and 2014, showing that 25.4% of recruits who have joined Daesh received university-level education. The massification of postsecondary enrolments in Canada represents a substantial pool of potential recruits for terrorist groups, despite preventive measures implemented by several teaching establishments. In fact, over the past years, the phenomenon of student radicalization has been observed in Canada, with cases coming from colleges and universities. This problem, new to Canadian postsecondary institutions, remains under documented by researchers in the field of education sciences.

METHODOLOGY

The multiple case study presented in this paper was designed to investigate the process by which students coming from Canadian universities have transformed their initial frames of reference, by adopting radicalized perspectives before joining terrorist groups. The theoretical framework of *Transformative Learning*, as developed by Mezirow (1978), was employed to examine changes of perspective in adult learners giving new meaning to their experience. Although the transformation experienced by adult learners is normally considered as a self-actualization process, our innovative approach applied Mezirow's theory to individuals migrating to other societies perceived as more inclusive of their changed perspectives. More specifically, the study of *disorienting dilemmas* faced by selected university students that is, significant events triggering transformation, underpinned the constructivist paradigm informing our research. Therefore, we focused our attention on students expressing growing dissatisfaction towards former frames of reference or their entourage observing signs of students experiencing life crises.

Data Collection

Considering that direct contact with subjects was not possible, data collection took the form of a systematic documentary search of scientific sources, official reports, newspaper articles, individual

testimonies and social networks. A total of 168 sources were categorized into three aggregates in order to analyze the following student profiles:

Table 1. Cases of Radicalized Canadian University Students

	Case #1	Case #2	Case #3
Name	Collin Gordon	John Maguire	Youssef Sakhir
University	Thompson Rivers (British-Columbia)	Ottawa (Ontario)	Sherbrooke (Quebec)
Program	Business Administration	Business Administration	Psychology
Migration	Syria (2013)	Syria (2012)	Turkey (2014)
Associate(s)	Brother	None	Classmates

The majority of documentary sources were newspaper articles in electronic format, offering media coverage from international, national, provincial and municipal perspectives. Even though reporters must adhere to deontological norms and ethical principles, the scientific weight that third-party reporting carries can be disputed (Huberman and Miles, 2003). Therefore, a rigorous triangulation of data sources was conducted to develop each case, especially when extracting information from social media that appeared propagandist. While detailing chronological events for each student profile, a content analysis of all documents collected was conducted to establish completeness, pertinence, representativity and homogeneity of data sources.

Case #1: Collin Gordon

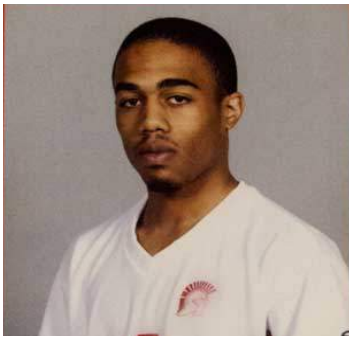

Figure 1. Collin Gordon (Calgary Herald, 2014)

Born in Calgary, Alberta, Collin Gordon was raised in a family of first-generation immigrants, with parents from Jamaica and Guyana (Roberts, 2014). Collin and his older brother Gregory grew up in a middle-class neighbourhood of Calgary, Alberta. From 2008 to 2009, he was registered in the Business Administration program of Thompson Rivers University in Kamloops, British-Columbia. He competed in a volleyball league and founded the Kamloops Social Club gathering Canadian and international musicians. In 2009, while in his early twenties, Collin dropped out of university and returned to his home town (Siebert, 2014). This relocation was followed by a critical period, starting when he moved into an apartment with his brother who had just converted to Islam and other individuals who would later be identified as terrorists (Anzalone, 2015). In 2012, Collin's family and friends observed drastic changes in his behaviours and discourse. On his Twitter account, Collin was questioning western style of living and proposing Islam as a societal solution. That same year, Collin and Gregory were both reported missing by their family. In 2013, Collin posted a photo on Facebook confirming his migration to Syria with his brother (Clarke, 2014). He adopted the pseudonym Abu Ibrahim al-Canadi and remained active on social media, until a British jihadist reported the two brothers being killed in 2014 by United States coalition air strikes (Wyke, 2014).

Case #2: John Maguire

Figure 2. John Maguire (Radio Canada, 2014)

John Maguire was born in Kemptville, Ontario, his mother working in a seniors residence and his father operating an auto mechanic shop at home (Boesveld and Cooley, 2014). After his parents' divorce, when John was 12 years old, he moved with his grand-parents and changed school. As a young man, he played hockey and was a member of a band. At 20 years old, he received a scholarship to study in California, United-States. He only stayed one year in Los Angeles, after which he transferred into a Businesss Administration program at University of Ottawa in Ontario. According to John's mother, it is when he returned to Canada, that he developed an interest for Islam, after befriending Muslim colleagues at work (National Post, 2015). He joined the University of Ottawa Muslim Students Association, where he encountered Awso Pashdary, a charismatic leader, later identified as recruiter for Daesh (Ebacher, 2015). In 2012, John migrated to Syria, after which federal authorities revoked his passport to prevent him from traveling. In 2014, John posted a video on social media, using the pseudonym Abu Anwar al-Canadi and denouncing atrocities perpetrated by western societies against Muslims (Sioui, 2014). In 2015, his death was reported on a partisan Twitter account, although an active warrant remains in effect for his participation in international terrorist activities (Simpson, 2015).

Case #3: Youssef Sakhir

Figure 3. Youssef Sakhir (Toronto Sun, 2014)

Immigrating from Morocco at the age of 8 years old, Youssef Sakhir came to Canada with his older sister and parents in 2001, shortly after the September 11th terrorist attacks. In 2010, he was admitted into a Psychology program at University of Sherbrooke in Quebec. During his undergraduate studies, he became an executive committee member for the University of Sherbrooke Muslim Association (Daly, 2015). In 2012, his friends and family observed changes in his attitude, after he converted to Islam. His girlfriend at the time reported that Youssef was struggling with defining his dual identity from his homeland and adoptive country. This dichotomy was exacerbated by cultural and religious debates in public forums. In 2014, Youssef migrated to Turkey to join Daesh for what he explained later to his family were humanitarian reasons (Lajoie, 2014). He did so with three colleagues who have since been imprisoned for financing terrorist activities or killed in combats. In 2017, a former classmate, now working as a reporter, produced a documentary called "Where are you Youssef? [translation]" (Hammoud, 2017). It was revealed that Youssef was still alive, working in administrative positions for Daesh and maintaining regular contact with his family. In 2018, the French Republic published a decree freezing Youssef's financial assets, leading to believe that he was transiting through or living in Europe.

In addition to the above sequence of events, critical information was further extracted from documents regarding disorienting dilemmas and contextual factors. A conceptual analysis used this information by putting it into relation with the theoretical framework and examining critical events that triggered transformation in each student profile. Furthermore, a cross-case analysis highlighted similarities and differences between student profiles to develop an in-depth understanding of the phenomenon of student radicalization (Stake, 2006).

RESULTS

Critical thinking is at the centre of transformative learning, although young adults may not have developed the required cognitive aptitudes to decipher radical ideologies (Illeris, 2014). A central finding of our study is the catalyst nature of experiencing or witnessing discrimination for perspective

transformation, especially when young adults are influenced by charismatic figures while their identity remains under development. We found that young adults are vulnerable to terrorist groups' recruitment because of their desire for acceptance and belonging. In fact, cases were originally selected partly based on perceived variations in the social aspect of migration plans, when in reality, all students joined networks composed of young adults sharing similar projects (Hafez and Mullins, 2015).

Transformative Learning and Radicalization

Different studies have confirmed that when a level of discomfort persists towards existing perspectives, it prompts the development of new frames of reference to adapt to the situation. Nohl (2015) offers that adult learners can face disorienting dilemmas without noticing, all the while integrating new social practices. Our findings indicate that the nature of disorienting dilemmas varies from one student to another, even though in all cases there was the mention of indignation towards unfair or unjust treatments targeting societal groups. Similar to the fact that there is no typical profile or standardized path to identify radicalized individuals (Leman-Langlois, 2015), there can be as many disorienting dilemmas than there are radicalized students.

Transformation motivated by loved ones

According to Mälkki (2012), a disorienting dilemma can occur when a family member or close friend adopts a new perspective differing from our own, resulting in a relationship imbalance. In the first case studied, Collin Gordon's transformation appears to be motivated by his brother's change in religious orientations. Asymmetrical characteristics of human relations can further explain that an older brother would have more influence on his younger brother than the reverse (Belenky and Stanton, 2000). While Collin was seeking solutions to "living together" in contemporary societies, it was an opportune time for exploring new perspectives. In the context of radicalization, terrorist groups encourage family members recruitment to enhance cohesion within a network, rendering it more challenging to dismantle (Harris-Hogan, 2014). Therefore, it is not uncommon to observe a family member follow another by sharing the same ambitions and moving into action together to avoid losing this important relationship.

Transformation in response to marginalisation

Since the New York terrorist attacks in 2001, international events foreshadowing unjust treatments of the Muslim community by the West have resulted in growing feelings of humiliation, indignation and frustration (Benraad, 2015). The Syrian crisis represents a cause toward which young adults can rally to resolve the situation through personal contributions. In the second case studied, John Maguire witnessed a series of events marginalizing Muslims. He became sensitive over time, to a point when he felt discriminated himself, after his conversion to Islam. Mezirow (2001) stipulates that important changes are considered by marginalized individuals who decide to voluntarily leave their parent society to effect changes from the outside. John Maguire was confronted to the choice of remaining in his country of origin, while condemning its responses to international conflicts, or migrate to a society that he perceived as being more inclusive of his newly adopted perspectives.

Transformation during an identity crisis

Mezirow (2000) contends that a transformation can occur gradually over an extended period, as observed with individuals desiring to become more socially engaged. In the third case studied, Youssef's entourage mentioned his profound desire to belong to a society where he would be fully accepted. During his quest, he adopted new ways of living that contributed to isolating him from his family and close friends. This situation is described by Brookfield (2009) as a "cultural suicide" when an individual seeking an evolutive experiential change, risks social ostracization from his loved ones. The lack of interest from Youssef's entourage for his new perspectives, further accentuated his impression of exclusion from his adopted society, thus motivating his commitment towards a radical transformation. This separation strategy is common with immigrants seeking to preserve their cultural heritage by avoiding interacting with inhabitants of their adopted country (Berry, 2005).

CONCLUSIONS

Transformative learning has been extensively studied in the field of Adult Education, although its theoretical application to higher education environments has yet to be fully explored. This research proposed to respond to this scientific gap, while considering that adult learners continue to learn outside of the classroom, through interactions with others and personal quests for information. Additionally, exploring the transformation process leading to new frames of reference deemed emancipatory for the individual, but unsuitable for western society, represented an innovative approach to the theory. Although this study only explored cases of male students from Canadian universities, further research is recommended involving individuals originating from other countries or identifying to different genders. It is considered that the contemporary nature of this research topic will contribute to the larger discussion on the phenomenon of student radicalization that is being studied world-wide by several fields of human and social sciences. The development of an in-depth understanding of the problem space will enhance the capability of postsecondary establishments to implement effective prevention programs for a brighter future.

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INDIVIDUAL AND COLLECTIVE LEARNING IN COMMUNITY ORGANIZING IN MIMICO

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Abstract

This paper explores learning through participation in a community-based planning group, the Lakeshore Planning Council (LPC), which mobilized to respond to the City of Toronto's plans for a revitalization process known as Mimico 20/20 (which later became the Mimico-by-the-Lake secondary plan), in the Mimico neighbourhood in southwest Toronto, Ontario. Informed by cultural-historical activity theory (CHAT), the paper endeavours to capture in depth the learning experience of one participant in that group, which sought to improve the community and influence the outcome of the City's plan for the area. Although the account in this paper deals with one LPC participant, it is rooted in a broader theoretical assessment of social dynamics in the community and LPC's activity system.

Keywords: Learning, sociocultural, CHAT, community planning, contradiction

INTRODUCTION

From a sociocultural perspective, learning encompasses both individual and collective experiences, and human development is seen as intrinsic in cultural, historical, social, and economic processes (Leontiev, 1978; Vygotsky, 1978). Cultural-historical activity theory (CHAT), a form of sociocultural learning (see Engeström, 1987), moves beyond individual, cognitive-based theories that "reify learning into a cognitive physical act" that "make invisible the relations of collectivity and cooperation on which subordinate groups like the working class have historically depended" (Sawchuk, 2003, p. 25). CHAT's unit of analysis is the *activity system*. Human activity systems are made up of subject, object, and mediating artifacts; the community; and the rules and division of labour (Kerosuo & Engeström, 2003, p. 346).

For my analysis I draw on my study of three community-based groups which were organizing in response to Mimico 20/20 and the secondary plan: the Lakeshore Planning Council (LPC), Ward 6 Community Action Team, and the Mimico Lakeshore Network.

I was an active member of and participant observer in these groups from 2010, and as a local resident activist during this study, which took place between 2011 and 2015. My research focused on how members' participation in these groups generated individual and collective learning.

FINDINGS

I provide an example of my findings into individual and collective learning through a brief examination of the participation of one of my interviewees, Steven, in LPC. Steven was a university-educated community resident and LPC member who worked in a City-affiliated facility that provided educational programs for the public. When he was first becoming familiar with Mimico 20/20, he attended a charette in 2009 and described how he was confused about what was happening there. A couple of years later, he became involved with LPC and the South Etobicoke Cycling Committee, where he developed an increasing sense of clarity about Mimico 20/20. He expressed anger and frustration towards the City of Toronto for the way in which it handled its public consultation with the community.

Steven's learning was mediated by the Mimico 20/20 revitalization plan and the later secondary plan, particularly the failed mediation constituted by the City of Toronto not releasing reports associated with the plan on time. This failed mediation interfered with his conscious goal to advocate for a better plan.

Some of Steven's other goals for the area included improved transportation, greater space for parkland, and improved cycling paths. His practices in activity were governed by an object-motive to improve the overall quality of services that would make the neighbourhood more liveable and

sustainable, given the threat of new development that would increase the density and population in the area.

The City of Toronto had a mandate to support the human services and infrastructure needed to meet the needs of the growing community (use value), but at the same time one of its goals was also to develop a planning and policy framework to stimulate revitalization, investment, and development in the area (exchange value).

It became clear that the relationship between the City of Toronto's activity system and Steven and LPC's activity system was contradictory. There was a primary contradiction between use value (represented by the community's goals) and exchange value (represented by developers and the City of Toronto) within the two activity systems.

An internal contradiction between use value and exchange value also emerged within the City of Toronto's activity system. It became visible when LPC's activity system interacted with the City of Toronto's activity system. Steven's anger towards the City of Toronto and how he ended up advocating for the use value of the land was directly tied to this internal contradiction.

DISCUSSION/CONCLUSIONS

Steven's learning process was directly tied to his experience and expression of anger and frustration towards City of Toronto officials and an internal contradiction within the City's activity system, as Steven and LPC advocated for the use value of the community.

As Steven interacted with officials at the City of Toronto about the release of the reports or about improving the Mimico 20/20 process, he was learning about how the City managed its relationship with the community as part of the planning process.

There was a direct relationship between Steven's experience and his expression of emotion, and the manifestation of internal contradictions within LPC's and the City of Toronto's activity systems. Learning unfolded individually and collectively as part of these processes.

Steven's learning process was connected to the evolution of the internal contradiction within LPC's activity system, which stimulated a process of change and development inside that system as it intersected with the activity system of the City of Toronto.

This account of an individual participant, Steven, draws upon a CHAT-informed analysis rooted in the social dynamics of the community. Steven's experience is used as a gateway into the social dynamics of LPC and its activity system.

Learning for Steven in response to the planning process in Mimico was informal, incidental, social, relational, and clearly formed by his social interactions with other members of LPC and the South Etobicoke Cycling Committee, as well as by countless instances of artifact mediation. Most importantly, his expression of anger towards City officials, and the manifestation of internal contradictions within the City of Toronto's and LPC's activity systems, drove his experience of both individual and collective learning further.

Steven's expression of emotion was connected to his goal-directed action to improve the community and advocate to the City of Toronto as he worked to influence the development of the Mimico 20/20 process and the secondary plan, both individually and collectively, with members of LPC. His learning process was dialectically related to his expression of emotion, and the internal contradiction within the City of Toronto's activity system, which was also present within LPC's activity system.

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SEX, LOVE, FUN AND PLEASURE: THE SELF-DIRECTED LEARNING OF YOUNG QUEER MEN IN AOTEAROA NEW ZEALAND

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Abstract

Queer young men in Aotearoa New Zealand (NZ) grow up in heterocentric and heteronormative contexts, with little modelling of their future sexual and romantic. This ethnographic study looks at these men's experiences seeking love, companionship and sex as a self-directed andragogic (Knowles, 1980) process. Mezirow's transformative learning theory (Mezirow & Associates, 1990; Mezirow 1996; 1997; 1998) is the theoretical framework for this study. Two primary themes emerged from these men's accounts with respect to their romantic, social and sexual experiences related to HIV vulnerability: a romance theme and a pleasure theme.

Keywords: queer studies, HIV, self-directed learning, New Zealand

INTRODUCTION

Queer young men in Aotearoa New Zealand (NZ) grow up in heterocentric and heteronormative contexts (Egan and Flavell, 2006), with scant modelling of the sexual and romantic lives of other queer men (Brickell, 2008). During adolescence, when their non-queer peers are often exploring notions of love, dating, sex and self-care, they are either proscribed from doing so, or can do so only on a limited basis. Thus, for many queer men—men who identify as gay, bisexual, queer, takatāpui (te Ua, 2005), or pansexual—it is during early adulthood where these explorations substantively occur (Egan, 2008).

In Aotearoa queer men remain the group at highest risk for exposure to the human immunodeficiency virus (HIV), which, if untreated, leads to acquired immunity deficiency syndrome (AIDS). Today HIV is a manageable, chronic condition, though the drug therapies that are so effective in prevent AIDS do not cure HIV infection nor are they tolerable by all who have HIV. Thus, remaining HIV-negative is preferable to managing chronic HIV infection.

Unprotected receptive anal intercourse (URAI) is the sexual act between queer men that carries most of the risk of HIV transmission (Centers for Disease Control, 2012; Lyons et al, 2012; Middelthon, 2008). Societal proscriptions related both to anal intercourse and homosexuality mean that relatively few young queer men are offered sexual health education related to URAI HIV exposure risk until adulthood. As a result, these men rely on self-directed learning to construct relevant knowledges.

The predominant social justice discourses around LGBTQ+ rights In Aotearoa largely focus on the queer person as a non-sexual actor. In the context of both individual and familial rights, life partnership with one other person is largely framed as the presumed norm—and argument for civic entitlements. Yet, what young queer men encounter as they enter queer community is often much more diverse. In reality there is a broad range of experiences, which also includes not being sexually active through to promiscuity. Their peers' and their own romantic relationships may or may not be, for example, exclusive or monogamous.

This paper looks at Auckland-based queer young men's experiences seeking love, companionship and sex and the concomitant andragogic processes (Knowles, 1980). Through a combination of self-directed learning—largely mediated online—and personal experience, these men craft bespoke, individual knowledges about sex, love, fun and pleasure.

METHOD

This ethnographic study (Bernard, 2012; Chambers; 2000) considers how young queer men in Auckland understand their lived experience in this context of elevated HIV vulnerability. Any queer-identified men aged 16-29-year-old at time of recruitment, who live in the metropolitan Auckland

“super-city” were eligible to participate. Data were collected in two phases: participant observations and key informant interviews. Interviews and field notes were analyzed using Atlas.ti qualitative data analysis software, Mac OS X version (2019).

Participant Observation

Participant observations were conducted across a range of physical and digital space within which young queer men from Auckland were anticipated to be found. Physical spaces included bars, cafés, community-based organizations, post-secondary educational institutions and neighbourhoods of Auckland that are known to be foci of the queer community, as well as public queer events such as Big Gay Out and Auckland Pride. Digital space observations included social media (FaceBook, Instagram, Twitter) and dating apps (NZ Dating, Grindr, Scruff, Hornet, Tinder, Growlr, Romeo), whether queer focused or not. Field notes were transcribed and included in the data set for context and reflection.

Interviews

Participants completed between one and three interviews each. In addition to demographic questions, themes across all three interviews included: previous and current family life; experiences with study and work; social experiences with queer community; knowledge related to sexual health and HIV; romantic and sexual experiences; and perspectives on citizenship. Thirty-one participants completed the initial interview. Of these, nineteen completed a second follow-up interview, of whom thirteen completed the third interview. Interviews were transcribed verbatim and returned to participants for verification and correction prior to coding.

THEORETICAL FRAMEWORK

Mezirow’s transformative learning theory (Mezirow & Associates, 1990; Mezirow 1996; 1998), and its focus on how individuals’ actions, knowledges, and beliefs change via self-directed andragogic processes, is the theoretical framework for this study. In particular, transformative learning theory’s articulation of meaning schemes as "points of view that become transformed with everyday insights", and meaning perspectives as "obdurate, less permeable habits of mind" (Mezirow, 1996, p. 168) served as a useful heuristic to differentiate between *what* or *how* these men learn (and act), versus *why* they learn.

FINDINGS

Two primary themes emerged from these men’s accounts with respect to their romantic, social and sexual experiences related to HIV vulnerability: a romance theme and a pleasure theme.

Romance

In the romance theme participants framed their sexual experience and aspirations largely within the context of pursuing love via dating or partnerships. These accounts more often positioned sexuality as heteronormative (Egan and Flavell, 2006) within queer relationships, which makes sense in the context of the mainstream New Zealand societal norms within which most participant had grown up.

Zeke (28 at time of recruitment) articulated how his aspirations evolved with respect to romance:

> Ultimately, I just realised that whenever I go out, I am looking for love. And then you go home alone, or you sleep with someone and nothing every becomes of that. It took me years to realise “hey, listen Zeke, the kind of people who want a relationship are probably asleep at their homes because they had stuff to do next day—they are not here clubbing/hunting. What am I doing?” Meet people [live in] in broad daylight, like normal people, and then I was “okay fine, it is not for me.” So eventually I grew out of it.

While in some ways enjoying the Auckland queer scene, in terms of his romantic aspirations Zeke realized he need to look at other ways for meeting a potential boyfriend. At the time of his second

interview, Wade (18 when first recruited) was struggling with his seemingly constrained romantic opportunities:

> I think about relationships and stuff and I go ... it looks all a bit hard right now, I'm a bit busy and I sort of get, I don't know, scared and also stressed out, and I've done nothing. And then I am "wait, if I just keep waiting to get into a relationship things will suck and everything's going to be terrible and I am going to be so inexperienced." which is bad. And then I'm "no, calm down, everything's fine. Just…everything will be fine, no matter what happens."

In struggling with his limited romantic and sexual experiences Wade felt a fair amount of pressure—some of it internal, some of it from seeing his peers having partners—to find a boyfriend or girlfriend. He described a social sphere where being in a relationship was normal and being single was not.

Ryker (22 at time of recruitment) reflected on why he finds online interactions frustrating when compared to meeting people face-to-face—even if online makes it sometimes easier to find other queer men:

> I have found that it just makes it easier if you know someone in-person, and if you were able to have that conversation in-person. I find that it's less about waiting for them to look at the message and then respond, which is sometimes a bit more of a gap because everybody is very busy, doing a hundred different things, and on Facebook at the same time (or on any other app). They are trying to multitask and slot everything in. But I could be very old fashioned thinking that.

In fact, Ryker is not old-fashioned—nor unique—in this regard: other participants shared similar struggles.

Pleasure

In the pleasure theme participants contextualized their sexual activity as exploratory, and primarily as a site of pleasure—though several men described dating relationships that evolved from what were initially ostensive "hook-ups". Joey (16 at time of recruitment) described a common experience among participants during our third interview:

> Interviewer: How about romance, love and sex? What have your experiences been like?
>
> Joey: There's been a couple of guys who I have been pretty interested in. There was one of the exchange students who came last year, well this year earlier, we hooked up a couple of times at a party but nothing really went from that. And then I met two other guys, who we did hook up with as well. So I've never really had a committed relationship but there's been a couple of instances where I have had at least a good time.
>
> Interviewer: You've had a bit of fun but no real boyfriends?
>
> Joey: Yeah.

Joey lives on the periphery of the super city. Being in a less urban part of Auckland, with more rarified (and expensive) transportation options, distance, time and expense all mitigate his ability to pursue relationships with other queer men.

Some Non-European (pakeha) participants encountered a significant amount of racism in pursuing pleasure. Zeke, who is South Asian, described his experiences online as follows:

> I have used a lot of online dating site and things like NZ Dating, OK Cupid and some of the apps more recently as well ...[a] bit dreadful really, especially if you are, like I was talking about, [not] the pinnacle of being young, white, masculine kind of figure. So anything outside of that, especially Asians or Indians, it is quite racist in that way. Even though people are much less likely to actually put that on [their] profile nowadays, it is still kind of endemic.

Social media campaigns like Sexual Racism Sux (https://sexualracismsux.com/) and Douchebags on Grindr (http://www.douchebagsofgrindr.com/) might mean fewer men put overtly racist and

exclusionary messages in their profiles. However, there remain many men who still hold these views and are disrespectful towards non-European men. For these men, a meaning perspective that disrupts this racism is integral to self-care.

Knowledge sources

As members of the first generation of queer persons to have grown up with internet access, the sources for participants' self-directed learning were mostly online. These included web sites for LGBTQ+ rights, queer youth, HIV/AIDS, and cultural community-specific LGBTQ+ organizations, as well as government public health and health promotion web sites, both in Aotearoa and overseas. In some instances, these materials were from different juridical contexts—such as the US or Australia—with different queer rights and entitlements. Such sites often communicated a normative sense of queerness that is European, cisgender, affluent, gym-fit and gay. Aspects of these representations proved to be problematic to several participants—whether men of colour or not.

Walker (25 at time of recruitment) describes how his interest in accessing sexual health information changed as he began to move towards meeting other queer men in-person:

> When I was first considering having sex I think, I kind of looked into it, not just HIV, but gonorrhoea and syphilis and all of that. Yeah and it was mainly the same kind of information. Like the [NZ AIDS Foundation] Love Your Condom website has some info as well.

Walker relied on an HIV non-governmental organization's health promotion site for technical knowledge of risk reduction as a meaning scheme. However, sexually explicit online materials, including pornography, also contributed to the participants learning. On one level, encountering the embodied experience of male-male sexuality as a positive experience proved validating of a queer desire affirming meaning perspective. As well, the range of sexual activities shown between men broadened some participants awareness of what two sexually intimate men could share.

However, not all sexually explicit materials were affirming or positive in either regard: these can equally convey a sense of queer masculinity that is rooted in virility, sexual libidinousness, somewhat role rigidity (active "top" versus passive "bottom"), as part of a somewhat exclusionary meaning perspective. And again, European, cisgender, affluent, gym-fit, urban gay men seemed to be the archetype in many such sites.

CONCLUSIONS

How HIV risk was framed in the context of relationships was important to these men. Several interpolated that being in a partnership was protective for HIV: in fact, queer men are sometimes infected with HIV by a regular partner. Interview follow-ups and probes revealed a presumption that a lack of disclosure of infidelity indicated no infidelity. In at least one instance, a participant subsequently learned that their primary partner had engaged in sexual activity with one or more other persons whilst theirs ostensibly was a monogamous partnership.

Thus, for several participants, the research process itself proved andragogical. Often participants' ideas around monogamy were heterosexist presumptions about sex, love and relationships. By unpacking these assumptions, participants were able to make consistent different choices in terms of sexual health and risk management (meaning schemes), while living their sexual and romantic lives with reduced HIV vulnerability thanks to effective, affirming meaning perspectives.

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CANADA AND UNESCO—RECLAIMING OUR CONNECTIONS

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Abstract

Canadians have played a major international role in adult learning and education, especially in terms of its contributions to policy and practice. We continue to do this, in part through our participation in the intergovernmental United Nations Educational, Scientific and Cultural Organization (UNESCO). Through UNESCO, CCUNESCO, UIL, and the research chairs program, we are able to affect world policy and practice on areas such as development, literacy, democracy, and lifelong learning. Yet, for many Canadians, these linkages are vague. This paper addresses the gap in understanding and knowledge.

Keywords: UNESCO, policy, SDGs, CAAE, Clare Clark, Harriett Rouillard, Roby Kidd, UIL

INTRODUCTION

Adult educators in Canada know little of major global organizations such as UNESCO and their advocacy and support of major global initiatives, including the United Nations' Agenda 2030 and the concomitant 17 Sustainable Development Goals, particularly Goal 4 on quality education as a crucial element in development and achieving the goals (United Nations, 2015). Yet, the work of UNESCO on Goal 4, its relationship to the other goals such as poverty reduction (Goal 1) gender equality (Goal 5), decent work (Goal 8), and health and well being (SDG 3) is critical to vibrant and abundant life for all on this planet (see English & Mayo, 2019). The importance of education to achieving these goals cannot be exaggerated: UNESCO Institute for Statistics (UIS) notes "if all adults completed secondary school, the global poverty rate would be more than halved" (UIS, 2017, p. 1). This is a powerful message, yet we have limited understanding of education and advocacy at the global level.

As a nation, we have much to share and be proud of in education. Ours has been a history of great development, not the least of which is progress on the Human Development Index (UNDP, 2016) which measures the lifespan, educational levels, and employment. Through an advanced public school and higher education systems, we have steadily increased literacy rates and educational attainment, all the while welcoming immigrants from other countries. This chapter focuses on UNESCO as a global partner of ours, with a specific focus on the education of adults, in order to increase local-global linkages.

Historical Links

Canada's involvement with the United Nations goes back to its founding in 1946; our own Canadian Commission for UNESCO (CCUNESCO) was established in 1957 as a post-war institution, which developed out of the Canada Council for the Arts. The formation of the Canadian Commission, headquartered in Ottawa, was strongly supported by the Canadian Association for Adult Education (CAAE, formed 1935) as a way to increase our international links after the war (Selman, 1995, p.119). The real force behind its establishment was not only the CAAE director, Ned Corbett (director from 1935-1951) and assistant director Roby Kidd (1915-1982) who led the Association from 1951-1961, but the women who staffed the CAAE in its formative years and wrote the editorials that influenced public opinion: Clare Clark and Harriett Rouillard. They also promoted and provided research and support for the many briefs to the Massey Commission (Government of Canada, 1951) that recommended the government establish the CCUNESCO.Merely a memory now, these CAAE leaders, especially the women who did the organizing and writing, were crucial in laying the groundwork for Canada's international contributions in adult learning and education. Within Canada, there are two very established links with UNESCO.

UNESCO CHAIRS PROGRAM

A major way in which Canada is involved with UNESCO is through the research chairs program. Canada has many of these chairs, with the most prominent in terms of adult learning and education being the UNESCO Co-Chair in Community-Based Research and Social Responsibility in Higher Education, held by Budd Hall, University of Victoria and Rajesh Tandon, India. This chair, and the many others in the program, are a way for UNESCO to sponsor research and to support a variety of causes, especially adult learning and education, internationally. Many of the other 22 UNESCO chairs from Canada are in Quebec. (CCUNESCO, 2019). The Hall-Tandon chair has supported research and promoted a platform for community—university linkages. Their website says they hope "To be a national champion and facilitator for community-based research and campus-community engagement in Canada." (Community Based Research, 2019).

CCUNESCO

Canada has seven diplomatic missions accredited to the UN, with the CCUNESCO being one. Our Canadian Commission for UNESCO, with which CASAE liaises, is active on Canadian's behalf in the fields of education, natural sciences, social and human sciences, culture and communication. (conversation with Angèle Cyr, staff at CC-UNESCO, October 19, 2018). There are 13 staff at CCUNESCO, which is quite small given the overall scope of UNESCO. Of these, 5 are program officers, one for each of the five areas of UNESCO: education, social science, natural science, culture, communication and information.

CCUNESCO works in partnership with the Government of Canada through departments and agencies such as Global Affairs and the Council of Ministers of Education. For instance, it is CCUNESCO that accesses and supplied available data to UNESCO on efforts in schooling and learning, as well as country reports in areas such as lifelong learning. It feeds international data projects through its government links, especially the Council of Ministers of Education which has a broad pan-Canadian perspective. The role of the Commission is to support UNESCO programs in Canada, and to be the interface between government/civil society and UNESCO. They focus on three interlocking themes: inclusive community; protecting heritage; and innovation. Education goes across two of these. At UNESCO headquarters in Paris, Canada is represented by a permanent delegate and staff.

This national commission links us with almost every country in the world, who all have representation at UNESCO, headquartered in Paris. UNESCO provides world leadership in education, social and basic science, and cultural activity. In support of education, it has six institutes and two centres, for a total of 400 people working in education (UNESCO, 2019). Of these six Institutes, the UNESCO Institute for Lifelong Learning (UIL) in Hamburg, is focused on adults, through three primary programmes: lifelong learning, adult learning and education, and literacy.

WORK WITH UNESCO INSTITUTE OF LIFELONG LEARNING

UIL is a centre for policy and adult learning and education and lifelong learning. It is a central site for our adult learning and education work globally, and it serves as a major advocacy and research institute in promoting policy at the international and national levels.

The work of UIL directly affects our work in adult learning and education in Canada, and it is the section of UNESCO that Canadians have long had involvement in. UIL is the so-called adult learning and education nerve centre, in Hamburg, Germany. UIL "promotes lifelong learning policy and practice, with a focus on adult learning and education, literacy and non-formal education. It publishes the oldest international journal of comparative education, the *International Review of Education – Journal of Lifelong Learning*. To achieve its mandate in adult learning and education specifically, UIL provides particular leadership three major projects.

The first is UIL's sponsorship of the international adult learning and education or CONFINTEA conferences approximately every 12 years, starting in Elsinore, Denmark in 1949, and leading to the most recent conference in 2009 in Belém, Brazil. These conferences are major global gatherings to set the stage for adult learning and education globally. These conferences set the tone for adult

learning and education and allow for global leaders in education to come together to direct adult learning and education and to make recommendations to the member states.

CONFINTEA VI in Belém, Brazil in 2009 was especially significant because it produced the Belém Framework for Action, which outlines responsibilities of Member States in five areas: policy; governance; finance; participation, inclusion and equity, quality (UIL, 2010). To accomplish its work in these areas, the membership entrusted UIL with several main tasks: (a) to develop and monitor the 1976 definition of adult learning and education, (b) to monitor adult learning and education (ALE) in member states through the Global Reports on Adult Learning and Education (GRALE) (2010, 2013, 2016, 2019) which reveal the state of ALE in UNESCO member states (see UIL, 2016). These important roles are carried out in conjunction with CC-UNESCO and with contributions from international consultants and staff, including Canadian scholars. For instance, Professor Kjell Rubenson of University of British Columbia was co-editor of GRALE III (UIL, 2016) and has served as scholar in residence to UIL on several occasions.

The GRALE report cards are the second major activity of UIL in adult education. UIL has worked with UNESCO Institute of Statistics (Montreal), to produce this triennial report on the state of adult learning and education internationally. GRALE III showed that ALE is linked positively to health and well-being, employment and the labour market, and social, civic and community life. Through CCUNESCO and the Council of Ministers of Education, Canada contributes data and updates to the report. We are united with our international partners and leaders in sharing concern for those with literacy issues. Given our country's lack of a national education department, lack of a dedicated literacy program, and lack of attention to learning outside schools, initiatives such as GRALE allow us to look more closely at our situation and be in conversation with other countires on these important matters.

The development of the GRALE reports (with the next slated for publication in 2019) starts with a monitoring survey that all member states are asked to complete. GRALE III began with such a tool consisting of 75 questions, covering the 5 action areas of the Belém Framework (UIL, 2010). Helpfully, some 71% of member states, including Canada, responded (139 countries) to this monitoring survey. The report was developed in partnership with UIS, the Global Education Monitoring Report (GEM), World Health Organization, International Labour Organization, and the Organisation for Economic Cooperation and Development (OECD). In participating in GRALE and working with these international agencies, our nation's adult learning and education efforts are increased and improved. As well, our country will be more aware of and anchored in the holistic and rights-based vision of education that is followed and promoted by UNESCO. This serves as a corrective to conservative tendencies to reduce education to skills and the labour market.

GRALE is meant to focus on adult learning and education around the globe, and to accompany other international report cards like the GEM Report also from UNESCO, or the OECD Programme for the International Assessment of Adult Competencies (PIAAC) study which focus directly on information-processing skills - literacy, numeracy and problem solving in technology-rich environments. PIACC is interested in how adults use their skills at home, at work and in the wider community (See PIAAC website). Whereas GRALE is universal, PIACC is centred on the 40 OECD countries and it is focused on a narrow set of competencies, especially on labour market participation. GRALE is integrated into the larger United Nations Agenda 2030 (United Nations, 2015), with its intersectional approach to global issues. It sees education as a key part of achieving the SDGs, not a stand alone objective or solution.

The third main initiative in adult learning and education that is undertaken by UIL is the monitoring of the definition of adult learning and education, which was initially established in conjunction with member states at the United Nations conference in Nairobi, 1976 (UNESCO, 1976). That original definition, broad and inclusive, was normative for adult learning and education for many decades. Yet, by 2009 at CONFINTEA VI in Belém, member states made it clear that the definition needed updating and that all states should be consulted in the revision. This resulted in the new *Recommendation on Adult Learning and Education* (RALE), published in 2015 by UNESCO and UIL (UNESCO, 2015). This broader definition is in itself a policy framework, one that recognizes three key areas of adult learning

and education: literacy, continuing training and professional development, and active citizenship. As well, RALE follows the *Belém Framework for Action* (UIL, 2010) in outlining strategic action on the definition, and on ALE, in five areas: policy; governance; finance; participation, inclusion and equity; and quality. RALE leads well into the intricacies of the SDGs as it asks for cooperative action and leadership from Member States and attention to multiple intersectional areas. Canada both helped develop this normative document and is now obliged to respond and support its implementation.

DISCUSSION

Yet, the puzzle of all this is, why do so many people in adult learning and education in Canada have little knowledge of UNESCO and our cooperation with its various divisions and program? For all our links and all our shared concern, adult educators in Canada and indeed the United States, appear to be little informed about our links to the international sphere. There is a rare Canadian adult educator who has attended a CONFINTEA and rarer yet, is one who knows what the GRALE report cards are. Though many of us have been working in adult learning and education circles for many years, these international groups seem beyond our everyday existence.

Why do we not feel the need to be more engaged and informed about their activities on our behalf? The answer may lie in part on our development status, specifically our significant ranking in such measures as the Human Development Index. We may feel that we are removed from the educational needs of much of the developing world which relies more heavily on intergovernmental and civil society organizations. This smugness is a disease in and of itself, as the achievement of the SDGs, concerned as they are in education, gender, work, etc. are an immediate concern for all in adult learning and education.

The answer may also reflect the lack of a central Canadian body for education, let alone adult learning and education, in Canada. While the Council of Ministers of Education performs yeoman service for Canada as a coordinator of sorts in matters educational, it does not have the clout of a federal ministry of education which might otherwise engage us. In point of fact, some of the areas of education are spread out through the federal bureaucracy, with the Department of Labour attending to needs in basic literacy and job rates. The intersectoral coordination modeled in the naming of the SDGs and their interrelationships, is lacking and it shows in our internal amnesia and chaos on adult learning and educational issues. Of course, there have been failed attempts to focus nationally on adult learning and education, namely through the short-lived Canadian Council on Learning (2010), with its Canadian Composite Learning Index, but that is a mere memory these days (Rubenson, 2019), as it died in a change of government, We are without a comprehensive view of adult learning and education. Rubenson has been helpful in making us look at these kinds of possibilities and to ask critical questions.

CONCLUSION

In sum, this chapter provides an overview of our global presence as a field though our UNESCO links, as well as draws our attention to the need to create stronger global links and to participate more fully in the making of adult learning and education policy and support of practice beyond our borders. We need to make stronger links to our global partners, and to renew our relationship with CCUNESCO, for starters. There is no less than a moral obligation, given the importance of our work and Agenda 2030, to be fully engaged and accountable on many fronts.

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NARRATIVE MÉTISSAGE: UNDERSTANDING ADULTS' LIFE STORIES THROUGH THE RELATIONALITY OF HISTORY, MEMORY, AND EXPERIENCE

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Abstract

Métissage is a creative method that interweaves diverse texts, including personal stories, poetry, gestures, and images (Chambers, Hasebe-Ludt, Leggo, & Sinner, 2012; Chambers, Hasebe-Ludt, Donald, Hurren, & Leggo, 2008). In so doing, it supports the co-construction of knowledge about self, others, and the world (Etmanski, Weigler, & Wong Sneddon, 2013). Métissage is "a way of merging and blurring genres, texts and identities; an active literary stance, political strategy and pedagogical praxis" (Chambers, Donald, & Hasebe-Ludt, 2002, para. 1). Like other artistic media or creative qualitative inquiry methods, métissage can move from expressing one person's story to becoming "a means of conveying truths about the human condition" (Furman, 2006, p.138). In this sense, and in the spirit of arts-based and arts-informed research practices (Knowles & Cole, 2008), it acknowledges both the individual and the collective, and supports the complex and often messy unfolding of our shared humanity. Through this paper and subsequent presentation, our intent is to open a conversation to explore how the practice of métissage can be engaged or adapted as a decolonizing research sensibility for adult educators and method for cultivating more holistic, inclusive research or educational praxis in participants' own curricular and pedagogical contexts. Through the theory and practice of narrative métissage, we invite participants into a "living world of living relations" (Seidel & Jardine, 2012, p.185), based on our collective histories, memories, and experiences.

Keywords: Métissage, Narrative Métissage, Storytelling, Relationality, Expressive Ways of Knowing

INTRODUCTION

This symposium presents diverse perspectives on a method of increasing interest to adult education practitioners and scholars: narrative métissage. Each of the three authors has engaged with narrative métissage in a range of contexts and has contributed to scholarship on the topic (see, e.g., Bishop, Etmanski, Page, Dominguez, & Heykoop, in press; Chambers, Hasebe-Ludt, Leggo, & Sinner, 2012; Chambers, Hasebe-Ludt, Donald, Hurren, & Leggo, 2008; Donald, 2012; Etmanski, Weigler, & Wong Sneddon, 2013). How each of us perceives this method is informed not only by our personal experience, but also by our mixed disciplinary backgrounds of Adult Education, Curriculum Studies, Leadership Studies, Language and Literacy Education, Community-Based Research, and more. By drawing from our diverse experiences, we will open a space to explore the practice of métissage, by sharing some of the foundational theory and an example of the practice of narrative métissage. In particular, we will demonstrate how métissage can support adults in understanding their life stories through the relationality of history, memory, and experience.

METHODOLOGICAL AND PEDAGOGICAL APPROACH

Building on Seidel and Jardine's (2012) essay on the pedagogical countenance of names, métissage "is hard to explain" (p. 180). By its very nature, métissage defies narrow categorization and concrete definition (Etmanski et al., 2013). Nevertheless, "the lure of the name increases as the journey proceeds" (Seidel & Jardine, 2012, p. 186) and, in this case, the name métissage has created its own allure as diverse scholars and practitioners have contributed to its practice and development. It could perhaps be said that the "more [we] experience [métissage] the *more* compelling [it] become[s]" (Seidel & Jardine, 2012, p. 186). In Greek mythology, Metis was the first love and wife of Zeus, and the mother of Athena, the goddess of arts and wisdom. Etymologically, the word métissage is derived

from the Latin *mixticius*, meaning the weaving of a cloth from different fibres, in which disparate elements come together into "multi-valenced, metonymic, and multi-textured forms, unravelling the logic of linearity, hierarchy, and uniformity (Hasebe-Ludt et al., 2009). According to literary and cultural studies scholars such as Françoise Lionnet (1989), métissage seeks to affirm rather than polarize difference, while simultaneously reaching for affinity and rapprochement between lived experiences.

In simple terms, Métissage is a creative method that interweaves diverse texts, including personal stories, poetry, gestures, and images (Chambers et al., 2012; Chambers et al., 2008). In so doing, it supports the co-construction of knowledge about self, others, and the world (Etmanski et al., 2013). This knowledge becomes embodied through the *sonare* (Aoki, 2005) of the mixing of stories through métissage as a practice. Métissage is "a way of merging and blurring genres, texts and identities; an active literary stance, political strategy and pedagogical praxis" (Chambers, Donald, & Hasebe-Ludt, 2002, para. 1). Like other artistic media or creative qualitative inquiry methods, métissage can move from expressing one person's story to becoming "a means of conveying truths about the human condition" (Furman, 2006, p.138). In this sense, and in the spirit of arts-based and arts-informed research practices (Knowles & Cole, 2008), it acknowledges both the individual and the collective, and supports the complex and often messy unfolding of our shared humanity.

Some authors have described this approach as a decolonizing research sensibility (Donald, 2012), an interpretive Indigenous approach (Lowan-Trudeau, 2012), or a Métis manifesto (Kelly, 2012). As Donald (2012) described, métissage can be helpful in exploring the multiple influences on both people and research contexts.

> I have been led to believe that I cannot live my life as though I am both an Aboriginal person and the grandson of European settlers. As a citizen and aspiring academic, there has been considerable pressure to choose sides … [As such,] we need more complex understandings of human relationality that traverse deeply learned divides of the past and present by demonstrating that perceived civilizational frontiers are actually permeable and that perspectives on history, memory, and experience are connected and interreferential. (Donald, 2012, p. 534)

Métissage—particularly narrative métissage that draws primarily from participants' personal life narratives—offers a helpful way to engage with one's own identity construction and deepen one's understanding in relation to others.

Whether through fiction, non-fiction, social fiction, or other mixed-genre and multi-media narratives (Leavy, 2018), adult educators as well as educators working with other diverse populations from Kindergarten through to post-secondary settings, have long used storytelling as a medium for learning and teaching (Lawrence & Paige, 2016). These literary and literacy modes have been particularly effective in dialogues with First Nations, Métis, and Inuit communities whose rich traditions of storying the world have often been disregarded as outside of mainstream literacy perspectives (Balanoff & Chambers, 2005).

MÉTISSAGE AS A CURRICULAR RESPONSE

As adult educators and curriculum scholars engaged with and immersed in multiple literacies, our own and others', we are mindful of the ways we are constructing our conversations with each other. Through métissage and the mixing of voices, our aim is to listen to each other and to articulate our ideas and hopes for education. Through provoking and evoking mixed curricular and literary voices, we evoke "an inspiriting and imaginative call for reconnection, repair, reconciliation, and rapprochement of our land and people in this time" (Hasebe-Ludt & Leggo, 2018, p. xx). In this call and conversation, as Vicki Kelly (2018) reminds us, we need to be aware that

> just behind [us] stand the Elders and Ancestors, watching and waiting to see if we will take up our work in the spirit of the ancient ones honouring the teachings of all our relations toward our essential work of being human. (p. xvii)

In turn, this relational and genealogical spirit of métissage reaches out to the next generations who are also watching and waiting to see if our vision as educators is "clear and courageous enough to answer the call for healing and making whole of what has become dislocated, wounded, and injured through our actions" (Kelly, 2018, p. xvii). In this sense, and in drawing from the field of Canadian curriculum studies, we are taking up the challenges Cynthia Chambers (1999) posed for curriculum theory in and of this place, namely

> to create curriculum languages and genres that name the socioplolitical, geophysical, and imaginative landscape in which Canadians live now, as well as the landscapes of the past and future; to turn to Canadian scholars, indigenous languages, and traditions for that language and those genres; to seek new interpretive tools for understanding what it means to be Canadian and what Canadians might become in the 21st century; and, finally, to create curriculum theory that is written at home but works on behalf of everyone. (p. 137)

Two decades later, these challenges are more relevant than ever. Into the turbulent second decade of this century, we need new and different ways of living together well, to find an ethos that guides us in "walking in a good way with all our relations" (Kelly, 2018, p. xvi). As curriculum scholars in dialogue with others across disciplines and fields, métissage is a way to open new discursive spaces about how we are living these challenges.

> Through the creative interplay of life writing texts, métissage becomes a contact zone where dialogue among multiple and mixed socio-cultural, racial, (trans)national, and gendered groups can occur. This exchange of ideas and insights—arising from lived experience—constitutes a new space and practice for curriculum inquiry. Métissage enables us to interrogate difference as inherited from colonization and globalization and as sedimented in socio-historical formations such as language, nation, class, and race. (Hasebe-Ludt, Chambers, & Leggo, 2009, p. 35)

When working with educators at different career stages of their professions, from diverse linguistic and cultural backgrounds, and diverse subject areas, we can use métissage as a potent literary and literacy and cross-curricular strategy.

MÉTISSAGE AS AN EXPRESSIVE AND RELATIONAL WAY OF KNOWING

As Bishop et al. (in press) describe, métissage can be understood as an "expressive way of knowing" (Davis-Manigaulte, Yorks, & Kasl, 2006), which is similar to Heron's (1992) presentational knowing. In addition to valuing the aesthetic for its own sake, this way of knowing has a useful purpose insofar as it relates to the educational (learning and teaching) value of métissage which can happen

> when conceptual processes interact with imagination and intuition so as to enable learners to perceive patterns. Presentational ways of knowing include engagement with music, all the plastic arts, dance, movement, and mime, as well as all forms of myth, fable, allegory, story, and drama. (Davis-Manigaulte et al., 2006, p. 27)

As such, métissage can be employed as a method for engaging people in a heart-centered, holistic approach to research, learning and teaching, and community or organizational development, among other practices.

As a research practice that is part auto-ethnography and part performance, métissage resists the paradigmatic discourse of positivist research which seeks to dissect parts, and remain objective and dispassionate. Positivists reject "emotional intimacy, verisimilitude, shared experience, narrative truth, the figurative and self-reflective use of language, the use of the scenic method, multiple points of view, realistic dialogue, multiple voices, treating facts as social constructions and minimal theory" (Denzin, 1997, p. 253). In contrast, post-structuralists and interpretive ethnographers hold different epistemological models of truth and, therefore, draw from different methods of inquiry (Bishop et al., in press).

Hayes and Yorks (2007) noted that

> because the arts have the potential for bringing into consciousness tacit, prelinguistic, preconscious knowing (Yorks & Kasl, 2006) and creating empathic connection among people with diverse and contradictory experiences, they are a powerful medium for fostering critical subjectivity and critical intersubjectivity. (p. 93)

It is this critical subjectivity and intersubjectivity that offers the possibilities in answer to Hendry's (2007) question, "What would it mean to read a life outside narrative, to let the network of relationships construct the narrative?" (p. 492). Métissage creates a space for critical reflection on the self as well as intersubjective knowing of self in relationship (Bishop et al., in press).

Métissage does not seek to "deconstruct [the narrative(s) of] lived experiences" (Hendry, 2007, p. 492); instead, as an artistic practice, it creates a generative and liberating learning space that assists people in seeing past the psychological, social, and culturally imposed boundaries of their life worlds (Hayes & York, 2007, p. 91). Furthermore, as a practice in which people can come together and hear multiple and different viewpoints, experiences, and realities, it has the "ability to transform" (Chambers et al., 2008, p. 141) by generating a space that allows for both individual stories and shared experiences to emerge. This can serve to garner new understandings and potential actions that can lead to individual and/or collective change. In this way, "the arts are not [always] an end in themselves but [can also be] an entryway for empowering people to author their own community intervention" (Hayes & York, 2007, p. 91). As an innovative practice, métissage can enable a change intervention by "tapping into experiential knowing to bridge barriers and join people together in community" (p. 95) and therefore creates both an event and artefact (Bishop et al., in press).

Through the creative braiding of our voices and texts, by attending to our different memories and experiences, we can come to understand the ways these experiences and memories and differences inhabit our particular lives and topographies, and how they affect relationships in teaching and learning, with our students, colleagues, families, and other animate and inanimate life forms.

CONCLUSION

In this paper we offer the perspectives of three scholars who have employed the practice of storytelling through métissage in diverse contexts, ranging from post-secondary teacher education to leadership studies and other adult-education classrooms in institutions across Alberta and British Columbia. Insights are drawn primarily from adult learning contexts, though the facilitators' experiences of employing métissage also include international academic and practitioner conferences, as well as K–12 education. Our intent is to open the conversation to explore how the practice of métissage can be engaged or adapted as a decolonizing research sensibility for adult educators and method for cultivating more holistic, inclusive research or educational praxis in participants' own curricular and pedagogical contexts. Through the theory and practice of narrative métissage, we invite participants into a "living world of living relations" (Seidel & Jardine, 2012, p.185), based on our collective histories, memories, and experiences.

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WESTERN HEGEMONIC ETHNOCENTRISM IN INTERNATIONAL SERVICE LEARNING: A HOST COMMUNITY'S PERSPECTIVE

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Abstract

While there is a growing body of research pertaining to International Service Learning (ISL), there seems to be a consensus that the research is skewed towards an interest in Western concerns and representation. This concern is supported by Jacoby (2015), Larson (2016), and Parmenter (2011), who reinforced a need to include and foreground the perspectives of the host community, as service learning that involves stakeholders from host countries in the global South is often predicated on relationships between stakeholders that are inherently inequitable (Mitchell, 2008). Using qualitative research, I conducted a collective case study of six leaders of organizations that serve the community in St. Vincent and the Grenadines to determine how they might envision a meaningful ISL initiative. An analysis of the findings, utilizing Andreotti's (2006, 2011a, 2011b, 2016) postcolonial lens, has illustrated that a Western hegemonic ethnocentrism is present—and even reinforced—within ISL. How service, reciprocity, and partnership were taken up by the participants was directly related to their perceptions of the unequal distribution of wealth between the global North and South; the moral authority that gives the global North the mandate to intervene in global South affairs; and the inherently unequal terms of partnership that lessen the impact of their voice within a global arena.

Keywords: Global citizenship education, international service learning, higher education, post-colonial theory, global South.

INTRODUCTION

International Service Learning (ISL) is not a one-dimensional, impartial form of benevolence. The "need" for this kind of "service" offered by the global North to the South, has been historically constructed through a legacy of colonialism. A system of oppression and exploitation, colonialism has impacted the economic infrastructures of the global South, and has been responsible for the continuing disparities between the North and South (Adams & Estrada-Villalta, 2017; Mikander, 2016). Therefore, I use a postcolonial lens as articulated by Andreotti (2006, 2011a, 2011b, 2011c, 2016) to highlight the complexity of ISL, and interrogate the continuing imperialistic agendas that underscore the realities of power and exploitation. As the guiding theoretical framework, postcolonial theory acts as a tool that "informs and structures an analysis of knowledge production and power relations that attempts to identify ethnocentric, paternalistic, depoliticized, ahistorical, and hegemonic tendencies . . . and their implications in the discursive production of self and Other in institutionalized discourses" (Andreotti, 2011a, p. 58).

METHODOLOGY

In order to determine how a prospective host community might envision a meaningful ISL initiative, I conducted a qualitative collective case study of six organizations that provide social services to the community in St. Vincent and the Grenadines. Over a period of ten weeks in St. Vincent, I met with community leaders for one-on-one dialogues that averaged around 45 minutes to an hour. Underscoring the notion of dialogue here was the "emphases on equity and open-mindedness (or the resistance to judgment) [that] inform the researcher–participant relationship as collaborative instead of power-laden" (Constantino, 2008, p. 212). Informal observation and document analysis helped to round out the data when possible.

RESULTS

An analysis of the findings, utilizing Andreotti's (2006, 2011a, 2011b, 2016) postcolonial lens, has illustrated that a Western hegemonic ethnocentrism is present—and even reinforced—within ISL. To explain the problem of hegemonic ethnocentrism, Andreotti (2011a) used the simple metaphor of a field of ripe corn. She asked her readers to imagine harvesting this field of corn, taking the corn out of their husks and laying them in front of us. Then she asked us to compare the corn cobs with the multi-coloured corn cobs in the picture that she provided (cover of book). In the picture of over two hundred corn cobs, hardly any matched what most of us taking part in this exercise probably had in our minds: unblemished, yellow corn: "The prevalence of the yellow corn cob in people's imagination and their 'surprise' at the existence of multicolored varieties can be used illustrate the institutionalization of the globally hegemonic ethnocentrism of the Western/Enlightenment epistemology" (p. 4). While only a very small minority of the multi-coloured corn cobs were yellow, the problem arose when the yellow corn cob has the power to define and control the production of meaning . . . , and has control over the establishment of laws and institutions, and the distribution of wealth and labour, not only in its local context, but on a global scale. (p.4)

How service, reciprocity, and partnership were taken up by the participants was directly related to their perceptions of the unequal distribution of wealth between the global North and South; the moral authority that gives the global North the mandate to intervene in global South affairs; and the inherently unequal terms of partnership that lessen the impact of their voice within a global arena.

While all the participants were receptive to the idea of ISL within their communities, central to their concerns and desires was the impact of a Western hegemonic ethnocentrism. The following key findings came out of the dialogues I had with the six community leaders: 1) concerns that centered on the suspicion of the motives of foreign volunteers, the lack of cultural humility among foreign volunteers, and a dependency mindset among Vincentians; and, 2) the desire for ongoing communication among partners of ISL, an appreciation of in-kind services that challenge neoliberal systems, and opportunities for physical exchange for host community participants.

Suspicion

Woven throughout four of the six dialogues with participants was an undercurrent of suspicion, expressed both explicitly and implicitly. Expressed as "ulterior motives" and a "lack of transparency," this suspicion appeared to be couched in the belief that foreigners may be harbouring faulty "preconceived ideas" about Vincentians and their needs, thereby giving cause to question their motives for providing service.

Dependency Mindset

All but one of the participants, either directly or indirectly, spoke of a dependency mindset among Vincentians. It is this mindset that precipitated one participant's desire for a system of "withdrawal" within ISL partnerships. He acknowledged that "we don't value our own as much as we value somebody coming from overseas." His belief that Vincentians think that they need to rely on someone who is foreign to fulfill their needs, was a theme that kept repeating itself in the dialogues I had with participants. Another participant spoke of Vincentians often having a "warped understanding" of foreigners, whereby they are perceived as wealthier and more independent: that "foreign is better." This is reminiscent of the "here-in-comparison-to-there narratives that recycle colonial 'truths'" that Heron (2016) spoke of (p. 81), and parallels the experiences of Sikes (Lavia & Sikes, 2010) working in the University of Sheffield's Caribbean Programme that "deep within the culture is the belief that what comes from elsewhere is better" (p. 90).

Cultural Humility

Related to the suspicion that the participants expressed, was the perceived need for cultural humility. The concept of cultural humility has long been championed in the health field and has transitioned to other disciplines. Many therapists, for example, believe that in order to forge strong relationships with

clients that are “culturally different,” they must “be able to overcome the natural tendency to view one’s own beliefs, values, and worldview as superior, and instead be open to the beliefs, values, and worldview of the diverse client” (Hook, Davis, Owen, Worthington, & Utsey, 2013, p. 354). The intense offence taken by four of the six participants to the attitudes, perceptions, and comments of some foreign visitors, suggested that they saw a need for some kind of introspection by foreigners prior to engaging in any initiative. Participants condemned the “derogatory,” and “insensitive” comments and attitudes that often spoke to false “preconceived ideas” held by foreigners and, instead, stressed the need for them to come with “an open mind” and a “willingness to assist.” The suggestion that care should be taken in selecting participants who “understand what service is at its core,” denoted an understanding that “employing cultural humility means being aware of power imbalances and being humble in every interaction with every individual” (Foronda, Baptiste, Reinholdt, & Ousman, 2016, p. 214). Interestingly, this need to have foreign volunteers address their preconceived ideas *prior* to taking part in ISL, contradicts ideas of transformative learning in ISL, whereby ISL itself can be used to challenge “any pre-conceived notions they [volunteers] may have had prior to arriving - notions about the country, the people, the environment that they would be working in, and their own ideas as to how they would feel and respond” (Kearney, Perkins, & Maakrun, 2014, p. 324).

Ongoing Communication

In part, to combat the suspicion and perceived need for cultural humility, every participant stressed the importance of ongoing communication between partners. Andreotti (2011a) spoke of the need to have yellow corn cobs and multi-coloured corn cobs become aware of difference:

> to unlearn their (possible) epistemological arrogance, to learn to listen beyond their tendency to project and appropriate, to relate to Other corn cobs in ways that legitimize different ways of knowing and being, and to engage in ethical solidarities without the need for consensus, a common cause or a common identity. (p. 6)

For the participants, it was through dialogue that hidden agendas become unmasked. One stressed communication between partners as a means of emboldening the local community by securing buy-in. Others underscored the need for collaboration and negotiation, and reassured me that Vincentians were “intelligent” and, therefore, want to be “included in the discussions” before coming to an agreement. Another participant spoke of using an “interactive participatory methodology” within her program that required a “transition of knowledge on both sides,” entailing a form of dialogic communication. Yet another, by his own actions, demonstrated the need for communication from the outset when he, as an outsider-foreigner, surveyed Vincentians on their needs *prior* to implementing any initiative. This desire for dialogue is reminiscent of the dialogical form of logic that emphasizes the need to recognize that we are always in relation to other people, and that is how we come to know (McNiff, 2013, p. 42).

Appreciation of In-Kind Services

In speaking about reciprocity, participants stressed that both sides must feel like they are gaining something. One openly stated that he believed that there may never be an “economic balance,” but was open to other ways of finding balance “in terms of lives touched” and “impact.” Another also agreed that economic resources may not be so abundant in St. Vincent; however, St. Vincent had “human resources” to offer. Argumedo and Pimbert (2010) argued that “barter markets and other non-monetary exchanges can help in re-thinking mainstream economics on the basis of radically different principles (e.g. reciprocity, solidarity, affection, respect, gift, equity, sustainability) . . .” (p. 348). One participant shared his view that we should value services besides just the monetary ones.

> Okay, if you have an organization, you have different types of activities, alright. You say somebody is responsible for worship. Somebody is responsible for education. Somebody is responsible for service. Somebody is responsible for whatever. But when the person who is responsible for service, the person may come with something or . . . go to the children's home. . . . In this service I am going carry clothes. The other one says, “I'm going to carry

> food." The other one says, "We going to have a detail for a meeting." The other one says, "Oh, I'm going to carry $100."

In this illustration, he gave the example of the running of an organization that had different departments working together. Narrowing further to the multifaceted initiative of helping out in a children's home, he described many services working together to fulfill the needs. Money was mentioned last.

Physical Exchange

Half of the participants directly spoke about the benefit of having a physical exchange of participants within ISL. Specifically, they expressed the desire to have those in the host community also have the opportunity to go abroad. One gave the example of having his local community group go to L.A. after years of having received an American volunteer group, and how that was potent: "There's nothing that impacted us as much as us going to Skid Row L. A." Likewise, another participant recounted her own transformational experiences of traveling abroad, and conveyed a belief that the opportunity to travel would benefit the local community as well, helping them to better appreciate St. Vincent. Another suggested that there should be an exchange of initiative partners prior to any initiative start-up. At the same time, while he acknowledged that he saw benefits for the local community being exposed to foreigners, he expressly saw the benefit of travelling. "I've really seen what traveling can do to someone in terms of the opening up of their horizons. So, I see that for the sending institution; I see persons coming and I see their horizons being opened up."

CONCLUSIONS

Overall, the participants that I spoke with expressed an openness and desire to host ISL initiatives in St. Vincent. They all recognized the potential influence that Western partners could have on the development of the island and believed that Vincentians would most likely benefit from ISL ventures. At the same time, however, an analysis of the findings indicated an awareness by the participants of a Western hegemonic ethnocentrism that they expected they would have to contend with and was at the core of all their concerns.

> The ethnocentric privileging of Western rationality (as a universal form of reasoning) and of dialectical thought (as a universal form of deliberative engagement) establish specific parameters of validity and recognition of what can be known and how that is to be communicated. These parameters are intimately associated with aspirations of unanimity and consensus and make it impossible for other forms of thinking, knowing, being, and communicating to "disagree" or even to make intelligible contributions in Western-led and structured sites of conversation. (Andreotti, 2011a, p. 2)

Within the context of ISL, the initiatives were viewed by most of the participants as Western-led, with foreign institutions controlling the resources and, therefore, dictating the terms of the partnership.

This belief by the participants precipitated a desire to champion their own difference and strive for ethical solidarity.

> Ethical solidarities challenge the normative project of unanimity, consensus, and singular rationality of Western/Enlightenment humanism enabling the emergence of a kind of contestatory dialogue where knowledge is perceived as situated, partial, and provisional and where dissensus serves as a safeguard against fundamentalisms, forcing participants to engage with the origins and limitations of each other's and, specially of their own systems of production of knowledge and sanctioned ignorance. (Andreotti, 2011a, p. 3)

Through "contestatory dialogue" participants, therefore, expressed a keen awareness of an unequal global distribution of wealth/resources and knowledge that had many implications for their place within ISL.

The suspicion towards foreigners voiced by participants, spoke to a legacy of violence and betrayal packaged in an "ethnocentric global hegemony of Western/Enlightenment humanism." This suspicion also precipitated the recognition of a need to have foreigners engage in some form of cultural humility in order to challenge their own sanctioned ignorance and be open to difference. Yet, there was a recognition that this Western hegemonic ethnocentrism had damaging effects on the local community emanating in a dependency mindset among Vincentians that needed to be addressed in order to move beyond a belief in Western supremacy. The suspicion among locals, lack of cultural humility among foreigners, and dependency mindset of Vincentians, challenged notions of ethical service, reciprocity, partnership.

The participants offered suggestions to help combat the inequities that could be present in ISL initiatives. All participants called for ongoing communication as a means of having their voices heard, beyond speaking the hegemonic modern onto-epistemic grammar of the West. This entailed having foreigners open to listening to ideas that may be unintelligible within a Western framework. Participants also insinuated a need to re-evaluate how resources are valued in order to stress interdependency among global partners and strive for mutuality; this was offered as an alternative to dominant neoliberal sensibilities that privilege and bolster a Western economic philosophy that may be at odds with the needs and values of the local community. Ultimately, the hope of also having locals have the opportunity to go abroad to complete an exchange signified a departure from the traditional ISL initiative where locals welcomed foreigners, to one where locals shared in the same cultural and economic capital that affords them the opportunity to travel as well. For some, this exemplified true reciprocity.

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REVISITING THE ALLAN MEMORIAL INSTITUTE, 1943-1967

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Abstract

When the horrors of the experiments that took place at McGill University's *Allan Memorial Institute* under the leadership of psychiatrist Dr. Ewen Cameron surfaced as public knowledge in the late 1970s, many Canadians were rightfully shocked. The subjects of these experiments were un-consenting psychiatric patients who had entered the institute to receive treatment, some for minor mental health struggles (Weinstein, 1988; Klein, 2007). Instead, patients were induced into comas for weeks, subject to electroshock, forced to take LSD and other psychedelic drugs, and played looped repetitions of audio recordings aimed at "de-patterning" them in order to create a blank slate of their brains (Cameron 1956; 1957; Cooper, 1986). The goal of these experiments was supposedly to understand and develop methods for brainwashing in response to Cold War fears of the communists brainwashing North American soldiers (Raz, 2013); hence the experiments eventually being linked to funding from the Canadian Defence Board and the American CIA (McCoy, 2012; Klein, 2007). This research was labelled sensory deprivation – a literal attempt to sever the ties between subjects and their senses, thus creating a state of suspended animation where people felt disconnected from time and space (Cameron, 1956; 1958; Gillmor, 1987). Through the experiments, subjects suffered irreparable damage, incapable of recovery. Some left the *Allan Memorial* with severely impaired abilities to form new memories and/or no memory of their lives prior to entering the institute – unable to recall their parents, spouses, children, or lives they had once led (Klein, 2007; Weinstein, 1988). The Canadian government and province of Quebec continue to settle lawsuits with Cameron's victims and their families, often under the shroud of secrecy and non-disclosure agreements – a move criticized as further silencing victims (Cashore, Ellenwood & McKeown, 2017; Kassam, 2018). This paper will critically review what has been written about the *Allan Memorial Institute* and its head psychiatrist, Dr. Ewen Cameron, covering the years of 1943-1967. Why was this line of experimentation vigorously pursued so shortly after the eugenics-fuelled atrocities of WWII, particularly in a city that housed the majority of Canadian Holocaust survivors (Hodge, 2011)?

Keywords: Allan Memorial Institute, history of psychiatry, Canadian medical history, brainwashing, torture, historical review, eugenics.

INTRODUCTION

Since the late 1970s, much has been written about the Allan Memorial Institute (AMI) located in Montreal, Quebec. Opened in 1943, the psychiatric institute operated in conjunction with both McGill University and the Royal Victoria Hospital (RVH) as a combination of research and teaching stemming from McGill University's Department of Psychiatry (founded in 1943 as well). Prior to the late 1970s, the AMI was regarded as one of the most prestigious institutions of its kind worldwide, training many of the top psychiatrists in Canada and abroad. The first director of the AMI and head of McGill's Department of Psychiatry, Dr. D. Ewen Cameron, was brought to Montreal from a psychiatric teaching post at Albany Medical College in upstate New York (Skelton-Pasmore, 1976; Wright, 2005). By many accounts, Cameron was ambitious, eager to establish psychiatry as a proper medical science and was an instrumental figure in establishing the World Psychiatric Association, where he became the association's first president. Cameron also served tenures as president of the American Psychiatric Association and the Canadian Psychiatric Association (Skelton-Pasmore, 1976; Weinstein, 1988). Following his death in 1967, Cameron and his work at AMI became the subject of controversy and scrutiny when CIA-funding of the now infamous experiments became public knowledge (Gillmor, 1987; Cooper, 1986).

THEORETICAL FRAMEWORK

This review is historical, covering what has been uncovered about the AMI sensory deprivation experiments thus far. Most writings have focused on CIA and military funding that supported this research. Departing from this theoretical framework, focus is placed on larger funding received from Canadian mental health grants. The AMI was considered a top psychiatric institution worldwide and had vast influence on the establishment of psychiatric institutions and departments nationwide. This historical tracing uncovers links between the AMI experiments and the establishment of psychiatry as a respected medical field nationally.

DISCUSSION

Depatterning and Psychic Driving

The subject of AMI controversy is experiments in depatterning and psychic driving, led by director Ewen Cameron. These methods were not invented by Cameron nor first implemented at the AMI (Cameron 1956; 1957; 1968). Cameron was not known or respected for the originality of his research, but rather for his administrative and grant-securing abilities (Gillmor, 1987). The following describes processes employed by Cameron and the philosophy that guided his beliefs and research, based on what has thus far been relegated to the public domain.

Based on research out of Western Europe and the United States beginning in the early 1930s, Cameron took interest in the idea that brains of persons seen as having severe mental health problems could be wiped clean, regressed into an infantile state, and re-programmed into functional and desirable brains (Cameron 1950; 1956; 1957; 1968). Between the 1930s and 1950s, Cameron's line of thinking was not uncommon – the field of eugenics was not only interested in promoting ideal physical health but also mental hygiene. In other words, how does a society create model citizens? Following WWII, many scientists of various disciplines were questioning the state of humanity and how a tragedy such as the Holocaust could be prevented from reoccurring (Noble, 2011). In the late 1940s, Cameron provided a psychiatric assessment of Nazi war criminal Rudolf Hess prior to his trial at Nuremberg. The Nuremberg trials directly led to discussions of medical research ethics on humans and later to the implementation of ethics and consent standards; standards the scientific and medical community continues to develop and adhere to (The Nuremberg Code, 1947/1949). The question follows: How could a doctor who participated in the Nuremberg trials be the same one who irreparably damaged his own patients through unethical and un-consensual experimentation?

Following WWII, many questioned how seemingly good, hard-working people believing in their own morality could come to commit mass atrocities (Arendt, 1963). Cameron was no different, stating of the Germans in his 1948 book *Life is for Living*: "If we can succeed in inventing means of changing their attitudes and beliefs, we shall find ourselves in possession of measures which, if wisely used, may be employed in freeing ourselves from their attitudes and beliefs in other fields which have greatly contributed to the instability of our period by their propensity for holding up progress." (As cited in Weinstein, 1988, p. 94). Cameron felt the Germans were a threat to humanity, a threat that was genetically based. In Cameron's opinion, the Germans were not suitable to have children or hold positions of power and authority because of their genetic tendency of organizing a society that fosters fearsome aggression and war as opposed to peace (Weinstein, 1988). These attitudes towards the Germans reflect how deeply ingrained eugenics beliefs were in North America during this era – rather than questioning the genetic basis of 'inferiority' and 'superiority' of particular groups espoused by the Germans during the Holocaust, Cameron simply transferred the German population into the 'inferior' category. This demonstrates how an individual can denounce the Holocaust and those that fueled it while maintaining the same belief system that empowered those events to occur. In other words, Cameron took issue less with the methods of the Germans during WWII and more with their categorized hierarchies – his views may not have seen Jews as genetically inferior, but he did see Germans as such.

Cameron was not original in this respect – eugenics beliefs and practices were common and understood to be scientifically progressive during this era (Kevles, 1985; Cryle & Stephens, 2017). What begins to emerge is the underlying belief that if only the 'right' people, or 'genetically superior' people were responsible for deciding the fate of humanity, all would work out. Here we can begin to understand how Cameron viewed his research as beneficial to his patient/subjects.

Cameron's experiments resulted from the belief that problematic individuals can be regressed into an infantile state and re-programmed into a desirable personality. This line of experimentation was pursued largely through methods that would become regarded as torture (Gold, 2016). The first phase of Cameron's process involved what he called depatterning; Cameron believed people's struggles were a manifestation of the formation and reinforcement of problematic patterns of behaviour that could be changed. This translated to months of mass electroshocks, the use of various drugs to keep people sleeping and hallucinating, and keeping subjects in an induced coma for approximately 20 hours each day. The goal of this process was to erase people's sense of themselves and eventually, to remove them from their sense of time and space (Cameron, 1956; 1957). The use of electroshock was and remains recognized as a psychiatric treatment; yet Cameron departed from the norms of the field by shocking his subjects 2-3 times daily at levels far higher than those generally used (Cooper, 1986; Gillmor, 1987; Wright, 2005).

Cameron described depatterning as moving through several stages: after the first few weeks of drugs, prolonged induced sleep, and mass electroshocks, subjects would be confused, forgetting details about where they were and why they were there, their lives, and their families and loved ones but maintaining a feeling that something was wrong; that they *should* have a sense of themselves and also a sense of time and space. For Cameron, this meant the process was working but needed to continue and intensify to achieve success. In the next stage, following more drugs, sleep, and mass electroshocks, subjects began to lose any sense of themselves, what should be, or time and space entirely; becoming incontinent, required feeding tubes, and displaying no memory or knowledge of themselves, their loved ones, or their life or history. More importantly, subjects lost the sense that what was happening to them was not right – they no longer felt that they should have a sense of themselves or of time and space, essentially living in a state of suspended animation (Cameron, 1956; 1957).

Once subjects entirely lost themselves, Cameron would begin the repatterning or psychic driving phase. At this point, electroshocks were lessened to 2-3 times per week, subjects received less drugs than they had been accustomed to, and were kept awake for longer durations of the day (Cameron, 1956; 1957). Psychic driving entailed repeatedly looping audio messages to subjects – up to half a million repetitions per subject – first of negative messages about themselves and later, positive messages to help them rebuild their personalities desirably (Cameron, 1956; 1957; Cooper, 1986). Note the process – subjects were repeatedly played selected messages for 16 hours each day – while they slept, were electroshocked, drugged, and ate, with speakers embedded in their pillows (Gillmor, 1987).

Brainwashing

Between the 1940s-1970s, sensory deprivation and brainwashing research was a new frontier for psychologists and psychiatrists. The post-WWII era was marked by a push for progress alongside anti-communist propaganda in the West – Western governments began funding scientific, technological, and military research on an unprecedented scale (Noble, 2011). When captured US soldiers were seen on video denouncing Western values during the Korean war, fears grew that they had been "brainwashed," or somehow controlled into adopting the beliefs of their enemies (Cooper, 1986; Gillmor, 1987; Weinstein, 1988). In response, psychologists and psychiatrists began exploring how psychological methods could be used to predict, modify and control behavior, with military applications as an overtly stated purpose (Gold, 2016; Raz, 2013).

In 1951, a secret meeting took place between several prominent scientists and members from the CIA, British intelligence, and Canadian DRB. Dr. Donald Hebb, a psychologist at McGill University and member of the DRB, was present at this meeting and became first to receive government funding to study sensory deprivation in hopes of developing an understanding of brainwashing techniques (Raz, 2013; Weinstein, 1988). The goal of these experiments was to see whether ideas could be implanted into people's psyches for the purpose of prediction and control (Gold, 2016; Raz, 2013). During the earliest sensory deprivation experiments, Hebb's participants (McGill University students) experienced vivid hallucinations and several informed Hebb that participating was a form of torture (McCoy, 2012).

Writings on the history of sensory deprivation experiments have focused on Cold War military applications, particularly in the development of current Western torture techniques; a worthy topic that many have addressed (see Klein, 2007; McCoy, 2012; Weinstein, 1988; Summers, 2008). However, psy-complex interest in brainwashing pre-dates the Cold War and can better be understood in the historical period following WWII. As will be discussed later, military funding is far outweighed by mental health funding in sensory deprivation experiments.

Cameron often referred to "therapeutic brainwashing," a common position among the psy-complex who were attempting to identify and elaborate on the therapeutic applications of brainwashing (Cameron, 1956; 1957; Gillmor, 1987; Raz, 2013). The theory was that patients who underwent sensory deprivation and brainwashing would be susceptible to internalizing therapeutic messages and propaganda. It was thought that brainwashing patients into a healthy psyche would make psychotherapy a cheaper, quicker, and more efficient process (Cameron, 1956; 1957; Raz, 2013).

Funding

Between 1957 and 1962, the CIA funded Cameron's research at the AMI in the field of psychic driving, depatterning, sleep therapy, sensory isolation, and drugs. Over the six years of funding, the total received from the CIA was $84 820 (Cooper, 1986; Weinstein, 1988). This funding went through a cover organization called the Society for the Investigation of Human Ecology (SIHE). It remains unclear whether Cameron was aware that he was receiving CIA funding, with contradictory accounts from colleagues as to Cameron's knowledge of the SIHE (Cooper, 1986; Gillmor, 1987). When the first lawsuit was filed against the CIA and US government by nine former AMI patients in 1980, the government response was that the CIA was simply buying goods off the shelf, claiming that Cameron had already been doing his depatterning and psychic driving research for years (Jay, 2010; Gillmor, 1987). This much is true – it is clear that Cameron was experimenting with depatterning, psychic driving, mass electroshocks, and hallucinogenic drugs for years before any CIA funding occurred (Cooper, 1986).

In 1962, SIHE stopped funding Cameron's work; seemingly less because of any ethical concerns than it being unfruitful and dishonest research. Cameron's self-reported 100% success rate did not hold up to the scrutiny of patients, colleagues, or funders (Weinstein, 1988; Gillmor, 1987; Jay, 2010). The AMI was initially supported through funding from the Rockefeller Foundation, the National Research Council (NRC), the DRB, and the Department of National Health and Welfare (NHW) (Cooper, 1986; Skelton-Pasmore, 1976; Gillmor, 1987). For relevance, I will focus only on DRB and NHW funding.

The DRB was founded in 1946 as the research arm of the Canadian Department of National Defence. The Chairman of the DRB from 1946-1957 was Dr. Omond Solandt and their mandate was to invest in applied research, including research in psychiatry and psychology. The DRB was a major funder of other sensory deprivation research in Canada at the time, but by multiple accounts including his own, Solandt was skeptical of the ethicality and effectiveness of Cameron's research, particularly after the wife of his friend, a former patient of Cameron's, was irreparably damaged following treatment. Solandt advised that the DRB would not fund Cameron's research in relation to depatterning or psychic driving (Cooper, 1986; Gillmor, 1987; Weinstein, 1988). The DRB did fund two research projects of Cameron's at the AMI, but neither related to the treatment of patients.

The largest, most consistent government agency to fund Cameron's research was the Canadian Department of National Health and Welfare through their Mental Health Grants. Cameron received ongoing support from the Mental Health Grant between 1948-1964, when Cameron left the AMI. The total funds received for the nine projects in which Cameron was the principal investigator was $495,444.41; these are the grants that supported and maintained Cameron's brainwashing research more than any other (Cooper, 1986).

For decades, the primary story told about these experiments has been the connection to CIA and military funding – as a result, the focus has been on the development of military torture. What continues to be overlooked is the fact that NHW was the largest, most consistent, and most interested party funding Cameron's research. The significance of this funding can only be conjectured and further research is required to uncover the interests of mental health in the development of what some call "brain-damaging therapeutics" (Burstow, 2015; Breggin, 2008; Whitaker, 2002).

CONCLUSIONS

The AMI remains a functioning psychiatric institution, yet the legacy of its history lives on through surviving victims and their families. Placed within its historical context, Cameron's research highlights the dangers of trying to control and predict the human mind and behaviour. Today, Cameron's research is read as torture; yet remnants of his methods remain intact in common psychiatric practice – drugs and electroshock are standard treatments.

In light of ongoing mental health funding received by Cameron, an alternate understanding of this history may be necessary to truly account for the links between eugenics and the rise of contemporary psychiatry. Further, who were the material bodies experimented on? Seeing as many of Cameron's records were destroyed by his family following his death, this question may be impossible to uncover. However, what remains evident are the bodies that continue to be targeted in psychiatric practice – women, poor people, traumatized people, visible minorities, queers, the disabled, and the elderly (Burstow, 2015; Metzl, 2009). In this regard, there seems to be direct transference between the groups understood as inferior within eugenics practices and the predominant targets of contemporary psychiatric practice.

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CANADIAN IMMIGRATION, ENDURING RACIAL AND ETHNIC CONFLICT OVER 150 YEARS: RETROSPECTS AND PROSPECTS

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Abstract

Canada is help up as a successful model of immigration. This roundtable provides an opportunity to reflect back on Canada's immigration history over the past 150 years and to assess how this history shapes our understanding of contemporary racial and ethnic relations. In spite of the Canadian state's efforts to provide a more universalistic immigration policy and to legislate equality, racism and ethnic discrimination still persist in Canada at the institutional and systemic level, albeit less so than a century ago.

Keywords: Immigration policy, racial and ethnic studies, adult education, Canada

EVOLUTION OF CANADIAN IMMIGRATION POLICY

Canada's history, since its birth as a nation 150 years ago, is one of immigration, nation-building, and contested racial and ethnic relations. Prior to Confederation in 1867, there was a free-entry period for immigrants in Canada. When the first coherent immigration policy was introduced in 1896, Canada becomes formally recognized as an immigration society (Fleras, 2015). Right after WWI, ethnocentrism and racism were the underpinnings in the creation of prohibited classes of people who were deemed undesirable because of their perceived inability to integrate into Canadian society. It was not until after WWII that Canada's immigration policy slowly started to become non-racist, at least in terms of its language. However, the political discourse was still very exclusionary and racist. In post-WWII Canada, the economic boom was one factor in bringing to an end a fifty-year period of an overtly ethnocentric and racist immigration policy. By 1967, the Canadian government established an overtly non-racist immigration policy through regulations that established three basic classes of immigrants that operate until the present day.

THE ENDURING RACIAL AND ETHNIC CONFLICTS

During Canada's phase of ethnocentric and racist immigration policy from 1914 to 1966, there was explicit exclusion of certain racialized groups from entering Canada and racialization of groups within Canada. Altogether, with the white immigrant promotion policy prior to this time period, it can be argued that Canada had a racial state (Goldberg, 2002) as race was integral and central to state formation and management. As such, both political and public discourse was concerned about preserving the notion of a White Canada forever. Racialized peoples within Canada during this time period experienced racism socially in their everyday lives, in the educational system, in the labour force and legally as anti-Asian, anti-Black racism was systemic along with anti-Semitism. Most experienced blocked occupational mobility and the fundamental right to vote and as such were second-class citizens.

RECENT LEGISLATIVE AND POLICY INITIATIVES

The move toward legislating equality began in 1969 with the passing of the *Official Languages Act*. In 1971, the Canadian government formally adopted a Multiculturalism Policy which was subsequently enacted into legislation in 1988 as the *Canadian Multiculturalism Act*, the first one of its kind by a nation state in the world. This Act increased Canadian prestige internationally which up to that time rested on its reputation as an international peace keeper. Then in 1977, the Canadian Government passed the *Canadian Human Rights Act* with the provinces subsequently following suite by passing their own acts or human rights codes. Then, with the repatriation of the constitution in 1981, the *Canadian Charter of Rights and Freedoms* (1982) was instituted. Very significantly there were sections in the Charter covering official languages, minority language rights and equality rights. Since

the implementation of the Charter, its largest impact on race and ethnicity have been in the areas of linguistic rights for francophones outside of Quebec and strengthened aboriginal rights (Schwartz, 2012), while overall it can be argued that the Charter has had minimal impact on racial injustice in Canada because of those who argue and interpret it and not the act itself (Tanovich, 2008). It should also be noted that the Criminal Code of Canada offers at the individual level some protections against racism if the behaviour is deemed a hate crime. Further, in 1995 the *Employment Equity Act* identified employer obligations for four disadvantaged groups which included visible minorities along with women, persons with disabilities, and aboriginal peoples.

With respect to some other past and significant government actions of racism, there have been apologies and/or redress provided after lobbying efforts by affected groups. In 1988 Prime Minister Brian Mulroney provided an apology and redress for the wrongful internment of the Japanese during WWII. In 2006, Prime Minister Stephen Harper apologized and offered token redress for the Chinese Head Tax and in 2016 Prime Minister Justine Trudeau provided an apology for the laws in place that permitted the Komagata Maru incident.

SOME CURRENT ISSUES AND PROSPECTS FOR THE FUTURE

Racism and ethnic discrimination still persist at the institutional and systemic level, albeit less so than a century ago (Guo & Wong, 2018). It is more subtle and couched more in terms of new racism that is cultural and ideological (Henry & Tator, 2010). It also still persists at the individual level as recent Canadian research on microaggressions reveal (Fleras, 2016; Houshmand, Spanierman & Tafarodi, 2014). In many ways, contemporary racism in Canada is formulated and invoked as a defense of Canadian and western values and is profoundly a form of cultural fundamentalism that is racist in nature. The 2007 Islamophobic Herouxville Code of Conduct, the 2013 proposed Quebec Charter of Values bill in 2013, the former Conservative Government's ban on wearing niqabs at Citizenship ceremonies (struck down by the courts during the 2015 federal election campaign), and Quebec's current Bill 62 requiring people to uncover their faces when receiving or giving public services are recent examples. On January 29th, 2017, one of Canada's worst mass shootings occurred at a mosque at the Islamic Cultural Centre of Quebec City where six people were killed and nineteen people injured by a lone gunman. At the individual level, there has been a significant rise of reported hate crimes perpetrated against Muslims in Canada in the decade and a half since 9-11providing evidence of increasing Islamophobia.

CONCLUSION

As Canada's populations grow more diverse, it is imperative for adult educators to have this discussion as its long-standing commitment to social justice by working toward a more inclusive adult education focusing on the benefit of marginalized adult learners and racialized minorities.

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READING AND TEACHING AGAINST THE GRAIN OF GENDERED ORIENTALISM IN FILM

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Abstract

In the film *Zero Dark Thirty*, director Katherine Bigelow (2013) use exscriptions, distortions, fabricated absences, and exaggerations to weave a filmic web of signification in which Arabs and Muslims are caught and bound to essentialisms and hierarchical relational orderings that produce the Arab and/or Muslim as abject.

Keywords: Gendered Orientalism, Islamophobia, Femonationalism, Popular Culture, Anti-Oppression Education, Intersectional feminism

INTRODUCTION

The production of Arabs and/or Muslims (A/M) (of all genders) as abject is an old project and one which has been reanimated on a global scale and in increasingly violent ways. Indeed the clash of civilizations discourse, (re)articulated by Samuel Huntington (1993), is but another echo in a long history of the Orientalist's clarion call for the disciplining of A/M subjects, often represented as embodying values antithetical to Western civilization. Unfortunately, contemporary Orientalism finds its way into some feminist contexts under the guise of "saving of Muslim women" (Abu-Lughod, 2013). Sara Farris (2017) describes this phenomenon as "the exploitation of feminist themes by nationalists and neoliberals in anti-Islam (and other white supremacist or anti-immigration) campaigns and as the participation of certain feminists or femocrats in the stigmatization of Muslim men under the banner of gender equality" (p. 4).

The study of Orientalism in popular culture, calling attention to its presence and the absences it effects, is part of an educative process for mapping out strategies of resistance, developing counter narratives, and refining methods of critique: it enables both reading and teaching against the grain of Orientalism (Simons, 1992; Ng,1995). The findings from this research build upon and extend Jack Shaheen's research on representations of Arabs and Muslims in film (1994, 2000, 2001, 2008). I pick up the thread of these inquiries using postcolonial feminism and Jacques Lacan's notion of the gaze to explore the gendered nature of gendered Orientalism in Hollywood film through a case study of the film *Zero Dark Thirty* (ZD30) (Bigelow et. al., 2013).

METHODOLOGY

I undertook this research drawing upon case study methods within a transformative, qualitative paradigm (Denzin & Lincoln, 2001; Mertens, 2010; Brown & Strega, 2005). This method enabled a deep reading of a complex social narrative found in the filmic case *Zero Dark Thirty* (Bigelow et al., 2013). This approach to the research methods was coupled with post Lacanian film theory, more specifically on the work of Todd McGowan (2003, 2007) and his use of later Lacanian gaze theory in the study of film. Taken together a useful approach has emerged for the future study of similar filmic phenomena. The findings were analyzed through an analytic framework influenced by anti and de-colonial feminist theory (Abu-Lughod, 2013; Bannerji, 1993, 2000; Mohanty, 2003; Razack, 2004, 2005a, 2008; Hunt & Rygiel, 2007; Ranjanna, 2003, Farris, 2014, Yeğenoğlu, 1998). This analysis revealed how race and gender work together to animate Orientalist discourses and to legitimize Western nationalisms.

RESULTS

ZD30 provides an important filmic space to reflect upon the ways in which presence, absence, and unveiling work together to produce and reproduce a number of problematic binaries. From the hyper

presence of the film's protagonist Maya, to the absented then violently unveiled A/M women, this film reinscribes Orientalist tropes regarding both the always-already emancipated western woman and the already-always oppressed Muslim and/or Arab woman. Bigelow offers an anaemic set of representations of A/M women, reduced as they are to fleeting, often veiled and spectral presences.

Fanon (1965), Yeğenoğlu (1998), Abu-Lughod (2002), Razack (2004), and Zine (2006, 2012) have described how, across various temporal and physical spaces, the veiled A/M woman is the site and signal of much western anxiety. Once seen as concealing an excess of the sensual and forbidden, lately various forms of veiling signal something more menacing. In ZD30, as in other Orientalists tales (and foreign policies), the anxiety wrought via contact with the Oriental other, can only be resolved by penetrating veil (both literal and symbolic). In the case of ZD3), Bigelow et al. have structured the whole film to end in a bloody unveiling via the device of a Navy SEAL raid on the alleged home of Bin Laden and his family. It is a scene saturated with American exceptionalism and Fanonian (1965) overtones, recalling the first chapter of *A Dying Colonialism,* entitled *Algeria Unveiled.*

Zero Dark Thirty reinscribes Orientalist tropes regarding both the so-called east in general and A/M women in particular through the filmic production of West and East as the deadly (and inevitable) antithesis of one another. These representations give rise to not only ideological polarizations but also to the drafting of subjects into impossible positions of purity and abjection.

CONCLUSIONS

Drawing upon post, anti and de-colonial feminist scholarship (Abu-Lughod, 2013; Bannerji, 1993, 2000; Mohanty, 2003; Razack, 2004, 2005a, 2008; Ranjanna, 2003, Farris, 2014, Yeğenoğlu, 1998) the findings from this research extend Jack Shaheen's research on representations of Arabs and Muslims in film (1994, 2000, 2001, 2008). Located at the nexus of feminist, intersectional, Orientalist, postcolonial, and anti-colonial scholarship and using post-Lacanian film theory (McGowan, 2003, 2007) this study demonstrates how some popular cultural forms that lay claim to being feminist projects (i.e. *ZD30*), employ signifying practices that begin with phallocentrism embodied in various fathered metaphors and ends on a spectacularly gendered Orientalist note. *ZD30* is not an exemplar of feminism in film. It is a masculinist war story that uses a woman to deliver its message. Reading against the grain of Orientalism in the film Zero Dark Thirty reveals the presence of a nested set of binaries that, taken together, produce a gendering of Orientalism in service to Western exceptionalism, white supremacy, phallocentrism, and femonationalism (Farris 2017).

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USING INTERSECTIONAL APPROACHES TO CHALLENGE STRUCTURES OF INEQUALITY

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Abstract

The value of mobilizing communities is central to achieving an equitable society. Placing intersectionality at the core of this work provides a way to build capacity to challenge inequities and build more inclusive practices. Over the past 18 months a national study to address intersectional approaches to inequity is underway by a team of researchers at the Canadian Research Institute for the Advancement of Women (CRIAW). The community-based research hopes to identify ways to strengthen advocacy by women's organizations using an intersectional approach.

The study, *Building Capacity for Intersectional Advocacy on Women's Issues,* is national in scope and builts on feminist intersectionality principals. While knowledge about intersectional approaches is available, methodologies to put it into practice are fewer. Among community organizations even less is known. For example, in conducting a survey and focus groups across Canada, CRIAW realized that the theory and practices of intersectionality among equity-seeking organizations differed widely and in some locations, it did not exist at all. There was an overwhelming interest in participating, women's organizations also widely reported that their capacity was limited. Our challenge was to use the data gathered to develop good practices and to educate adult learners on how to implement these practices in decision-making and advocacy practices within their respective organizations taking into consideration the varied levels of capacity.

Ultimately the data collected will be used to build capacity for intersectional feminist advocacy. Although the project specifically focuses on what is known about intersectionality and how it can be further developed for advocacy, it is clear that given the current neoliberal focus of institutions, knowledge about intersectionality as an approach can serve to improve the narrow gaze of binary or one-dimensional thinking. In this, there is a role for educators, policy-makers, activists and more. The study also surfaced ways that adult educators might engage more fully with intersectional approaches to enhance research, teaching and practices of community engagement.

Keywords: intersectional approach, diversity, community engagement

INTRODUCTION

Ecosystems and social systems require complex levels of interdependence and interactions. Both are influenced by interactions inside and outside of the structures in which they operate. I suggest this analogy as a way to introduce the concept of intersectionality. Intersectionality is about recognizing that there are often multiple players, factors, or variables that contribute or impact the ways that problems, oppressions or lived lives interact with each other. Intersectional approaches are not widely discussed in the field of adult and continuing education, but they might provide a lens for analyzing inequalities in order to change inequitable structures or practices. This paper shares early findings from a national study by the Canadian Research Institute for the Advancement of Women (CRIAW) that is aimed at strengthening intersectional approaches to advocacy by women's organizations. I am one of the researchers on that project. First, however, I ponder the benefits of using an intersectional approach in our classes, organizations, and communities in order to diversify the field of adult education and community engagement.

The other day I wondered how my grad class consisting of eleven students from complex mix of diverse groups and positions would respond to a Canadian focused adult education foundations class that's based on a Canadian textbook and Canadian examples. Loosely the variables they represented included multiple intersections which might be described as nine women and three men; a French Canadian, a First Nations woman from a prairie reserve, an Inuit woman from Nunuvut, students from

Nigeria, South Africa, Ghana, Bangladesh, Syria (via Lebanon as a refugee), China, two students from Jamaica, Christians, Muslims, atheists, ESL and English-born speakers, vegetarians, mostly middle class, newcomers and Canadian citizens, several races and so on. It dawned on me that if such ranges of diversity were taken into consideration beforehand, I would have developed the course activities very differently. Instead I was left scrambling and pondering how intersectional approaches could benefit the field of adult education and community engagement and also how adult education could inform intersectionality and the methodologies it requires in practice. Furthermore in order for adult education to address the nuanced way inequalities affect different groups of people, attention to the way inequities intersect and/or are placed on particular groups is critical. By discussing the CRIAW study and the literature on intersectionality, I hope to engage more fully in conversations about intersectional approaches to our work.

CRIAW Study: Building Capacity for Intersectional Advocacy on Women's Issues

Second wave feminism in Canada was widely criticized because, too often, it appeared that it was middle-class women protecting or fighting for rights that were not necessarily the same a those lived by poor women, racialized women or younger women. Third wave feminism worked to erase this bias by applying a lens of representation to race, sexual preferences, abilities, place, and so on. While this has raised awareness of differences in representation, the application of changes in policy, practices or even laws, seldom takes into account the ways different representations are lived out through socio-political and historical experiences.

CRIAW's research is being conducted as a part of a three-year Status of Women Canada funded project *Building Capacity for Intersectional Advocacy on Women's Issues*. The research process invited women's organizations to engage in a series of national focus groups aimed at deepening collective understandings of what intersectionality means in theory and practice. The second phase involves using that knowledge to identify how to build inclusive networks to strengthen collective capacity for advocacy on women's issues. Although the study focuses on women's organizations, the question can more broadly be used to query the role of intersectionality in building social movements and in asking adult educators, "How can practices in intersectionality strengthen capacity for collective action?" How can adult educators contribute to building strong methodological practices for intersectional analysis?

Researcher position

I am one of the co-researchers on CRIAW's team and I serve on the Board as the organization's past president. I served as a co-applicant on the application for the study's behavioural ethics approval through the University of Regina. As a long-time feminist, I am also concerned with how equity-seeking organizations understand and can integrate intersectionality into their work. Finally, as an adult educator, I want to shed light on how intersectionality might merge with other forms of knowledge generation to enhance our practices of work with, and within, organizations and communities.

LITERATURE ON INTERSECTIONALITY AND INEQUALITY

The most common variables consulted by those who claim an intersectional analysis are gender, race and class (Yuval-Davis, 2006), but the feminist intersectional analysis dimensions of analysis suggested by CRIAW include other variables such as, individual circumstances, gender, class, race, sexuality, family, structure, ethnicity, ability, indigeneity, religion, location, age, citizenship, language, (dis)ability. These variables are combined to determine how women's lives, in all their diversity and complexity are being impacted.

> A feminist intersectional analysis might ask how well public policies, services and programs account for the perspectives, knowledges and experiences of diverse individuals and communities. It identifies whose needs are not being (or are not likely to be) met and provides a starting point for making essential changes. The primary goal is to make policies, services and programs more accessible and inclusive for all people (CRIAW, 2014, p. 1).

Denis (2008), analyzing feminist intersectionality and its impact in sociological thought, addresses this further saying:

> Intersectional analysis involves the concurrent analyses of multiple, intersecting sources of subordination/oppression, and is based on the premise that the impact of a particular source of subordination may vary, depending on its combination with other potential sources of subordination (or of relative privilege). I argue that intersectional analysis can be understood as an outcome of applying the same type of critiques within feminism that (second wave) feminist sociologists had applied, in the 1960s and early 1970s, in their first challenge to sociology. Their critique was that women were invisible in most sociological theorizing and analysis – an outcome of the (often implicit) assumption that men's experience was both universal and normative, except in (the primarily) affective relations within the family (p. 677).

Denis asserts that intersectionality attempts to provide a more complex analysis that explores variables including by not limited to gender, ethnicity/race and class, ethnicity/race and class, sexual orientation, age and (dis)ability. Intersectionality asks that we see not only one of the attributes at a time, but examine how they work together and interact with each other. Kimberle Crenshaw (1997), who first coined the term intersectionality, worked on reconceptionalizing single identities for women and describing how different forms of identity interlocked with each other. Work on intersectional approaches in policy and program development have been examined by bodies such as the Institute for Intersectionality Research and Policy and the work of Olena Havinsky (2011) around health, and more recently the mandate of Status of Women Canada to promote *Gender Plus* as a way to get government departments to analyze the impact of gender and other forms of identity on policies, programs and projects (Status of Women, 2018). An advantage of Gender Plus is its underlying premise that all policies and programs are gendered.

CRIAW is concerned with structural inequality and the role patriarchy plays and therefore, it takes a feminist intersectional stance that puts women first, and then explores how different categories relate or influence that attribute and others, separately and together. Because intersectional analysis involves taking into account several variables concurrently, it is very difficult to do, and thus, the interpretation of that analysis is often not intersectional either theoretically or methodologically (Denis, 2008). For example, in the case of my research that took an intersectional lens to the Indian Residential School compensation model (Hanson, 2016) I included dimensions of race, gender, class, place and tribal/nationhood. The analysis showed, among other things, that the words for abuse and the social connotations are explained differently by Cree and Haudenosaunee women and that while compensation for paid work was available in the model (thus more likely benefitting male Survivors) compensation for unpaid work was not; thus also demonstrating colonial values. Understanding how to interpret those differences into changes in policy or practice is obviously more complex. Furthermore none of the categories are homogeneous and the differences with each create additional locations of analysis, of oppression, and of doubt.

In addition to the variables already mentioned, epistemic pluralism asks for varied accounts and multiple perspectives from diverse players and knowledges. A recent study on learning and conducting research across Western, intersectional feminist, and Indigenous knowledge systems, for example, suggests that neglecting to honour and learn from diverse knowledge systems eliminates opportunities for creativity, hope, guidance, and learning, which limits the creation of knowledge that can build collective solutions (Levac, McMurtry, Stienstra, Baikie, Hanson & Mucina, 2018). An intersectional analysis suggests that epistemological difference is only one attribute to take into account among the multiple forms of diversity and how they intersect. Putting this into practice is obviously more complex.

STUDY METHODOLOGY

CRIAW's study began by compiling a list of over 600 diverse women's organizations. The list came from publicly available sources, existing lists, internet and social media searches and suggestions from CRIAW members. The list was organized into a matrix identifying each organization by province

or region, English and French, main constituency and issue(s) in order to select a representative sample of diverse women's organizations across the country. From the original list, 100 diverse women's organizations were invited to fill out an on-line survey in English or French. 61 responses to the survey in English and in French were sent in. Then CRIAW held five regional discussion (focus) groups in Vancouver, Regina, Toronto, Montreal and Halifax. During the discussion groups, we met with 34 organizations. I attended the meetings in Vancouver and Regina.

CRIAW reported some of the results of the data gathering through the survey and focus groups via a *Fact Sheet* (CRIAW, 2019) released on International Women's Day. It acknowledged that the groups, both in theory and practice, have an overwhelming interest in intersectionality, but that the definitions used differed widely, and in some locations, they did not exist at all. It was also widely reported that the capacity of the organizations was limited. The upcoming challenge then, is to use the data gathered to develop good practices and to educate the organization's learners on how to implement these practices in decision-making and advocacy practices within their respective organizations all the while taking into consideration the varied levels of capacity.

WHAT ELSE DID WE LEARN?

Too much work and too few resources

Most of the women's organizations that responded to the survey did not have many paid staff. 5 or fewer staff was reported by almost all of those responding in French (93%) and almost half (49%) of those responding in English. Almost two-thirds (63%) of English organizations employed ten or fewer staff.

Not surprisingly, the organizations were active in many areas. The top activities selected by the English women's organizations were education/information, advocacy, providing social services, leadership development and research. Education was also the top activity selected by French organizations. They also raised leadership development, providing social services and engaging in advocacy.

The survey demonstrated how important government funding is to women's organizations. More than half of the respondents rely on some level or combined levels of government funding – provincial (28%), federal (17%) and municipal (14%), with similar results from the French surveys. Other sources such as individual members and donors account for less than a quarter of funding sources and private sector funding even less. Half of the women's organizations reported that their funding was not stable. Over half of organizations relied on project funding, not core funding. Almost half of regional discussion group participants described their funding as unstable or that they did not receive any funding. Only a few regional discussion group participants received core funding.

Advocacy: What does it take?

As the study's second goal was to build capacity for advocacy, we were pleased to learn that many of the women's organizations said they would like to do more advocacy work. In order to do this work they said they requested the following: 1) more staff or full-time advocates; 2) more financial and human resources; 3) to expand their ability to advocate on behalf of groups that are currently not served and on issues where there is not a gender lens; and, 4) to coordinate advocacy with other equality-seeking groups and more opportunities to connect, educate and provide resources to women.

The organizations said the services women needed were too often not available, that research and policy work frequently went undone, and that tools for advocacy were not developed. They reported no time for gendered analysis of issues or outreach and input from surrounding community because they did not have the capacity. One survey participants said,

"With only one employee, [the organization] struggles to meet the needs regarding advocacy. A good chunk of the ED's [executive director's] time is spent reporting to funders, coordinating projects, and

searching for new streams of funding. Unless advocacy is built into a project there's not always time to address it.

Barriers to Advocacy

Over three-quarters of women's organizations said they experience barriers to doing advocacy work (85% English, 80% of French respondents). A lack of core-funding was considered a key barrier to doing advocacy work. Many respondents called attention to the lack of human and financial resources, in particular the lack of sufficient staff, that impeded their ability to do advocacy. Other barriers included being in a rural area, risking the relationship with funders or charitable status as well as a backlash and targeting for speaking up. For example, one participants said, "While we do have good relationships with our funders and other government partners, it is always difficult to speak out publicly about lack of funding from the government for fear of damaging these relationships." Women's organizations reported that they could overcome more barriers by working together.

DISCUSSION: CAPACITY AND COMMITMENTS

CRIAW is a not-for-profit, member-based organization with 40 years of experience in being Canada's only national, bilingual women's organization focused exclusively on nurturing feminist community-based research and making it accessible for public advocacy and education. The results of this study already illustrate that the lack of resources for women's organizations is the primary restriction for them to undertake an intersectional approach to their work. Weak organizational capacity, unstable funding for many women's organizations and insufficient resources to do advocacy work means women's organizations cannot do the needed research and policy work or tool development required to build strong movements. This situation is mirrored by other non-governmental or community based groups.

Ultimately the data collected will be used to build capacity for intersectional feminist advocacy. This knowledge within the current neoliberal focus of institutions can serve to improve the narrow gaze of binary or one-dimensional thinking. In this, there is a role for educators, policy-makers, and activists. But there is a dark cloud looming and it is perhaps best summed up by the survey participants who said, "[Women's organizations] need more funding to be able to effectively make change through advocacy."

Social inequities and gendered inequities (English 2016) are ongoing parts of the history of adult education in Canada. Yet, an intersectional approach that examines sustained or even temporary experiences of exclusion and privilege in adult education (Levac & Denis, 2019) is rare. I hope that by presenting the value, scope and preliminary results of the CRIAW study, I have demonstrated the value of mobilizing communities to respond to building inclusive practices that challenge inequities. Funding is recognized as necessary for doing advocacy work but so too are tools and capacity to ensure the work reaches diverse groups of women.

Adult educators concerned with making processes more inclusive of diverse identities and how these diversities operate concurrently may want to contribute to building intersectional approaches, tools and capacity alongside and/or independently of CRIAW. Importantly, learning and sharing how intersectional approaches might influence our methods of research and engagement, of styles of practicing activisms and our ways of building social movements, is timely. Similar to the complexities of ecosystems identified at the start of this paper we are reminded that we are all connected, and that, working with/in communities requires ethical commitments to challenging structures that build a fairer playing field. Intersectional approaches may be one of the ways this is possible.

This paper is dedicated to (Dr.) Ann Denis, who was a strong advocate for CRIAW and intersectional approaches.

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REFLEXIVE SENSORY INQUIRY OF AN ADULT SEX EDUCATION WORKSHOP

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Abstract

Key methodological debates in sensory scholarship centre on determining innovative ways to collect and represent body-based experiences. A critical topic requiring further analysis is addressing the limitations of written and spoken language for communicating 'felt-sense' experiences. Felt-sense is defined here as emergent sensations, moods, and feelings (e.g., gut instincts, feelings of connection/disconnection and emotional reactions). Advancing understandings of four different methods in an adult (sex) education context, I reflexivity explore the utility of each methods in capturing my own felt-sense experiences of participating in community-based sexual educator training. The findings of this research can provide insights into how different methods may help elicit different forms of felt-sense data, and how researchers may be able to buttress the use of specific felt-sense methods.

Keywords: Sensory Ethnography, Sex Education, Reflexivity, Community-based Research

INTRODUCTION

In this paper, I reflexively explore how various sensory ethnographic methods may help elicit different forms of body-based data, for the purposes of advancing knowledge on innovative ways to collect and represent embodied experiences (see Pink 2015; Rhys-Taylor, 2017). I consider the affordances and limitations of different talk-, text- and arts-based methods for capturing my own embodied or 'felt-sense' experiences of being an adult learner in community-based sexuality education workshop (Pink, 2015). Felt-sense is defined as emergent sensations, moods, and feelings (e.g., gut instincts, feelings of connection/ disconnection and emotional reactions).

Grounding this paper in sensory ethnography literature, I start from the premise that researchers are, at this point, unable to fully access others' deep, corporeal experiences. I thus center my own felt-sense experiences, which I am able to explore in-depth. I employ four methods to examine my felt-sense of attending the sexuality education workshop: 1) Semi-structured Group Discussion (Pink, 2015); 2) Expressive Undertakings (James, Dobson & Leggo, 2013); 3) Body Enactions (Bartenieff & Lewis, 1980), and 4) Body-mapping Gastaldo, Rivas-Quarneti & Magalhães, 2018). I then compare findings within and across the methods, concentrating on the interplay of my current and past body-based experiences, as well as the dynamics of my changing thoughts and feelings in relation to the workshop content. I conclude with several recommendations for employing these felt-sense methods.

METHODOLOGY

This research draws on a pilot exercise I conducted in preparation for undertaking a sensory ethnography on trainee educators' participation in a community-based sexual health educator certificate program. The objective of conducting the pilot was two-fold. First, I sought to employ a series of embodiment-based methods borrowed from various disciplines (e.g. the phenomenology of dance) to gain insights into their applicability for exploring felt-sense experiences relevant to my study. Second, recognizing that there are limitations for accessing others' deep, corporeal experiences, I used my own experiences as a basis for orienting myself to what might be possible to methodologically activate regarding felt-sense experiences of sex education.

The pilot exercise was completed during a 'Sexual Attitude Reassessment' [SAR] workshop, which is a prerequisite for the educator certification program. The objective of the SAR workshop was to help adult learners explore their values, beliefs, perceptions, and feelings in relation to a number of sexuality-related topics (Options for Sexual Health, 2018). Sample topics included sex work, BDSM,

diverse gender identities, seniors and sexuality, and sex and disability. During the SAR workshop, learners watched sexually explicit media, listened to and asked questions during a series of panel discussions, and participated in small group discussions/ reflections.

To investigate felt-sense experiences, I sought to answer the question "what were my most intense body-based experiences of the SAR workshop"? This question reflects Leder's (1990) focus on intense experiences of phenomenological embodiment, as well as the scope of several activities completed within the SAR workshop. I employed four methods to answer this question.

Semi-structured Group Discussions

Pink (2015) highlights that more than simply 'talk', group are multi-sensory, participatory social events. Group discussions can invite participation in multiple sensory ways of knowing by incorporating various embodied experiences and emotions into forms of talk. As explained further by Pink (2015), this method produces knowledge on different levels: "through verbal definitions of sensory experiences; when the [participants] introduce a range of other embodied ways of knowing…; and through the sensory sociality of the… process and context itself" (p. 79).

Group discussions were an important part of the SAR Workshop. The participants were divided into small groups of approximately 10 people, who met at the end of each day for 1-2 hours. The groups were guided by a sexual health professional to encourage collective reflection on emergent feelings, emotions and experiences in response to the workshop content. As I was not able to record and transcribe the group discussion, I made notes afterwards on what I had shared about my felt-sense experiences, my interactions with others in the group, and my felt-sense experience of the group itself.

To analyze the notes, I utilized a modified version of McAvoy's (2015) approach to affective-discourse analysis to generate my key findings. This approach is described by McAvoy as necessarily tentative, provisional, and partial – although less so during a self-study such as this one. Analysis aimed to identify patterns that can account for the felt-sense practices taking place in the discourse, in terms of both talk of felt-sense and feelings of felt-sense. In the context of this study, this does not mean focusing on erotic sensations, but related feelings such as connection, disconnection, confusion, shame or excitement.

Expressive Undertaking

James, Dobson and Leggo's (2013) explain that written expressive undertakings as "activities, resources and [small] projects that will allow the students maximum freedom to express their understanding in ways that are innovative and bring about deeper understanding and insight in the process" (James, Dobson & Leggo, 2013, p. 7). Expressive undertakings are based on the understanding that people "learn with all their senses" and that meaning-making occurs in body-based ways that can be activated or accessed through arts-based approaches (James, Dobson & Leggo, 2013 p. 8).

A requirement of the SAR workshop was for each participant to complete a written reflection on our own participation, which was submitted to the organizers. I completed this reflection by providing a narrative account composed of ten 'small stories' (Georgakopoulou, 2006) that individually and collectively described my felt-sense experience of SAR. Ranging from one line to three paragraphs, these stories focused on my feelings and emotions related to my workshop participation. As above, I utilized a modified version of McAvoy's (2015) approach to affective-discourse analysis to identify key findings from these stories.

Body Enactions

Body enactions are defined as bodily movements and postures that take place in situated environment (Winters, 2008). Body enactions have been found to be particularly powerful for both expressing and recognizing emotion (Bianchi-Berthouze et al., 2006). Body enactions draw from Merleau-Ponty (1962) to suggest three ways that the body opens up a world: innate structures; basic general skills; and cultural skills (Block & Kissell, 2001).

Following the SAR workshop, I planned and embodied three 5-30 second body enactions, which were video-recorded. These enactions were completed in response to the prompt “what were your three most intense felt-sense experiences of the SAR workshop?”.

In addition to my personal description about what I was trying to portray, I analyzed the body enactions using the Laban/Bartenieff system (Bartenieff & Lewis, 1980) – a method commonly employed by scholars to analyze phenomenological experiences of dance and movement. The analysis considers features such as space, directional movement, weight, flow, and time, which have been shown as connecting specific body postures and movements to emotional states (Bartenieff & Lewis, 1980).

Body Mapping

I adopt Gastaldo, Magalhães, Carrasco, & Davy’s (2012) definition of body-mapping for this project: “the process of creating body-maps using drawing, painting or other art-based techniques to visually represent aspects of people's lives, their bodies and the world they live in” (p.5). It is a method that can help generate contextualized, multilayered information about experiences; create spaces for participants to convey their stories in their own terms, including choosing what information is relevant or sharable; and provide multi-sensory combinations of visual, textual and oral information whose complementary nature facilitate understanding of participants' complex experiences (Gastaldo, Rivas-Quarneti & Magalhães, 2018).

Following the SAR workshop, I completed a body-map on my felt-sense experiences of the SAR Workshop. These enactions were completed to the prompt of “what were your most intense felt-sense experiences of the SAR workshop?”. After completing the body-map, I narrated the content, which was video-recorded.

In addition to utilizing my own narration of the body-map, I conducted a qualitative content analysis, employing three “code-framing categories” (Sweet & Escalante, 2015, p.1835). The code frames utilized three main categories that specify relevant aspects of the body maps and subcategories and identify data and meanings that connect with those main categories: interpretive concepts of composition, semiology (Rose, 2001), and genealogical articulation’ (Taylor & Bryson, 2015).

Comparative Analysis

To help develop these individual methods, I compared these findings across the four methods to illuminate the different ways each method helped capture aspects of my felt-sense experience of the workshop. In particular, I concentrated on the capacities of each method for revealing the interplay of my current and past body-based experiences, as well as the dynamics of my changing thoughts and feelings about the SAR workshop.

RESULTS

For the scope of this paper, I highlight key synthesis-level findings for each method.

Semi-Structured Group Discussion

My participation in the group discussion method highlights the complex and contradictory ways in which my felt-sense was generated and transmitted through interpersonal exchanges. While in the small group settings, I chose not to express some of my more complex emotional reactions that took place during panels, including disagreement, disapproval and judgement. For example, I chose not to “de-brief” in the small group that I felt indignant when an individual on the sex work panel spoke dismissively and critically about her sister who had assumed guardianship of the panellist’s son. Part of the reason I did not share this felt-sense was that I felt shame at my uninformed and unnecessary reaction to the panellist. The larger motivator, however, was that I did not want to contribute to discourses within my small group that I (and others) perceived as being othering and racist. I spent the majority of one group discussion focused on my then current feelings of unease and frustration, rather

than focusing on what I had felt earlier in the day. My shame existed in relation to and lesser than my sense of being upset with the group discussion.

Although I had difficulty sharing in the small group, a different group discussion provided me with an opportunity gain clarity about my felt-sense. The final story-telling activity for the all of the workshop participants included the prompt to share a “no longer true body story”. I was not going to participate due to my earlier and ongoing frustration about the small group discussions. Nevertheless, listening to workshop participants share a multitude of experiences after taking up the prompt in a variety of ways, prompted me to also share. I resultingly contributed an unexpected and substantive story about an experience related to pain, which brought about many new personal insights.

Expressive Undertaking

My enactment of the expressive undertaking method suggests that I generated deeper insights about my felt-sense because I was able to visually and physically account for the linkages between various experiences of the SAR workshop. The format of expressive undertaking I used – small stories – helped me defy boundaries and temporal categorization of my felt-sense experiences, enabling new insights.

I wrote ten small stories that corresponded to the topics of the workshop: ranging from sexual response to polyamory. Through the small stories, I captured feelings, senses and emotions without needing to adhere to a constraining beginning, middle or end for the narrative. For instance, I wrote the small stories out of chronological order and dependent on what felt topical to me; I completed the stories over a period of time, remembering different details in different sittings; and I connected the stories based on reviewing and reflecting on the other stories visible in the document.

Through this process, I did not feel the need to provide a cohesive narrative, but rather could distill a range of feelings and sensations. As a result, I was able to identify a wide range of emotions – some of which went unnoticed using other methods, such as bemusement. Additionally, having prolonged time to express myself reduced the pressure to produce an “in the moment” narrative, and enabled me to think more deeply about how the SAR workshop connected to other felt-sense experiences in my life, which was a prominent feature of the small stories.

Body Enactions

My experience of the body enaction method underscored the qualitative differences between having a memory of a felt-sense experience versus actively embodying a felt-sense experience. The body enaction method further highlighted the ways in which various approaches to collecting body-based data may differentially provide access versus activate felt-sense.

I analysed three felt-sense body enactions: frustration during the small group discussion, emotional retreat from trying to balance multiple identities in the SAR workshop, and the emotional mix of sadness, realization, and determination of the group storytelling activity. Upon viewing the recordings, I immediately noted that the enactions appeared quite different than the original embodied experience of the felt-sense. Various components of the movement in terms was paced incongruously (too fast/too slow), some expressions/emotions were difficult to interpret, and the retreat enaction, in particular, seemed highly performative.

While I had been able to access memories of the feelings when completing the enactions, I seemingly had not been able to fully embody them – especially in comparison to the more “spontaneous” enactions visible in narration provided for the body-mapping video. I was able to generate richer insights from my notes about what I was trying to convey, rather than the enactions themselves. This finding suggest a disjoint between the method (as I attempted it) and the Laban/Bartenieff mode of analysis (Bartenieff & Lewis, 1980).

Body Mapping

The body-mapping method enabled me to chart and organize multiple felt-sense experiences. I located feelings and sensations in specific parts of the body, utilized cultural symbols to connect to shared knowledge, and invoked materials to convey nuance and likeliness.

My body map focused on several components of felt-sense that were often directly connected to other experiences in my life. Sample images included caution tape over my mouth, a black circle depicting pain, and education-based symbols such as stars and a large, red “F”. Although body-map methods often suggest having participants create a legend (Gastaldo, Rivas-Quarneti & Magalhães, 2018), this was not an easy or particularly useful task, as the body map captured complex experiences that necessitated explanation, rather than singular, easily definable emotions such as sadness or unease. For instance, the complexities of sexual identity or the experiences of external messaging and language not matching personal sensation is not something I thought I could indicate in a legend.

The video-recorded narrations were a more effective means of capturing the breadth of my felt-sense experiences represented on the map. Not only allowing larger talk-based explanations, the narrations were able to integrate body language, facial expressions, and vocal tones and sounds, which better fulfilled the analytic possibilities of the body-enaction literature detailed above (Bartenieff & Lewis, 1980).

CONCLUSIONS

The four methods used in the study generates several specific recommendations for how felt-sense methods may be buttressed

It is well recognized that rather simply a forum for expression, group data collection can be a multi-sensory, participatory social event that helps constitute sensory, body-based experiences. Building upon this knowledge, it will likely be beneficial for researchers to carefully construct methods that involve group discussions in ways that encourage participants to focus on deeper and prolonged engagement with the physical and experiential qualities of their emotions, feelings and sensations. It may be helpful to remind participants to focus on describing the qualities of their felt-sense experience (e.g., sensations, where a feeling originates in the body), rather than focusing on explaining the conclusions they are drawing from those experience – at least initially. The use of storytelling may be very helpful in this respect, as it can provide an access point for felt-sense experiences.

Researchers also should conscious of providing multiple examples and ways to complete a data collection activity. Likewise, it the activity is materially-based, a multitude of supplies should be offered, as they will be taken up in a multitude of ways and further shape the felt-sense represented within the method. The way that I took up the prompts were often very specific to my own body. As well, I found that unexpected materials/prompts also encourage me to grapple with felt-sense in new ways. To help account for the interpersonal nature of felt-sense data collection, it is likely important to document what examples/supplies were offered, what was taken up, and what was not used, as one means of considering how the researcher helps shaping the data that is produced.

Finally, researchers should be aware that participants first or second ‘tellings’ may not hold over time – it may require multiple attempts to articulate or convey felt-sense experience. Likewise, there may be a dynamic tension between a participant’s desire to share singular, coherent narrative and the multitude of connections embedded in a felt-sense experience. Felt-sense work can likely benefit from a multi-part data collection, with opportunities for refinement and reflection. It further can be very useful to combine an expressive, reflexive activities with other methods. A written or arts-based method that allows a participant to have multiple ways of sharing information can result in findings might have otherwise not been accessed or might have been edited.

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THE REPRESENTATION OF CANADIAN YOUNG ADULT REFUGEES IN RELATION TO POSTSECONDARY EDUCATION ACCESS

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Abstract

This exploratory paper raises the question of how refugees, particularly young adults, are presented in the existing literature in relation to postsecondary education access and takes special note of their absence. I argue that a bifurcated conceptualization about the types of immigrants Canada receives currently dominates adult education literature. On one hand, economic immigrants are presented as highly educated and highly skilled populations who have much to contribute and are underutilized. On the other hand, refugees are seen as an uneducated and unskilled population and a drain on the system. This paper is based on a review of the literature on barriers affecting adult immigrants into Canada.

Keywords: Young adult refugees, postsecondary access, credentialism, Canadian immigration system, refugee education.

INTRODUCTION

Canada has long been a safe haven for immigrants. People from all around the world migrate to Canada in search of education, employment, and a better life. However, upon resettling in Canada, refugees have a difficult time realizing their potential. They are viewed as a low-skilled population with little to offer in the way of contributing to the knowledge economy. In much of the literature, the narrative around refugees is from a deficit perspective rather than exploring the values, skills and knowledge they bring with them.

In much of the existing literature, the barriers immigrants face in relation to education, skills, and experience are specific to economic immigrants. This group is presented as a high-skilled, high-educated population who are underutilized in the Canadian labour market. As for refugees, they are presented as a low-skilled, low-educated population who are in need of basic education and language skills. Language learning is for workforce integration and cultural assimilation.

Refugees are excluded from the discourse of valuable immigrants because they are constructed as a group who are in need of assistance. The policies that favour economic immigrants discredit the education, skills and experiences refugees bring with them because they are not the 'desired' immigrant class for Canada. A lot of refugees are educated people who have so much to offer, but our conceptualization of them is as people in crisis. Discussion and research on credential recognition and the integration of newcomers are focused on economic immigrants and seldom include the refugee class. This leads to a disconnect in what refugees bring them and how they are represented in both the literature and how we conceptualize them.

This paper will outline how Canadian economic immigrants dominate the conversation around immigrants and higher education. I will argue that the existing literature around the barriers immigrants face in relation to education, skills, and experience are specific to economic immigrants and precludes refugees and the challenges they experience.

CANADIAN IMMIGRATION SYSTEM

Canada, like many OECD countries, relies on immigration to meet a shortage of skilled labour. Canadian immigration policies used to be based on ethnic preference. However, with the shrinking number of immigrants from Western countries, Canadian immigration policy shifted to attract skilled immigrants from non-Western countries in Asia, Africa and South and Central America (Shan, 2009; Chen, Smith, & Mustard, 2010). In 1967, Canada adopted the 'point system', which introduced

standards for immigrant selection based on education, training, skills, fluency in one of the official languages and employment arrangements prior to arrival. Potential immigrants received points in each category and if they accumulated certain points, they were eligible to immigrate to Canada. In the 1980s, the point system was revised to reflect the needs of the new knowledge-based economy. The revision awarded more points to the education and knowledge skills category as opposed to job-specific factors. As a result, immigrants became a vital part of the Canadian skilled labour market. According to the 2006 Census, between 1991 and 1996 immigrants represented almost 70% of all labour force growth in Canada (Chen, Smith, & Mustard, 2010). Today, skilled immigrants make up around 60% of all new permanent residents in Canada, up from 41% in 1993 (Chen, Smith, & Mustard, 2010).

The point system, as a way of selecting the right types of immigrants and creating a knowledge-based economy, favours economic immigrants over other immigrant classes such as refugees and families. Unlike refugees, Canada openly welcomes economic migrants who come to Canada with education, work experience, and/or resources. The policy that favours economic migrants is influenced by a broader politics of neoliberalism that seeks to facilitate free movement of capital and assumes economic immigrants bring more value and human capital in comparisons to refugees and other immigrant class (Taylor & Sidhu, 2012; Guo, 2015). The discussion and policies around education for newcomers is centred on credential recognition and absorbing economic immigrants into the labour force. The literature is focused on recognizing the education and work credentials immigrants bring with them, rather than supporting those with gaps in their postsecondary education or creating pathways for those that do not have prior education. In the following section, I will outline how this process takes place.

BIFURCATED CONCEPTUALIZATION OF IMMIGRANTS

Highly skilled, highly educated

Canada's economic immigrant class is made up of skilled workers and business immigrants. Some of the categories of the economic categories include the start-up business class, Canadian experience class, federal skilled worker, investors, entrepreneurs and self-employed person, and the provincial nominees. The research, which is mainly based on the government data and experiences of Canadian immigrants' education and labour market integration, is limited to these categories of immigrants. The conversation is focused on credit recognition and the barriers skilled immigrants face in finding employment within their professions (George, & Chaze, 2012; Elgersma, 2012; Foster, 2006; Akbari, & Aydede, 2013; Chen, Smith, & Mustard, 2010; Guo, 2015; White, Bilodeau, & Nevitte, 2015; Shan, 2009; Somerville, & Walsworth, 2009).

The difficulties that immigrants of colour face in getting their education recognized and finding employment in their field is well documented. Currently, about three-quarters of new immigrants are coming to Canada from non-European countries: "these immigrants are better educated than native-born Canadians, yet they're having a tougher time finding the work they're trained to do, and their incomes are falling further and further behind" (Foster, 2006, p. 285). Study after study found that skilled immigrants almost universally have post-secondary education, some reporting as high as 97.5% holding post-secondary degrees from their counties of origin (Guo, 2015). However, in the Longitudinal Survey of Immigrants to Canada conducted in 2005, about half of the newcomers stated they were having difficulty in finding adequate employment (Elgersma, 2012). In regard to specific difficulties reported by the newcomers: "50% cited not enough Canadian job experience, 37% cited foreign experience not being accepted, and 35% cited foreign qualifications not being accepted" (Elgersma, 2012, p. 1). These newcomers are facing structural barriers in getting recognition for their education and work qualifications because "the current credentialism process degrades non-Western countries who are more than likely to be non-accredited" (Foster, 2006, p. 285). They are forced to take employment of lower socio-economic status, adding to the narrative of the racialized division of work, i.e. certain jobs are for immigrants or non-white citizens. Canadian immigration policies have a specific racialized bias that excludes immigrants of colour from contributing their talents and skills to

society (Foster, 2006). Even when newcomers get their credentials and experiences recognized, they still earn significantly less than native-born white peers (Foster, 2006).

One of the biggest challenges is the recognition of postsecondary education or devaluation of education credentials. Postsecondary education qualifications alone are not seen as sufficient for getting into the labour market. Employer and professional bodies tend to require more country-specific skills such as proficiency in one of the official languages, knowledge of institutional and legal practices, and soft skills that are not acquired through university education in a foreign country (Akbari, & Aydede, 2013). In addition, immigrants are evaluated and categorized based on factors such as Canadian values and accents. Taken together, these subjective practices are coded euphemisms to hide overt discrimination against immigrant workers and act as a gatekeeping tool to safeguard the privilege of whiteness. They justify the denial of access by "whitening of immigrants through the promotion of 'Canadian' ways of thinking, acting, and behaving" (Guo, 2015, p. 246).

The research on barriers faced by economic immigrants omits the experiences of refugees. The experiences of refugees are different from those of economic immigrants, but they are not captured in the literature. Refugees also fall prey to devaluation of their education and experiences. However, the literature does not capture their stories in the same way. In the next section, I will try to outline how the refugee experience is conceptualized and constructed in relation to their education and work experiences.

Low skill, low educated

Immigrants and refugees can experience similar settlement and integration struggles, but they come to Canada under different circumstances. Immigrants choose to leave their country and resettle in another for a better life. That choice allows them the opportunity to research their new country and accordingly plan ahead. A refugee, on the other hand, is forced to flee from their home country with little notice or preparation. They are already outside of their country of origin before being accepted into a country like Canada, often with limited resources. They do not get to choose their new home country; they migrate to whatever country that resettles them.

The circumstances in which immigrants and refugees leave their countries of origin create unique needs for each group. For example, refugees are less likely to be fluent in English or French prior to their arrival (Wilkinson, 2008;). The inability to speak one of the official languages adds an additional barrier for refugees to address before they are able to access post-secondary education or enter the labour market. In addition, refugees may have gaps in their education due to the disruption of their lives in their home country. Their education may be interrupted when they are forced to leave their country of origin. One study found that refugees spend an average of 7 years in refugee camps before getting resettled in another country (Sheikh-Mohammed et al., 2006). For many young adult refugees, they may have spent "crucial years of their childhood or young adulthood in camps, thus missing out on opportunities for education, resulting in low literacy and reduced potential to contribute to society" (Sheikh-Mohammed et al., 2006, p. 596). When these young adults come to Canada, they require specific support and services to address these gaps and ensure they can meet post-secondary requirements.

Currently, there are limited institutions and programs available to provide these services and meet these needs. Some programs do exist, such as post-secondary bridging and upgrading programs, but they are not free, and many refugees are unable to cover the tuition costs. The literature on the transition to postsecondary is limited to refugee students in the K-12 system. This is because "relatively little is known about refugees' entry into Canada's higher education system" (Ferede, 2010, p.79). When refugees come to Canada as adults, their educational experience is not captured in any data.

Education and employment are two of the main factors that hinder refugees from successfully integrating into Canadian society. The review of the literature shows that refugees experience the lowest recognition rate for their education and prior experiences. The recognition rate for education and prior experiences for refugees is less than 15%, the lowest among any immigrant class (Houle &

Yssaad, 2010). A recent study that looked at the resettlement experiences of 525 adult and 91 youth refugees in Alberta found that the group of refugees did not have steady employment and their unemployment rate was double the national rate (Lamba, 2003).

Furthermore, a "refugee's capital power is significantly dependent upon a range of additional factors, such as gender, age, the region of origin, length of residence in Canada, foreign credential recognition, and/or experiences of discrimination" (Lamba, 2003, p. 46). The main contributing factors of refugees' resettlement process can be viewed within a framework of structure, agency and power. Structural issues both enable and constrain the refugees' quality of employment. In order to integrate refugees into the Canadian labour force and meet the real needs, policymakers need to look at "the type of support refugees are drawing upon when they first arrive in Canada" (Lamba, 2003, p. 61).

Refugees who have professional training and experiences face an uphill battle to have them recognized. In Canada, about 80% of the jobs are non-regulated occupations. The recognition of credentials and professional experience in these occupations are at the discretion of the employer, professional association, or apprenticeship organization. For refugees, there are no guarantees their professional qualifications will be recognized, which can result in negative initial labour market experiences in their new country. As a result, refugee adults experience higher rates of unemployment and market exclusion in comparison to their Canadian-born peers and economic immigrants. The lack of regulation in the area of credential and experience recognition leaves many adult refugees vulnerable to exploitation and discrimination by employers. Labour market participation is regarded as the first line of defense against poverty and social alienation (Fang & Morley, 2015). Labour market participation is not only a source of income but it is also "a source of self-worth since those excluded from the labour market often carry a stigma of failure" (Fang & Morley, 2015, p. 824-825). Although refugees may want to further their education, employment remains a top priority because most refugees in Canada live in poverty (Fang & Morley, 2015). Finding work offers an opportunity out of poverty and reliance on government welfare subsidies as well as money to pay for education later down the road.

Over and above their needs for post-secondary education and employment, adult refugees may have the additional burden of family obligations (Oznobishin & Kurman, 2016). They "often play a significant role in the family adaptation process, acting as language and culture brokers for parents (i.e., translating and interpreting the new language and culture), administrators, advisors, breadwinners, and family navigators" (Oznobishin & Kurman, 2016, p.103). This essential role in supporting their families takes time and effort, leaving less capacity for them to find a job or obtain their pre-requisites for postsecondary education. Furthermore, as refugees who have been through difficult circumstances, some experience Post Traumatic Stress Disorder and are in need of mental health support. The many issues they face due to their unique needs as refugees, in addition to the shared experience with immigrants of beginning a new life in a new country, can lead to stress and alienation (Magro, 2009).

DISCUSSION

The bifurcated conceptualization about the types of immigrants Canada receives is problematic because it does not capture the lived experiences of young adult refugees, particularly around their educational transition. It is true that refugees, as an overall class, do not bring with them the level of resources and financial capital typical of economic immigrants. However, thinking of them as only people in crisis with little to offer in the way of skills and education hinders their potential and adds to the narrative that refugees are a drain on the system. Refugees are not monolithic. They come from a wide range of backgrounds, histories, and experiences, and the only thing they have in common is fleeing war or prosecution. Discounting and undervaluing their experience, education and knowledge makes them vulnerable to further discrimination and exploitation. The failure to recognize the education and work experiences, both formal and informal, leads to numerous refugees being unemployed or underemployed, and working in occupations that are below their education and employment qualifications. Research on the experiences of adult refugees needs to go beyond the current conceptualization of who is a refugee and rearticulate the rich experience, education and skills

they bring. Only then can we have a full picture of the challenges they face and what can be done to support their integration into a country like Canada.

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MAPPING A MULTILITERACIES PEDAGOGICAL APPROACH IN ADULT EDUCATION AND HIGHER EDUCATION

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Abstract

This paper examines strategies that can inform everyday teaching practices of adult educators as well as teacher educators in adult and higher education through a multiliteracies approach. Using original film footage of teaching and learning, interviews with educators and learners, and analysis of curricular planning materials created by the participants, this research attempts to identify and examine features of effective pedagogy and the philosophical decision-making behind its creation.

Keywords: adult education; higher education; multiliteracies

INTRODUCTION

In this paper we explore everyday teaching practices of adult educators and teacher educators working with adult and non-traditional learners in higher education through a multiliteracies approach (Cope & Kalantzis, 2001; New London Group, 1996). It draws upon an initial pilot research study and connects to our current Social Science and Humanities Research Council (SSHRC) funded grant which consider how a multiliteracies framework can enhance learning not only in secondary schools and formal higher education programs, but also in community-based adult learning contexts. One of the aims of this study is to bridge between adult education and teacher education, which sometimes work in silos (Butterwick, 2014; Gouthro & Holloway, 2013). The paper begins with a brief literature review to examine the theory of multiliteracies. A short overview of the research design is explained, and then we take up two different themes from an analysis of some initial findings from the pilot research project; the value of using multimodalities to enhance adult learning, and the importance of adult learners being at a stage in their life when they are open and ready to learn. The paper concludes with a brief summary of implications for this research on the use of multiliteracies for the fields of adult and teacher education.

THEORETICAL FRAMEWORK

"Multiliteracies" is a term coined by the New London Group (1996), which expands traditional understandings of literacy beyond reading and writing. Although it has typically been used to explore the concept of literacy in primary school contexts, we believe that as a theory, it offers insights into how adolescent and adult learners may also benefit from a broader and more holistic approach to lifelong learning opportunities in formal, non-formal, and informal education contexts.

A multiliteracies theoretical framework provides a critical lens for lifelong learning by consciously and explicitly engaging with cultural diversity, technology, and multimodality. Some of the basic tenets of a multiliteracies approach are that: (1) Cultural diversity should be a deeper exploration of what a plurality of languages and cultures across the world can bring to better understanding a variety of academic disciplines. (2) Technology can enhance learning, but it needs to be used in a way that it is helping augment the learning experience. Just because it is new technology does not necessarily mean it will improve teaching and learning. (3) Multimodality involves bringing together two or more modes such as audio, visual, gestural, spatial, or linguistic to communicate. When learners use drama, for example, they draw upon several modes to express their ideas: speaking to the audience (audio); making use of the whole stage (spatial), communicating through facial expressions, body movement, and props (gestural); set design, costumes (visual). The linguistic mode of communication (reading and writing), while certainly important, has been privileged for a long time in our society. A

multiliteracies theoretical framework contends that the linguistic mode *alongside and integrated* with other modes is integral to innovative teaching and learning experiences.

A multiliteracies theoretical framework views literacy as always socially situated and "starting from the local, everyday experience of literacy in particular communities of practice" (Hamilton & Barton, 2000, p. 379). The way that people learn has to be tailored to their own prior knowledge and previous life experiences. Learning starts with educators learning what their adult learners already know, and then educators create opportunities for bridging onto those experiences.

For non-traditional leaners, coming into a university setting for the first time can potentially be very intimidating. The social nature of literacy is imperative when thinking through how learning can best take place. By acknowledging that there is value in what learners bring to the formal education context from their backgrounds in community-based education and informal learning from the workplace and the homeplace, adult educators can tap into the strengths of adult learners. Community literacies are practiced in multiple ways and through an array of mediums (Clover, Butterwick, Chovanec, & Collins, 2015; Crowther & Tett, 1998; Kalantzis, Cope, Daly, & Trim, 2016; Mills, 2015).

The perception that the only valuable adult learning is legitimated in a formal classroom context with the end result of a degree is problematic. For instance, Crowther and Tett (2006) argue

> [R]ather than viewing the home as a site of educationally constructed failure, it could instead be seen as a source of diverse influences upon the educational process. From this perspective the focus would be on the recognition of the diversity of thought, language, and world-view that reflect the actual lives and experiences of children, families and community members rather than a reproduction of a constructed ideal. 452

Hamilton and Barton (2000) forged this same viewpoint that language, learning, and experience must be seen as legitimate in a variety of social settings. These learning experiences enrich rather than detract from what non-traditional adult learners can bring to their learning experiences as they transition into new fields. It is also important to consider the larger structural power relations of non-traditional learners (West, Fleming, & Finnegan, 2013) in higher education and community settings and consider innovative approaches to teaching that will address the needs of diverse learners.

Research Study

Four foundational questions guided this study:

1. How can adult educators use a multiliteracies approach to explore innovative and student-centered teaching and learning experiences in their particular learning contexts which incorporate new and emerging technologies? How do adult learners experience this kind of pedagogy?
2. How does a multiliteracies pedagogy inform opportunities for critical learning about complex issues of identity, inclusion, equity, and diversity across the lifespan and within multiple disciplinary and educational contexts?
3. What do adult educators need as resources and supports to effectively engage in a multiliteracies pedagogy in Canadian community learning spaces?
4. Why and how does a multiliteracies theoretical framework of Available Design, Design, and Redesign as discussed by the New London Group shape lesson planning?

In the larger SSHRC study, using comparative case studies (Stake, 2005), the research draws upon original film footage of secondary and adult classrooms and learning spaces in Windsor and Essex County, Ontario, Canada and Halifax Regional Municipality in Canada. Face-to-face individual interviews from 1 to 2 hours with all categories of research participants will be conducted as well as an analysis of educators' curricular planning materials. Semiotic analysis of film footage (Jewitt, 2009; Kress, 2010) is also a component of the research itself, although it will not be explored in this paper. The interviews include audio visual elicitation, whereby participants are shown short 2-3 minute clips

of video footage that they had partaken in, and then they later respond to those excerpts in the interview.

This paper draws from the initial pilot research that involved film footage of two distinct courses being taught to non-traditional adult learners who were studying to attain a Bachelor of Education. These adult learners all had previous careers in their respective areas of expertise in technological studies including mechanics, welding, hair dressing, information technologies, carpentry, and cooking to name a few. All of them were embarking upon new careers in education that would then draw upon their skills, knowledge, and experience in trades and technologies. This paper focuses on interviews with four adult learners.

Multimodality

The participants all indicated that they learned best by doing rather than through traditional modes of predominantly reading and writing text engagement. Elle described how she learns best:

> First of all, I'm a very kinesthetic person. I want to touch, I want to feel. I want to do. Actually, seeing the shape of the thing, because before I really know what's that, what's this. I'm very curious too. I learn also best by seeing. I want to see what's the object? What's the colour? What does it look like? …..I'm a really physical person. I want to touch. With work in computer department where I worked before, I had to, when some colleagues have problem with their computer, they have to call me. So, I actually need to figure out the software program you have. Is that the hardware program? Is that your machine? Is that the network? Any cable unplugged or plug it in? So, I have to touch it, and actually open and see what's going on.

Yet Elle grew up in Africa where all of her formal learning experiences involved rote memorization. She remembered, “And when you go to the exam, you don't know what is coming up. They will say that maybe geography will come for this exam. Or there will be maybe history.” Her early formative years in schooling contrast with her current vision of how she herself would like to teach information technologies through modelling. For instance, she uses a technological program called School Learn to demonstrate mechanical drawings to her own students.

Similarly, Shane recalls he can best learn “typically by example.”

> I don't want to say that it's the only way though. I certainly enjoy reading. Observation seems to be the best way for me though. For instance, I play guitar. And I can sit and I can read tab. Or you know, it's been years since I actually read music. But nonetheless, I could do those things. But when I actually, to sit with somebody and watch them play, or I watch a YouTube video of something, I can certainly pick up a song much faster than I would be able to otherwise. I guess that's one type of knowledge.

Playing an instrument is an intricate skill that involves mathematical knowledge as well as artistic talent. While sheet music can be very important to learning, it is not the only way to learn.

Tyson articulated the process of learning for himself as follows:

> I learn the best by doing and by making mistakes. I am very good, if I’m giving a task, and I do it, and I do it again, I will always critique it. I will rarely do the same thing the same way. Because I'll find a better way to maybe deliver it or to create it or whatever the case may be. I'm very analytical on that factor. So you know, looking at it in my career as a carpenter, you know, I wouldn't saw the door the same way. The next time, I'll do it a different way to see if it can be faster, more efficient.

As an adult, he can appreciate more greatly the need to develop capacities in all modes. For instance, he pointed to his ability to “read plans” helped to make him a better carpenter. By being able to draw out a set of drawings, it allowed him to better understand the principles of design, and thus made his carpentry “more efficient” and “less wasteful.”

Randall mused about his learning trajectory over his lifespan:

> Learning was always a struggle for me as a child. So, when I learned how I can learn, and be able to actually focus on what I needed to do, then I always wanted to excel after that. I found that it's difficult in grade school. They teach you one way. And then if you didn't get it, well then you just didn't get it. So then I did okay in high school and then I found cooking. And I learned, 'Oh I learn by hands-on. I don't do very well by reading.'

The "how" of learning turned out to be hands-on learning for all of these adult learners. Jewitt (2017) ascertains that touch "provides people with significant information and experience in the world" (p. 107). This way of learning has been under-theorized for its value in communication. Through hands-on learning, individuals can show what they know when other modes fail them.

Open to Learning

These adult learners felt a need to go back to formal education at this later point in their lives. As Shane said, "I just feel it captures any opportunity that we have to learn. And we're very privileged people to live in this given society, Canada. North America for that matter." Coming from a small town situated in a rural landscape, Shane observed:

> Because I've moved into my thirties, and my generation now, we've all started to have kids and everything. I step back, and I see this generational shift within my community. And there we all are, like our parents were….But I just found as I have grown older that I really see what there is to cherish in the community that I live in. And the desire to not necessarily to leave. And there's lots of things that can be done in this community in an economic aspect. And to teach the kids these things as well. The trades, of course, is one given example here in a smaller community where there's lots of opportunity for good income. Good lifestyle.

Wanting to contribute to the future of the town that he grew up in, Shane sees the value of his learning in the context of contributing to his family roots.

Tyson expressed great enthusiasm for learning in general: "I really truly believe that there's never enough learning that can take place." He reflected on working with fellow adult learners in the B.Ed. program: "Everybody in this class when we came to school really had a purpose as to why they wanted to be there. And it was all, pretty much for everybody, because they really wanted to help this generation. We were very connected in that way that we were there for a very similar purpose." Tyson took on this challenge of returning to school, despite feeling intimidated at the prospect. As he recalls:

Going to the university or Teacher's College, ten years after being out of school, I was quite nervous getting into it. I knew I always wanted to be a teacher. I knew it was something that I had to do……But having gone doing it now as an adult learner, it was easier than I thought it would be. It wasn't easy. It was still challenging. It was very, very long days….But it was much easier to meet that demand now as an adult learner being a little bit more understanding that like this is part of the process. This is part of educating myself. So I could be a better educator. This is something that I need to do.

An adult perspective on the value of perseverance has helped Tyson realize that attitudes toward learning are as important as the fostering aptitudes and skills.

Tyson knows that his father played a critical role as a mentor for his love of learning:

> "[M]y father is very knowledgeable. He's like a 'wow of knowledge' ……[W]e spent a lot of time working with him around the house, and even going to his job...And then as well, he got Carpal tunnel, when he was about forty, and had to go back to school. And he went back to school for electrical engineering. Which is a very hard engineering program to do. At especially at that age, and with a learning disability. And so that really also was very inspiring because he has five children to feed and take care of and raise during that time.

Randall noted, "I feel if you stop learning you get stagnant. You just get sedentary in your ways." He gave insight into his ways of learning within his trade:

> I am the most educated person inside the kitchen. The kitchen manager. But the guys that are coming over, like one guy lived in Europe his whole life, he comes over and I am learning stuff from him every day. Just that different outlook where it's like if I just put the blinders on, and walk straight in a line, and I know everything. I'm the boss. Blah. Blah. And I missed that opportunity to learn from somebody. Maybe not everything they do is right. And I can't learn from everything. But just that one little thing. I'm like, I never thought of doing it that way. Why haven't I done it that way the whole time?

Randall viewed learning as ongoing, lifelong, and built into every experience he encountered. For Randall, interestingly, failing grade nine geography proved very important to his relationship with schooling later on in life. He recalled:

> I had a decent mark going in and then I'm like, "I don't need to hand in the final project, it's okay." And sitting there in grade 10 in a grade 9 class was like so like depressing for me. I'm like, "why didn't I just hand in that paperwork? Why didn't I just do what I had to do?" And I learned from that. It's like, "okay, sometimes I don't want to do what I have to do, but I have to do it or else the consequences are going to be severe.

Elle spoke about the challenges of going back to school:

> To learn as an adult, it's not easy to come back at zero and learn again. It's not easy to be seated on the bench and learn because you are so busy. Like you're a mom. You have kids. You have bills. You have everything. You have to work. But you still need to learn. When you decide to learn, you have to be prepared. You have to be ready to do that. At one point you are going to make sacrifice. If you don't make a sacrifice, you can't learn again. Because it's time-consuming. But at the end you think that this is what I am going to do. This is my goal. To reach this goal, I need to learn. So, if you prepare mentally, you will say that yes, I know that I am capable of doing this or that thing. So, I need

Even though Elle clearly has many obligations on the home front with three children, she prioritizes her return to education as worthwhile. Elle expressed her way of embracing learning:

> First of all, I would say that learning it's something you can't just acquire like this. So, you have to involve yourself. You have to make yourself ready. You have to be prepared to learn. When I was young, it was really difficult in Africa. We didn't have enough resources. Like today's students, they have computers. They do research. They do everything. It's just a little bit easy. In our time, we had to walk a long distance. We have to go to school early in the morning, coming back late in the evening.

The stark contrast in formal and informal learning experiences throughout her lifetime have given Elle a very cognizant, action-based approach to learning. She finds her disposition and habits of mind to be open to learning are the most crucial foundations for her success in any aspect of life.

Implications

In our research, using original, real film footage of teaching and learning, interviews with educators and learners, and analysis of curricular planning materials created by the participants, this study attempts to identify and examine features of effective pedagogy and the philosophical decision-making behind its creation. This paper has delved deeper into the interviews with the four adult learners who participated in the pilot project.

This initial pilot study helped to work through some of the questions we hope to explore with adult educators and adult learners in the larger research. Our research explores how to contextualize the pragmatics of teaching through a deeper understanding of decisions being made by educators to challenge and engage adult learners. Educators in all sectors feel tremendous pressures to deliver content and get through the curriculum, which often leads to straight lecturing, and minimal, if any, experiential, hands-on learning. A multiliteracies approach develops more comprehensive capabilities to foster lifelong learners, individuals who are then able to initiate, respond, and adapt to changes in

workforce, community, and cultural contexts, which is needed in what Barnett (2008) refers to as a time of "supercomplexity." The findings of this research will be disseminated on an educational web platform found at www.multiliteraciesproject.com to provide pedagogical resources and encourage dialogue amongst educators and the broader community, thus supporting a public pedagogy approach to learning from multiliteracies (Sandlin, Redmon Wright, & Clark, 2013).

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THE HISTORY OF LIFELONG EDUCATION: HOW CAN THE ONLINE GOOGLE BOOKS PROJECT UNCOVER THE HIDDEN FACTS?

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Abstract

This paper explores the capacity of online Google Books and Ngram Viewer to reveal unknown facts about the history of lifelong education/ learning (LLL/E). The results of the study show that a number of unknown or barely known documents can be traced with the help of the Google Books project. The diversity of the revealed texts supports the reconstruction of the public, academic, and policy discourses on LLL/E of the second half of the 19th and the first half of the 20th centuries. The analysis of the displayed data adds to the intellectual history of the concept.

Keywords: lifelong education, lifelong learning, Google Books project, Ngram Viewer, history

INTRODUCTION

Vargas (2017) identifies four periods in history when the concept of lifelong learning/education (LLL/E) "gained currency and specificity: The Enlightenment in the 18th century; the Industrial Revolution in the 19th century; the first half of the 20th century; the second half of the 20th century" (p. 2). Whereas most scholarly work is focused on the period after the 1960s when the concept started to develop as part of the OECD's, World Bank's, UNESCO's, and Council of Europe's agendas, much less is known about the development of LLL/E ideas before the 1960s. The analysis of the vast body of literature on LLL/E shows that the earliest mentioning of 'lifelong education' is traced back to 1919 when the term first appeared in *The Final Report of the Ministry of Reconstruction, Adult Education Committee* (UK) (see Wain, 1987; Grace, 2013).

One of the ways of learning more about the history of LLL/E is tracing the terms 'lifelong education' (LLE) and 'lifelong learning' (LLL) in digital document collections. This paper aims to explore the capacity of the Online Google Books project in revealing historical facts about the development of the concept(s) of LLL/E. My research question is *How can the online Google Books project support the study of the evolution of the concept(s) of LLL/E*? The research is grounded in

- the theory of terms (Felber, 1984; Kageura, 2002);
- the history of the concept(s) of LLL/E (Jourdan, 1981, Wain, 1987, Vargas, 2017, Gelphi, 1987; Centeno, 2009);
- concepts on text digitisation (Harper, 2016; Weiss, 2015; Notess, 2016)
- the theory of functional styles (Galperin, 1981).

METHODOLOGY

My research methods involved experimentation, observation, and analysis. I collected data through the Online Google Books (GB) project available to all users via its website <https://books.google.com>. The project was first launched in 2004 as Google Print (Harper, 2016). The original goal of the project was to scan "all the books that have ever been published which by a Google [team estimation was] approximately 129 million books" (Weiss, 2015, p.183). As Google reported, by 2014 about 24% of the books from the year 1400 to that year had been digitised (Weiss, 2015). The collection is formed by "a variety of sources, including publisher-supplied, self-published, and author-supplied" (Harper, 2016, p.3). A respectful percentage of books comes from The Google Books Library Project (2004) in partnership with libraries of Harvard University, Stanford University, Oxford University, and The New York Public Library and there are other libraries that joined the project later on (Harper, 2016). Besides the GB search, another GB service, Ngram Viewer, available to all users via its website <https://books.google.com/ngrams> 'displays a graph showing how those

phrases have occurred in a corpus of books over the selected years' (Michel et al., 2011). Ngram Viewer was used in this study for the purposes of data visualisation.

From August 20 to October 20, 2018, I ran a series of queries on Google Books Search with the terms ‘LLL' or ‘LLE'. I used GB Ngram Viewer to visualise the data (see Fig. 1) and then ran GB queries for every decade starting from the first found document dated 1844.

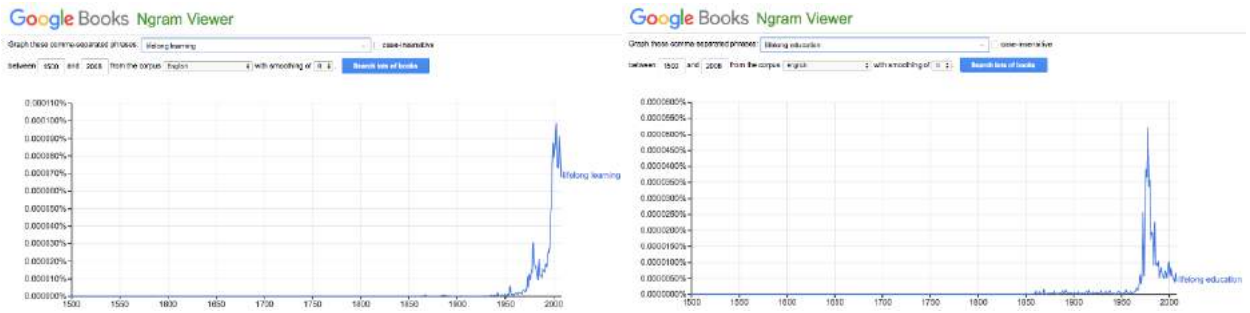

Figure 1. The result of the search in Ngram Viewer for the terms 'LLL', 'LLE'.

My multiple-search resulted in a manual selection of the 121 unique documents that were published in the UK and the USA between 1844 and 1959 (see Table 1). I used MS Excel to store, sort and code the collected data.

Table 1. The collected GB data from 1844 to 1959 containing 'LLL', 'LLE.'

The period, country	1844 - 1899		1900 - 1959	
Types of collected texts	UK	USA	UK	USA
Magazine and newspaper articles including academic publications	7	7	8	31
Books: non-fiction including academic	5	7	3	10
Reports	1	4	2	7
Addresses, speeches, minutes, lectures, announcements	4	3	1	6
Book reviews, articles about writers	4	1	0	2
Fiction	4	0	0	0
Other (library index, course description, instruction)	0	0	0	4
Total	25	22	14	60

RESULTS

In this section I will briefly describe three groups of research findings: 1) The description and classifications of the retrieved content; 2) the advantages of using GB in exploring the concepts of LLL/E; 3) the challenges and limitations.

The description and classifications of the retrieved content

To start making sense of the collected data, I employed the theory of functional styles of written texts (Galperin, 1981). According to Galperin (1981), the functional style of language is a historically determined system of interrelated linguistic means serving a specific purpose in human communication. Galperin (1981) distinguishes five functional styles: 1) the belles-lettres (fiction) literature (poetry, emotive prose, drama); 2) the publicist style (oratory and speeches, essays, journalistic articles); 3) the newspaper style (brief news items, advertisements and announcements, headings) (4) the academic prose style (texts based on scientific methods of exploration); 5) the style of official documents (diplomatic documents, business letters, military documents; legal documents).

Based on this division and the specificity of the collected data, I identified four LLL/E-related discourse areas (see Fig. 2):

- creative discourse represented by the works of/ about fiction writers;
- public and professional discourses represented in newspapers, magazines, public speeches, minutes that engage a broad (professional) audience of parents, teachers, librarians, etc.;
- academic discourse formed through scholarly publications in academic journals and academic press;
- policy discourses represented in reports on education.

Due to the limited space, in this section, I pursue the task of presenting rather than analysing the revealed data. Below, I will provide some examples for each discourse area.

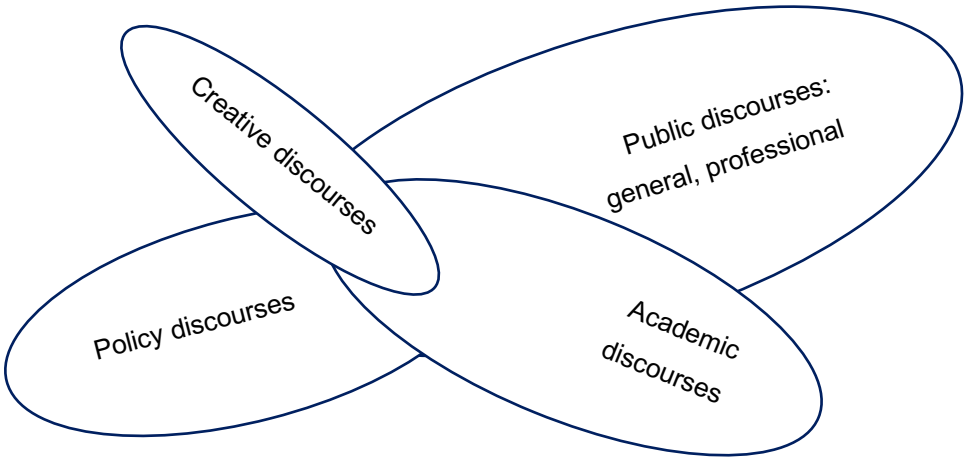

Figure 2. The discourses on LLL/E in 1844 - 1959.

Creative discourses on LLL/E

The GB search revealed four fiction books with some relation to LLL/E that were published in the 1850s. Whereas two novels contained a minor mentioning of LLL/E, Miller's and Tucker's novels introduced some new perspective. In the novel *My Schools and Schoolmasters; or, The Story of My Education* (Miller, 1854) by Henry Miller—a self-taught Scottish geologist and writer, folklorist, and evangelical Christian—the protagonist is involved in LLE. One of the main themes of the autography-based text is "life itself is a school, and Nature always a fresh study – the man who keeps his eyes and his mind open will always find fitting, though, it may be, hard schoolmasters, to speed him on in his lifelong education." (Miller, 1854, p.537). The quote became Miller's 'visit card' and was cited many times in newspapers and magazines regarding his work. My search in GB indicated at least five cases of such references. Tucker's (1859) novel seems to refer to Miller's idea of the educational function of life and the world around:

> ‘There is something horrid in the idea of <u>a life-long education</u>! Or a life-long search after something we never can find.' Arthur looked thoughtful for a moment, then raised his eyes with a smile. 'And in this your great world-school, Phemie, what particular lesson is set for us to learn?’ (Tucker, 1859, p. 45).

Thus, the GB search 'captured' a few examples from belles lettres literature that relate to the ideas of learning throughout the lifespan. However, all the examples refer to the texts that were printed before 1899.

Public general and professional discourses on LLL/E

This group combines all the sources that were intended for broad public or broad professional use and come from such journals and magazines as Fraser's Magazine for Town and Country, 1844 (UK); The Church of England: Quarterly review, 1848 (UK); The Gentleman's Magazine and Historical Review, 1857 (UK); Index. A Weekly Paper, Devoted to Free Religion, July 30, 1870 (USA); Southern Methodist Review, 1904 (USA); The Popular Science Monthly, 1910, 1914 (USA), The American Legion Auxiliary Bulletin, 1937 (USA) and other. The analysis revealed several contexts in which the concept of LLL/E appears in public discourses:

- progress and civilisation (1883; 1894; 1919, 1933);
- rethinking the goals of education (1894; 1909; 1917; 1927; 1937);
- women's education (1844; 1855; 1920);
- 'LLL-based' school reform (1914; 1926; 1927; 1934);
- kindergarten and schooling as part of LLE (1859; 1880; 1917);
- professional education and learning throughout lifespan (1844; 1858; 1861; 1864; 1892; 1893; 1904; 1906; 1910; 1935; 1949);
- adult education (1919; 1927; 1932; 1934; 1935, 1936; 1938; 1944);
- LLE agencies and means with emphasis on public libraries (1861; 1880; 1891; 1900; 1920; 1924; 1937);
- lifelong student/learning across the lifespan (1844; 1850; 1857; 1859; 1862; 1864; 1872; 1880; 1894; 1929);
- LLL/E for citizenship (1936; 1938; 1941; 1942);
- LLL/E as the way to salvation (1848; 1869; 1870; 1872; 1883; 1892; 1893; 1903; 1904; 1905; 1906).

Most of the themes echo the first publications on LLL/E by UNESCO, the OECD, and Commission of the European Committees, especially regarding rethinking goals of education, adult education, professional education across the lifespan. However, LLL-based school reforms and kindergarten education became part of the LLL/E international agenda much later in the 1990s.

Academic discourse on LLL/E

There was a blurred line between public and academic discourses in the second half of the 19th and the first half of the 20th century. Therefore, in this subsection, I want to highlight the texts that provided theorisation of LLL/E. I will use limited space here to list three examples.

The earliest LLL/E-related work that was revealed by the GB search belongs to Harriet Martineau (1802 - 1876), a British social theorist and Whig writer, cited as the first female sociologist (Hill & Hoecker-Drysdale, 2001), who published in 1849 a non-fiction book titled *Household Education*. In the first chapter of the book called *Old and young in school* Martineau proposed the idea of:

> all the members of a household to be going through a process of education together...every member of the household—children, servants, apprentices—every inmate of the dwelling, must have a share in the family plan; or those who make it are despots, and those who are excluded are slaves. (Martieneau, 1849, pp.2-3).

This remarkable text does not contain the terms 'LLE'; however, it appears in the review of her book published in The British Quarterly Review in 1862: "The parts of the book we like best, are those on Life-long Education, The Care of the Body, The Care of the Powers, Intellectual Training, and the Care of the Habits." (p. 251).

In 1894, Fletcher Durell (1859 – 1946) published a book *A new life in education* (USA) in which he explored the contexts of the modern life (the changes in communication, transportation and production), and their impact on the concept of education and the need for the increase of formal and

informal and LLE. Durell suggested the theory of growth as the theoretical grounds for his study. The author framed his research as the construction of education for a better life in the name of creating a material basis for a new and better world (p. 25). The book problematises class-based education and suggests models for organising LLE. The text addresses a number of essential questions such as: what is learning and teaching; a need for every person to become a teacher for themselves; the teaching function of the world around; incidental teaching; learning through travelling; photographs from places as a source of informal education; newspapers as teachers; the educative impact of advertising and political campaigns; preachers', lawyers', employers' educative potentials; a constant need for a modern person to learn and relearn. Durell's book is an excellent example of early theorisation in the field of adult education and LLE that seems to foreshadow a lot of future ideas, possibly including Dewey's concept of growth.

GB search uncovered another name of Leon Josiah Richardson, the researcher who might have been the one to coin 'lifelong learning' as an academic term. Through GB search I found a snippet that contained information about his publication in 1932 named *Lifelong learning in Europe.* Further queries in Google revealed that Leon Josiah Richardson (1868 - 1964) was a professor at the University of California and Director of the Extension Division (now University Extension). Appointed as Director in 1919, he became an author of "numerous essays, addresses, and editorials on 'lifelong learning' in [the USA] and Europe." (Gordon, Fontenrose, & Smith, n.d.), which includes *Arrows and driftwood: essays in lifelong learning* (1935). Unfortunately, none of Richardson's works is available via online searches.

The revealed data contains more examples of focused theorisation in the field of LLL/E, i.e. the organisation of the educational forces in society (Schofield, 1875); kindergarten as part of learning throughout a lifespan (Harris, 1880); the role of newspapers in informal education (Gregory, 1880).

Policy discourse on LLL/E

A total of 14 reports in the UK and USA, as well as several journal and magazine publications, addressed various aspects of constructing LLL/E. The key themes are the following:

- The role of the library in progressive and life-long education of the whole people in partnership with the public schools (Public Documents of Massachusetts: Being the Annual Reports of Various Public Officers and Institutions, for the year 1860. Boston. 1861 p.162);
- The need to provide lifelong state education for professional career development (The USA Office of Education (1891). Annual Report of the Commissioner of Education, Volume 1, p.XXI-XXII);
- Problematising the 'motivational part' of college programs for young people compared to adult and LLE (Education for Home and Family Life: Report of the Subcommittee on Preparental Education, Part 1, 1932, USA);
- LLE as a community enterprise (National Congress of Parents and Teachers, 1934, USA);
- The necessity of LLE for youth (American Council on Education, 1941);
- LLE as the preparation for citizenship and its extension to the threshold of adult life, "with every opportunity for its renewal in voluntary adult education" (Plan for Education. A W.E.A. Report on Educational Reconstruction, 1942, UK).

The advantages of using GB data

GB data can be used in projects that include historical, studies, and semantic, content, context and discourse analyses. In combination with Ngram Viewer, GB is a useful tool for finding printed texts in the period between 1400 and 2009. In the case of my research, GB provided access to diverse sources that I did not have in mind when running the queries, i.e., fiction, newspaper articles. It also provided full access to most of the texts printed before 1899. In my case, 45 of 47 of works published in the period from 1844 to 1899 documents had full-text access and could be explored in detail.

The challenges and limitations

There is a number of limitations in using GB as a reliable source of knowledge about the history of LLL/E:

1) Country of origin limitation. All the digital sources of information containing 'LLL' or 'LLE' from 1844 to 1949 came from the UK and the USA, 40% and 59% respectively, with one exception (Ontario Department of Education, Canada, 1910). Therefore, the revealed texts represent the development of national ideas on LLL/E specifically in these two countries. This fact provokes a further question about the representation of the texts from Canada, Australia, New Zealand and other English-speaking countries in the GB's corpus of English language documents.

2) Semantic limitation. There are complex relations between a word (word combination) and a concept, a word and a term, a term and a concept (see Felber, 1984; Kageura, 2002). Therefore, it is difficult to determine when the word combinations 'LLE' and 'LLL' started to appear as a term referring to a developing social-pedagogical and/or political concept rather than used in a metaphorical sense.

3) The quality of the digitalisation and data reliability. Whereas most of the documents were well-scanned and contained all the required bibliographical elements, a few texts had false dates, e.g. one of the texts referred to 'Calcutta Review, University of Calcutta, 1844' whereas the University of Calcutta was established only in 1857. Therefore, working with GB data required manual checking of every entry. Additionally, seven of 121 texts in my data collection were anonymous, as the information about authorship was not provided. No supplementary searches revealed the names of the authors.

4) Access limitation. Limited access to full-texts imbalances the data elements and disallows certain forms of analysis (e.g. comparative or thematic analyses in cases of comparing a full text and a ten-word snippet). In my case, most of the texts published from 1900 to 1959 were available in fragments with a few lines surrounding the searched term. This might be considered as a starting point for context and semantic analysis, but the snippets are not informative enough for theme or content analysis.

5) Technical limitations. Using GB for research requires additional software for storing, sorting and coding the data. However, the data can be manually converted to MS Excel, Nvivo or other programmes which allow running multiple queries.

CONCLUSION

Google Books project and Ngram Viewer are useful tools in revealing the historical facts and supporting the reconstruction of the intellectual histories of well-established concepts. The set of multiple queries run in the fall of 2018 allowed me to collect the facts that indicate the formation of discourses on LLL/E in public, academic, and policy-making spheres in the UK and USA in the second half of the 19th and the first half of the 20th centuries. Further exploration of the data will allow for an expansion in our understanding of the development of the concepts, and reveal the relations between various institutions of power in discourse formation, to help us better understand the current policies, theories, and practices in LLL/E.

I am willing to share the collected data with anyone who is interested in using it in their research.

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WÂHKÔHTOWIN, OTIPEMISIWAK AND EKICHINANTAK (WOE): A MÉTIS APPLICATION FOR TRANSFORMATIVE ADULT EDUCATION

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Abstract

Employing both transformative learning theory for adult education and an Indigenous methodology, I respond to the Truth and Reconciliation Commission's call for action. Also, through a wâhkôhtowin (all my relations), otipemisiwak (selves-governing) and ekichinantak (respectfulness) conceptual framework, otehimin's (strawberry) voice reflects the marginalism faced by the Métis people as well as highlights ecological respectfulness.

Keywords: wâhkôhtowin, otipemisiwak, ekichinantak, otehimin, Mânatow, transformative learning, ecological, ahistory

INTRODUCTION

The Truth and Reconciliation Commission (TRC) was a process that documented Indigenous peoples' experiences and the truth about the "cultural genocide" and the ongoing legacy of Indian Residential Schools (Truth and Reconciliation Commission of Canada, 2015, b,1). It also called for "a process of reconciliation and renewed relationships based on mutual understanding and respect " (Truth and Reconciliation Commission of Canada, n.d, para 5). In this paper, I a Métis from Mânatow Sakahikanihk (Nêhiyaw for Spirit/good vibe/Creator lake that today is known as Lac St. Anne, Alberta), outline a Métis framework called WOE: wâhkôhtowin (all my relations), otipemisiwak (selves-governing) and ekichinantak (respectfulness) (Jarvis, 2017). These principles have much to contribute to implementing the TRC action items; specifically, I suggest that WOE is a conceptual framework for transformative adult education.

The WOE framework is based on the Nêhiyaw Métis literature (Macdougal, 2006; Devine, 2004; Berry & Bennet, 1972) and is also informed by Maslow's (1954) three top hierarchy of needs (love and belonging, self-esteem and self-actualize), which is the basis of the three tenants (competence, autonomy and relatedness) of Deci and Ryan's (1985) and Ryan & Deci's (2000) self-determination theory. WOE, I suggest, takes on a less reductionist and less individualistic approach (found in the latter approaches) in favour of a familial, collective, wholistic and holistic perspective (Jarvis, 2017).

These ideas can contribute to transformative learning (TL), a process which moves beyond instrumental and communicative learning to critical reflection on our meaning schemes and meaning perspectives (Mezirow, 1981; 1991; 1994). In TL one critically develops broader frames of reference. I furthermore suggest this framework is a means towards solving the "ecological crisis [that] has given new sense of urgency to environment education for adults (and children)" (Walters, 2009). As O'Sullivan (2012) suggests, we came to this crisis because of "our commercial industrial obsessions [that] have disturbed the biosystems of this planet to a degree never before known in the historical course of human affairs" (p. 162).

Firstly, Indigenous protocol calls for positioning when embracing Indigenous methodology (Absolon & Willett, 2004; Lavallée, 2009; Whitinui, 2013). My Métis ancestors settled in Mânatow Sakahikanihk, which Father Thibault around 1844 renamed as Lac St. Anne (Devine, 2001, p. 160). My great, great, great grandparents Jacques L'Hirondelle and Josette Pilon (who have been identified as Iroquois and Nêhiyaw Métis) settled there around 1840 following diaspora as a result of colonization (Anderson, 1985; Fromhold, 2010) Also, my kôkums of "country marriage" from fifth to seventh generations before me (that is known so far), were from the Iroquois, Nêhiyaw, Obijwa, Assiniboine, and Chippewa (Saulteaux) tribes and places (1985; 2010; Foster, 1994, p. 1; Devine, 2004; Jarvis 2017; Personal Communication Darrel McKellar, 1991).

My mother's generation was the first to relocate from Spirit Lake, but my developing years were spent with our great grandparents at their homestead on our traditional territory. Kôkum and Môsom (Nêhiyaw for *your grandmother* and *grandfather*) settled the 160 acres at the turn of the twentieth century. It is still cared for by family members (Papachase's decedents) who invite our relations hearts' back home for a pilgrimage where the woods and grass meet.

Incidentally, the wâhkôhtowin kinship was not understood nor embraced by government representatives in treaty and scrip negotiations (Devine, 2001; Gaudry, 2014) and the Métis were left without any social, cultural, economic and symbolic capital (Bourdieu, 1989; Devine 2001). As a result, the Métis' political identification is still in the process of definition through the court systems and there is a push towards an ethnic definition over the current racial definition (Andersen, 2014; Dubois & Sanders 2017; Macdougal, 2017). Albeit our political stance is critical, (for me particularly, because I am a descendant of the participants in the Battle of Seven Oaks (1816), the Red River Resistance (1870), and the North West Rebellion (1885) that imprisoned my great, great, great grandfather's half brother Big Bear), but in this paper, my focus is our psyco-socio-cultural identity- our worldview- and its contribution to the TRC action items such as 10 (iii)" [d]eveloping culturally appropriate curricula"(Truth and Reconciliation Commission of Canada, 2018) and transformative education.

LITERATURE REVIEW

Two dominating ethnic aspects identified in the Métis literature are wâhkôhtowin and otipemisiwak (Devine, 2004; Gaudry, 2014; Jarvis, 2017; Macdougal, 2006;). The dictionary describes wâhkôhtowin as "relationship"(wâhkôhtowin, n.d.) and "the act of being related to each other" (wahkotowin, n.d.), and kahkiyaw as "everything" ("kahkiyaw", n.d.). Although whether one needs kahkiyaw for an understanding that the wâhkôhtowin relationship is with "everything" is beyond the scope of this paper, I recognize that when one is in an Indigenous frame one understands wâhkôhtowin as everything because the Indigenous worldview holds everything is related (Apffell-Marglin, 1998; Cajete, 1994; Little Bear, 2007; Wildcat, 2018; Wilson 2001), but one who might need some pedagogy navigating a contextual Indigenous frame may need kahkiyaw with wâhkôhtowin.

Macdougal (2006) describes wâhkôhtowin (she spells as *wahkootowin*) as "theoretical and conceptual, rather than literal, construct that explains the Métis style of life" (p. 434), which was formed because the Métis "spoke the languages of those maternal cultures" (p. 438). She describes it as a "complex web of inter-familial alliances…[that] share ancestral bonds based on patronymic and maternal familial connections" (p. 462; Devine, 2001; Gaudry, 2014).

Wildcat (2018) breaks down wâhkôhtowin to three parts: as action of being related; there is not any inanimate and all is animate and has spirit (thus we are all related in spirit; answerable and accountable to our relations so we can maintain healthy relationships); we behave like we are related. This Indigenous perspective recognizes knowledge as a cooperative relationship with the cosmos, animals, and plants, which cannot be owned, because knowledge is a shared in collaboration with all my relations (Wilson, 2001). Furthermore, before confederation and colonization, wâhkôhtowin was the law of land (that is known today as the Northern United States and Western Canada) called the Nêhiyaw Pwat (Iron Confederacy) for the Europeans and Aboriginals (Vrooman, 2013; Gaudry, 2014).

Otipemisiwak is defined as "*independent ones*" (SCC R.v. Powley, para 10 (3)) as well as "the people who own themselves", the people who are "their own boss" and "the people who govern themselves," (Devine, 2004, p. xvii). While Bakker (1997) said "*otipéyimisowak"* was "those who command themselves" but he went on to say that he had never heard this term before and suspected it has been made up as a translation of "freemen" (p. 64). However, the dictionary says "otipeymisiw" is the singular form of *"*otipeyimisiwak" meaning *"spoiled brat"* ("otipeymisiw," n.d.) and "otipêymisow" means "independent person**"**("otipêymisow,"*n.d.).* Self-determined ones is the overall understanding for the Métis and most documented definition of otipemisiwak, which is definition I will use. Still, I think awareness and critical reflection of "spoiled brats" while one self+selves-determines is valid.

Ghostkeeper (1995) shares an embodied translation of otipemisiwak that embraces wâhkôhtowin. Both his parents spoke Cree and his development was immersed in a Nêhiyaw (Cree) environment.

He said "[o]wnership (tipeyichiwin) to the Métis is viewed as a gift of collective stewardship" (p. 78). Since everything is connected in the Indigenous world, it makes sense that one cannot have otipemisiwak without wâhkôhtowin. Ghostkeeper, also acknowledges he "was taught to respect the land, plants, and animals because we were created with all the same aspects" (p. 69).

These two attributes, of wâhkôhtowin and otipemisiwak, I thought, resembled self-determination theory (SDT), a theory with three main needs (autonomy, relatedness and competence) that stood on the shoulders of Maslow's (1954) three top hierarchy of needs love and belonging, self-esteem and self-actualize (that bare resemblance to the Indigenous Chakra System). Deci and Ryan's (1985) and Ryan & Deci's (2000) SDT is a psychological wellness frame that motivates flourishing through the needs that support each other: relatedness is the unconditional means and non-pandering (but encouraging) verbal support of those around us, and our to need for competence and autonomy propels our intrinsic motivation. Psychological self-determination is a need and capacity for the development of competences. The studies and research for analyzing competence were tests on creative, cognitive, and opinion tasks (1985). Using Indigenous "coyote's eyes" (one buffalo the other mouse) I thought it judicious to dig up the Nêhiyaw analysis for competence because I wanted to give an Indigenous lens on this prominent psychology used in the school system today (Archibald, 2008, pp. 8-10; Tafoya 1982, pp. 21-21). Also using Indigenous coyote's two different lenses' is a process that leads to innovative thinking - transformation. Nêhiyaw competence is surmised as *ekichinaktak* (Berry & Bennet, 1972), which was the capacity for intrapersonal and interpersonal skills, unlike SDT competence, which focused on the capacity for individual cognition performance.

For the Big Trout Lake Cree, competence was "(*e-ki-chi-nan-tak)"* which translated to "'respectful'" and embraced "overtones of personal satisfaction and positive affect" (Berry & Bennett, 1992, p. 79). The study concluded that for the band, overall competence included social, moral, and relational aspects; they found that "good thinking [which was] taking time; being self-sufficient; and allowing abilities to develop [which involved] ...patience with perseverance... [not having] unnecessary dependence on others...and [allowing] instead of forcing knowledge"(p.83) was the best term to describe the cluster of concepts for competence. I surmise a wahkôhtowin and otipemisiwak with ekichinantak might soften the "spoiled brat" element in ones' selves' ownership.

METHODOLOGY

Decolonization is to "set out to change the order of the world" (Fanon, 1963, p. 36). An Indigenous methodology is decolonizing and a "recovery of ourselves" (Smith, 1999, p. 8). It maintains that an Indigenous paradigm is "relational accountably" to "'all your relations" (Wilson, 2001, p. 177), which means the questions one asks are about "fulfilling my role in relationship"(p. 177). Given the broadness of the relational accountability, my focus (be it not that narrow) is towards restoring relationships between the Indigenous and non-Indigenous (be that human and non-human) here on Turtle Island.

The history of Indigenous peoples began by Western ethnographers collecting data from the lens of Western explorers and clergy (Hammersley & Atkinson, 2007). Next, validity in Indigenous research began after Said (1978) showed the previous data of "Other" was skewed through Eurocentric bias. This brought forth the *auto* and *bio* of ethnography which brings in embodiment by the researcher through their membership of the ethnic group and through a self-reflexive and theoretical analysis of the self-narrative that is informed by ethnic members (Anderson, 2006; Ellis and Bochner 2000; 2006). Moreover, the addition "eco" in autobioecoethnography is respectful of WOE and aligns with the metaphor analysis of TL (Barnhill & Gottlieb, 2001; Cole, 2002; Whitinui, 2013; Mezirow and Associates, 1990).

I explore two key questions: (1) What are the ignored "historical legacies and complicities" that need to be addressed (Andreotti, 2015, p. 224; Freire, 1970)? Furthermore, according to Anderotti once we have addressed "ahistory" (ignoring history) we need to fix it and not "simply reverse hierarchies" (Adereotti, 2015, p. 224; Freire, 1970); 2) What benefits can be brought forth by a WOE frame for the TRC, TL and the "ecological crisis"?

DATA COLLECTION

I attempt to adhere to non-dogmatic respectful protocol. This is an Indigenous research process though seeking ways of offering ceremonial respect through various tobacco offerings (including towards elders), which translates to the process of reconnecting with roots-Indigeneity (Wilson, 2001).

Although I honoured the above mentioned ceremonial practice by asking a number of people in our community of "inter-territorial intermarriage" of Indigenous and European about this practice (the group consensus suggested food, medicine and documentation as a means for me to come to my own decision of a gift that feels respectful to give an elder-known by their actions of care for our community), my journey began by simply searching out spirit and ceremony of (Macdougal, 2006, p. 449). This is how I found otehimin (Nêhiyaw for strawberry; the affective heart berry) (Hamil, 1983; Kimmerer, 2013; "otehimin", n.d.). The pregnant Skywoman fell from the sky bringing tobacco in one hand and othimin in the other (2013; Wilson & Roustoule, 2010) After Skywoman buried her daughter who died while giving birth to twins, otehimina (plural strawberries in Nêhiyaw) grew from her heart and this fruit became known as heart berries and the leaders of the berries (2013).

I was stuck by the mention of otehimin because I often reflected on my walks with my Métis grandmother on the edge of the "sacred" poplar/cotton woods and grass (Gould & Rock, 2016). My unconditional love (who cared for her community by providing food, shelter, hugs and smiles for those in need) and I would pick otehimina on our way Kôkum's home from my grandmother's home that overlooked Mânatow sakahikanihk. Each of these walks happened to be the first three doors of the Medicine Wheel and this reflection is the fourth door (Wenger-Nabigon, 2010).

As a child, teen and adult I recall our encounter with wild othimina. All three times, I lacked ekichinantak. I did not acknowledge the otehimina. I only saw them as tiny unripe white and ripe red berries that were stepped on because of their location and they required a lot of labor for a decent mouthful of flavor. All three times of the recalled walks she would stop, pause, and then she would pick and offer me some of the othimina. After that, she would eat some too and then we would continue on our way to Kokum's. No talking; just doing ("praxis") with smiles and eye contact (Freire, 1970). It is only in reflection I take the time to be with her picking a couple of otehimina and reflecting on the "oppression"/"dehumanizing" of the otehimina (Freire, 1970). In reflection, my grandmother was showing me remnants of tacit embodiment of her Indigenous roots - it was and does feel bewildering because it is largely a subjective versus objective experience, which is quite delicate ground to walk.

Apparently, many kinds of berries and fruit held spiritual and metaphoric values among Northern Seneca and Algonquians (Hamell, 1983). According to Cornplanter (1938), Parker (1913), Parsons (1925), Hulbert and Schwarze (1910), Curtain and Hewit (1917), and Harrinton (1921) Hoffman (1871) and Densmore (1929), Synderman, (1961), othimina, in particular, were symbolic of death, when one was ill and thought they smelled, saw, or almost ate this threshold fruit of the woods and grass; it meant one had brushed with death (as cited in Hamell, 1983, pp. 7-9; Wilson & Roustoule, 2010). Yet on the other hand, Parker (1909; 1913; 1923), Speck (1977) and Thwaites, (1896-1901) suggest othimina and othimin juice held healing powers (as cited in Hamell, 1983, p. 9). Furthermore, Parker (1910; 1913; 1923), Foster, (1974), Hewitt (1928), Randle, (1953), Shimony (1961) and Wallace (1970) say, these first fruits of the harvest season symbolized the conquering of winter/death and the celebration of living relationships (Hamell, 1983, pp.10-11). With regards to the languages of the Indigenous of Northern America, Speck (1977) suggests that "spirit berries" were known as beads (as cited in Hamell, 1983, p. 22) and white represented cognition, red the affect and, black and dark the void (Ceci, 1982;1983).

I think maybe my grandmother knew about the significance of the otehimin in the Nêhiyaw culture, but because of colonialism and the teachings of Catholicism (our patronymic faith), she felt compelled to be silent (Fiola, 2015).

Like the othimina are on the margins of the forest and grass, the Métis are on the margins of the Indigenous and the European worldviews. Their colonialized and colonial Indigenous coyote eyes perspective was brought on by their embodied multi-generational "inter-territorial intermarriage" within

two opposing frames through familial development for almost five centuries (Macdougal, 2006, p. 449). Additionally, residing on the margins has made me feel dismissed because I only have one white cognitive eye and one red affective eye in a Indigenous coyote body, but now in reflection I see my own dismissiveness of Traditional and Western ways. For example my engagement with ceremony is not fully Traditional nor do I fully embrace the Christian doctrine. As a Métis of Mânatow Sakahikanihk, for me, it feels like my generation are the last remnants of this WOE and, near and far vision culture, but the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the TRC and political gains in the Supreme Court of Canada are reviving us.

In reference to the heart otehimin, us Métis of the above location, due to colonialism, lacked virtually all kinds of capital except compassion. Our *experience* (Steller et al, 2012), *contagion* (Iacoboni, 2008) and *proximity* (Christoph et al, 2014; Goertz et al, 2010; Youniss and Reinders, 2010; Youniss & Yates, 1999), raised our compassion. Moreover, as means of wellness to overcome this "trauma" brought on by colonialism and as a means of "survival" (Atleo, 2016), we must have had self-compassion for ourselves through mindfulness of graciousness and kind words for self as well as recognizing we are connected to the larger community who share our bricolage (Neff, 2003).

DISCUSSION

The "ahistorical" hindrances that were revealed in this narrative are the anthropocentric dismissal of the humanness and voice of otehimin (Andreotti, 2105). Otehimin, who lives on the margins of two opposing dimensions, was heard because WOE created a climate of inclusively that brings forth justice to all and thereby avoiding "reversed hierarchies"(Andreotti, 2015). Also, bringing in a WOE frame as a theory for educational psychology reinforces the requirements of TL ("the essence of adult education") (Mezirow, 1997, p. 11): critically examining one's assumptions in order to broaden of one's frame of reference (ekichinantak) and help people become "more autonomous [otipemisiwak] and socially responsible thinkers [wâhkôhtowin]". But with WOE the metaphors are beyond tools for TL (Mezirow,1997, p.8). They too are striving for humanness like us. Also, the WOE worldview that supports the TRC action items equally contributes to developing a consciousness and respectfulness towards nature that has potential to help ease our "commercial industrial obsessions" that are causing the "ecological crisis". But, as my grandmother silently demonstrated, instilling autonomy to be respectful of all relationships, instead of dismissive, requires perseverance and patience.

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THE STORIED EXHIBITION AND THE STORIED SELF: ADULT EDUCATION, NARRATIVE LEARNING, AND MUSEUM POSSIBILITIES FOR UNSETTLING

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Abstract

Museums are powerful and often problematic storytellers making them rich sites for inquiring into adult learning as a narrative process. My research engages autoethnographically with Cree artist Kent Monkman's touring exhibition *Shame and Prejudice: A Story of Resilience* as I seek to "unsettle" my "settler within" (Regan, 2010) and contribute to understandings of adult education for decolonization and reconciliation. The pedagogic force of Monkman's exhibition and of my own storying and restorying in relation to it intersected in ways that unsettled not only my understanding of myself and of settler society but also my ways of knowing and learning, including the very tools I was using to analyze the exhibition. *Shame and Prejudice*'s pedagogies are interwoven within the connective thread of its powerful storytelling and can be understood as holistically bringing together head, heart and spirit. The exhibition's unsettling pedagogies have potential to throw settler certainties into turmoil, stimulate radical reimagining, and challenge adult educators to transform how we think of pedagogy.

Keywords: adult education, autoethnography, decolonization, museums, narrative learning, public pedagogy, reconciliation

INTRODUCTION

As sites of public pedagogy, museums do their work outside of formal educational institutions yet with profound implications for how adults form identities, understand relations with others, and discover ways to be in the world (Sandlin, Wright, & Clark, 2013). It is not surprising, then, that adult education scholars are increasingly engaging with museums as complex educative sites that suggest important possibilities for promoting the critical, transformative learning needed for a socially and environmentally just world (e.g., Clover, 2015; Clover, Sanford, Bell, & Johnson, 2016; English & Mayo, 2012). My interest is in museums as spaces for the unsettling adult education and learning needed for decolonization and reconciliation (Johnson, 2016a, 2016b). I inform my understanding with the work of Indigenous leader Arthur Manuel of the Secwepemc Nation in British Columbia: restitution and Indigenous recovery of land, rights, and self-determination must come first as the foundation for transforming Indigenous-settler relations (Manuel & Derrickson, 2017). Museums have been identified by the Truth and Reconciliation Commission of Canada (2015) as "sites of public memory and national history" that have "a key role to play in national reconciliation" (p. 246). They are trusted spaces with possibilities to engage and enchant, and to immerse visitors in informal and nonformal learning not only about the past but also the present and the future.

Museums are trusted sites of public memory, but they are also, at their very core, storytellers. Traditionally, their stories have reinforced dominant narratives and official histories—the never-ending tales of progress that celebrate the "victors" of history (usually white male elites) and pushed aside anyone deemed to be in the way. However, these institutions are changing in response to demands and pressures to be more inclusive, polyvocal and collaborative (Phillips, 2012). This creates opportunities for, to borrow words from Giroux (2004), "blasting history open" (p. 68) through the fostering of critical historical learning and counter-narrative. Narrative has emerged as a key area of interest for adult educators who study these institutions where stories are so powerfully told. As Clark and Rossiter (2008) explain, adult learning can be understood as a narrative process in which we give coherence to our experiences through storying, learn holistically through stories, and begin to recognize our own positioning within cultural narratives. Merriweather, Coffey, and Fitchett (2016), examining counter-narratives around race and racism within the narratological space of the museum, consider possibilities for "unknowing of self" and a restorying that leads "to a deeper sense of knowing self and others" (p. 151). Kawalilak and Groen (2016) share their stories of how the museums they

engaged with created possibilities for making deep connections to their own stories, those of their mothers, and broader social and cultural narratives. Taber's (2018) autoethnographic explorations of the "pedagogic force of [her] museological experiences" (p. 5) illuminate how "museums can help visitors learn about themselves and the ways in which their personal histories intersect with familial and societal ones" (p. 17). In museums we find storied spaces and the stories exhibitions tell; we enter as storied selves, and we story to make meaning in response to our museological experiences, with possibilities for restorying ourselves. Why concern ourselves with all these stories? As Indigenous author and scholar Thomas King (2003) reminds us: "The truth about stories is that that's all we are" (p. 2).

Indigenous pedagogies value story and storytelling (Blackstock, 2007; Thomas, 2015), but settler museums have told stories *about* Indigenous people, stories that have constructed Indigenous peoples as frozen in the past and obscured the dark injustices of colonial past and present. However, as they seek out a role within reconciliation, and a decolonization of their practices, Canadian museums are inviting Indigenous artists and curators to critically intervene in their spaces. These museological interventions provide settler audiences with crucial opportunities for engagement with Indigenous perspectives, voices and stories. They also have potential to foster pedagogical spaces in which our settler certainties about identity and history are thrown into turmoil in ways that make possible a radical reimagining of our future selves and relationships. It is in such spaces that we who are non-Indigenous might, as Regan (2010) writes in her book *Unsettling the Settler Within*, "unsettle ourselves to name and then transform the settler—the colonizer who lurks within—not just in words but by our actions" (p. 11).

With an aim to "unsettle" my "settler within" and contribute to understandings of adult education for decolonization and reconciliation, I have engaged deeply with a museological intervention by Cree artist Kent Monkman. Known for his wonderfully subversive art practices, Monkman is both artist and curator of the exhibition *Shame and Prejudice: A Story of Resilience* which brings together his art with objects he sourced from museum collections. The exhibition, touring across Canada into 2020, was commissioned by Barbara Fischer, executive director of the Art Museum at the University of Toronto, as a critical response to Canada's celebration of 150 years of Confederation. Monkman talks about the exhibition as an opportunity to educate Canadians (e.g., Monkman, 2017). *Shame and Prejudice* offers an Indigenous perspective on the story of Canada, told in nine chapters with Monkman's gender-fluid, time-travelling trickster alter ego Miss Chief Eagle Testickle as narrator. It is a dark story of colonization, covering themes of forced starvation, forcible taking of children, incarceration, impoverishment, sickness, violent urban spaces, and missing and murdered women, but it is also a story of Indigenous resilience, hope, healing, decolonized sexuality, and resistance. The traditional didactics of the museum, so often presented in an authoritative, supposedly neutral voice, fall away to be replaced by Miss Chief's passionate memoir excerpts. She brings all of her usual glamour, beauty, sauciness, humour, and love for her people to the telling, becoming quiet only when the story becomes too unbearable for words.

AUTOETHNOGRAPHY AND SETTLER NOT KNOWING

My study engages with many stories, including Monkman's and Miss Chief's critical exhibitionary counter-narrative; the dominant national narrative of Canada 150 that forms the context for the exhibition; the storied institutions and places where I visited the exhibition; and my own settler storying and restorying in relation to my museological experiences. In my research, I bring together exhibition analysis, offering a close reading of *Shame and Prejudice*, with the only sort of story that I, as a white settler Canadian, feel I can tell—an autoethnographic account of how the exhibition contributes to my work of unsettling.

According to Ellis, Adams, and Bochner (2011), autoethnography involves "retrospectively and selectively" writing "about epiphanies that stem from, or are made possible by, being part of a culture and/or by possessing a particular cultural identity" (Section 2, para. 4). As Adams, Holman Jones, and Ellis (2015) point out, autoethnography involves looking "*inward*—into our identities, thoughts, feelings and experiences—and *outward*—into our relationships, communities, and cultures" and taking the

reader through this process (p. 46, emphasis in original). Similar to Kawalilak and Groen (2016) and Taber (2018), I use an autoethnographic methodology to engage in deep self-reflection and to evocatively share the critical, embodied and transformative learning that emerged for me at the intersections of self and narratives encountered within powerful museological experiences. I conceptualize my project as the writing of a critical, self-reflexive settler story. I draw on Regan's (2010) understanding that "Settler stories as counter-narratives that create decolonizing space are both interior and relational. As such, they require us to risk revealing ourselves as vulnerable 'not knowers' who are willing to examine our dual positions as colonizer-perpetrators and colonizer-allies" (p. 28). The presentation of my autoethnography is informed by Rambo Ronai's (1992, 1995) "layered account" which uses "multiple layers of reflection . . . shifting forward, backward, and sideways through time, space, and various attitudes in a narrative format" (1992, p. 103). The layered account offers ways to write about lived experience that recognize that "the telling of it is a circular process of interpretation that blurs and intertwines both cognitive and emotional understandings" (1992, p. 104).

I first visited *Shame and Prejudice* at the Glenbow Museum in Calgary, Alberta and then again, a little over a year later, at the Confederation Centre Art Gallery in Charlottetown, Prince Edward Island. At both locations, I documented my experiences extensively through note-taking and photographs; after these visits, I engaged in periods of deep reflection and writing. As a robust means to attend to *Shame and Prejudice*'s pedagogies, I have developed a three-lens framework for exhibition analysis. My narrative lens attends to the exhibition's storytelling, my representational lens to its signifying and discursive practices, and my relational/embodied lens to its activation of noncognitive registers of experience. Early in my project, I struggled with a predilection for wanting to keep these analytic lenses separate, to compartmentalize them, but I eventually came to embrace a holistic approach. What I present here are selections from my account that capture this struggle. I shift between fragments that offer my personal reflections, my observations at Glenbow, and sections of text from Miss Chief's memoir excerpts.

STORYING AN UNSETTLING EXHIBITION EXPERIENCE

I had supposed that the way I could write this up would be as a walk through the exhibition, three times, written in three parts, each one attending to a different analytic lens. But, barely into the writing, my plan fell apart. I felt that I was trying to impose an order that I definitely did not experience in the exhibition. Trying to determine where this should go, where that should go, began to seem like a futile exercise. More than that, it felt false, distant, cold and colonizing. Cold and colonizing, like Sir John A. Macdonald's gaze, something I will get to later in this account. Instead, I have decided to let my lenses emerge holistically through the telling as I follow the exhibition's story.

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From Miss Chief's memoir: "This is the one I cannot talk about. The pain is too deep. We were never the same."

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I sit on the gallery bench in front of Monkman's painting, *The Scream* (2017) in Chapter V of the exhibition. Mountie reds. Black priests' robes. Black and white nuns' habits. Children being grabbed, pulled in every direction, to be taken to residential school. At the centre of it all, a woman lunges forward with her arms outstretched towards the child that a priest is about to carry away. Mounties restrain her, and her mouth is open in a scream.

Here in this space, with the black walls closing in on me, I do not just see the painting, I feel it. I know what it is as a mother to feel that my child is in danger. I know what it is to be a child who is frightened by the world of incomprehensible adult actions. But this, this collective experience of horror and loss represented in Monkman's painting, I cannot begin to fathom.

Cradleboards hang on the adjoining walls on either side of the painting. The ones from museum collections are beautifully crafted with mothers' love for their children, but others are plain wood

frames painted grey and yet others are haunting chalk outlines suggesting families emptied of children.

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In her memoir, Miss Chief quotes Prime Minister Macdonald, 1879:

> When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.

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Macdonald seems to stare out emptily, coldly, dispassionately. This is the Rt. Hon. Sir John A. Macdonald from the Robert Harris painting that hangs on the wall of Chapter III and positioned opposite *The Scream*. Chief architect not only of Confederation but also of the residential school system. As I sit in front of *The Scream*, I feel him lurking there behind me from his place on the wall and registering nothing in response to children being torn from their mother's arms. I also feel myself filling up with worry that my researcher tools—analytic lenses, categorizations and classifications, data and documentation—put me at risk of emulating that cold colonial gaze of Macdonald. Three lenses for exhibition analysis. There seems a heartlessness of categories in it. What in this heartbreaking space could possibly be earmarked for, and compartmentalized into, my narrative lens, my representational one, my relational/embodied one? It seems an impossible task to structure my experience in this space, or in any other part of this exhibition, around lenses.

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The Scream doesn't relegate its action to some distant colonial past, to the times of Macdonald. It speaks to now. The children's jeans and tee-shirts, the dilapidated reserve house. They look contemporary. And there is a sense of immediacy and urgency in all that violent action. This forcible taking of children is not past but ongoing, from the residential school system, which continued into the late 20th century, to the Sixties Scoop, to the child welfare system of today. It is not possible for me to place myself outside this story, to find any sort of comfort through the trick of trying to distance myself from history.

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The exhibition pulls me into an experience that requires a sort of letting go that I am not used to. So, I don't structure, categorize, or compartmentalize my experience, but instead allow it all in at once. I abandon the inclination to try to impose order. Yet, I comfort myself with the thought that I will somehow wrangle my "data" into the structure of the analytic lenses when I write up my account of my experiences.

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I should have known, even then, that Miss Chief would never let me pin down her story with my rigid categories.

CONCLUSIONS

The pedagogic force of *Shame and Prejudice* and of my own storying in relation to the exhibition intersected in ways that unsettled not only my understanding of myself and of settler society but also my ways of knowing and learning, including the very tools I was using to analyze the exhibition. I became aware of my own embeddedness within a Euro-Western epistemological tradition that creates artificial divisions between cognitive and noncognitive knowledge domains. Even as I felt it failing me, I tried to hold on somehow to the notion of keeping my lenses for exhibition analysis separate until, finally, this became clearly untenable in practice.

Shame and Prejudice's pedagogies can best be understood as holistic, as fostering what Regan (2010), recognizing the value of Indigenous pedagogies, articulates as "the kind of experiential learning that engages our whole being—our heads, our hearts, our spirits" (p. 237). My learning in and through the exhibition has been all at once narrative, cognitive, affective, aesthetic, embodied, spiritual and relational. This experience has convinced me of the need to listen to what Indigenous scholars have been telling us about the limitations of Western knowledge systems and the interconnectedness of dimensions of knowing (e.g., Battiste, 2005; Blackstock, 2007; Wilson, 2003). *Shame and Prejudice*'s pedagogies are interwoven within the connective thread of its powerful storytelling that brings together Miss Chief's passionate narrative with Monkman's recognition of the power of art to move people. As a process for moving our gaze between the inward and the outward, between the self and the cultural, autoethnography is full of possibilities for fostering the uncertainty, vulnerability, relationality, and discomfort for the kind of storying we settlers need to "turn the mirror back upon ourselves" (Regan, 2010, p. 11).Yet, I believe that much also depends on the exhibition inviting this storying, as Monkman's exhibition most surely does. I concur with Kawalilak and Groen (2016) "that we instinctively enter museum spaces and the story being offered seeking some sort of connection" (p. 164) and that a "storied approach" in museums has the power to move us into deeply transformative learning. As I turn the mirror back upon myself, I see that I will always be a settler; it is part of my identity and history on these lands, but I can work at not being a colonizer, at changing the relationship. Even as I work to unsettle myself, the self that I am unsettling is always changing, and the self that I am storying and restorying is being unwritten and rewritten.

Monkman's exhibition challenges us to question our settler stories and certainties, re-story our identities and relations, and transform how we think of pedagogy.

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DISCOVERING THEIR STORIES: A SCOPING STUDY OF ADULT STUDENTS WITH ADHD AND LEARNING DISABILITIES IN THE LIBRARY LITERATURE

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Abstract

The demographic of students in higher education institutions is changing. More students are entering post-secondary education with identified diagnoses of attention deficit hyperactivity disorder (ADHD) or learning disabilities. This paper is an examination of the literature that discusses ADHD and learning disabilities in the context of academic libraries. A scoping review methodology was applied to this research as a way of ensuring a comprehensive search and as an exploration of the method for this topic of research. This paper will be of use to educators interested in examining the topic of ADHD and learning disabilities in higher education and librarians who are developing programs for users with these difficulties.

Keywords: Attention deficit hyperactivity disorder, ADHD, learning disabilities, scoping reviews, academic libraries, higher education

INTRODUCTION

Many academic library users have silent voices and untold stories. Those with invisible disorders may have negative library experiences and this group is a growing user population. Students with learning disabilities (LD) and attention deficit hyperactivity disorder (ADHD) are part of this group. These students are entering higher education and their numbers are increasing as diagnoses increase (Centers for Disease Control and Prevention, 2017; Getahun, Jacobsen, Fassett, Chen, Demissie, & Rhoads, 2013).

ADHD is a neurobiological disorder and it affects approximately 4% of adults worldwide and 5% of children (CADDAC, 2017). There is a moderate amount of research on adults with ADHD in higher education, and many of these sources suggest that it is difficult to pinpoint a reliable statistic for adults with ADHD enrolled in post-secondary institutions. The reasons for this are varied, but many suggest that students choose not to disclose due to a wide variety of reasons such as: shame, denial, and fear of being labeled as different from others (DuPaul, Weyandt, O'Dell, & Varejao, 2009). ADHD is not considered a learning disability, but the literature often groups those with ADHD under the learning disability umbrella, as it is often found in conjunction with learning disabilities and other emotional and intellectual deficits.

Despite a varied record of academic literature on students with ADHD in higher education, it is virtually absent in library research. Do students with ADHD and learning disabilities use library systems differently? How do they feel about research and information literacy? Since the literature that examines ADHD in libraries is currently minimal, this research will seek to examine what is known about ADHD and learning disabilities by comprehensively scoping the topic in order to identify gaps and areas of future research. The essential problem is that librarians and educators may not be aware of potential issues that students with ADHD and learning disabilities might encounter while performing academic research, so potential interventions and information literacy opportunities may be missed.

In addition to examining the topic from a subject matter perspective, this research will also critically examine the scoping method approach in the library literature field and assess its strengths and weaknesses for this topic and area.

METHODOLOGY

Arksey and O'Malley (2005) differentiated scoping studies from traditional reviews such as systematic reviews, literature reviews, meta-analyses, and rapid reviews. They defined scoping studies as "a technique to 'map' relevant literature in the field of interest" (Arskey & O'Malley, 2005, p. 20). This review uses the framework suggested by Arksey and O'Malley and the methodology follows the five-stage approach which includes: identifying the research question, identifying relevant studies, study selection, charting the data, and summarizing the results.

The research questions explored by scoping reviews differ from systematic reviews in that systematic reviews begin with a clearly defined question and study selection criteria, while scoping reviews tend to examine broader research topics with variable study designs taken into consideration (Pham et al., 2014). For the purpose of this scoping review, I aimed to examine what is known in the literature about LD and ADHD in higher education with a focus on academic libraries. The question is deliberately broad to ensure that a reasonable examination of the literature landscape on the topic could be assessed.

Although not as rigorous as systematic reviews, scoping reviews should aim for a systematic approach to data collection (Arksey & O'Malley, 2005). ERIC, Academic Search Complete, PsycINFO, Education Research Complete, Library and Information Science Source, and LISA were searched in April 2018. I selected these databases to ensure an interdisciplinary examination of the literature was achieved. Table 1 represents the search with a focus on ADHD while Table 2 highlights the results for LD in academic libraries.

Table 1. Search results- ADHD and academic libraries

Database	Keywords/Subject headings	Number of results
ERIC	DE "Attention Deficit Hyperactivity Disorder" OR (TI/AB)ADHD AND DE "Academic Libraries" OR DE "College Libraries" OR (TI/AB) academic librar* OR university librar* OR college librar*	25
Academic Search Complete	Same as above	2
PsycINFO	Adhd or attention deficit hyperactivity disorder or attention deficit-hyperactivity disorder or attention deficit disorder (TI/AB) academic librar* OR university librar* OR college librar*	1
Education Research Complete	DE "Attention Deficit Hyperactivity Disorder" OR (TI/AB)ADHD AND DE "Academic Libraries" OR DE "College Libraries" OR (TI/AB) academic librar* OR university librar* OR college librar*	14
Library and Information Science Source	Same as above	0
LISA	MAIN SUBJECT "Attention Deficit Disorder" OR (TI/AB)ADHD AND MAIN SUBJECT "Academic Libraries" OR DE "College Libraries" OR (TI/AB) academic librar* OR university librar* OR college librar*	2

Table 2. Search results- LD and academic libraries

Database	Keywords/Subject headings	Number of results
ERIC	DE "Learning Disabilities" OR DE "Executive Function" OR DE "Learning Problems" OR (TI/AB) "learning disabilit*" OR (TI/AB) "intellectual disabilit*" OR (TI/AB) "learning difficult*" AND DE "Academic Libraries" OR DE "College Libraries" OR (TI/AB) academic librar* OR university librar* OR college librar*	7
Academic Search Complete	Same as above	9
PsycINFO	(TI/AB) "learning disabilit*" OR (TI/AB) "intellectual disabilit*" OR (TI/AB) "learning difficult*" AND (TI/AB) academic librar* OR university librar* OR college librar*	7
Education Research Complete	DE "Learning Disabilities" OR DE "Executive Function" OR DE "Learning Problems" OR (TI/AB) "learning disabilit*" OR (TI/AB) "intellectual disabilit*" OR (TI/AB) "learning difficult*" AND DE "Academic Libraries" OR DE "College Libraries" OR (TI/AB) academic librar* OR university librar* OR college librar*	7
Library and Information Science Source	Same as above	8
LISA	(TI/AB) "learning disabilit*" OR (TI/AB) "intellectual disabilit*" OR (TI/AB) "learning difficult*" OR MAIN SUBJECT "Learning disabilities" AND (TI/AB) academic librar* OR university librar* OR college librar* OR MAIN SUBJECT "Academic libraries"	13

Inclusion and exclusion criteria were determined prior to commencing on the search and I limited my results to English-language publications in the last twenty years. I excluded any information that returned research on ADHD in public libraries and the research that focused on children or the K-12 system was also excluded. Study design was not pre-determined and included qualitative and quantitative results, and trade publications, but book reviews were excluded in the results. Grey literature searches were also performed in Google and Google Scholar to ensure that the topic was approached comprehensively.

I downloaded all relevant results into an Excel spreadsheet and de-duplicated prior to conducting a title and abstract scan. Once I had my final list of review articles, I proceeded to the full text analysis.

This examination differs from a traditional scoping study in that I applied a two-step research process to highlight the absence of studies on ADHD in libraries versus LD as a whole. My first step was a systematic scan of the literature with a focus on ADHD specifically, while step two included the broader topic of LD.

RESULTS

By applying the strategies for a scoping review, which are usually performed in health science research, we can begin to see the challenges with the approach from an interdisciplinary approach. The literature on ADHD in academic libraries is very minimal with the exception of brief mentions as part of research assignments, book reviews, or short discussions as part of a larger conversation about LD.

Although in traditional scoping reviews, peer-reviewed publications are preferred, it is clear that this topic does not lend itself to the traditional scoping methodology. Grey literature was also examined and although publications about ADHD in higher education exist, literature that focuses on ADHD in academic libraries is also non-existent.

ADHD is well-researched from a higher education perspective in terms of learning styles, academic interventions and accommodations, and therapeutic interventions, among others. Christensen's (2007) case study of three law students with ADD examined learning styles and effective teaching methodologies for this user group. She found that self-awareness of personal learning styles was an indicator of student success. She also examined learning through an examination of visual auditory, and kinesthetic styles and found that the successful students used visual keys such as highlighting and charting to retain information, but it was the self-awareness of the strengths of the style used that was a key to academic achievement. DuPaul, Weyandt, O'Dell and Varejao's (2009) review article also examined students with ADHD in college and discussed learning styles. They discussed the styles that lead to higher academic performance, such as games and competitive activities that promote public recognition and structures that facilitate cooperative learning and feedback.

In addition to individual learning styles and the relationship to academic achievement, coaching and mentoring are also studied in this user group. Parker, Hoffman, Sawilowsky, and Rolands (2011) completed interviews with seven undergraduates with ADHD to assess the impact of academic coaching on executive functioning skills such as organization, focus, effort, emotional regulation, memory, and action. They found that the participants reported that coaching improved goal attainment, the relationships between coaches and the students increased motivation, and the use of coaches increased feelings of well-being and self-control.

Fox (2013) used a narrative mixed method longitudinal approach to examine a strength-based programmatic approach for college students with language based LD. She noted that "Perceived as whole people, learning discussions respected thoughts and feelings related to students' daily academic challenges and to the often-traumatic school histories that dampened hope" (p. 19). Her results showed that students with LD responded well to programs that offered quiet spaces, safe learning environments, and personalized attention.

In addition to institutionalized support systems for students with ADHD and LD, the literature also examines academic strategies employed by the individual students and the relationship to academic achievement. While they examined ADHD from the point of view of impairment, Lefler, Sacchetti, and Del Carlo (2016) also focused on the successes students had when recognizing and remedying adversities such as, low motivation, work/life balance issues, and organization disorder.

In terms of the literature that pertains specifically to libraries there is a dearth, with few research studies that critically address research questions with a rigorous design. Quite a bit of the literature that examines LD refers to Universal Design for Learning (UDL) and how it can be optimized in libraries to enhance user experience. UDL is a framework that aims to optimize learning for all learners by recognizing diversity in learning strategies. According to Gordon, Meyer, and Rose (2014), "UDL drew upon neuroscience and education research, and leveraged the flexibility of digital

technology to design learning environments that from the outset offered options for diverse learner needs" (p. 5). UDL scholars accomplish this by researching inclusive environments and promoting the UDL Guidelines which highlight the importance of multiple means of engagement, representation, and action and expression (CAST, 2018). These guidelines aim to create inclusive learning experiences for a wide variety of learners.

Nall (2015) discussed the ways UDL, in particular multiple methods of representation can be utilized in libraries including physical design (signage for those with dyslexia), multiple ways of offering reference services, and modifying instruction to meet the needs of a learning diverse group. He also reinforced the idea that websites should be designed with LD in mind.

Chodock and Dolinger's (2009) case study discussed the benefits of active learning and UDL for information literacy classes and offered a new framework called Universal Design for Information Literacy. They highlighted the strengths of thinking about "delivering library instruction in a way that is accessible not only to students with disabilities but also to students with a mental illness or depression, language barriers, or any other 'difference'" (p. 30). Willis, Nall, and Hoover (2013) also discussed the impact of planning library instruction for users with undisclosed LD. They used UDL to instruct students on using the library and found that repetition and a slower pace were effective for students with LD. Since their research examined students who self-identified with undisclosed LD, it is difficult to apply their findings to a population that identifies as having ADHD, but can be useful when working with varied LD users.

Zhong (2012) discussed the background and context of UDL, and how it can be applied to Boolean logic instruction, which refers to the search strategies applied to database searching (AND, OR, NOT). She surveyed fifty first year undergraduate students to evaluate the instructional effectiveness of UDL in terms of Boolean instruction. In terms of relevance for students with ADHD, the researchers acknowledged that students with ADHD may have issues with certain teaching styles. The study found that using the UDL principles of multiple means of representation, action and expression, and engagement aid students in understanding abstract information such as Boolean logic, and that hands-on learning was rated as the most effective followed by group activities.

LibGuides are tools used in academic libraries to facilitate subject specific research (Springshare, 2019). Webb and Hoover (2015) used usability testing to examine the use of LibGuides built using the UDL Framework for a Biology class. They began by surveying the professors to find out what their information literacy expectations were and then created a LibGuide with audio, visual, and kinesthetic options to enhance learning for a diverse group of learners. They used usability testing and discovered that not only did the students with LD and disabilities respond positively, the use of UDL in LibGuides resulted in a more positive experience for all users.

Green (2009) highlighted ways that assistive technology and specialized services can aid library users with LD. These include individualized assistance, access to quiet areas, modifications for lending rules, and established a peer support network. She also noted that library users with LD often represent an invisible populations.

By examining the limited literature on LD and ADHD in particular, we can see that the trend is to describe methods of service and instruction that optimize the learning experience for students with LD, but there is a lack of research studies that can aid librarians and educators who may be developing programming for this user group. Systematic scoping methods were employed to limited success most likely due to the fact that this is an understudied area.

CONCLUSIONS

This paper is an examination of both how ADHD and LD are represented in the library literature and a discussion on the suitability of scoping reviews for library literature in the context of an understudied area. As such, a discussion on gaps and limitations of the research will focus on both aspects of this exploration.

The gaps in the library literature on ADHD are quite evident which is represented by the systematic searching approach and the examination of the literature itself. ADHD is often classed with learning disabilities and while it is often comorbid, some of its symptoms and associated behaviours are independent of learning disabilities.

The limitations presented by the methodology are tied to research design. Traditional scoping reviews prioritize quantitative peer-reviewed publications, yet the library literature on LD appeared to prioritize qualitative research and informal publications such as case studies and newsletters. As such, this methodology may not be well-suited to a narrow search in library literature.

Despite the limitations and gaps in the research, this scoping review can highlight areas of further research. Scoping review methodologies should be utilized in library literature as a way of adding depth to traditional literature reviews. Since ADHD research is lacking in the library literature, studies should be done on how this unique and growing user group manages informational challenges, organizes research methods, and optimizes library resources. This research can aid librarians in developing targeted interventions and work in conjunction with student success services in institutions. By understanding how adults with ADHD manage information, we can broaden our reach past the library, into their world.

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WHAT TRIGGERS CRITICAL REFLECTION? REDESIGNING RESIDENTIAL ADDICTION PROGRAMS AS CENTRES FOR TRANSFORMATIVE LEARNING

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Abstract

The proposed research concerns the narratives of men in recovery from addictions who self-report as having experienced personal transformation during their participation in a residential addiction treatment program. Individuals with addictions typically enter residential addiction treatment when problems associated with their addictions become unmanageable. Such problems affect all life domains—biological, psychological, social, and spiritual. Personal crisis can act as a catalyst for positive change, for transformation. A small but significant group of men who have completed the residential addiction treatment program at my family's treatment centre, Sunshine Coast Health Centre, report having had a transformative experience while in treatment. The purpose of this study is to understand their experiences. Semi-structured interviews will focus on the life events that motivated participants to register for treatment, the life events and environmental factors that initiated their transformation during treatment, and the thoughts and feelings they experienced during their personal transformation. The proposed research will use Mezirow's transformational learning theory as its theoretical framework. Mezirow's notion of *perspective transformation* refers to a fundamental change in the way we see ourselves, others, and the world. Behavioural change is also a function of perspective transformation (Mezirow, 1978), although it will not be the focus of this research. We undergo perspective transformation when we adopt a meaning perspective that is "more inclusive, differentiating, open to other viewpoints, critically reflective of assumptions, emotionally capable of change, and integrative of experience" (Mezirow, 2000, p. 19). The study will take a blended methodological approach. Interview data will be collected and transcribed according to a narrative inquiry approach developed by Clandinin and Connelly (1990) and then analyzed using thematic analysis as developed by Braun and Clarke (2006). By demonstrating the legitimacy of narratives of individuals with addictions as a form of knowledge, the proposed research will contribute to the knowledge base of adult education and addiction research. Specifically, it is hoped that this first-person account will contribute to the design of effective educational interventions and supportive learning environments that facilitate perspective transformation. Such enhancements will produce better outcomes for educators working with individuals who struggle with mental illness and addictions in educational, healthcare, and other social program settings.

Keywords: transformative learning theory, addiction recovery

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DEVELOPING A PEDAGOGY OF CRITICAL CURIOSITY IN PROFESSIONAL EDUCATION

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Abstract

In this paper, I present what I call critical curiosity, which I employ in a study exploring the benefits of incorporating popular culture into professional education to foster and deepen learning about core concepts or theories and contentious or "difficult" issues related to developing practice. After outlining perspectives on curiosity and connecting it to adult education and learning, I consider how popular culture can be brought into the professional education classroom as a resource to foster the quality of critical curiosity.

Keywords: popular culture, curiosity, professional education, critical pedagogy, curriculum

INTRODUCTION

In this paper, I outline critical curiosity, a concept that I am employing in an ongoing research project on how popular culture can be inserted into professional education curriculum to support teaching and learning about core theories and concepts or controversial, sensitive issues. For the past decade, I have investigated how cultural consumption in the course of everyday, leisure life—watching television, seeing films, reading novels, listening to music, and many other activities—functions pedagogically for consumers. Now, I am asking how I, as an adult educator working in post-secondary professional education, can bring the insights of past research into my pedagogical practice with students, specifically to engage them in deeper reading, discussion, and application of key scholarly ideas.

My current study is premised on the argument that a critically oriented curiosity is important in fostering the learning necessary for the development of respectful, ethical professionals who question and come to understand the social conditions that inform their own experiences and circumstances and those of their clients, patients or students. In my study and in this paper, I draw on the writing of critical and feminist scholars Freire (1998; Horton & Freire, 1990) and Enloe (2004). The term critical curiosity actually appears in Freire's (1998) writing, although its use by Freire is fleeting and might not capture all that I include in my conceptualization. For Freire, it is another way of referring to his notion of "'epistemological curiosity,' without which it is not possible to obtain a complete grasp of the object of our knowledge" (p. 32). Enloe's "feminist curiosity" complements Freire's idea. Extending Enloe's term and her thinking about the importance of considering women's circumstances, I begin with the premise that *all* people and circumstances are "worth thinking about, paying close attention to, because in this way we will be able to throw into sharp relief the blatant and subtle political workings" (p. 4) that produce social, material, and cultural marginalization.

I see one important difference between Freire's and Enloe's ideas. Freire's aim is to help marginalized groups ground their learning in their own experiences. Beginning with an identification of their circumstances and bringing a concerted focusing of attention and a questioning mind to bear, marginalized learners can illuminate the connections between their immediate circumstances and broad socio-political systems. Enloe's priority is not necessarily to work with marginalized groups; rather, she aims to help all people look outward beyond their immediate conditions, whether of oppression or privilege, and, by becoming curious, to trace the connections between their conditions and potentially far-away people and places in this time of globalization. More recent than Freire's writing, Enloe's work responds to contemporary globalization in linking people and places not just on a national but on a transnational scale. In developing my sense of critical curiosity, I take up Enloe's scope of concern and interpret her explanation as an acknowledgement of the multidimensionality of curiosity and, by extension, learning. Like feminist curiosity, critical curiosity requires thought, but

paying close attention requires more than thought and is more than an intellectual process. I return to this point in my discussion of shifting from reflection to curiosity and from curiosity to critical curiosity.

In the following sections, I begin by reviewing writing about curiosity and its connection to adult learning, before building on and bringing together writing about the topics of critical pedagogy, reflection, and curiosity. I close by considering implications of critical curiosity for adult educators and students who are engaged in professional education, as well as the potential for popular culture to support a pedagogy of critical curiosity.

THE CURIOUS TOPIC OF CURIOSITY

The topic of curiosity has garnered attention for centuries for scholars in disciplines such as philosophy, psychology or, increasingly, neuroscience, and among those who might be characterized as an informed public. Like all words, curiosity has a contested meaning and purpose, depending in part on scholars' backgrounds and influences, and the sociocultural trends that surround scholarly work. Over decades of study, neither a singular theory nor a singular understanding of curiosity has resulted (Livio, 2017). From the view that curiosity signals a "lack of self-restraint, encroachment on other people's privacy, prying into matters that did not concern one" (Berlyne, 1978, p. 99) and even an immoral pursuit of power (Schmitt & Lahroodi, 2008), curiosity has increasingly "been lauded as a virtue" (Berlyne, 1978, p. 99), a quality necessary for innovation, creativity, and caring. Even today, though, curiosity can be demeaned as "*just* curiosity," viewed as "too assertive, too aggressive, or too inappropriate to speak in public in front of others … [or] problematic, something to be ashamed of" (Lewis, 2012, p. 27, emphasis in original).

Aside from being valued in multiple and changing ways, curiosity can be understood as a human drive (Berlyne, 1978), albeit also in various ways. In Berlyne's terminology, it can be characterized as "perceptual" or "epistemic." While the former is apparent when a new or strange phenomenon draws any animal's attention or when individuals identify "'knowledge gaps'" (Loewenstein cited in Pluck & Johnson, 2012, p. 26), the latter is distinctively human and gives rise to "quests for knowledge or information that could be stored in structures of symbolic responses" (Berlyne, 1978, p. 144). Based in another discipline, astrophysics, Livio (2017) includes Berlyne's ideas in his book on curiosity, noting the categories of "specific" and "diversive" curiosity, characterized respectively by attention to "a particular piece of information" (p. 4) and "the restless desire to explore and to the seeking of novel stimulation to avoid boredom" (p. 4). In the same vein, Schmitt and Lahroodi (2008) distinguish between curiosity as interest in a topic or as a general disposition or personality trait. Other categories noted by Livio include "empathic" curiosity, "the standpoint we adopt when we try to understand the desires, emotional experiences, and thoughts" (p. 2) of others, and what is referred to even colloquially as "morbid" curiosity (see also Schmitt & Lahroodi, 2008). Beyond those different forms of curiosity, Livio (2017) notes that there are differences in degree of curiosity from one person to another and, even within one individual, between different types of curiosity.

Some, including Livio (2017), make connections to a feeling of uncertainty, which "up to a point … enhances curiosity. After that point, however, the uncertainty becomes so overwhelming that it can produce discomfort, or even fear" (p. 31). According to that view, curiosity is in tension with anxiety, so that "a classic approach-avoidance conflict" (Silvia & Kashdan, 2009, p. 785) is produced. According to Silvia and Kashdan, getting the balance right in this tension matters: On the one hand, the unfamiliar might be filled with danger that is best avoided. On the other hand, "curiosity and exploration are essential to learn how to adapt to changing situational demands and capitalize on growth opportunities. Without curiosity, stagnation is inevitable" (p. 785). Finally, one phenomenon or idea can summon great curiosity in one person and none at all in another (Livio, 2017; Silvia & Kashdan, 2009). Ultimately, although study and theorization of curiosity have produced insights without consensus, it is clear that there are connections between curiosity and learning and, by extension, education.

CURIOSITY AND ADULT EDUCATION

Psychologists remain interested in the link between curiosity and learning, and some of them have become influential in the scholarly field of education for both youth and adults. Early references to curiosity are evident in the writing of pivotal figures such as Piaget, Vygotsky, and Dewey, who noted the importance of curiosity in children's exploratory, experiential learning. Although their ideas and their overall social constructivist view of knowledge and learning can be and are taken up by adult education scholars, "their theories exist primarily to explain development of cognitive processes in the early years of life … [and are] of less use in understanding adult curiosity" (Pluck & Johnson, 2012, p. 24). Pluck and Johnson argue for study of "the ways in which curiosity is stimulated [among adults] in order to enhance the probability of meaningful learning occurring" (p. 25).

In the field of adult education itself, references to curiosity go back almost a century; however, many of them remain theoretically or philosophically, rather than empirically, grounded. Scholars who are considered foundational thinkers in the field of adult education have considered curiosity to be a driver of adults' learning and its satisfaction a benefit of learning (Tough cited in Knowles, 1973; Bruner cited in Jarvis, 2004). For Freire, learning and curiosity are inextricably linked in the human condition of "uncompleteness" (Horton & Freire, 1990, p. 11). According to him, "We are not complete. We have to become inserted in a permanent process of searching. Without this we would die in life. It means that keeping curiosity is absolutely indispensable for us to continue to be or to become" (p. 11). Indeed, "the stifling or inhibition of curiosity" (Freire, 1998, p. 79) in both the student and the educator, which characterizes Freire's notion of banking education, constitutes the "epitome of negation in the context of education" (p. 79) and is fundamentally unethical. From a Freirean perspective, the quality of curiosity is vital to educators and education for two reasons: It keeps learners interested in the material and the educational purpose, and it "stimulate[s] questions and critical reflection about those questions" (p. 80). I return to that second reason in the next section.

Because little research into curiosity has been conducted in the field of adult education, a study by Rossing and Long (1981), now several decades old, remains notable. They asked U.S. college students to rate scenarios, first, on how surprising—seen as a prompt for curiosity—and how relevant the scenarios were and, second, on how strongly they wanted to learn more about them. Only ratings for relevance were correlated with ratings for desire to learn. Questioning the importance of curiosity in adulthood, they posit that, if "adults may be more likely than children to reject or explain away information that contradicts their beliefs" (p. 25), then it might make sense to think of adults as generally less curious learners than youngsters. In contrast to children's curiosity-driven or intrinsically motivated learning, adults' learning, according to Rossing and Long, is more extrinsically motivated by, for example, promises of improved job and earning prospects or the need to address community or societal problems; therefore, they caution, "the extent to which findings regarding children's curiosity can be extended to adults is uncertain" (p. 26). Although diminished curiosity might leave adults stuck in their current views or "habits of mind, meaning perspectives, mindsets" (Mezirow, 2003, p. 58), it also helps them develop "a stable personality" (Rossing & Long, 1981, p. 27).

Of course, Rossing and Long's work represents just one perspective on the presence of curiosity in adulthood and its function in adult learning. Since they conducted their study, other lines of thought have been pursued, albeit often by psychologists, and the view that adults can remain curious and that curiosity can motivate or foster learning has not been abandoned. Still, understanding how curiosity functions and when it will be manifest is difficult. Silvia and Kashdan (2009) remind their readers that there is no predicting what will interest people; the uniqueness of any object or phenomenon might or might not stimulate the curiosity of any individual. Moreover, they note, interesting things are not necessarily important things. As adult education scholars working in the area of public pedagogy and popular culture point out, the very matter or experience that spurs curiosity and learning might divert attention away from matters that call for greater, more critical attention (Tisdell, 2008).

In addition to that connection between curiosity and criticality, curiosity also links to thinking about the holistic nature of adult learning, strongly informed by feminist work. A holistic view approaches education and learning as processes involving emotion, embodiment, and intuition (Dirkx, 2001, 2008;

Flannery & Hayes, 2001; Lawrence, 2012; Tisdell, 1998), as well as intellect. That multidimensionality is not a new insight and is apparent in statements that adult learning can be spurred as much by "*intellectual* curiosity concerning the universe itself" (Lindeman, 1926, p. 145, emphasis added) as by the force of "a strong *emotional* curiosity" (Lindeman, 1926, p. 97, emphasis added). "The exercise of curiosity convokes the imagination, the emotions, and the capacity to conjecture," according to Freire (1998, p. 82); in other words, curiosity can be seen as an enabler of creative potential, which itself can involve affect and sensation, as well as reason. Even in the vernacular, especially when it comes to "epistemic" or "empathic" curiosity, people are described as being captivated or overcome or possibly even obsessed by an object of curiosity (Livio, 2017; Schmitt & Lahroodi, 2008). As public pedagogy scholars caution, though, it is precisely the multidimensionality of learning and curiosity, the tension between what adults enjoy and what they are concerned about, that can distract them from critical analysis of cultural representations and real-life problems (Jarvis & Burr, 2011; Tisdell, 2008).

A Curious Reflection

Interestingly, despite the apparent relevance of curiosity to adult learning, the historical references to curiosity in adult education writing, and now-common recognition of the multidimensionality of adult learning, adult education scholars seem most likely to focus on the process of reflection and the quality of reflexiveness. The influential framework of transformative learning, popularized by Mezirow (2003) and taken up and extended by other scholars, including Freire (1998; Horton & Freire, 1990), rests on the reflective process. Brookfield (2009) notes the "frequent calls for practitioners to be critically reflective" (p. 293).

In that statement, Brookfield recognizes that, just as there are variations of curiosity, so too are there variations of reflection. Like curiosity, reflection can be critically or instrumentally directed. Just as I am not interested in any sort of curiosity, I am not interested in any sort of reflection. The criticality of Freire's and Enloe's work, the link between personal experience and circumstance to wider structures and systems and interrogation of the politics underneath them, all remain key for me. Brookfield (2009) goes on to clarify that adults might reflect on all sorts of things in all sorts of ways, without engaging in critical reflection, which involves "researching the assumptions that undergird our thoughts and actions within relationships, at work, in community involvements, in avocational pursuits and as citizens" (p. 295). So, it seems, there are similarities between reflection and curiosity.

A significant difference between them is that reflection remains a cognitive, rational pursuit. Reflection undoubtedly remains a cornerstone of critical learning; however, the multidimensionality of adult learning seems cut short by an exclusive emphasis on the intellectual, analytical process of reflection. Moreover, while critical curiosity entails reflection, even critical reflection does not require curiosity. The aim of reflection is to make sense of experience; on its own, it is backward-looking. In contrast, curiosity spurs learners forward not only to new experiences but also to new possibilities for connecting experiences to one another and to ideas.

Returning to Enloe's (2004) writing about curiosity, I note that it might be tempting to stop at her statement about the importance of "thinking about" other people; however, her reminder about the importance of "paying close attention" suggests that being curious is not exclusively intellectual. Paying close attention involves more than thinking about it. Enloe describes herself as "an enthusiast" (Enloe, 2004, p. 94) and recognizes the power of "feelings, ideas, and actions" (p. 273) in changing not just individuals' lives and understandings but also society and geopolitics. Most explicitly, in her explanation of taking things seriously, she writes, "'Seriously' implies listening carefully, digging deep, developing a long attention span, being ready to be surprised" (p. 4). These are examples of the intellectual, affective, and sensory dimensions to her conceptualization feminist curiosity, just as there are to the fullest conceptualization of adult learning.

Curiosity is not a quality to be romanticized as foundational to critical adult learning, though. As Rossing and Long (1981) might argue, a good deal of adults' learning is motivated more by instrumental needs and the promise of immediate pay-offs than by curiosity. Furthermore, not everything that awakens curiosity—whether intellectual or affective or both—is important (Silvia &

Kashdan, 2009). Still, I am staking my study—and my teaching—on the premise that fostering curiosity among adult learners is possible and that doing so can help them move beyond instrumental priorities and pursue deeper questions. By developing a critical curiosity that turns people's attention to social relations and inequities, curiosity becomes more than distracted fun or superficial nosiness, what to Freire (1998) is "ingenuous, 'unarmed' curiosity" (p. 37) or "naïve curiosity" (Lewis, 2012, p. 29).

THE CURIOUS CULTURAL CONSUMER

Today, the breadth of popular culture (plat)forms and genres increases the likelihood that there will be something that excites consumers' curiosity. In a widespread culture of celebrity and fandom, cultural consumers are ever-more tied into popular culture not just as a source of entertainment but also as a site of community affiliation, of sense- and self-making, of learning.

In my own research, I have investigated the pedagogical function of popular culture in adults' leisure lives. In one study, medical and nursing students who were fans of the television series *Grey's Anatomy* or *Scrubs* described how they juxtaposed messages and representations in the shows with what they were learning in their formal education programs. Although they recognized the shows' tendencies toward absurdity or melodrama, participants found both shows' portrayals of surgical specialties as high-status and high-stress realistic (Jubas, 2015; Jubas & Knutson, 2012, 2013). While some looked to those fictions as previews of future opportunities to master delicate techniques and solve patients' problems, others rejected the idea of working very long hours in a hyper-competitive cultural milieu. Overall, participants recognized the importance of the teaching and learning techniques apparent in the shows, from textbook learning and tests to rounds and practical experience. Female participants especially found *Grey's Anatomy*'s portrayal of nurses as closer to surgeons' handmaids rather than skilled professionals in their own right both troubling and, to some extent, an ongoing and pervasive stereotype.

In a follow-up study, I explored how *Grey's Anatomy* crosses borders to inform understandings of what is considered a distinctly national policy platform (Jubas, Johnston, & Chiang, 2014, 2017a, 2017b). Although Canadians regularly trumpet the value of this country's socialized medical insurance scheme and its centrality to Canadian identity, at the time of that study there were almost no popular culture representations of doctors, nurses or healthcare services made by and for an Anglo-Canadian audience. Given the popularity of *Grey's Anatomy* and other U.S.-produced medical shows in Canada and popular culture's general pedagogical function, I was interested in what Canadian fans learned as they watched the show, which is set in Seattle and makes no obvious attempt to speak about or to people in Canada. For participants, the show became a reminder of their good fortune to live in a country where they could receive medical care, in contrast to many of the patient characters in the show who could not afford private insurance. Several noted that the show helped them understand the battle over so-called Obamacare that was unfolding at the time of the study.

As those studies suggest, cultural consumers might be curious about and learn interesting things on their own from the characters and texts that they encounter but, as scholars cited above note, not all curiosity and not all learning is critical or even positive. In their writing about the evocation of empathy among cultural consumers, Jarvis and Burr (2011) caution that likeable characters are not always ethical or admirable, a fact that people can overlook as they are swept away by captivating characters, stories, and productions. Ultimately, Jarvis and Burr remind their readers, a strong emotional reaction to a cultural text can serve to maintain rather than challenge problematic cultural portrayals and real-life relations. For that reason, Tisdell (2008) advises that popular culture be brought into the classroom, a space where instructors and students can work together purposefully to develop not only critical curiosity about the issues under study but also critical media literacy abilities, which are needed throughout everyday life.

A CURIOUS INSTRUCTOR: DEVELOPING AND RESEARCHING A CRITICAL PEDAGOGICAL INTERVENTION

In a recent interview on the CBC radio show *q*, actor Alan Alda, who has become interested in human communication, stated, "Ignorance is a wonderful thing. … Well, if it's coupled with curiosity. Ignorance without curiosity, not so good" (Alda, 2019). In my study, I am exploring how a deep form of curiosity can be fostered to help students identify and respond to points of ignorance about practices of everyday life and work.

Although my inquiry is consistent with Freire's final aim, mine is not a Freirian inquiry. Most notably, I am not conducting a project with or for oppressed groups and, although media literacy is crucial in today's old and new media-saturated world, my focus remains on fostering curiosity about concepts, theories, and issues introduced in undergraduate and graduate professional education courses. Learning how to receive popular culture texts more critically is a positive learning outcome for students, but it is a by-product rather than an aim of my study and my pedagogy.

In my current study and in my own classroom, I approach popular culture texts—television show episodes, films, radio segments, graphic novels, and other examples from popular culture media—as aids to help students move from dismissing concepts and theories as scholarly abstractions to seeing and hearing them as useful in understanding their own lives. By engaging with and juxtaposing texts of scholarship and of fiction directly, discussing and working with them as a class, students collectively witness how theories and concepts are present in and help them make sense of real-life, including in their professions and workplaces. In courses that I teach, journal articles about intersectionality are discussed in relation to the film *Moonlight*; articles about transformative learning are discussed in relation to the film *Salmon Fishing in the Yemen*; articles about habitus, social and cultural capitals, gender and race relations are discussed in relation to an episode of the television show *Scrubs*. In linking those cultural texts to scholarly texts and their own experiences, students are invited to see how concepts, theories, and issues under study are (re)present(ed) in practice. As they become more deeply curious about what they are encountering, their initially naïve curiosity (Lewis, 2012) directed at being competent workers and entertained cultural consumers approaches Freire's epistemological curiosity, Enloe's feminist curiosity, and my own critical curiosity.

Critically oriented adult education, including in the formal classroom, is dedicated to illuminating points of ignorance about social conditions and helping people build knowledge and understanding about those points. In its fullest form, critical learning is grounded in a mix of intellect, affect, experience, and sensation. Curiosity might not always be what brings adults to the classroom—as scholars cited above note, it might be to satisfy a work-related need, to pursue a credential or to support career advancement; however, as Alda's comment suggests, when ignorance is recognized by learners themselves and paired with a curiosity that is encouraged by instructors, learners' initial emphasis on instrumental information and performance measures can open them to the possibility of learning that is deeper and broader.

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SEARCHING FOR THE INTERSECTION OF MENSTRUATING BODIES AND ADULT EDUCATION SCHOLARSHIP

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Abstract

This writing is about searching for the intersection of menstruating bodies and Adult Education Scholarship. When we say the purpose of Adult Education Scholarship is to study learning experiences not confined only to the time and school space of K-12, but rather expanded the entire life of a human being in anywhere, it is evident that the intersection of menstruating bodies and learning experiences can be the themes of Adult Education Scholarship. This paper consists of three parts like this: The first part is about my own stories related to menstruation, which can provide the positionality as a researcher. The second part introduces the organization called "Period". I will elaborate this organization in three aspects - the value this organization is pursuing, the social conditions surrounding it and its learning activities. The third part is about developing the various intersections of menstruating bodies and Adult Education Scholarship.

Keywords: Menstruation, Feminism, Autobiographical Narrative, Intersectionality, Millennial

INTRODUCTION

As Lindeman(1926) said "the whole life is learning," Adult Education Scholarship provides a new lens to capture learning experiences in the diverse places and in one's whole life, which is distinct from the Scholarship focusing on the K-12 school experience. As well, Adult Education Scholarship have been paying attention to adult leaners' live via diverse qualitative methodologies such as Biographical Research (Alheit, P., & Dausien, B., 2007), Performance Ethnography (Denzin, N. K., 2003). As one of the sociological foundations for understanding on adult learners' lives, I take Bourdieusian viewpoint delving into the interaction between agency and structure. Learning experiences are conditioned by socio-economic-cultural contexts of learning agency. Inversely, agency's learning activities have the capability to change and create new contexts. I believe, learning experiences and their contexts mutually shape each other.

In this paper, I want to talk about menstruating bodies. Although there would be differences between each cultures, both past and present, it is considered as taboo to talk about menstruation publicly. Last November, however, I encountered the organization called "Period" which is speaking up and studying menstruation from diverse perspectives, asserting "We help people with period to feel cared for and dignified." I interpreted this organization as a new movement to deconstruct the previously existing myths and stigmas about menstruation and to re-write new narratives. An encounter with this organization has encouraged me to explore the intersection of menstruating bodies and Adult Education Scholarship.

This paper consists of three parts: The first part is my autobiographical narrative of mine. One episode remembered and written by the me will contain the social and cultural conditions towards menstruation from my backgrounds and manifest my positionality. The second part is the introduction of the organization called "Period." The third part describes possibilities in the intersections of menstruating bodies and the field of Adult Education, in order to critically consider its posture toward menstruation.

A NARRATIVE OF MY FOURTEEN-YEAR-OLD SELF

A human being experiences a series of events in an intersection of timings, places and people. Although people were experiencing same events, according to individual meaning-making, some events linger for years as memories, while others do not. I have had countless events, experiences, and emotions throughout my life, but only some of these are preserved and carried forward as memories. Among them, I have an indelible memory related with menstruation.

I was born and raised in Deajeon, a middle-size city in South Korea. Back then, there were four middle schools which I could apply for from my elementary school. Among those four, two schools separated girls and boys into different classrooms and corridors in a school building. The other two schools did not. My middle school was one of the latter two. In my hometown area, my middle school was considered liberal to allow the girl to wear pants-type uniforms instead of skirts.

It was morning history class on one day in the autumn of 2003. The history teacher was the oldest teacher in my school. I cannot remember the teacher's name, yet, I can remember his upright posture and his class's particular atmosphere. His teaching style was far from the discussion-centered seminar or student-centered way, but it was a lecture full of dense writing on the blackboard. He used to write in a very accurate way. He asked us to take notes, copying his writing on the board in our notebooks by handwriting in a neat way like his writing. After class, we were required to submit our notebooks for him to check. Even my most unruly friends who were deep in their adolescence became obedient and quiet in his class. He never raised his voice or scolded us. Rather he inspired silence with his own austere personality.

At that time, I had a close friend, called Sue(not her real name). She was shorter than me - no, she was the shortest friend in my class. Sue and I lived nearby, so we went home together after school. On that road we shared a lot of stories; a lot of "girl talk." She was smaller and shorter than me, however, I knew that her words were bigger and braver than mine.

Going back to the scene in the history class, the history teacher was leading class, as usual, in a low and calm voice. It was at that time. My friend, Sue raised her hand unexpectedly. All my classmates and the history teacher looked at her. Then, Sue stood up suddenly, walked to the history teacher and started to whisper to him. In my memory, his face is still animated. His eyes widened and he looked momentarily surprised, before his face became placid again and he nodded. After her whispering, Sue left the classroom, with her unique gait. During the class without her, I was very curious about what she had whispered to the teacher. In recess, finally, Sue came back to the classroom. Promptly walking to her, I asked to Sue.

> "What happened?"
>
> Sue answered in a cavalier way.
>
> "I felt like my period popped up, so I asked him 'Can I go to the nurse's office to get pads for my period?'"

Here is the end of my memory on that day. Why is this memory from my fourteen-year old self still so vivid today?

In those days, I hadn't yet had my period, which was later than many of my classmates. I was anxious and afraid of the unpredictability of my first period. I used to imagine what I should do when it happens to me. At the same time, I conceived that the 'phenomenon' of having one's period was something never to be discovered or discussed; that it should be kept 'top secret'. I had been learning the 'appropriate' attitudes toward menstruation from my peer, such as always putting pads in the specific pouch bags to be unseen by others.

My friend Sue upset the norms I had internalized. She reported this 'phenomenon' to a public figure, a male school teacher, by whispering. This came to me as a shocking event. Especially, I remember being so impressed with their face. For me, it was definitely a big deal, however, the protagonists looked calm and composed. I am still unsure whether they were naturally calm, or whether they both made an effort to appear calm. While I had supposed that something peculiar or dramatic would happen if the 'taboo' of menstruation were broken, that day returned immediately to the mundane.

And that is my memory of Sue's period during history class. In this paper, I want to take note of Sue's gesture of whispering. This event, which shook my fourteen-year-old self in Daejeon, would be transformed into 'public knowledge' in Vancouver, BC, in November 2018.

AN INTRODUCTION ABOUT THE ORGANIZATION, "PERIOD-MENSTRUAL MOVEMENT"

On November 3rd 2018, I went to the event called "Period Hurdle – UBC". It was a powerful experience. Hearing opinions such as "why can't we just say 'I'm bleeding now? '"was so bracing as I prepared to speak on the taboo surrounding menstruation. I will introduce this organization in three aspects - the values this organization is pursuing, the social conditions making it to pursue these values and their learning activities to reproduce these values.

What Are The Values That "Period – Menstrual Movement" Is Pursuing?

In 2014, two high school students, Nadya Okamoto and Vincent Forand launched an organization, called "Period." According to the video on its website, Nadya began to be aware of homeless women who lacked money for hygiene products and resorted to socks, towels or papers instead, causing potential health problems. serious health problems. This organization has the mission statement, "Our mission is to end period poverty and period stigma." After its foundation, it has enacted various actions; from providing low-income women with hygiene products, to marching to Education Department headquarters in Washington with a message of "menstrual equity."

My Interpretations Of The Social Conditions Embracing This Organization

To understand the social conditions embracing this group, I suggest two kinds of lens; generational lens and lens of fourth-wave feminism.

Generational lens

Almost all the participants in the this organization, including its founders, seem to belong to the Millennial Generation, or Generation Z. Making distinctions according to the specific year runs the risk of over-simplifying. However, there are clear reasons to understand this organization, through a generational lens. Both Millennials and Generation Z were raised in the age of the Internet, and are savvy using YouTube and social media platforms to swiftly disseminate common interests and new narratives. They are linked over countries beyond national and cultural differences. The foundations of their K-12 education focused on how to ask questions of the status quo in a far more critical way than their previous generations. The members and activists in Period exhibit typically Millennial and Generation Z characteristics in their ability to rapidly and broadly share the narratives of menstruation taboo and poverty through social media. By way of example, I first learned about this organization through a post of Facebook.

Fourth-wave Feminism

As the usage of internet plays a big role in generational lens, so does it for Fourth-wave Feminism(Munro, E., 2013). One of the important characteristics in this fourth wave is about intersectionality. Going beyond the familiar dichotomies such as black women and white women, or upper class and lower class, the fourth-wave feminism are interested in the intersections between race, class, age, disability, education, religion, and sexuality, including LGBTQ. For example, this organization shows a sensitivity to the intersections of gender identities and menstruation by asserting an 'inclusive period' that also includes transgender people.

Learning Activities Of This Organization

By doing these learning activities cited below, Period tries to reproduce the values Period is pursing.

Period Con

In New York, this organization held 'Period Con' for two days of January 2019, consisting of the panels like period policy, gender inclusivity, periods in pop culture. This group shared a variety of perspective to understand menstruation by inviting speakers with diverse backgrounds from Myovant, an expert company of women's health to LGBTQ activists.

Intern and Volunteer

Intern positions open for ten to thirteen weeks every summer and come with a modest stipend. The interns have the opportunity to work in national office in Portland, Oregon in the following roles: Policy Coordinator, Web Designer, Marketing and Social Media, Grant Writer/Researcher, Development Associate, Administrative Assistant, Chapter Coordinator, The Marketing and Social Media Associate, Operations Associate. During school years, this organization provides positions for volunteers. By recruiting interns and volunteers, this organization continuously adds new members.

Chapters and PERIOD TALK

This organization runs the local-unit small group called Chapter. It has more than three hundred registered chapters in high schools, universities, and local communities around North America. Chapters work with the keywords of 'service', 'education' and 'support'. One of the major activities of Chapters is to organize a program called "PERIOD TALK," which was designed to nurture “the best PERIOD WARRIOR” with the main themes like period health, activism and self-advocacy.

Period Huddle

Last November, the Chapter of British Columbia, Canada organized Period Huddle-BC, prompting me to start this research. The keynote addresses were delivered by the Non-Binary Trans-Educator and the Communications Strategist. There were also four workshops. Participants were able to pick out two of the four workshops. 1) In the Gender-Inclusivity in the Menstrual Movement, people learned about menstruation of transgender and transsexual people and to talk about their social position in terms of healthcare. 2) In the Period Taboo workshop, people were encouraged to dismantle misunderstandings and taboo about menstruation in various culture and to reconstruct new cultures about it. 3) The Period Economics workshop was about understanding menstruating bodies socioeconomically and discussing its implications for gender equality. 4) In the Social Sustainability of Menstrual Health workshop, people discussed the strategies in a more macroscopic, socio-political dimension that menstruation education can sustain locally and expand globally.

ADULT EDUCATION SCHOLARSHIP SHOULD BE GOING BEYOND

Women’s bodies and women’s lives related to pregnancy, childbirth, and nurturing have been given some attention in the field of Adult Education. By contrast, the research and understanding of women’s bodies and lives in the area of menstruating remains insufficient. The disparity between scholarship on female bodies in regard to fertility and child-rearing on the one hand, and menstruation on the other, clearly reveals socio-cultural myth-making. It is clear that while bearing and raising children is praised as a blessing, and conveys maternal virtues, menstruation is associated with shame. I suggest there is a great need for many new stories about menstruating bodies, and further analysis required on menstruation’s current social constructs.

The intersection of menstruating bodies and Adult Education Scholarship goes beyond introducing related organizations studying the menstruation presented in the previous part. Menstruating bodies, which have an average of about thirty-year of menstrual life, have many stories; how they acquire the knowledge and attitudes about menstruation through women peer groups within their cultural backgrounds, and how the menstruation, including premenstrual syndrome (PMS), impacts on women’s workplace and their adult learning trajectories.

Furthermore, attention should be paid to the socio-cultural-historical-economic-political contexts that provides various intersections with menstruating bodies, for example, the relationship between menstruating bodies and social mobility; menstruating bodies and food and medicine related to income level; period policy, such as menstrual leave plan to let women have extra time off during their period really, and its impacts on the relationships with other coworkers.

There will be diverse lived experiences with menstruation, intersecting health, class, race, and so on. By paying attention to the menstruating bodies, I believe, we can gain creative perspectives and shed light on the adult learners' lives and learning experiences.

Finally, I want to ask if there is still another Sue somewhere who has to whisper of the menstruating body. As Hooks(1991) reminded us “naming all our pain” as the “process of self-recovery, of collective liberation, no gap exists between theory and practice,” I propose Adult Education Scholarship conducting both theoretical and practical research more on menstruating bodies, but with a new approach, whispering no longer.

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DEVELOPING AN EMERGENT PEDAGOGY FOR AN ACADEMIC WRITING GROUP: BRIDGING THEORY AND PRACTICE

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Abstract

This paper outlines how the development of an academic writing group, in a university setting, emerged as a project that contests the neoliberal attitude that has become instituted in academe. The original intent of our undertaking was to help graduate students improve their academic literacies. However, upon reflection, we came to realize that our practice not only allowed us to create a functional informal pedagogy, but also, it created a space where we were able to contest the constraints which the neoliberal attitude places upon students by the university.

Keywords: Academic Writing Group, Academic Literacies, Neoliberalism, Emergent Pedagogy

This is a very much needed resource that you are providing. I wish it was possible [to attend every session] because what you are providing is critical to graduate students.

M.A.Ed. Thesis Student

INTRODUCTION

Academic writing is central to most graduate students' scholarly pursuits. All graduate students are expected to face the demands and conventions of emergent academic literacies: researching and analyzing text, building effective arguments, and expressing themselves through their academic writing skills. However, many graduate students, in particular international students and those who have been out of academia for many years, may struggle to perform at required academic levels.

Adding to the above difficulties of graduate students has been the changing nature of how universities operate under the influence of modern capitalist agendas. This agenda, commonly termed neoliberalism, has led to a "pedagogical shift" (Aitchison, 2009, p. 905) in universities. This pedagogical shift is observed in the pressure to publish, changing dynamics of university students and staff, and the changes to academic literacies (Catterall, Ross, Aitchison and Burgin 2011; Boud and Lee 2005; Aitchison 2009). Despite the increase in demands for academic writing, we argue that this need has not been adequately addressed for students by institutions of higher learning. It is in this shadow that we placed ourselves as we developed an academic writing group to help ourselves and our peers navigate the world of academia.

In developing our writing group, we situated ourselves between faculty and students, placing ourselves at the intersection of university administration, faculty demands, and student expectation. This intersection provided the space for a structure to emerge that encompasses all the elements of academic literacies, as well as a space to develop an academic writing pedagogy. With our interest in scholarly writing, we have observed that universities, while pushing for students to write assignments, essays, and publishable papers often fail to support students' writing skills expected by faculty. To fill this gap, we argue that the support provided by an academic writing group may create the learning space for graduate students to develop and deepen their academic language. Unbeknownst to us, we were also undermining the neoliberal attitude.

Opting to not go for a quick fix, we created, what Arendt (1958) calls, an "in-between" space where participants can disclose themselves through uninhibited discourse and writing. More than half a century ago, Dewey (1954) expressed the need for "free social inquiry" that is "subtle, delicate, vivid and responsive" (p. 164). Both Arendt and Dewey link writing (and speaking) to the existence of free society—the kind of communication that allows people to reveal themselves to others. It is our

contention that this articulation ought to be located in our arguments because essentially, we provided academic literacies, a simple and safe space to develop. This means that the emergence of space as a categorization will be understood as a counter-reflex to neoliberalism, as will the deployment of academic literacies as a tool to create the community of scholars we call the Academic Writing Group. Such a view provides the platform of argumentation with which we can contest the emergent neoliberal attitude that has become pervasive in the world of academia.

DEVELOPING AN EMERGENT PEDAGOGY

We currently live in an era where money, profit and the commodification of the work force is supported by a neoliberal agenda. The prevalence of this ideology has penetrated the notion that the individual can only serve the good of the society if they make themselves a commodity (Zimmerman, 2018). This economic function—acquiring credentials that are valued in the marketplace—coerces the individual to acquire the necessary credentials, and seek further education, in order to, as Zimmerman points out, "augment their own human capital" (p. 353). When education is framed as compatible with market commodities (Giroux, 2014) adult learners enroll into universities to seek knowledge in order to enhance their careers. Although adult students return to university for many reasons, we have observed this growing trend at our university of many entering a Master's degree to enhance their position in the workplace. This has been part of an agenda since the 1970s when credentials began to trump meritocracy in the workplace (Boltanski and Chiapello, 2005). This can also be linked to the neoliberal capitalist agenda where students are expected to make themselves as greater products for the workforce. The neoliberal agenda that coerces students to return to school to improve their credentials is also informing university administrative structure and integrity. This structure becomes increasingly difficult for students to navigate and inhibits their access to the resources needed to successfully complete their studies. Through our position between faculty and students, we created a space that contributes to the learning process. The critical point being our interest in advancing the scholarly abilities of the student, and our passion to facilitate learning, more specifically, to position ourselves, in the center of gravity that is most important in academic endeavor—writing.

To communicate one`s ideas through writing in academic context is integral to the process of adult learning in graduate school. Through natural course, we adopted a traditional civic approach of adult education, used by adult educators such as Coady and Tompkins, that literacy and empowerment of the individual is an asset for the individual and the community in which they find themselves. We came to understand the Academic Writing Group—the name we have formalized ourselves with—as a counter hegemonic approach to the neoliberal attitude. The not-so-hidden order of neoliberalism, removed from "all vestiges of the social contract" (Giroux, 2014, p. 15), marks spaces such as ours, Giroux further points out, as "unmentionables." Through our mode of civic academic literacy approach, we enabled individuals to participate and connect and be part of a discourse of critical inquiry, dialogue and engagement. Habermas (1976) emphasizes mutual understanding in the context of "communicative competence" which contrasts the immediate technical approach one could so easily embrace. However, as noted above, we did not go for a quick fix, we aimed long term. The sole reason we could help our participants was that they allowed us to gain access to their frailties and weaknesses, which in turn allowed us provide support through systematic instruction and practice. They learn new strategies, apply them, and soon realize that, as Silvia (2007) asserts, "deliberate practice breeds skill" (p. 6). Our approach involves, therefore, not only discovering new skills in writing, but also to create a context that is accessible and available to all participants, where there can experiment with research, improve on and innovate from. Our efforts thus required a pedagogy—both experimental and emergent—to discover what will enable us as educators (facilitators and mentors) to efficiently and effectively support graduate students who can master academic writing. The experimental and emergent process that we created through our efforts enabled the participants to efficiently and effectively learn how write and improved their academic literacies. Moreover, we encultured them into the world of academia.

We designed and situated our pedagogy on what we term an ontological model of human nature. In providing practical access to our expertise as facilitators, teachers, mentors and through establishing a

work environment based on trust, we were able to exercise, what we consider, effective guidance and leadership. While ontology in general is concerned with the being of anything, here, in our sessions, we were concerned with the ontology of the participants informed by their writing. Being a skillful writer in academe, it appears, emerges from learning, exposing and exploring one`s frailties, as one of our participants revealed in an e-mail to us:

> I am feeling much more confident about approaching my paper in the fall--and preparing for it too. Also, your comments help with my writing in general, therefore I believe my writing for my [Graduate Seminar] course, this winter, will also be better. (Personal communication, January 19, 2016)

The intellectual confidence and the new-found academic abilities allowed the above-mentioned graduate student to become a better academic writer. It also indicated to us that writing is central to unlock academic pursuits. Further, the above quoted student`s experience, signaled to us that we were on the right road to challenge the pervasive influence of neoliberalism in academe. Hence, our influence is theoretically distinct form the regime we unexpectedly critiqued. Clearly, neoliberalism has created a new academic ontology, by separating student from faculty, and therefore changing the traditional adult education landscape into an individualized endeavor that favors the "survival of the fittest." This is particularly disturbing given the unapologetic turn that higher education has taken in its willingness to mimic corporate culture in universities (Giroux, 2014). Giroux, further notes that, faculties no longer feel compelled to address important issues, such as academic literacies for graduate students, they are less inclined to engage in a type of scholarship that defends sites as ours as being crucial for learning. How fortunate we are then that our university, through the Lifelong Learning Department and Library, acted to contradict this culture and provided support to form a culture that makes peer learning possible.

Employing an approach to adult education inspired by Moses Coady (Laidlaw, 1971; Alexander, 1997), who advocated for the empowerment of people through cooperative education practice, we held strategically based weekly activities to advance an emergent pedagogy situated in the development of student's scholarly writing. This form of social learning is reflective of the mentor/apprentice relationship often referred to by Lave and Wenger's (2005) in their theorization of a community of practice (CoP). Thus, the interrelated nature of Coady's cooperative learning and Lave and Wenger's community of practice, came to anchor our theoretical framework as we discovered that our non-formal community of practice deepens the knowledge and expertise of all participants in area of interest, as we interact on a regular basis, therefore a community of adult learners emerges.

THEORY INFORMS PRACTICE

In our role, as mentors, facilitators and instructors, we find value in social learning (cooperative and collaborative) because we apply strategies that improve both our own as well as the students' academic writing skills. We share information, insight, and advice, help each other solve problems, ponder common issues, and explore ideas. In embedding the students' writing—mainly essays, theses and dissertations—in our community of practice, graduate students learn that, as Wenger, McDermott and Snyder `s (2002) stipulate, the value is not merely instrumental, "it also accrues in personal satisfaction of knowing colleagues who understand each other perspectives and of belonging to an interesting group of people" (p. 5). CoP requires relationships, based on trust and expertise, thus creating a community with "a point of stability in a world of temporary, distant relationships" (p. 136). Further, it "give[s] members a forum in which to 'talk shop', solve problems together, and in the process find ways to learn from each other`s perspectives" (p. 123). The notion of "learning from each other" and the feeling that there are peers dealing with the same kind of problems nurtured our community of scholars.

Key significance in our conceptual framework—substantiated by the above-mentioned appropriate theories, cooperative learning and CoP—relates to and validates the notion that theory can, in fact, inform action and good practice. Further, our observations, provide new avenues for discourses in

academic literacy development. Even though we, as adult educators and learners, acknowledge the difference between theory and practice we nevertheless work toward bridging the two.

By having theory inform practice we created an emergent epistemological principle that is concerned with empowering the adult learner with academic literacies needed for students to succeed in academe. As noted earlier, an ontological mastery of a subject leaves one *being*, an epistemological mastery of a subject leaves one *knowing*. The effective exercise of our role as facilitators, teachers, leaders, and mentors, required us to deal with personal circumstances that are present in the lives of our fellow students, consequently the initially constraint fellow graduate students are diminished and have the capacity to become effective academic writers. When we attended to these constrains, as both quotes above suggest, the students` writing efforts, seen in successfully completed scholarly works such as theses, papers, posters, and presentations, rewarding moments occurred. Hence, students` effort articulated itself into academic literacy.

Working with students on weekly basis, augmented by strategically placed weekend sessions, called Writers` Retreats and Workshops, participants improved their academic literacies and found accomplishment in their work. Though, we held retreats we never retreated from any challenges that the *status quo*—neoliberalism—has presented to us. What we did was to create a traditional adult education learning space where peers could mentor each other. This position, students improving themselves while improving the culture of the post-secondary program, is, as Maxine Greene (2013) points out, very much at odds with the approach taken in many learning environments, such as universities today, that is, instruct students, talk *at* them, often work *on* them, but not *with* them. In contrast, our graduate students, and in conjunction with them, we, the two facilitators, learnt how to learn, to articulate ideas on paper, to be with one another, to develop the "in-between" of untapped experiential possibilities that undermines the neoliberal agenda that in turn forces students to return to school to improve their credentials. The students` effort to live up to this expectation also informs university structure and integrity and leads to, what Mills (2000) calls, struggle to shape identities, desires, and modes of subjectivity in accordance of market values, needs and relations.

Our metaphoric assertion that "we organized retreats but never retreated" is on target in arguing that our effort left no room for the rapacious nature of capitalist/neoliberal attitude, moreover, our benevolent intent marked the space in which current and would be "masters" of academic writing "stand firm, take risks, imagine the otherwise, and push against the grain" (Giroux, 2014, p. 19). The central idea to this conception is to support and inspire our participants to succeed. A graduate student, who also participated in our program, vividly echoes this analysis:

> I just submitted my proposal and wanted to thank you for all of your encouragement and help. I appreciate the work you and the other PhD students in the Writing Group do to support the writing development of those of us in the master's program. (Personal communication, 2017, November 28)

Students` file cabinets are full of uncompleted papers, articles, and ideas that our Academic Writing Group did well to reach and attain as resources. We took it upon ourselves to allow such an association to unfold for the enrichment of the other. However, we also realize that, as scholars, we have an exceptional opportunity in designing a way of learning which will encourage the habits of scholarship informed by good academic literacies.

Another e-mail by a different graduate student extends this line of argument with her description of her experience and relates it directly to our work:

> With the guided help you have already provided I feel far more confident about [re]searching for appropriate papers, [as] I am wondering about some of your ideas around organizing material and linking ideas. (Personal communication, February 23, 2016)

When learners have grasped the fundamental concepts of a subject area, and can appreciate the criteria of good skill performance, and when they have come to trust in our credibility, as quoted throughout the paper, then, we as teachers, facilitators, mentors, and, significantly, peers of this

program, can assuredly declare that learners have acquired valuable knowledge and experience to have the effect we intended in the first place—to begin to write academically in a confident manner.

CONCLUSION

To conclude our analysis, for now, we emphasize three elements of framework. First, if we accept the view quoted at the beginning of our paper that our work is of critical importance, then, we argue, their statement of validity holds true to our claim that we accomplished our original goal of helping students in improving their academic literacies. Second, the legitimate utility of our ontological approach is its ability to generate a strong contention, which necessitates the confirmation of existing paradigm, that when theory informs practice, difficulties in education research can be overcome (Kettley, 2010). Third, we realized that, the strength—the *umpf*—of our conceptualization situated the Academic Writing Group in a space where we can efficiently utilize our "disruptive" preoccupation against the aggravating nature of the neoliberal attitude pushing its way in the academe. It is to this task that we shall steadfastly (re)turn in our future epistemological adventures.

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DARK PINES UNDER WATER: SPIRITUALITY AND ADULT EDUCATION

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Abstract

This brief paper highlights relevant discussion points from a literature review by the author in preparation for a qualitative narrative study exploring the role of surprise in adult spiritual experience, including formal and informal learning adult education contexts. In reflecting on empirical data and philosophical research from across the fields of education, social work, and cognition, the author argues that the presence of surprise can lead to spiritual experiences and understandings. While scholars from different disciplines tend to draw upon six aspects of Tisdell's (2003) definition of spirituality in their research, the value of surprise in this domain is frequently overlooked in study and practice. The title of this paper draws reference to Gwendolyn MacEwen's (1972) poem "Dark Pines Under Water", from *The Shadow-Maker*, alluding to the depth, interplay of light and shadow, and sense of adventure this topic evokes.

Keywords: surprise, spirituality, adult education

INTRODUCTION

Spiritual experiences most often happen by *surprise* (Tisdell, 2003). This roundtable paper proposes that while many scholars recognize that emotional and embodied experiences are deeply interwoven with our knowing and acting, and that learning may include the sacred or transcendental (Sumara & Upitis, 2004), more attention should be placed on the value of surprise in the spiritually inclusive pedagogy. As researcher and instructor, I have observed scholars' tendency to omit or diminish this last aspect of Tisdell's seven point definition in their work and believe this is somewhat counterproductive in adult education. I suggest that surprise is a fertile entry point into a conversation about spirituality that seems to be swimming in circles.

A BRIEF REFLECTION ON THE LITERATURE

As Groen (2018) notes, spirituality has been discussed more widely in academic literature in the last ten years, with the field of social work at the helm. Adult education has been slower on the uptake in some ways (Dougherty, 2013), particularly in accepting the role of surprise in spiritual dimensions of transformative learning (Mezirow & Taylor, 2009). It should be noted that I align myself with Lawrence and Dirkx (2010) in their acknowledgement of transformative learning as a form of "imaginative engagement" which is inherently spiritual, and while we may differ strongly on the place of faith in the educational space, I agree with Newman's (2012) observation that it is, essentially, "good learning" (p. 37).

Given the emerging research in cognition, and the inclusion of surprise in diverse subjects ranging from counselling (Hays, 2016), to serious gaming (van der Spek, van Oostendorp & Ch. Meyer, 2013) it is a rich time to bring surprise back into the conversation on adult spirituality.

The literature points to four barriers which prevent adult educators from taking a deeper dive: 1. the language problem (scholars are heavily preoccupied with defining the difference between spirituality and religion, and how to 'capture' something so personal and subjective) as described by English, Fenwick and Parsons (2013) and Gunnlaugson and Vokey (2013); 2. fear of ridicule (talking about spirituality in the academy can still be risky business, and involves vulnerability in general) addressed by Groen (2018), Shahjahan (2005, 2009) and Swinton (2016); 3. the tendency of Western colonial perspectives to dismiss the body as a valid place of knowing (Trousdale, 2013); and 4. the problem of paradox (which abounds!). Depraz (2013) argues that in experiential phenomenology there is no

surprise without some quality of attention vigilance, and no attention vigilance without some element of surprise (p. 284).

Stoppa (2017) cites Parks' (2000) observation that spiritual identities can be arrived at through experiences of "shipwreck, gladness and amazement" (p. 158). Given my interests in the type of experiential learning that has been somewhat excluded from the academy (e.g., serendipity, synchronicity, etc.) and the intuitive awareness that people don't tend to make decisions based on probabilities, but rather from places of generalized belief situated in their own life experiences and sense-making (Maguire, Maguire & Keane, 2011), the cognitive research on surprise resonates.

"To seek adventure is to position oneself for surprise." (Adler, 2008, p. 151). In the colloquial sense, a surprise can be defined as a cognitive emotional response to the unexpected or astonishing. A surprise tells us that something encountered is contrary to our expectation or current schema. This can be informational and motivational (Reisenzein, 2000, Tsang, 2013). Surprises vary in magnitude, direction, intensity and domain, and may include the spiritual. (Tsang, 2013) There are two primary camps of research in this field; one emphasizes the probabilities of the events themselves (i.e. the lower probability, the more surprised we will be) or the sense-making interpretation, which acknowledges influence of human experience and subjectivity. Foster and Keane (2015) side with the sense-making school of thought and argue that surprise seems necessarily linked to "explanation" (p. 75). They describe the role of surprise in human cognition: directing attention to discrepancies, assigning cognitive resources to resolve the problem, and marking it for future retrieval (emotions assist with this). We can also experience surprise when someone *explains or describes* something to us, or when something fits so well into its context, that it almost feels like an "achievement or unexpected resolution of tension," referred to as *surprising coherence* (Whittlesea and Williams, 2001, 27). This may be helpful understanding some of the nuances in interpreting spiritual phenomena.

Dougherty (2013) argues that people are 'hard-wired' for surprise. In embracing surprise as a cognitive and embodied emotion, Tsang (2013) reminds us that "if the surprising event takes place in the domain of one's core beliefs or can be identified as pertaining to ontological and existential issues, the resulting feelings can be intense and lasting." (p. 59). As Adler (2008) suggests, understanding the ethics and educational value of surprise are important. He advocates teaching about it explicitly, and the usefulness of a guide (a theme echoed in the spiritual literature).

CONCLUDING THOUGHTS

Scholars tend to agree with English (2012) that spirituality is "not all about feathers candles and soft music," (p. 28) but I think we can lose something in making it "serious" academic business too. Upitis (2019) tells us that adult learners describe their most profound learning encounters as involving the body, the arts and the natural world. Perhaps we might do well with incorporating more playfulness into our definitions and practice. "Shimmering moments" offered by Tisdell (2003) still seems the closest fit: we seem to *get* that.

My research aims to add a splash of surprise into the current pool of literature. The lack of surprise in the discussion of spirituality is a bit conspicuous and perhaps reveals our fear of ambiguity, emphasis on outcomes, and "performativity" (Tan & Tan, 2016). It hints at what remains at the fringes of the academy, the deeper waters I find most intriguing because of their potential for adventure, embodied knowing, and imagination: the kind of 'wide-awakeness' Maxine Greene (1995) advocates, and the lighthouse our world so desperately needs right now.

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TRANSNATIONAL SOCIAL SPACE AND KNOWLEDGE NETWORKS: TOWARD TRANSNATIONAL COMMUNITIES OF PRACTICE FOR INTERNATIONALLY EDUCATED CHINESE TRANSNATIONAL ACADEMICS

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Abstract

Transnational migration brings to the fore the various connections migrants maintain with their home and sojourn countries. Contemporary migration flows have witnessed a growing trend of return migration to one's country of origin and subsequent circular migrations between their current and past countries of residence. In response to such trend, it is necessary to turn to a more nuanced way of viewing immigration and the dynamics of transnational social formations within the transnational social space. This paper explored, in the domain of the academic profession, the experiences of internationally educated Chinese transnational academics and how their sustained connections with transnational knowledge networks shaped the formation of transnational academic communities of practice (CoP). This research employs a qualitative case study of Chinese transnational academics' connections with their host countries of doctoral studies. The study proposes a transnational CoP and a shift of focus in talent deployment policies from the physical *flow of people* to the dynamic flow and creation of knowledge through people's *professional practice*, that is, to turn from knowledge to knowledgeability.

Keywords: Community of practice, transnational social space, transnational academic mobility, transnational academic collaboration, Chinese transnational academics, case study.

INTRODUCTION

Community of practice (CoP) can be referred to as "groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (Wenger-Trayner & Wenger-Trayner, 2015, p. 1). The concept of CoP has its roots in social practice theory, where conceptions of knowledge and space are implicated together (Lave, 2008). Lave and Wenger (1991) proposed that knowledge is always in persons in practice, indicating the intertwining relations between knowledge, person, practice and space. Shared learning in CoP, like any other social practice, is inseparable from the production of space. However, as Lave (2008) pointed out, the spatial connotation of CoP has been misused as people take up community "as a closed and local, or virtually local, entity" (p. 293). Indeed, even Wenger (1998) implied that CoP should be a local practice as he tried to differentiate between "community of practice" and "constellations of practice", assuming that a local boundary is a prerequisite for sustained interaction and mutual engagement toward a joint enterprise (p. 94). Even though Wenger acknowledged that the formation of shared learning is affected by the proximity of relations derived from a shared history of learning, he did not intend to extend this idea beyond a local geographic boundary. Instead, he argued that the cosmopolitan nature of practice will not affect the fact that mutual engagement has to be realized locally. He further maintained that technological developments in transportation and telecommunication cannot expand the local scope of engagement as the application of such technologies always comes with trade-offs to the complexity and intensity of engagement. It is worthy of note that by those arguments, he intended to claim that the strength of the concept of CoP will not be diminished in the context of ever globalizing societies. In this view, Wenger was taking a more descriptive manner toward CoP, which is susceptible to rendering the understanding of community as closed and local.

What is ignored from this animated discussion is the reality that we are living in an age of transnational mobility characterized by multiple and circular movement of people across transnational spaces. As such, the daily lives of transmigrants depend on "multiple and constant interconnections across international borders and whose public identities are configured in relationship to more than one

nation-state" (Glick Schiller, Basch & Szanton Blanc, 1995, p. 48). Clearly, the new paradigm of transnational mobility poses challenges to the conception of a closed boundary of CoP. It is therefore the purpose of this study to explore the changing dynamics of CoP in transnational space by examining experiences of transnational academic mobility and connectivity.

THEORETICAL FRAMEWORK

Transnational social space provides an effective theoretical framework for this study. Faist (2000) defined transnational social space as "relatively stable, lasting and dense sets of ties… and their contents, positions in networks and organizations… found in at least two geographically and internationally distinct places" (p. 197). The multiple affiliations and attachments across borders form a conceptual boundary of one's social life, irrelevant to the physical boundaries of nation states, and these affiliations and attachments constitute an integral part of the individual's social life. Multiple affiliations across borders represented in their most intense form is simultaneity or dual engagement (Levitt & Glick Schiller, 2008; Tsuda, 2012). The significance of multi-sitedness and simultaneity speaks to the claim that a prerequisite of the emergence of transnational social space is the stability and durability of social ties (Faist, 2000).

Common use of the Internet and virtual communication technology permitted even greater connectivity in transnational social space. However, it has been pointed out that while technology facilitates the formation of transnational social ties, it is the underlying economic, political and cultural dynamics that determine this process. In light of this, we would argue that such ties and connections should not be assumed to emerge spontaneously, and more discussion should be raised around the obstacles in their formation.

What also remains to be further explored is the subjectivity within transnational social space. Individuals' receptivity to juggling complexities and uncertainties between multiple locations and cultures, affects their ability to maintain a transnational lifestyle. In the same vein, their prior transnational migration experience also affects their transnational habitus (Guarnizo, 1997). It is believed that with the proliferation of transnational activities, the transnational lifestyle will correspondingly become a norm. As Ong (1999) has stated, "flexibility, migration, and relocation, instead of being coerced or resisted, have become practices to strive for, instead of stability" (p. 19). Meanwhile, Levitt (2003) has noted that transmigrants' engagements in a certain country can be very selective, and this selectivity can equally be the case for their adaptation process; as well, their sense of belonging to a physical place can be substituted by an imagined community, epitomized by the Chinese diaspora community.

METHODOLOGY

This study employs qualitative case study as the research strategy (Stake, 1995). Participants were recruited from three universities in Beijing, China. They were incumbent professors and researchers in higher educational institutions. They had earned their doctoral degrees overseas and maintained professional connections with their prior host countries of study abroad.

A total of 12 participants were recruited for our study. Three from University A, three from University B, and another six from University C. This cohort consisted of mostly researchers in the early stages of their careers, with 10 of them having graduated and returned to China for no more than six years as of 2017. The other two researchers had been back in China for eight years and 11 years, respectively. These academics represented a group of intellectual elites in China as they had gained highly recognized cultural capital through the successful completion of rigorous doctoral training in Australia, Belgium, Canada, Hong Kong, France, Holland, Japan, the United Kingdom, and the United States. With regard to their institutions of employment, all of the three universities in the study have their strengths in social sciences and humanities. Up to the time of our study, most transnational academics remained at lower ranks with the majority of them as lecturers.

FINDINGS

The Domain

The domains of the transnational academics were defined by their shared expertise, knowledge, understanding, research interest, language, and commitment to their research traditions. A shared domain helped to maintain their collective membership. Through transnational knowledge networks, primarily with their former supervisors and colleagues, transnational academics were maintaining and developing their academic traditions, or, in Chinese, the *shicheng*, that defined their shared academic practices. Engaging in transnational knowledge networks enabled participants to continue researching topics that had meaning to them and their respective transnational academic communities. It also allowed them to follow the way of conducting research in which they identify. Rick, for instance, admitted he would continue with the way he used to conduct research with the people whom he used to work with in the U.S. As he pointed out, his supervisors were among the most prominent researchers internationally so he believed that it was the right way for him to follow this academic tradition, which would also serve him well pragmatically in terms of international publication.

Besides, all participants continued to write and publish in English even though many of them also recognized the importance of producing Chinese publications in China, as they were trained as researchers in English and this language would facilitate articulation of their propositions, communication with supervisors and former colleagues, and knowledge sharing within a broader international academic community in their respective field.

More fundamentally, their domain also represented certain theoretical orientations. As GZ commented, when the theory is changed, changes in the whole writing will follow. Therefore, the distinctions between the theoretical orientations that informed transnational academics in their scholarly work and those that held higher ponderance in social sciences and humanities in Chinese academia have contributed to transnational academics' continued engagement in transnational knowledge networks.

The Community

Transnational academics maintained their academic communities by actively participating in joint academic pursuits. They and their international counterparts were accountable for complementary roles to advance their practices, and they depended on each other for practical and emotional support. They made joint efforts to promote their academic work, elevate collective voices, and increase visibility in international academia. Transnational academic connections and knowledge networks constituted an integral part of transnational academics' scholarly work, particularly on academic publication. Primarily due to the demanding work requirements imposed on transnational academics, as opposed to their domestically educated counterparts, on SSCI (Social Science Citation Index) publication, many transnational academics kept writing English papers together with overseas collaborators. Some were also engaged in research projects, mostly initiated by overseas academics. As to the form of collaboration, many participants were responsible for the Chinese aspect of their research projects, particularly in data collection. Physically being in China gave them a geographical advantage. Meanwhile, their overseas research partners assumed the tasks of polishing the English language and finding the right path for publication. Some of them remained affiliated with their alma maters as adjunct research fellows and worked with members of their research communities abroad to organize special issues for academic journals. In general, co-publication was considered by transnational academics as the most effective form of transnational academic practice.

Meanwhile, as outbound travel opportunities are scarce, in their routine work in China transnational academics often invited overseas academics for academic exchange, such as lectures or keynote speeches. Some academics also called on their former colleagues to contribute papers to their proposed panel discussions so they could all go to the same conference.

Some participants also initiated or engaged in building research and teaching partnerships across borders. For example, Liangna collaborated with her former co-workers, in the Chinese department of

the university where she used to teach as a part-time instructor, to find language learning partners for her current Chinese students majoring in French at university C. Others sought to establish even more formal partnerships at the institutional level between their host universities of doctoral studies and their current universities of primary employment.

Shared Repertoire of Resources

Transnational academics remained sustained interactions with significant connections in their transnational knowledge networks so that they had developed a repertoire of shared learning, experience, tools, and ways of supporting and improving their academic practices. International conferences, for example, was commonly recognized by participants as a venue for gaining knowledge of recent trends in their research fields and for gaining advice from experienced scholars. Participants admitted that even though they had fewer opportunities to attend international conferences after they worked in China, they still managed to attend the most influential international conferences, usually the ones where their former colleagues and supervisors kept attending so they could have the opportunity to debrief on their work in person.

Other than conferences, many transnational academics mentioned that they also attended international learning sessions such as intensive courses offered at their host universities of doctoral studies, workshops and exchange programs, sometimes with their supervisors, where they not only shared knowledge, but also had the time to develop friendship and trust for research collaboration in the long run.

What's more, it seemed that transnational academics were remaining transnational knowledge networks through virtual learning communities. Sophie noted that she was invited to a WeChat group called "Survive the PhD". This community was established and maintained by members who shared study-abroad experience as PhD graduates. They maintained fairly active communication, as they depended on each other for information and other research related resources such as job vacancies, academic writing techniques, and scholarships. Sophie admitted that members would post links to scholarship programs and bring others' attention to resources that may suit their research interests and needs. She herself secured a scholarship program in the U.S. from which she gained funding and training to further her research. Besides, Sophie regularly attended weekly reading clubs and other monthly study sessions online organized by her PhD supervisor and attended by the supervisor's current and former students. Meanwhile, Jasmine noted that she was introduced to a WeChat group by the supervisor of her visiting scholar program where she could get in touch with other well-known academics in China and overseas, and many journal editors as well. She considered it as a most valuable resource space, which she would not have known otherwise.

We need to point out that apart from Sophie and Jasmine, many participants' collaborators were scholars of Chinese origin working in Western universities. It seemed that Chinese transnational academics had a strong tendency to working and maintaining interaction with diasporic Chinese academics. Through collaboration, transnational academics were able to gain recognition from their diasporic counterparts and be introduced to their extended trusted connections; in this regard, diasporic Chinese academics served like an intermediary for transnational academics to maintain connectivity in transnational academic communities. Participants acknowledged that shared language and cultural background had greatly facilitated mutual communication. These factors coupled with shared research interests tended to reinforce and strengthen the Chinese diasporic knowledge network.

DISCUSSIONS

This study examined how transnational CoPs are formed and maintained through various forms of interaction and co-engagement in the process of academic collaborations within the transnational space. In this process, the prevalence of virtual communication technologies has enabled transnational academics to build and maintain transnational connectivity, thus challenging the importance of physical proximity to claiming membership to CoP (Wenger, 1998). Due to the nature of

the academic profession, transnational academics can realize learning through cognitive apprenticeship without a physical presence of the community members (Collins et al., 1989). Virtual means have increasingly offered a platform of shared repertoire of tools and common practices that reify the community's history of collective engagement (Wenger-Trayner & Wenger-Trayner, 2015).

The transnational social space for transnational academics is a space where transnational academics negotiate meaning for their academic work. Although transnational migration and connectivity are a prerequisite and also a manifestation of their transnational social space, this space is not naturally formed through them. Instead, it is a process where Chinese academic migrants endeavour to navigate between different academic recognition systems and pursue holistic growth. Internationally educated Chinese academics engaged in transnational knowledge networks have developed a "dual frame of spatial reference" and they were constantly configuring their individualized academic communities, which are indeed "communities without propinquity" (Faist, 2000, pp. 206-207). It carries both characteristics of "transnational circuits", where people work together to accomplish instrumental goals and implement instrumental reciprocity, and those of "transnational communities", where instrumental reciprocity exists alongside more profound and more close-knit human connections such as common interests, friendship, trust and mutual appreciation (Faist, 2000). The latter types can leave a more lasting influence on community members and help to sustain long-term joint practices. It is within this transnational social space that the dynamics of CoP play out.

CONCLUSIONS

This research has made an attempt to fill a gap in literature on transnational research collaboration and collective learning in the transnational space for academics in social sciences and humanities, whose experiences have been largely overlooked compared to a more pronounced interest in researchers from hard sciences in relevant literature. Through the theoretical framework of transnational social space, the findings of this research suggest that the concept of CoP should be re-examined for the academic profession in the context of ever-intensifying internationalization of higher education and the global knowledge economy. The domain, the community, and the shared repertoire of resources and practices of Chinese transnational academics suggest a conceptualization of the transnational CoP that helps to reveal how transnational migration experience and transnational connectivity have shaped internationally educated transnational academics' motivations for and practices in the transnational setting, as well as their changing senses of belonging.

The study has policy implications for host countries of internationally educated Chinese academics. First, it proposes that talent deployment policies should consider turning its focus from the physical *flow of people* to the dynamic flow and creation of knowledge through people's *professional practice*, that is, to turn from knowledge to knowledgeability because "knowledge is always knowledge in persons in practice" (Lave, 2008, p. 292). Accordingly, individual-based incentive policies to entice return migration can be supplemented with incentive policies for encouraging both local and transnational CoPs. Second, it proposes to acknowledge transnational academics' multiple cultural identities as not only an ethnic Chinese, but also a transnational academic. Policies aimed at facilitating return adaptation should not slip into an assimilationist pitfall, but instead, allow room for transnational academics to entertain multiple cultural identities and belongings.

Future research could further explore potential influencing factors other than prior study/work experience in the transnational migration setting, such as immigration/citizenship status that render people as members of a double diaspora (Guo, 2016) in order to explore the relationship between *place* of socialization and civil identity attachment and the *space* of sociality for transmigrants.

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EXPRESSIVE WRITING IN PRACTICE

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Abstract

My research explores the integration of expressive writing groups into non-clinical settings as an innovative, resource efficient and accessible support system for individuals navigating life stressors. Writing as a tool for supporting mental health is not a new concept, however, there is renewed interest given the: track record of success; potential as a low-cost treatment; and flexibility for supporting isolated segments of the population. My mixed-methods qualitative research is part self-study narrative inquiry – probing my experience with expressive writing – and part case study looking at the structure of expressive writing groups in Toronto through document analysis and interviews. I examine how expressive writing workshops operate and how they establish a safe space for writing, community, voice and hope to grow.

Keywords: expressive writing, writing groups, mental health, adult education

"What if writing were as important…(as) exercise, healthful food, pure water, clean air, rest and repose, and some soul-satisfying practice?"

(DeSalvo,1999,p.6)

INTRODUCTION

Five years ago, my husband of over a decade handed me a note announcing his departure from our marriage and home leaving me a single, unemployed mother of three children under the age of 6. The trauma of shock, sting of rejection, loss of self-worth, anxiety over the unknown and fear for my future consumed me. PTSD left me in a foggy state of consciousness while parenting three small children through a blur of transitions, left me emotionally exhausted and physically frail. Alcohol, sleeping pills, therapy, meditation, yoga– I looked for support anywhere I could think of. It was my daughter who suggested I write. No part of me suspected that I would find anything on the page. Imagine my surprise when I found myself, my voice and hope.

The power and potential of writing as a tool for supporting the health and well-being of individuals is not a new way of thinking. The Greeks noted a connection between language and feeling centuries ago (Brand,1978). In modern research the Expressive Writing Paradigm, defined as "simply writing about one's deepest thoughts and feelings about an emotional event" (Baddeley & Pennebaker,2011,p.85) has been declared by some scholars as "one of the most innovative and influential research programs in psychology during the past 25 years" (Bornstein,2010,p.173).

Writing demonstrates more success than other forms of artistic expression because it turns trauma and suffering into art and allows us to make sense of the 'shock' (DeSalvo,1999). Moments of trauma and transition become less jarring when we can find a place for them within our narrative (Pennebaker & Seagal,1999). Writing our way through life's challenges helps us celebrate our courage and survival (DeSalvo,1999).

The World Health Organization estimates that 450 million people around the globe currently struggle with mental health issues. In Canada that number is approximately 6.7 million (www.camh.ca,2019). Amidst growing need, a renewed interested in exploring writing for mental health has emerged given the: track record of success for improving the health and well-being of individuals; potential as a low-cost treatment in a time of resource starved health care systems; and flexibility for supporting isolated segments of the population (Lepore & Smyth,2002). For many in need, access to mental health support is problematic. Providing adequate care in the volume required for hard-to-reach populations,

often sceptical of clinical intervention, requires increasingly innovative solutions that are resource effective and easily accessible.

My research explores how expressive writing practices can be integrated into institutional or formalized adult educational settings such as: workplaces where professionals experience profound stress (first responders, medical practitioners); educational systems (especially in geographic settings where access to outside mental health support is limited or stigmatized); or community settings.

I am guided by the questions: How does an expressive writing group operate? What practices, principals and procedures are in place and what are they based upon? How are facilitators selected, trained, and supported as facilitators? How is program success measured?

In exploring this topic, I draw upon vast bodies of literature including narrative psychology, expressive writing, the practice and pedagogy of teaching writing, principals of adult education and community development as well as literature surrounding my chosen methods.

METHODOLOGY

To conduct my research, I use a mixed-method qualitative approach. Social science research, over the past several decades, has argued that stories are the most natural way for human beings to make sense of their lives (Bauer et al.,2006). A self-study narrative inquiry allowed me to reflect upon and critically analyze my experience as a writer and writing group participant. I offer my story with the hopes that it will achieve the goals of narrative inquiry as articulated by Bullough and Pinnegar (2001) namely to “provoke, challenge, and illuminate rather than confirm and settle” (p.20).

Secondly, I completed a case study of a Toronto based non-profit at the forefront of expressive writing groups across the city in partnership with host organizations. I rely upon document analysis and interviews with senior administrators as well as my own experience as a volunteer facilitator with the organization.

The findings of my research are presented narratively to reflect the topic and themes explored throughout my study.

FINDINGS & CONCLUSIONS

Opportunities to incorporate expressive writing into adult education settings include morning routines with short expressive writing prompts or larger weekly workshops. Strategies including making time for writing personal narrative, learning how to deliver affirming oral feedback, encouraging voice, and promoting writing as a tool for ‘becoming’ (Lensmire & Satanovsky,1998).

As educators, there is an opportunity and responsibility to teach writing as more than a communication tool. While grammar and genre, spelling and structure, punctuation and prose are important, they are not the only significant elements of writing. Equipping learners with knowledge of and exposure to expressive writing practices has the potential to be a life-long companion in helping us navigate life’s twists and turns. Writing also offers an opportunity for community building and dialogue. There is significance in gaining access to stories we need to hear from voices we often do not.

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LITTLE MOSQUE ON THE PRAIRIE: AN ENTRY POINT FOR DISCUSSING MULTICULTURALISM

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Abstract

This paper discusses my study into how a television comedy–*Little Mosque on the Prairie*–can serve as an entry point for international students to discuss their understanding of multiculturalism, specifically in relation to Islam and Muslims and the ideals of Canadian citizens. This work contributes to the efforts to explore the educational function of cultural consumption on adults' learning. I suggest adult educators using television sitcoms to engage students in critical learning about political policies and social issues.

Keywords: Sitcom, popular culture as public pedagogy, international students, adult learning

INTRODUCTION

This paper relates to my Master's research, conducted in Regina, SK (see Liang, 2018). That study explored which ideas about Canadian national identities came to mind for international students after watching selected episodes of two Canadian television comedies (sitcoms), *Corner Gas* and *Little Mosque on the Prairie* (*LMP*). Some research data collected in that study are presented in this paper, which answered two questions: What ideas about multiculturalism came to mind for participants after watching selected episodes of LMP? How did LMP influence/challenge their assumptions about different minority groups, particularly in the context of Canadian society? The study presented in this paper assumes that debate and discussion of multiculturalism by a group of international students contributes to a truly open, inclusive, and multicultural environment. Their insights on, and experiences, of multiculturalism may contribute to developing a better understanding of multiculturalism as an integration policy. This study also explores the impact of cultural consumption on newcomers in Canada to understand multiculturalism and the life of different religious and ethnic groups in the context of Canadian society.

DRAWING ON THE LITERATURE: CONCEPTS AND THEORETICAL PERSPECTIVE

Cultural consumption refers here to the reception of or engagement with cultural texts presented to the public through mass media. Mass media can have a significant influence on creating audience identities through teaching audience members, for example, what it means to be a good or bad citizen and how to define class, gender, race, and sexuality (Kellner, 2015). Whether consumers consciously realize it or not, cultural consumption in everyday life influences what and how they think about themselves and others (Guy, 2007; Jubas, 2015; Taber, 2015; Tisdell, 2008; Wright, 2007). The impact of mass media has been researched by scholars such as Hall (1997), Morley (1980), and Guy (2007), who bestowed value on audience studies and stressed the agency of audiences. I concur that cultural consumers (or audience members) are active meaning-makers rather than passive information-receivers. Audience members can understand, internalize, and use the media materials in their own ways. They may accept the ideas from the media and then act out those ideas in their everyday life. They may query the messages they receive from the media and to intentionally learn more about the relevant knowledge. They may also challenge or oppose to some opinions disseminated by the mass media and then take actions to advocate their own voices. Therefore, having cultural consumption becomes an educational process, and watching television sitcoms is no exception. That is, watching television sitcoms is an example of public pedagogy (Guy, 2007; Jubas, 2015; Taber, 2015; Tisdell, Stuckey, & Thompson, 2007; Wright, 2007).

A few scholars have discussed and explored the educational functions of mass media or popular cultural products, particularly in relation to how popular culture texts can aid in transmitting or resisting

hegemonic ideologies, whether or not those functions are consistent with the intentions of cultural texts' producers (e.g., Brookfield, 2005; Jubas, 2015; Tillman & Trier, 2007; Wright, 2007). Consistent with the meaning developed by Gramsci (1971), hegemony is used in this scholarship and by me to refer to a process whereby the elite class creates a public consensus about social reality and that consensus becomes the common sense for the general public. The effectiveness of hegemony realizes through persuading members of the general public in their everyday life activities rather than directly forcing people to accept hegemonic ideas (Brookfield, 2005). In this case, mass media is the ideal place to disseminating values and realities that cater to the elite class, which raises the possibility that members of other groups in society internalise those values and accept common sense "facts" (Lull, 2015). Still, hegemony is not always realized completely since the public may query or even resist it. In this paper, I use the concept of hegemony to analyse my research participants' discussions and understand *LMP* theoretically.

HEGEMONY AND *LMP*

LMP was created by Zarqa Nawaz, a Muslim writer, journalism, and film maker, who grew up in Toronto. It featured the everyday life of a Muslim community in the fictional prairie town of Mercy, Saskatchewan, Canada. It was produced or transmitted by the Canadian Broadcasting Corporation (CBC), being broadcasted from 2007 to 2012. The majority of Muslim characters are portrayed in Western films, television programs, comic books and other popular cultural texts are backward and negative, which has been an ongoing and long-term issue, according to Arjana (2017) and Hamdon (2018). *LMP* depicted a group of Muslims who are positive and progressive, although a very traditional and conservative Muslim character, Baber, was also portrayed. *LMP* also presented xenophobia understanding by non-Muslims of Islamic culture explicitly. Therefore, *LMP* can be viewed as a resistant case to the orientalist, hegemonic discourses and representations of Muslims in Western popular culture texts (Cañas, 2013). From this perspective, this paper will present how audiences may comment on a counter-hegemonic case of popular cultural texts.

METHODOLOGY

This small qualitative case study included six research participants. They were Chinese international students studying at University of Regina (U of R), Saskatchewan. Five of them were in the Faculty of Engineering and one participant was in the Faculty of Education. They all completed secondary education in China and came to Canada for tertiary education. All of them were non-Muslim. To clarify this further, I can confirm that, in contemporary China, only a fraction of Chinese people are Muslims. It is conceivable that *LMP* can be a "new" window for the participants to learn about Islam and Muslims. Following the format often used in cultural studies (Pickering, 2008), I invited participants to watch two episodes of *LMP* together and then held a focus group discussion with them. A set of draft questions for the focus groups was prepared in advance. I transcribed the discussions verbatim into Chinese before I translated them into English, since participants spoke Mandarin in the focus group. The data collected was analyzed with reference to Gee's (2014) process of discourse analysis.

FINDINGS AND DISCUSSION

This section presents some findings under three themes that emerged from my analysis of the data. These findings provide answers to the two focused questions of this paper.

The Public Imaginary of Muslims

After watching *LMP*, participants started with a conversation to discuss their feeling after watching selected the episodes. They talked about the public imaginary of Muslims and a discussion about stereotypical public understanding of Muslims. One stereotype discussed was that Muslim religious beliefs may be considered conservative and backward. Wearing the hijab may be associated with these conservative and backward beliefs. As Zhou said, "Muslims are also widely considered as advocating conservative and outdated values. For example, Muslim women should wear hijab." Kang stated, "People often denigrate Muslims. That is, as long as there are any issues, like terrorist attacks

or any relevant negative social issues, people always relate those issues to Muslims and think that the attackers are Muslims." Hong also discussed, "There are widespread misunderstandings or even xenophobia against Muslims living in North America."

Zhou recounted a conversation she had with her mother as an example to indicate bias and fear toward Muslims. She shared the following recollection:

> Many of us have biases against Muslims. One time, I spoke to my mother and told her that I was going to visit my friend. My mother asked, "A foreign friend?" I said, "A Pakistani." Then my mum asked some questions, like, "A Pakistani? Is she a Muslim? You are going to her house? You should be careful." I replied, "Mum, you haven't come into any contact with any Muslims. Where do your biases come from?"

Considering the question "Where do your biases come from?" Kang, Bai, and Zhou engaged in some conversations. They made the following comments:

> Kang: I think most of the biases come from media.
>
> Zhou: Yes, I think so. The power of media is huge. It brings a strong sense of fear to a person who hasn't met any Muslims in real life.
>
> Bai: Yes. We can't deny that Chinese media often barbarize Muslims.

After watching two episodes of *LMP*, it was interesting to see participants coincidentally come to the topic of the public imaginary of Muslims and express similar thoughts. Understandably, mass media is the vital channel for the public to know Islam and its followers, particularly for people who seldom come into contact with Islamic culture in daily life. However, both in Canada and China, Muslims as a religious and ethnic minority group receive limited attention and coverage in mass media. Furthermore, Muslims, as with other minority groups, often receive coverage in news media only when they are associated with political or social issues (Avraham & First, 2010). In entertainment media, such as film and television, they have been negatively represented for a long time (Cañas, 2013). Consequently, participants critiqued that mass media played a main role in creating stereotyped ideas about Muslims and consequently had a huge influence on creating and disseminating Islamophobia to the public.

Negotiated Reading of LMP

As I mentioned above, Muslims are often underrepresented or stereotypically represented in mass media; given this, *LMP* is a counter-hegemonic cultural product. It features the lives of Muslims and portrays them in ways that the public seldom receive from mass media. That does not mean, though, that participants did not question the counter-hegemonic message and representations in the show and return to a view more consistent with hegemonic, possibly even Islamophobic views.

While some participants implicitly or explicitly acknowledged the counter-hegemonic impact of *LMP*, they also had some critiques of the series. For example, Hong said,

> I totally agree Muslims can be very open and moderate as depicted in this program, in this program as liberal or modern Muslims. However, the creator of this program and CBC are reluctant to reveal to their audiences that there are other schools of Islam…Some of them align with religious extremism or even acts of terrorism.

Hong thought that the "other schools of Islam" had not been discussed in *LMP*. Because of this, Hong considered that *LMP* "seeks to promote religious and cultural diversity or multiculturalism specifically for embracing Muslim culture in North America." For Hong, *LMP* is a medium for propagandizing a certain cultural-political agenda.

Another participant, Zhou, appreciated that, on the one hand, the series reveals the xenophobia and alarmism of non-Muslims' understanding toward Islamic practices. She said, "What Muslims say has often been misunderstood and what they do also has often been misinterpreted. …It presented those misunderstandings to the public. … It is very valuable to have a show like *LMP*." On the other hand,

Zhou critiqued that *LMP* employed and portrayed uncommon cases to illustrate Islamic culture and Muslims. For example, Yasir, a Lebanese-Canadian Muslim, married Sarah, a white woman and a former Christian, who converted to Islam when she married. Zhou stated, "This is rare. This is not the common case in our real life, but it has been put on the big screen." In addition, Yasir was portrayed as very respectful towards his wife and daughter, about which Zhou said, "To see how he spoke to his wife and daughter, it's hard to tell whether this is a male-controlled family, whether it is patriarchal family or not…I can't find any masculinist characteristics that we normally think Muslim men should have." And finally, Zhou expressed, "This show, to some extent, embellishes Muslims, to represent that they are very open."

A very distinct voice came from Zheng. She viewed *LMP* primarily as entertainment and in the meantime learnt some knowledge about Islam instead of connecting it to the political and social issues. She noted that:

> This show is an eye-opener for me [because] I didn't [make] contact with Muslims in real life and I didn't know much about them. I learn some things about Muslims, like the customs and habits…I only think I can learn more about Muslims. It makes me feel they are the nice persons.

To summarize, most participants acknowledged the value of *LMP*, as it exposed the stereotypes of non-Muslims towards Islamic culture, followers and practices to public view. They situated the series in a broader social context to understand its underpinning meanings. However, the findings indicate that it could be difficult for some audiences to consciously change their deep-seated biases. For example, Zhou identified the counter-hegemonic function of *LMP*, while she still critiqued the show with some static, monolithic ideas of Islam. Specifically, she observed that Islamic families should be patriarchal and Muslim men "control" their families. In those difficult moments that some audiences have, it will be necessary and vital to have someone, such as educators, ask interventional questions or use other educational methods to guide these audiences to reflect on their own interpretations of the texts and develop their abilities to view media critically, and simultaneously to consciously examine their own assumptions.

Cañas (2013) pointed out that *LMP* left out some complex and essential issues of Islam. For example, different branches of Islam have varied tenets, which have the potential for igniting disputes or even wars. Hong's critique on *LMP* was consistent with Cañas' discussion on *LMP*'s limitations. To some extent, *LMP* legitimated the hegemonic power as it overstressed "the forging of national unity (Cañas, 2013, p. 130)" and the theme of multiculturalism through presenting how different conflicts among Muslims and non-Muslims could be resolved. However, these limitations are partly because of the inherent nature of sitcoms. Traditionally, sitcoms employ a conflict resolution model that demonstrates possible ways of solving certain social problems (Kellner, 2015). These ways of dealing with issues embody values and actions that are socially considered as correct and positive (Kellner, 2015). As such, sitcoms are unlikely to be very radical. Thus, it is essential for educators to "acknowledge the learning potential of popular culture texts in order to problematize and engage with its content" (Taber, Woloshyn, & Lane, 2017, p. 32).

Discussing Multiculturalism and Learning from LMP

LMP portrays the conflicts among different cultural groups using forms of comedic humour, and the conflicts are reasonably resolved. Nevertheless, when participants discussed some topics related to multiculturalism, they still expressed relevant concerns. Those concerns were mostly associated with Muslims in the context of Canadian society. Jiang referred to several social-political issues disseminated in Canadian news media, including the shootings at Parliament Hill in Ottawa ("Ottawa shooting," 2014), the Peterborough mosque arson in 2015 (Peterborough mosque hit by arson," 2015), and the spray attack outside the Muslim Association centre ("Pepper-spray attack on refugees," 2016). He expressed his uneasiness and doubts about the relationships of different religious communities, particularly Muslims and non-Muslims, in Canada. In addition, he observed, "I think it's more difficult for Muslims than Chinese people to integrate into a Western society…because of their

religious beliefs." Bai agreed, "Yes. This is mostly because Muslims follow or practise a religion but most Chinese people don't identify themselves in any religious groups." This conversation demonstrated that the intersection of ethnic and religious marginalized positions brought Muslims more challenges to live in a Canadian society.

On multiculturalism Hong explicitly expressed his disagreement, "In my personal view, multiculturalism only leads to more conflicts between and within groups as it does it in Europe nowadays… To accept all foreign customs and cultures will cause many huge social conflicts rather than the coexistence." He was concerned that multiculturalism would indulge some cultures and values that might threaten the development of a national community and contribute to a fragmentation of Canadian society. Hong's point of view indicated although he was considered as ethnic minority in Canada, multiculturalism does not always attract support.

In terms of what they learned about other ethnic and religious groups, Kang and Zhou demonstrated that it was important to avoid stereotyping others from different cultural groups. Kang said, "I think we can't overgeneralize a religious, ethnic, or other groups of people." Similarly, Zhou stressed that it is important "to know a person through having real interactions" and that people "should not label individuals with the stereotypes that we got from media." In addition, Bai pointed out that *LMP* taught her something about Islam, which she could not learn purely from the written non-fiction materials that she read before. She explained:

> I did search and read materials online. I wanted to know different branches of Muslims… However, what I got are some data and numbers. I still have no idea about what a mosque looks like; what they normally eat; how they pray; how they put on the hijab, that kind of thing. … Those things have a great influence on me. I feel I have got a more concrete, humanistic perception of Muslims. This kind of perception I didn't grab from the written data and numbers. I become more curious about this group of people.

To sum up, the responses from Kang, Zhou, and Bai indicate that *LMP* can help them set up a more appropriate way or raise their curiosity of understanding the unfamiliar "others." This finding demonstrates the power of popular cultural texts to influence or challenge audiences' assumptions of different social groups (Jubas, 2015; Tisdell, 2008; Wright, 2017). The point of view from Bai also proves that popular culture texts can teach audiences some knowledge that readers do not often gain from written and non-fiction materials.

CONCLUSION

The findings of this qualitative study demonstrate that *LMP* can serve to engage participants to bring their experiences and knowledge to discussions of social and political topics related to multiculturalism and the life of other minority groups, particularly Muslims, in Canadian society. The focus group discussed above presented some ideas about what concerns about multiculturalism international students or newcomers in Canada may have. The findings also indicate that *LMP*, as a television sitcom, can work to encourage viewers to reflect on their assumptions of the unfamiliar religious or ethnic groups. Therefore, I suggest adult educators consider using television sitcoms to engage students in critical learning about political policies and social issues. Such learning inspires students to relate their real-life experiences to understand the complex and impenetrable political policies and issues.

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WORKING WITHIN AN INTERSECTIONAL SUBJECTIVITY: EXPLORING SETTLEMENT WORKERS' WORKPLACE LEARNING AT IMMIGRANT SERVICE ORGANIZATIONS IN CANADA

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Abstract

In an age of immigration and integration, the role of settlement workers is crucial since they work directly with immigrant newcomers in their transition to a new home. At the same time, settlement workers are immigrants themselves and mostly come from a racialized minority background. This research adopts an intersectional framework of subjectivity in workplace learning, with the aim of exploring settlement workers' workplace learning at immigrant service organizations in Canada. It finds that the workplace learning experience of settlement workers is shaped by various intersections including that of race, gender, and class. This research integrates concepts of intersectionality and subjectivity in workplace learning to propose that workers' intersectional identity and subjectivity should be re-examined and analyzed to enrich our understanding of their workplace learning experience.

Keywords: Settlement workers, workplace learning, immigrant service organizations, intersectionality, institutional ethnography

INTRODUCTION

The changing composition of the immigrant population, especially its increasing diversity, necessitates attention to the notion of integration, and highlights the importance of immigrant service organizations (ISOs) in facilitating and bridging immigrants' settlement in their new home. In this complex process, ISOs are important for supporting immigrants' integration by providing socio-cultural resources, and formal programs for language training and employment preparation (Gibb, Hamdon, & Jamal, 2008). The role of settlement workers is even more essential since they work daily, directly, and closely with newcomer immigrants. More importantly, many settlement workers are racialized minority immigrants themselves. Focusing on the notion of workplace learning, this paper addresses the importance of subjectivity in workplace learning. Subjectivity is defined as the "epitome" of practices, and engagement with, personal, social, and power dimensions (Billett, 2006, p. 13). While little research has focused on settlement workers' workplace learning, particularly through the lens of subjectivity and intersectional identity, it is the purpose of this study to integrate the framework of intersectionality and subjectivity in workplace learning.

THE IMPACTS OF IMMIGRATION ON WORK

This study focuses on Canada where immigration has become a salient issue that reinforces the integration of global economies (Hasmath, 2012). In Canada, immigrants are selected on the basis of their potential contribution as skilled workers to the country's knowledge-based economic development, in the hope of aligning long-term demographic projections with short-term labour market needs (Bauder, 2009). Canada aims to attract the right type of immigrants for its economic needs—those who are relatively young, possess strong language proficiency, recognizable education credentials, job offers, and in-demand skills—while discouraging the entry of unwanted migrants through a combination of regulations, restrictions, and interdiction (Levinson, 2013, Jurado, Brochmann, & Dolvik, 2013). Given this context, the nature of work in Canada demonstrates neoliberal dominance in state power reducing workers' agency and sense of self in society, cutting rights and curbing trade unions' powers, and diminishing the role of citizenship in determining the political and economic model of the state (Atzeni, 2014). Consequently, this practice commodifies the nature of work and workers through the economics of a customized immigration program that reinforces new patterns of racialized stratification and marginalization (Zaman, 2006).

THEORETICAL FRAMEWORK

Originating in the 1960s with the African-American women's movements, intersectionality theory developed based on Critical Race Theory (Collins & Bilge, 2016). Intersectionality emphasizes gender, race, and class as distinct social categories that constitute multiple identities. It postulates that systems of social oppression are mutually constituted and work together to produce social oppression and inequality. Additionally, intersectionality pays special attention to the influence of individual, social, and structural practices and the importance of power relations, highlighting the importance of power relations in integration, assimilation, and marginalization (Carbado, Crenshaw, Mays, & Tomlinson, 2013; Choo & Ferree, 2010). Hence, intersectionality can be adopted to dynamically analyze how national and transnational structures of inequality are produced and reproduced in multisided processes such as gendering, racialization, labour exploitation, and generational succession (Choo & Ferree, 2010).

As this paper explores intersectionality and subjectivity in workplace learning, it is worth explaining subjectivity. Subjectivity is enacted as "articulations meshed with the boundaries defining the conditions, activities, geographic locations and positions" (Fenwick, 2006, p. 21) that workers find themselves negotiating and within which they reposition themselves (Fenwick, 2006). To be more specific, subjectivity can be defined on three levels. At the individual/personal level, subjectivity adopts a lifelong learning lens that highlights cognition, motivation, and conscious/unconscious learning. The social level emphasizes workers' encounters with others and how they position themselves in any joint activities. Lastly, power can reproduce subjectivity, which can be acted on by power. This level emanates from individuals as they are subjected to pervasive social pressures or the influence of cultural norms and practices, some of which monitor their behavior (Foucault, 1992).

Intersectionality and subjectivity are intertwined. The social categories of race, gender, and class are aligned with "how individuals present themselves to the social world and with which social practices they wish to be associated," (Billett, 2006, p. 3) through construction, conceptions, and dispositions of the sense of self, and engagement with workplace activities and others (Billett, 2006). The connectivity between intersectionality and subjectivity and learning practices enact subjectivity through the intersection of race, gender, and class and shape the pattern of work and social relations in the workplace.

RESEARCH METHODOLOGY

This study employed institutional ethnography (IE) as its methodology. Smith (1987) referred to IE as "a sociology that does not transform people into objects, but preserves their presence as subjects" (p. 15). Through problematizing social interrelations between people's daily work experiences and their relations with social organizations, IE underscores the role of social organization, its production of knowledge, and its consequences in contemporary society (Devault, 2006; Smith, 2009). In my research, institution refers to an ISO in general, rather than to a specific organization. Interviews were conducted with 12 frontline settlement workers (two males and 10 females) who are racialized minorities from a first-generation immigrant background working in three different ISOs in western Canada. Eight settlement workers were working in the integration department while the rest worked as employment consultants. They came from nine different countries including Ethiopia, Mexico, Iran, Philippines, India, Madagascar, China, Kurdistan, and Nigeria. Seven became landed immigrants in Canada after 2000, including five who came in or after 2010. Eleven participants had obtained a bachelor's degree before landing, while one had a diploma. Ten participants came as independent immigrants with their families, while one came as a refugee claimant and one as a refugee student. At the time of the interview, five settlement workers had been working in the organization for over 10 years, three over five years and four less than two years. A life history style, and open-ended interviews were conducted with the participants and a thematic data analysis was adopted on the NVivo 12 software.

FINDINGS AND DISCUSSION

The findings of this research are categorized into three themes: paradoxical racism in the workplace, gendered experience in the social structures, and reproduction of social class.

Paradoxical Racialization in the Workplace

Notably, Canada supports multiculturalism to reinterpret the importance of diverse ethnicities, national unity, and civil rights in light of a broader liberalism and human rights revolution (Kymlicka, 2015). In ISOs, the workplace environment is multicultural as a large variety of workers are from different cultural backgrounds with a noticeable proportion being racialized minorities. Despite a multicultural environment, studies show challenges in settlement workers' workplace learning. For example, Sheppard (2017) demonstrated systemic racism within different levels of social relations, amongst colleagues, supervisors, and managers, as well as in different cultural groups within an organization. My study shows that settlement workers experience discrimination based on their racial identity. Chelsy, originally from China, has been working as an integration consultant for more than 12 years. She explained how she experienced discrimination from her manager:

She [the manager] said, "You don't have anything with you [to take notes]"? It made me feel so embarrassed...After that remark, I remembered [to take my notebook]… But you know you are not welcome. It is so obvious…It is like in Chinese TV dramas, the master beats me for my own good. Only in her case, she "beats" me because she really hates me…She doesn't value me. She thinks I know nothing. You can feel that. It's true.

Discrimination may be entrenched in interactions with co-workers. Donald referred to his experience working with his colleagues as the "tiptoeing" moment:

A lot of people see us coming from different countries and expect that we should have no problem working together… When I tried to work with people from some countries, I had to be very careful and tiptoe about what I said and what I did. Even that did not help…. If they discriminate towards you, no matter what you do and how much you know, they don't want to work with you, you know, because of your skin colour.

As race is socially and culturally constructed in racialization, it exacerbates the complexity of power within cultural diversity. The skills and knowledge of settlement workers are racialized and materialized through a hierarchical, racialized regime based on the colour of their skin instead of on their qualifications (Guo, 2015). At the same time, people's subjectivities are reproduced through the racialized regime that shapes their perception of identities, experiences, opportunities, and outcomes. To be more specific, individuals' learning can be shaped by institutional and cultural factors rooted in the construction of race, and their practices are subject to eroding their ability to exercise who they are, where they are from, how they learn, and who to learn with (Billett, 2006, 2011; Fenwick, 2006). Connecting with my research, settlement workers' workplace practices are situated in a normalization that is produced by race and racism through the ideology of "what is normal and natural, acceptable and desirable" (Fleras, 2018, p. 213). These learning practices escalate the racialized reorganization of what constitutes work and who they are becoming at work. Race and subjectivity are unequally distributed and interrelated to construct social and relational inequality so that "each participant creates and makes available positions for themselves and others to take up, ignore, or resist" (Murji & Solomos, 2005, p. 105). These racialized experiences unveil a misalignment with being and maintaining who they are in the racialized social relations, and it reciprocally frames the subjective learning outcomes of individuals' engagement in work and work-related activities and interactions.

Gendered Situated Learning

Gender is a form of identity and a basis for knowledge production that is defined as "a fluid, contextual, and performative construct" (Shan, 2015, p. 47). Juxtaposed with race, gender is socially constructed and confers a structural and hierarchical privilege to resolve the values and outcomes of individuals' experience of learning (Nash, 2008). In my research, the intersection of race and gender shapes female settlement workers' workplace subjectivity. This subjective process may be embodied

in a two-dimensional social structure, a patriarchal workplace environment, as well as in a hierarchical workplace culture. As a settlement counsellor, Rylee has been working in the same organization and position for over 15 years. She noted that most managers in decision-making positions in her organization are male. She tried many times to apply for a higher position but was never promoted. She explained:

Most managers in the organization are male and they make a lot of decisions on our frontline workers. I have been trying in every way to get myself promoted but never get anything. But if I was a man, I am sure it wouldn't have been difficult…Because I am a woman, they don't care about you…your feelings and your life.

Payton worked in an ISO for almost a year and was still struggling with not receiving enough training. She described the selection of female training candidates as a non-transparent process that negatively influenced her understanding of providing better service for her immigrant clients:

I could never figure out what the criteria were to decide who gets to take a certain kind of training… We need to be trained somehow on how to do the job. There was no transparency. When a training was posted, I wanted to take that training. And then when you were not sent on training, they could not really provide a very good explanation. I just had no clue… I think that is frustrating. That's upsetting sometimes, and it's upsetting for some other people too I believe.

The intersection of race and gender forges unequal social structures, reinforcing the importance of examining how gender inequalities are constructed, expressed, and maintained. It also demonstrates a need to scrutinize how these structures are challenged, resisted, and transformed. The analysis is situated in a two-dimensional social structure. In the patriarchal social structure, female settlement workers' learning experiences are treated as inadequate, undesirable, and unaccountable. In the hierarchical structure, female subordinates are passively receiving what they are told, without transparency. Their access to learning resources and opportunities are constrained by the hierarchical workplace system. This stratification is found in racialized and gendered segregation and is perpetuated by those who are racially and hierarchically privileged so that they impenetrably repress, oppress, and occupy that which is of interest to others. Social inequality in the workplace preserves the racialized and gendered nature of social practice and lessens workers' agency of learning as they feel disoriented, devalued, and conditioned. In other words, dissociation shapes their subjugated-agency, which is positioned as being subjects in workplace social structures, and it further deteriorates the negotiation between personal desire and intentionality and transforms their learning to seeking a fit between social norms, practices and individuals' goals.

Reproduction of Social Class

Social class has always been recognized as an economic position, and it has also increasingly been regarded as a cultural process marked by consumption patterns, identity formations, and bodily performance (Kelly, 2012). Sociologists examine social class with the notion of a power structure through two levels of inquiry: (1) the contradiction of the values of a democratic society that underscore social equality., and (2) the interest that people are ambivalent about power within social and institutional relations (Porter, Clement, Jedwab, Satzewich, & Helmes-Hayes, 2015). In the context of immigration, the formation of social class has always been analyzed in relation to economic growth by embracing opportunities for upgrading mobility and fulfilling the increment of skilled and professional roles in the labour market (Porter, et al., 2015). Given this context, my study indicates that settlement workers' services to immigrant clients have fallen into a neoliberal approach. Debra was an employment counsellor working with immigrant newcomers from Asian countries. She described self-motivation as the only strategy to find a job:

For some clients, I suggested that they learn some skills, they came to me and said, "I am learning this and that [to find jobs]" …This group is motivated and good. But for some clients, they know your suggestions are good, but they never listen to you, they say I can't do this and that…You have no way to help. You can't control anything.

Several settlement workers in my research illustrated “a bottom-up approach” when providing services. Amy was also an employment counsellor working with mostly Asian clients. During the interview, she emphasized the irreplaceable importance of the bottom-up approach to gain Canadian experience. She stated:

One quick way is to start with labour jobs... If you don’t start doing anything, you have nothing. If you do it, at least you have something to feed your family. After that, when you are looking for jobs, you have something to prove you have Canadian experience. You have the ability to work in Canada. This is the first step to get a good job…. This is a long process. But you don’t do it, no one can help, and you get nothing.

These two examples typically assert the adoption of a neoliberal approach in settlement workers’ workplace practices. Tracing its roots, I find that the settlement sector has been challenged by the shrinkage of funding resources and restrictive funding rules from different levels of governments (Baskoy, Bryan, & John, 2011). These challenges triggers instability and service gaps for the organizations’ sustainable development (Richmond & Shields, 2005). In order to survive, ISOs increase the number of services with a purpose of establishing a competitive “organizational Resume” to attract more funding resources. Ultimately, such changes lead to a shift, from supporting and attending clients’ lived experiences to treating them as work objects to fit into an impersonal institutional order (Ng, 1996). As a result, immigrants are considered in terms of “the enterprising self” that requires “individual initiatives and resources as the most useful qualities necessary to be successful in the neoliberal labour market”(Maitra, 2017, p. 196). What needs to be problematized here is how the power structure is exercised in relation to the institution. In the power structure, settlement workers are subjected through a form of ideology that “allows bodies, gestures, discourses, and desires to be identified and constituted as something individual” (Foucault, 2003, p. 30). Thus, settlement workers are normalized and mechanicalized by the institutional power structure that produces worker’s subjectivities, and shapes their learning as a mediation of social class reproduction.

CONCLUSION

This research focuses on the workplace learning experience of settlement workers through a framework of intersectionality and subjectivity. In connecting intersectionality with subjectivity, I argue that settlement workers’ workplace learning experiences are subjected in relation to identities of race, gender, and class. This intersectional subjectivity shapes settlement workers’ sense of self, agency, participation in work-related activities, and relations with institution and others and further produces social and relational, structural, and power inequalities. This research thus calls for an intersectional subjectivity framework that analyzes the workplace learning of settlement workers through a combination of intersectionality and subjectivity. In this framework, settlement workers’ workplace learning can be reexamined, renegotiated, and reconstructed within the notion of social relations, social structures, institutional power, agency of learning, and a sense of self, so that their intersectional identity can be embraced in the personal, social, and institutional dimensions. In these ways, settlement workers’ experiences can be dynamically enriched to better achieve social equality and a more autonomous subjectivity in the workplace.

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VICTIMOLOGY, TRAUMA STUDIES AND ADULT EDUCATION: ADVANCING A CONTEMPORARY PEDAGOGY OF SOCIAL JUSTICE

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Abstract

Victimology as a field of study remains largely undeveloped at Canadian degree-granting institutions, despite significant growth worldwide. As of 2019 there are no degree programs leading to major or minor concentrations in the academic study of victimology in Canada, and one certificate program offered at the Université de Montréal where the language of instruction is French. The disciplinary maturity of victimology is likely to rely on a willingness on the part of stakeholders within a landscape of practice to work collaboratively and discriminately on program development, so that the pressing needs for education are met. Participants in the qualitative study, *Victimology and Trauma Studies – Bridging Perspectives in a Landscape of Practice*, formed an intentional community to identify how an integration of diverse knowledge perspectives can broaden the field and provide a resource for possible program development. The inclusion of victims, advocates and experiential workers as participants was a priority of the study.

The findings are presented in ways that express the complexity of the data collected, the scope of victimology as a transdisciplinary field of study. Conversations with core collaborators from across Canada, contributions from participants at a local community meeting, and survey results that are national in scope led to the identification of priorities in victimology education development. The conclusions of the findings support the claim that through pedagogies and practices linked to social justice through adult education, knowledge can be constructed and mobilized in ways that contribute to an axiological approach to victimology learning and knowing. It is hoped the findings of the study can contribute to building a foundation upon which educational programs in victimology and trauma studies can be built.

Keywords: victimology, trauma, social justice, adult education, axiology, pedagogy.

FRAMEWORK

Victimology has made significant gains in establishing disciplinary legitimacy around the world (World Society of Victimology, 2013). The complexity of the field is, in large part, due to the interdisciplinarity of academic knowledge contributions in theory and praxis. In addition to the contributions of various scholars across multiple disciplines, other collaborators in the qualitative study, *Victimology and Trauma Studies – Bridging Perspectives in a Landscape of Practice* contributed community-based, tacit knowledge perspectives grounded in lived experience as victims and those who work with victims. The combined stakeholder interest firmly anchors the study to a transdisciplinary framework (Hirsch Hadorn, Hoffman-Riem, & Bieber-Klemm, 2008).

The findings that emerged from the qualitative study, *Victimology and Trauma Studies – Bridging Perspectives in a Landscape of Practice,* include a proposed expansion of victimology as a trauma-informed field of study. Although criminal victimization at times dominates the field, the participants of this study shared a broader perspective. The scope of the study acknowledges the *formal* academic contributions from multiple disciplines and professions, relevant *nonformal* learning through community-based knowledge sources, and *experiential* learning that each contribute to a pedagogy of victimology and trauma studies.

The adult education movement (McLean & Carter, 2013) and the victims' movement (Victims of Violence Canadian Centre for Missing Children, 2014) share similar histories, both having emerged from grassroots, community-based interests calling for social reform through education and community engagement. The principles of adult education as a pedagogy of social justice and community development can support knowledge construction and mobilization in ways that challenge

hegemonic and oppressive ways of knowing and acting, and address the societal causal factors in victimization, the impact of victimization. When victims are placed at the centre of interest in victimology research and education, inclusion of the voices of victims, experiential workers and advocates as contributors to knowledge creation is made possible, in part, through adult education.

METHODOLOGY

The core collaborators formed an intentional community within a victimological landscape of practice (Wenger-Trayner & Wenger-Trayner, 2015). A defining boundary for participation in the research was an interest in or awareness of the potential significance of higher education in victimology and trauma studies. Collaborators were encouraged to share and benefit from a fluid and evolving state of participation with intellectual neighbors (Gramsci, 1989) and stakeholders at the community level.

There were three sources of data gathered for this study: fluid discussions and conversations among 29 academic, professional or community-based collaborators from across Canada, one local community meeting with 13 in attendance (including some core collaborators), and a digital survey with 41 respondents. The use of technology made meaningful conversations possible when face-to-face discussions were logistically difficult. All participants were assured pseudonyms would be used when desired, however some participants preferred to use their actual names. Open-ended survey questions asked participants to share their opinions in their own words.

The collaborative analysis of data through a process of *feedback loops* contributed to establishing the verisimilitude of the findings. Dodson & Schmalzbauer (2010) described an “evolving approach” (p. 322) to knowledge building and data collection that inevitably contributes to ongoing participant collaboration in the analysis of data. That process was adapted to this study. By that, I mean participants had the opportunity to *review* and *critically evaluate* the materials, familiarize themselves with the diverse perspectives of other participants and share in feedback loops their responses to what was already said and developed. This created opportunities for a continuous *diffractive analysis* (Hill, 2017) of what emerged, thereby assuring the evolving scope of analysis.

Emerging from new materialism frameworks (Barad, 2007; Lather & St. Pierre, 2013), Hill proposes that there may be something ‘more-than reflection’ that builds on Barad’s (2007) notion of diffractive practice. Where reflective practice is “grounded within an individualistic ontology” (Hill, 2017, p. 7) of “cause and effect relationships” (p. 1), diffractive practice involves observing how human and “more-than-human” (p. 7) entanglements and intersections *intra-act*. Victimization occurs within various relational and material entanglements (Montforte, 2018) and is therefore more than a dualistic relationship between the actor (criminal or offender) and the acted-upon (victim). Victimization occurs within constructed material conditions whereby access to various material resources, physical ability, vulnerability, age, gender, power relations, and poverty and other life circumstances are examples of the complex entanglements that produce victimization. Victimological knowledge assumptions are likewise entangled within the context and the communities in which they are produced, intersect, and intra-act within the onto/epistemological paradigms of criminal justice systems worldwide.

The lived experience of participants, including the researcher/participant, and the meanings and understandings gained from a synergistic, diffractive and democratic integration of diverse knowledges and experiences are significant to the analytic process. As conversations evolved, so did the need to expand on the discussion of salient points raised as priorities. In addition to participating in ongoing and fluid conversations, each participant was provided with transcripts of their contributions and invited to correct or edit for clarification as they deemed necessary. Therefore, a diverse network of stakeholders contributed to an understanding of the dimensions of victimization and the ways in which education is perceived to be crucial to the development of victim and trauma studies as a field of study. What emerged from the analysis was evidence of common concerns and priorities.

RESULTS

Five priorities emerged through the data analysis. The data collected from participant conversations, the community-based meeting, and the survey are presented as an assemblage (Deleuze & Guattari,

2004) of data sources together and “alongside one another” (Montforte, 2018, p. 385) according to the priorities that emerged.

Priority One: The Making of Victims

Victimization is defined and constructed socially and is situated both within individual experience and more broadly within social systems, structures (O'Connell, 2008) and material entanglements (Montforte, 2018). For example, participant Mary (community-activist) observed how social status impacted how police responded to one woman, a victim of domestic violence from a recognizably privileged background, yet displaced other victims in the same shelter in order to create a more private space to photograph her bruises. Mary said, “She was a special case, a different class of abused woman who deserved and was afforded special treatment. I don’t minimize her bruises, but many women have bruises.”

Making sense of victimization means also making sense of who becomes a victim, the formal status of victims in justice systems and processes, and reconciling early, positivistic victim stereotypes or typologies with notions about victim culpability (Christie, 1986; Burgess, Regehr, & Roberts, 2013). Although women, children and youth are the primary victims of violent crime, sexualized assault and human trafficking (RCMP Criminal Intelligence, 2016), Janet (ex-RCMP and victims’ services worker) claims the reality is that at any time, any human being can become a victim.

Priority Two: The Victim to Survivor Construct

Discussions that focused on the victimization–survivor continuum evolved slowly. With the participants for whom the discussion was relevant in order to achieve a critical breakdown of experiences and knowledge, several conversations were required (Lehrer, Milton & Patterson, 2011). For Mary and MK (both community-activists), the nature of victimization is relational, and they emphatically agreed that the survivor construct situates the event, or at least recovery from the event, within the individual. Cheryl-Ann (art therapist) expressed discomfort pointing out, a victim may have survived an incident that happened in the past, but the trauma continues to impact the present in many cases. Rita (victim of Indian Residential School and childhood sexual assault), however, rejects victim as an identity and insists on recognition as a survivor because it acknowledges what happened in the past and that she had the strength to survive it, rather than being stuck or lost in the victimization. Gord (victim of domestic violence) and Rita both experienced the stigma of victim-blaming and the perception that victims are weak or stuck in pain. Stringer (2014), suggests the concern with being stuck may more accurately be the result of victim failure to move beyond the act of self-blame, to recognizing how they have been victimized.

MK asserted that the survivor identity is a limiting colonial construct which fails to achieve significant political and relational change, especially for First Peoples. According to him survival is minimalist. Mary sees survival as a position of individual privilege, when there is a failure to acknowledge larger groups of vulnerable people (Davies, Francis, & Geer, 2007) who stand alongside the individual, and who may not survive. Therefore, the individual notion of survivorship may not be beneficial to vulnerable groups and individuals in society who, through social inequality may experience victimization disproportionately to what society does as a whole. The findings of this study reveal nothing that can be construed as evidence that the survivor construct, in and of itself, contributes to positive and transformative change. More research and theoretical development is needed.

Priority Three: Trauma, Healing and Therapeutic Interventions

Participants agreed that education and research can be key to the development of methods and intervention techniques that assist people in an ongoing recovery process. For example, when trauma occurs, complex biological responses occur (National Scientific Council on the Developing Child, 2014), orchestrated by neurological networks engaged in a stress response (Malchiodi, 2015). The mechanisms of traumatic memory storage are such that events may not be readily accessible through language, and some memories may be fragmented and embodied (Perry, 2017). Participants Marie and Thomas (both psychologists) described neuro-biochemical processes involved in traumatic

memory. Cheryl-Ann (art therapist) talked about how imperfect trauma memories are, even as a timeline of events. Edna talked about how her memories of trauma were often visceral, and her difficulty in making sense of what she remembers. Jaime (nurse educator), Lawrence (police), Janet (ex-Royal Canadian Mounted Police (RCMP) and victims services worker), and Toni (mental health counsellor) identified ways in which having a trauma-informed understanding of victim impact could help police, emergency and medical responders, and counsellors interact with victims.

Priority Four: The Case for Victimology Education

Most of the survey participants who work with victims, paid and volunteer, claimed to have received as little as one to three hours of training. Most shared the opinion that education may be key to their ability to meet the needs of victims. Toni (mental health counsellor) suggested, based on her experience, the various agencies who work with victims, especially child victims are potential contributors who could help co-develop courses or certificates. Such certificates could support professional credentialing and the rise of the 'knowledge worker' (Gibb & Walker, 2013). Most survey participants identified a first preference for development of an undergraduate program with victim studies as a possible major, and a graduate certificate for professionals as a second priority. Jaime (nurse educator) was encouraged by the idea of certificate programs that provided learners who are already working in the field with opportunities to build on existing knowledge, especially for those who are unlikely to pursue a degree program. The victimology certificate program offered at the Université de Montréal (2019) serves as an excellent example. Jaime and Toni saw the potential for non-government agencies to be consumers of certificate programs, as well as professionals like nurses and teachers. Although many professionals may be interested in nonformal trainings, or certificate programs, an interest nevertheless remains in formal education that can be laddered into a degree if the learner desires.

There are gaps in victimology education at Canadian universities (Landau, 2014). Formal education in programs with a concentration in victimology and trauma studies in Canada is limited to the graduate certificate program offered through Ontario Colleges (Algonquin College, 2018) in the Province of Ontario. However, credit for courses completed in the Ontario Colleges program may or may not be eligible for transfer to degree programs at Canadian universities according to Dale Spencer, criminology professor at Carleton University. Heidi Illingworth (community educator, victims services, government) described her experience as a student as an example of how even in relevant disciplines like criminology, law, justice studies and psychology victimology courses are rare. Even more rare are courses with a comprehensive review of victimology theory (Growette Bostaph, Brady & Giacomazzi, 2014). Again, the Université de Montréal offers a credit-based certificate program, however currently the language of instruction is in French only.

Dale Spencer reviewed some of the challenges to developing victimology programs, namely the complexity (Zuri, 2012), interdisciplinarity (Karmen, 2016) and scope of the field (Spencer & Walkate, 2016). According to Spencer, the challenges to constructing programs with content relevant to disciplinary and community interests are structural problems within universities where the need for social justice programs competes with cost-recovery priorities. Heather Peters (community-based educator, restorative justice) talked about her frustration in advocating for program development saying advocacy for education is parallel to pushing for social and structural change.

Concerns related to police failure to recognize and understand trauma, police lacking empathy, and even failure to believe victims when reporting incidents to police were raised by various participants. Janet as ex-RCMP offered her perception that for police, education is key. Problems of police bias and secondary victimization (Campbell, 2001) are also anchored in the complicated demands of police work whereby, and as Thomas pointed out, police interaction with the public takes place in difficult situations. Janet nevertheless argued for the importance of recognizing and unpacking police bias. Heather Peters observed that critical reflection, necessary for deconstructing bias, is not normally promoted socially. She suggested education, especially at a post-baccalaureate level, could be instrumental in this regard. Lawrence (police) talked about value of knowledge gained through experience policing in Saskatchewan, where the violent crime rates are high. He recognized how

access to victimology education can be instrumental in helping trainers in police services create more awareness of victim needs and help prevent secondary victimization (Mawby & Walkate, 2002).

The tensions expressed by Thomas Hartford (psychologist), Delores Mullings (scholar, social work, community-engaged), Heather Peters, and Dale Spencer are centred around questions of whose experiences become foundational to understanding victimization. For example, critical race theory evaluates how "race, and other social constructions, do play a part in not only how they are victimized, but also how society recognizes them as survivors" (Delores). Dale suggested that because the scope of victimology is not generally understood there is a risk, in his view, that some issues are subsumed when there is a narrow focus on dominant issues.

Priority Five: The Epiphany

As the analysis concluded, I continued to question the axiological tensions that exist regarding the inclusion and valuing of the voices of victims and other potential contributors with lived experience, to victimology knowledge creation. I observed how there may be tensions in terms of the value-based principles of social justice and democratic inclusion and I questioned, like Walkate, "Whose knowledge counts, how and why?" (Walkate, 2007, p. 148). Moreover, the participants of this study agreed that greater victim participation in knowledge creation is a priority.

The participant MK asserted that the axiology of victimology knowledge, the "evaluation" of the stories of victimization as a source of included knowledge, "enriches the other 'ologies', ontology, epistemology and methodology." MK, as a native speaker of Greek, proposed the word *anaxiologica*l. MK, suggested that an approach to knowledge that fails to positively evaluate the contributions of victims and others in order to build on what is already known and recognize what is not yet known, is an *anaxiological* approach to knowledge. *Anaxological* is a word which is not in evidence in the English language according to our mutual search of the literature (Liddell, 2003).

MK took the position that an axiology that evaluates, in constructive ways, the stories and experiences of victims is crucial. Moreover, a hegemonic (English & Mayo, 2012) or hierarchical system whereby victims still have no formal status is, according to MK, an *anaxiological* approach to victimology that may be ultimately harmful to victims and work to maintain oppressive systems.

CONCLUSIONS

The participants of this study as scholars and academics, professionals who work in the field, advocates and volunteers, as well as victims of trauma and harm created a knowledge resource that is rich with individual stories and perspectives, each from their own knowledge backgrounds. The priorities that emerged suggest there is potential in the spaces between academic and community priorities to define and develop new directions in victimology and trauma studies. To conclude, in the words of participant Dale Spencer, "We still have to think practically about what exists already". The disciplinary maturity of victimology is likely to rely on a willingness on the part of all stakeholders to work collaboratively and discriminately on program development so that the pressing needs for education are met. The urgency is there. Through an integration of the principles of adult education and pedagogy of social justice and community development, knowledge can be constructed and mobilized in ways that contribute to an axiological approach to victimology learning, knowing, and practice. It is hoped this development can create a foundation upon which educational programs in victimology and trauma studies can be built.

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ALIGNING, RECOGNIZING, AND TRANSFERRING UNDERGRADUATE-LEVEL ADULT EDUCATION COMPETENCIES

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Abstract

This collaborative action research examined the alignment, recognition, and transfer of competencies, courses, and credentials in undergraduate-level adult education programs in British Columbia and the Western Region of Canada. A grounded theory analysis of the comprehensive set of programs identified five common core courses, as well as supplemental, outlier, and elective courses. An analysis of learning outcomes in the core courses found clusters of competencies common across courses. Finally, transfer data demonstrated how the shift to competency-based frameworks is supporting learners to transfer learning from less formal and more accessible contexts and credentials to increasingly formal academic contexts and credentials. Finally, we identify possible gaps in core courses and competency clusters and to make recommendations for future directions in research and program design.

Keywords: undergraduate; adult education; competencies; competency-based; alignment; transfer credit; PLAR; learning outcomes.

INTRODUCTION

Adult education is a key discipline associated with the professional development of those engaged in designing and facilitating adult learning in higher, vocational and community education. In Canada, undergraduate and graduate programming in adult education can overlap in outcomes, purposes, and even texts yet still be starkly differentiated by distinctive administrative units, instructors, instructor qualifications, and delivery methods. For example, many undergraduate-level credentials and programs are administered or co-administered by non-academic continuing education units while being taught by practitioners and delivered in virtual formats. Often, such programs have only loose affiliations with the graduate adult education programs in the region and even within the same institution. It is easy to infer from these trends that a widening gap may well exist between the practice-oriented and research/theorizing communities of adult education in Canada. Furthermore, of the two, according to a Canadian Council of Learning (CCL) study by McCaughan and Wilson (2009), practice-oriented skills of facilitation, instructional design, and information technologies were rated as the most valued competencies by adult educators in Canada. These three core competencies from the CCL align with Ellis and Richardson's (2012, p. 375) "practice" set of competencies and Wahlgren's (2016, p. 351) three competencies: "communicating subject matter;" "creating a learning environment;" and "considering prior-learning" (see Table 1).

All studies of adult education competencies in Table 1 used two sources to identify competencies: either expert opinion or pre-existing national competency frameworks. These competencies were intended to be integrated into adult educator programs, which may or may not have done so. In marked contrast, however, this current research study examines the actual competencies as interpreted by programs as program outcomes, courses, and learning outcomes in updated official course outlines. In our experience, providers often revise their credential programs, courses, and outcomes to align with one another as much as with reference to formal competency frameworks in unregulated areas in Canada like adult education. This research offers a different lens to consider how competencies are actually interpreted, taught, learned, and transferred within the adult education training sector.

Table 1: Research on Competencies in Adult Education and Instruction

Skill Areas:	McCaughan & Wilson (2009)	Ellis & Richardson (2012)	Wahlgren (2016)
Content	communication	knowledge	communicating subject matter
Instructional	facilitation* instructional design* information technologies*	**practice**	creating a learning environment
Administrative	management	relationships	considering students' prior learning
Reflective	professionalism	ethics and professionalism	reflecting on and improving performance

**Identified as of uppermost value in this Canada-wide CCL study.*

Given this high valuation of facilitation, instructional, and technological skills in the field, it is helpful to see how these skills have been given flesh as competencies, learning outcomes, courses, and credentials in a range of adult education training contexts, including informal workplace learning through to formal academic learning outcomes in undergraduate degree programs. Accordingly, this collaborative action research study was designed to address this topic by examining undergraduate-level adult education comprehensively in one province of Canada, British Columbia, including two Western prairie regional providers with transfer articulation agreements into the BC network. The explicit research questions addressed are as follows: (i) What credentials, courses, and competencies characterize and define undergraduate-level adult education programs, and (ii) How is competency-based education impacting the recognition and transfer of learning from informal and non-formal to formal academic programs?

METHODOLOGY

We elected to use a collaborative action research design, recognizing our interest in developing and sustaining a collegial and integrated community of practice and professional learning community in the adult education training sector in British Columbia. Collaborative action research expands beyond the individual teacher or instructor to consider the practices of multiple teachers across a particular sector and level in a particular subject-area or field. The emphasis in on including representatives from the full range of teachers and programs in the sector; on collaborating in all phases of the research process, including data collection and analysis; and on committing to implement and use the results of collaboration to inform our individual and sector-wide practices. The study originated in a collaborative context through the Articulation Committee of BC Credit and Transfer (BC CAT)[4], which offered partial funding for the study. Coordinators or Heads of three of five institutions offering adult education credentials were represented, reflecting the full range of providers: a university-based continuing education non-credit certificate program; a college-based diploma program; and a university-based credit degree program. In addition, the full articulation committee, with representatives from all programs and providers in BC, reviewed, corrected, and endorsed the final report as part of our AGM.

There were three methods used to collect data. First, an exhaustive Web-based environmental scan was conducted to identify key institutions and programs in BC, including two prairie-regional providers in Saskatchewan and Manitoba with laddering transfer agreements articulating into the BC system. In some instances, researchers followed up with telephone or face-to-face interviews to complete the information profile. Then a grounded theory analysis was conducted to align, compare, and arrive at a set of core courses (by category) and common competency categories (based on learning outcomes.) These core courses and competencies were then reviewed and revised with successively more collaborators, moving from two to four to eight collaborators (the complete articulation committee) in each cycle. These successive revisions were part of the validation process.

RESULTS

Results were organized into five key areas: credentials, courses, learning outcomes, transfer activity, and competency gaps.

Credentials

Five institutions offered adult education credentials at the undergraduate level in British Columbia. In addition, two more were identified in Saskatchewan and Manitoba with articulation agreements involving the laddering of certificates into a degree program in BC. Of these seven institutions, we identified 13[7] current credential programs offered by these seven institutions: five associate certificates (with a maximum of four courses or 12 credits or equivalent); three certificates or advanced certificates (over 12 and up to 30 credits); two diplomas; one degree minor (with another to be implemented in 2020); and one degree major. The programs ranged from non-credit, non-formal ISW (not included as it isn't technically a credential) and continuing studies programs to academic, accredited university degree programs.

Table 2: BC-Based Undergraduate-Level Adult Education Credentials by Type of Provider

Institutional Type	Associate Certificates	Certificates	Diplomas	Degree Minors	Degree Majors
Non-Academic (e.g., Continuing Education)	2	1			
College	1	2[5]	1		
University (Academic)	2		1	26	1

[5]Both of these are prairie (Western) region programs that ladder with articulation agreements into the university-based degree major program.

[6]One is scheduled to be implemented in 2020, so is not included in this study, which was limited to approved programs currently in effect.

Courses

Using a Web-based survey of undergraduate-level credit and non-credit adult education and instructional skills programs in BC and Western Canada, we found courses distributed across a range of core, supplemental, outlier, and elective courses.

Core Courses: Five categories of courses were identified as required in at least six and as many as ten of the 13 programs represented in the survey. These core courses were as follows, in descending

order of frequency across programs: Teaching Adults (in 11/13 programs); Foundations/ Introduction (9/14); Curriculum Design (7/13); Assessing Adults (6 /13); and Program Planning (6/13)

Supplemental Courses: Five types of courses were required in three-to-five of the programs. These supplemental courses were focused on the following topics: adult learning, advanced teaching, capstone, eLearning, and social contexts.

Outlier Courses: A range of other courses were found in only one or two of the programs. This information is important to consider variation and to consider areas for potential expansion. These courses include topics such as organization and workplace learning (x 2); the history of adult education; research in adult education; professional practice; educational leadership; portfolio development; and implementing curriculum.

Elective Courses: Seven of the 12 programs include elective credits as part of their programs, ranging from a requirement for 3 to 54 elective credits. These electives are specified or unspecified as courses in the adult education or they are left open or defined more broadly.

Learning Outcomes (LOs)

We applied a bottom-up grounded theory approach to analyse the learning outcomes by clustering them within each core course category. Then we labelled them using a generic name that seemed to capture the overlapping contents of each outcome (see below). In addition, we provided a sample, generalized learning outcome statement for each cluster using a series of actual verbs from the learning outcome data, reflecting varying levels of difficulty or cognitive challenge. We also identified key variations so that information was not lost in the process of generalizing the results. Below are the sets of learning outcome categories identified for each core course.

Core Course #1: Teaching Adults

The learning outcomes for this core cluster shared the following types of outcomes:

LO1. Theories and Principles (i.e., of adult teaching and learning)

LO2. Learning and Learning Environments

LO3. Planning and Preparing

LO4. Teaching and Facilitating

LO5. Digital Formats

LO6. Techniques and Strategies

LO7. Formative Feedback and Assessment

LO8. Reflective Practice

LO9. Professional Practice

Core Course #2: Foundations/Introduction

The learning outcomes for this core cluster of related courses reflected the foundational knowledge of the field and were consistent in using the following types of outcomes:

LO1. Definitions, Purposes, and Benefits

LO2. Philosophies, Theories, Principles, and Concepts

LO3. Historical, Cultural, and Sociological Contexts

LO4. Programs, Agencies, and Settings

LO5. Lesson and/or Workshop Planning

LO6. Barriers to Participation

LO7. Adult Educators and Lifelong Learners

Core Course #3: Curriculum Design

The learning outcomes for this core cluster share the following types of outcomes:

LO1. Situational Curriculum Design

LO2. Needs Assessment

LO3. Learning Outcomes in Backwards Design

LO4. Collaborative Curriculum Design

LO5. Format-Specific Curriculum Design

LO6. Constructive Alignment between Outcomes, Assessment, and Instruction

LO7. Curriculum and Course Evaluation Criteria

Core Course #4: Assessing Adults

The learning outcomes for this core cluster share the following types of outcomes:

LO1. Assessment Purposes in Adult Education

LO2. Assessment Methods, Strategies, and Techniques

LO3. Aligning Outcomes with Assessments

LO4. Designing Assessment Instruments, Tools, and Grading Schemes

LO5. Assessment Plans with a Range of Elements

Core Course #5: Program Planning

The learning outcomes for this core cluster share the following types of outcomes:

L01. Adult Learning Settings, Contexts, and Programs

LO2. Theories, Models, Principles, Concepts, and Methodologies

LO3. Program Planning Processes

LO4. Research Literature

LO5. Program Evaluation

LO6. Marketing Strategies

Referring back to Table 1, we find all four of the expert-based competency areas to be covered across programs: content, instructional, administrative, and reflective competencies.

Content Competencies: Content competencies are concentrated in the Foundations/Introductory core course and in a supplemental course on Adult Learning found in several programs; however, they are also evident in practice-oriented core courses such as Teaching Adults and Program Planning and the supplemental course associated with Advanced Teaching.

Instructional Competencies: These are strongly and exhaustively covered, with three of the five core courses focused on these types of competencies: i.e., teaching, assessing, and designing courses or curriculum. Both Teaching Adults and Curriculum Design include information technology-related outcomes as well. In addition, five of the 12 programs include explicit e-learning related courses, and one of the college-based credentials is focused exclusively on this topic.

Administrative Competencies: The fact that a program planning course ended up as a core course common to many programs reflects the value of administrative competencies related to management

and collaborative relationships within undergraduate-level adult education programming. One caveat is the fact that some programs used the term to refer to course design rather than program planning skills.

Reflective Competencies: Reflective and professional practice are interrelated competencies found in the Teaching Adults cluster of core courses; however, there were significant gaps in the inclusion of reflective competencies as well (see Gaps section).

Transfer Activity

The following were trends identified in the findings with respect to undergraduate credit transfer activity in BC in the area of adult education.

Transfer Across Increasingly Diverse Domains

This sector has always had a lot of transfer activity, but the accelerating emphasis being placed on credentialed instructional skills in higher education and in the workplace is generating a noticeable expansion in transfer activity. Some associated factors include the following:

- *Expanding Instructional Skills Programs in Higher Education:* Various non-formal teaching and learning initiatives are being introduced to support instructors within their institutions to shift from informal professional development activities into more formalized, non-credit programs, such as the following:
    - Instructional Skills Workshop (ISW)
    - BCcampus' (BCc) Facilitated Learning Online (FLO)
    - In-house faculty training and development programs
- *Expanding Blended and Online Programming Enhancing Geographical Access.* Increasingly, programs are offering courses in blended or online formats to expand access to their programs to geographically remote communities and students.
- *Expanding Articulation Agreements across Western Canadian Region.* There is a shift of transfer from within BC to across the Western region. For example, significant numbers of college instructors from the prairies complete in-house instructional skills credentials and ladder then into the only BA-Adult Education program in BC, and in the Western region.

Competency-Based Transfers in Adult Education and Instructional Skills

The trend towards competency-based credit transfers based on learning outcomes and away from time-based academic credits based on the *Carnegie unit* (Irvine & Kevan, 2016) is strongly represented in our data. All programs except two are now fully designed to reflect competency-based outcomes. Furthermore, there was ample evidence of the use of Prior Learning Assessment and Recognition (PLAR) being used in three of the five institutions represented, thereby fostering the translation of informal, workplace or experiential learning (Wihak, 2011) into more formal and credit-bearing credentials and contexts (see below).

Movement across Informal, Non-Formal, and Formal Learning Contexts

Fig. 1 indicates the significant movement of transfer credits across informal, non-formal, and formal educational contexts in the field of adult education in BC. Data suggest that adult educators in the field are laddering from work- or experiential-based learning, including professional development activities, into accessible non-formal learning opportunities and on into formal academic credentials. This movement is being facilitated by recognizing demonstrated skills and competencies as equal as they move from less to more formal learning contexts. There are a number of specific trends worth mentioning: the recognition of informal learning as PLAR credits, which can be transferred in some instances; bridging across informal to non-formal to formal learning contexts; and, finally, laddering in the process from work-related experiential learning to non-formal credentials to formal college

diplomas to formal and culminating undergraduate (and, in some instances, graduate) university degrees.

Obstacles to Transfer in Adult Education

Resistance to Recognizing Course and Competency Equivalencies across Contexts. Many college and continuing education instructional design programs remain in an uncertain zone in which their courses are recognized by some but not all university-based programs. This prejudice remains despite the fact that these institutions play a critical role in transitioning adult education learners from informal learning into more formalized learning contexts, their ability to bridge learners into degrees is impeded by this systemic prejudice (Gerhardt & Masakure, 2016).

The Reticence of Research-Based Universities to Participate Meaningfully in Transfer or PLAR. Our study and findings corroborate, in part, Gerhardt and Masacure's (2016) and Kennepohl's (2016) conclusions that universities can pose obstacles to the system-wide shift to a competency-based transfers and to the recognition of learning through both transfer and PLAR. One the one hand, as demonstrated in Fig. 1, UBC, a research-focused university, is the only institution that does not participate in the transfer of core courses and credits, nor does it use a consistent competency-based (outcomes-based) system to facilitate transfer nor does it allow PLAR. The only allowable laddering is internal, between the certificate program, offered through UBC Continuing Education, and the diploma or undergraduate minor programs. On the other hand, UFV, a teaching-focused university, is a key site in which learning is recognized from a range of informal, non-formal, continuing education and college courses and credentials towards an undergraduate degree in adult education. They use a systematic learning outcomes approach that fosters both transfer and PLAR across the system. In this respect, the challenges posed by universities to transfer, competency-based systems, and PLAR appear to be limited, at least in BC, to research-intensive universities.

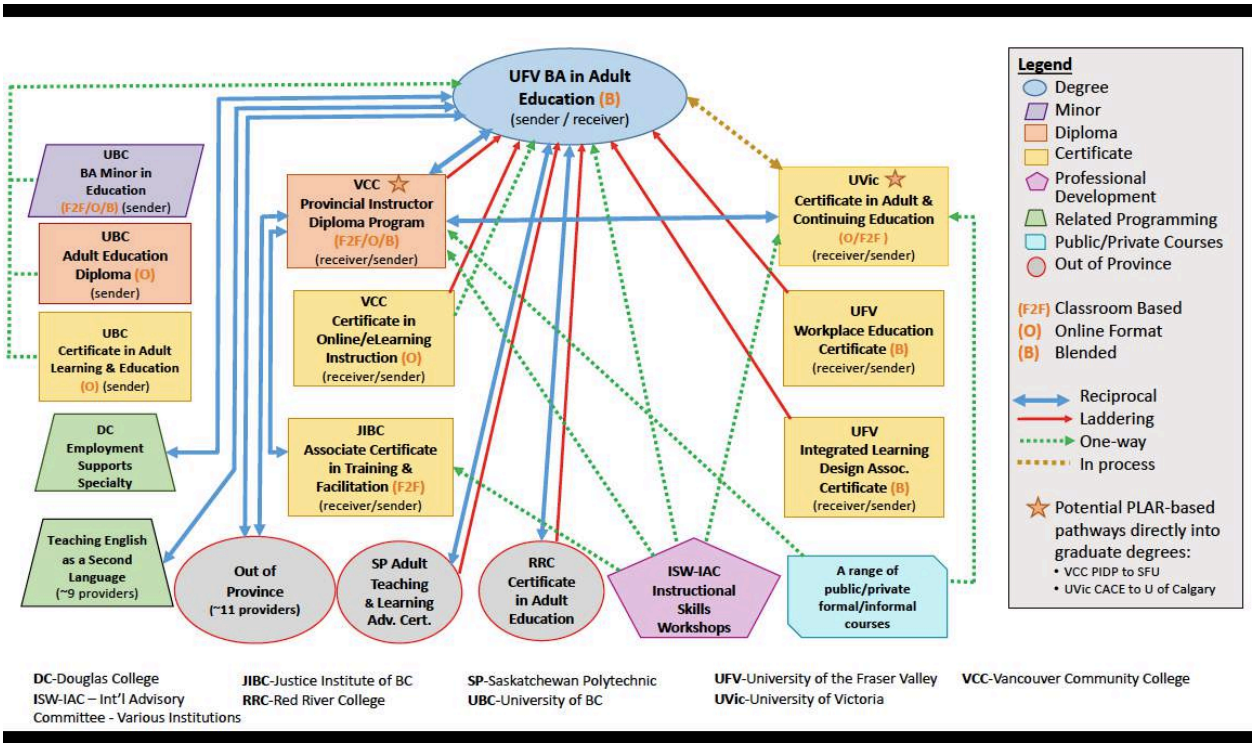

Figure 1: Model of Undergraduate-Level Transfer Activity in BC

Gaps

Reflective practice-related topics were concentrated in the Teaching Adults core course and some Capstone supplemental courses, despite the fact that they are an important subject in Program Planning, where decisions affecting student access, inclusion, diversity, and PLAR, among others, are negotiated. Reflective skills are also appropriately covered in Foundations and Introduction courses, where the emphasis on content may provide opportunities for more philosophical depth. Also, critical thinking and problem-solving skills were not adequately reflected in the learning outcomes, nor were team-based forms of reflective inquiry or problem-based learning required for case analysis or coaching, for example.

Additional new and emerging valued contents that remain under-represented as distinctive course or infused as learning outcomes and competencies include innovation and creativity, Indigenous histories and Ways of Knowing, contemplative practices, and health and wellbeing. Finally, although technology is reflected in distinctive courses and credentials, it needs to be better integrated as outcomes across the curriculum, in particular in instructional-related courses.

CONCLUSIONS

Based on this research, we would make the following recommendations. First, there is a compelling reason for all adult education providers to shift to competency-based systems to foster movement of learning across the sector and thereby to give access to learners who may be otherwise marginalized. In particular, this requires the active participation and collaboration of universities, including research-based universities. Equally important is the inclusion of continuing studies programs as valid sources of credit or credential transfer into formal undergraduate academic diploma and degree programs to provide accessible bridges for learners from workplace and community-based learning to more formal education. Of course, this is contingent on the demonstration of comparable competencies assessed through comparable means. Finally, we recommend the recognition and transfer of PLAR credits to support learning across workplace and other experiential learning milieus. It is contingent on the development of sufficient trust in the system in the autonomy of competency-based systems and the reliability of our varied institutional and program partners. We are confident that these innovations will generate meaningful and accessible pathways for the full range of key learners in the field of adult education.

Future research needs to offer sufficient data to compare these undergraduate-level program profiles with graduate program profiles. It remains an interesting question whether or not there is overlap in some areas or whether graduate programs even cover the instructional skills so highly valued by adult educators (McCaughan & Wilson, 2009). Given undergraduate adult education degrees are seldom required for graduate program entry, such gaps would have serious implications for the field in Canada.

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PERSPECTIVES OF ADULT LITERACY EDUCATORS: INSIGHTS AND INQUIRY

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Abstract

Transformative learning involves significant personal and social growth. Globalization, immigration, changes in socioeconomic patterns, geopolitical tensions, and advances in technology challenge teachers to understand and mobilize the changing dynamics, practices, and contexts of learning and literacy in more complex ways (Luke and Elkins, 2002). This qualitative study explores adult literacy educators' insights into their own role, responsibilities, and use of specific curriculum to engage adult literacy learners in changing times. Transcultural literacies acknowledge multiple dimensions of literacy learning that build upon learners' unique talents and aspirations. Connections between transformative and transcultural learning are explored**.**

Key Words: Adult Educators Roles; Transcultural Literacies; Transformative Learning Theory

INTRODUCTION

This research study was motivated by my own observations of literacy and

learning in a time where increased immigration, advances in digital communication, and the forces of globalization have resulted in new cultural interactions, lifestyles, and patterns of socialization. Dagnino (2012) writes that "physical and virtual mobility has indeed become the main trope of societies characterized by 'super-diversity' and the dynamic interplay of alternative/multiple modernities" (p.2). Pennycook (2007) defines transculturalism as "the fluidity cultural relations across global context" (p.91). He asserts that languages and literacies are evolved; they are being developed and reimagined in new ways. Miller (206) writes that flows, transnational interactions "loosen local populations from geographically constrained communities, connecting people and places around the globe in new and complex ways" (Miller, p.1).

Transcultural literacies explore the connections literacies between local ecologies and global events (Orellana, 2016). Honeyford and Watt (2017) write that more than ever, teachers in both urban and rural areas are seeking new texts and learning resources that better reflect the linguistic and cultural pluralism that exists today. A transformative shift in literacy learning would work to discover and strengthen learners' existing literacies, talents, and experiences. These researchers also assert that local knowledge is always linked in some way to the "dynamic flow of more global, sociocultural, economic, and political forces" (Honeyford and Watt, p.4). The challenge for teachers is helping their students understand the way these forces interact and impact their own lives.

RESEARCH QUESTIONS

This study explores four key questions: How do adult educators define their role and responsibility? What values, beliefs, and ideals guide adult literacy educators' practice? To what extent might the changing social, cultural, and political landscapes inform the educators' decision making in terms of text choices and curriculum resources for adult learners? Which texts have the potential to activate rich learning experiences? Finally, do the educators have preferred teaching and learning strategies that from their stance, create a positive learning climate? This initial study also the potential of transformative learning theory and the emerging literature on transcultural literacies to inform our understanding of adult literacy learning. A transformative approach to teaching adult literacy, notes Jarvis, would enable learners to "develop a critical awareness of social structures and powerful discourses and their impact on the construction of individual subjectivities" (Jarvis, 2006, p.69).

THEORETICAL FRAMEWORK

This study advocates for a transformative perspective of adult literacy that is a lifelong journey that enables individuals to meet the challenges and complexities of life (Hoult, 2012). A transformative approach to adult literacy learning highlights an "asset" view of learning; there is an invitation for adult learners to bring into the classroom context their own experiences, narratives, languages, identities, cultural artefacts, music, and aspirations (Freire, 1997; Miller 2005). Transformative teaching is culturally responsive teaching and it involves a creative dynamic that factors in local and world events (Taylor, 2006). Working toward transformative learning, in part, encourages adult learners to make significant connections between their own lives and the larger social conditions and collective forces that impact them (King, 2005).

Transcultural learning theories can offer a creative way of looking at literacy, language, and education. From this lens, transcultural literacies can be conceptualized as dynamic personal, social, and cultural spaces where new ways of knowing, thinking, and acting can emerge. Adult literacy classrooms, for example, can be a rich environment for the development of transcultural literacies. In English language arts, knowledge can be communicated through storytelling, poetry, art, creative writing, and drama. Short (2016) writes that the use of global literatures, for example, can help students "break cycles of oppression and prejudice between diverse cultures" (p.10). Texts have the potential to be transformative if learners are given opportunities to dialogue and reflect upon the way that characters solve problems and manage life challenges (Jarvis, 2006; Short, Day, & Schroeder, 2016).

This study was completed in Winnipeg, Manitoba. As the geographic centre of Canada, the changing demographics in Winnipeg reflect wider changes in immigration throughout Canada and in North America. Linguistic and cultural diversity will continue to increase as Canada receives more newcomers from international destinations (Manitoba Immigration Facts, 2016).Global awareness, world learning, foreign language proficiency, empathy and transcultural understandings are among the skills that individuals can learn to develop, notes Slimbach (2005). Adult learning centres (ALCs) can be havens of creativity and resilience when a climate of respect and intercultural competence is transformed from an ideological construct into everyday actions enacted by individuals. New literacies evolve as a result of the continual interaction with the physical, social, and cultural environment (Luke & Elkins, 2002).

TRANSCULTURAL LITERACY AS A TRANSFORMATIVE LEARNING PROCESS

In essence, transcultural literacy learning is a transformative process that opens up new possibilities for understanding the multi-layered dynamics of literacy and transcultural learning (Cranton, 2006). The idea of significant personal transformation and openness to new perspectives is at the heart of transformative learning (Mezirow, Taylor, & Associates, 2009). For Mezirow (1981), social change is rooted in individual perspective transformation. As a facilitator, mentor, and challenger, the adult educator can help individual learners "realize their potential for becoming more liberated, socially responsible, and autonomous" (Mezirow, 2000, p. 30). Learning objectives may be personal (e.g., such as getting a better job or helping) or social (e.g., organizational change, community development, etc.)

A connection between creating learning and transformative learning can also be made (Tsai, 2013). Creative learning integrates analytical, imaginative, and intuitive dimensions which can lead to an attitude of "playfulness," experimentation, thinking "outside the box," and creative problem solving (Isaksen, Dorval, Treffinger, 2000). "Creative learning is interactive, incorporating discussion, social context, sensitivity to others, and the acquisition and improvement of literacy skills; it is contextual, and has a sense of purpose and thus cannot be based around small units of testable knowledge" (Banaji, 2011 cited in Tsai, 2013, p. 34). "Imagination is central to understanding the unknown; it is the way we examine alternative interpretations of our own experience by 'trying on' another point of view" (Mezirow and Associates, 2000, p.20). The classroom can be viewed as an artistic atelier where adult learners explore new knowledge and work collaboratively and creatively.

METHODOLOGY

This study draws upon phenomenology and narrative inquiry. Merriam (2007) writes that "in the same way that ethnography focuses on culture, a phenomenological study focuses on the essence of the structure of an experience." (p.7) Van Manen further writes: "a phenomenology that is "sensitive to the life world explores how our everyday involvements with our world are enriched by knowing in-being" (p. 13). He explains that phenomenological interviews have the potential to be transformative as new ideas and perspectives emerge in the discussion. I wanted to learn more about adult educators' experiences as they continue to adapt to meet the changing demographics of adult learners in Manitoba.

The interview data was collected during 2015-2017. I kept detailed research notes of my interviews with the educators; in addition, I audio-taped, transcribed, and analyzed each 1-2 hour interview looking for emerging themes such as expanding perspectives through global literature; teaching for change; educators as advocates and challengers; and creative teaching strategies that tapped into imaginative and emotional dimensions of learning. Four teacher participants' perspectives are presented in this study. I felt that their perspectives best reflected the ideas and themes from the larger participant group of ten. The teachers in this study had 15 years or more of experience working with adult literacy learners.

FINDINGS: RECLAIMING SELF AND JOURNEYS OF POSSIBILITIES

A number of the adult literacy educators in this study described themselves as facilitators, nurturers, mentors, and challengers. Isobel described herself as "a warm challenger" who honours the experiences of adult learners. Education, she noted, is one part of a larger picture in helping more adult learners realize their potential. "We have to work as a team to help adult learners make positive decisions about their lives. You have to be connected to the larger community and that could involve mentorships in the workplace, better access to mental health counselling, and so on."

Working at a moderately sized adult education centre with 600 learners primarily from First Nations and Newcomer backgrounds, Isobel explained that as an educator, you have to have compassion and an understanding of the way trauma and "the landscape of poverty" can impact learning. Financial hardship, substance abuse problems, and physical health are barriers that interfere with learning. "Some of our students have been stuck in intergenerational trauma. Many did not have positive guidance when they were younger." Often, they are the first in their family to complete high school. "Some come with a 'fixed mindset' and 'inner discourse' thinking that they cannot move ahead." Teaching adults learners has social, cultural, and psychological dimensions. Rich learning experiences

Kathleen believes that engagement and interest are vital to helping adult learners discover their potential. She added: "There should be a sense of joy and optimism in teaching adult learners." Kathleen teaches English, Psychology, and World Issues from an interdisciplinary lens. Rich learning involves exploring films, non-fiction texts, and essays from a personal and philosophical lens, a social, cultural, and historical lens, and an imaginative and literary lens:

> We looked at myths and legends of transformation and I showed my students prints from Norval Morrisseau. Many of his paintings portray Anishinabe stories of creation; I challenged the students to create their own myths and then write about why myths and legends could shed light on the values and ideals in their own lives. What can I learn from myths and legends that can help me in solving particular problems?" A novel like Brave New World may be challenging to read, but many adults love discussing topics like genetic engineering, the future, and the 'engineering' of personality and work position.

Effective adult literacy educators, noted Kathleen, should be "creative, flexible, passionate, and knowledgeable." Texts that focus on themes such as identity, belonging, and solving mental health problems like depression and fear are popular with her students. "There should be a psychological depth to the texts you are teaching. Adult learners need opportunities to discuss why certain

characters behave the way they do; we explore cultural and social influences on personality. The application of literary themes to the students' own lives can often be connected through discussion and reflective types of writing." Kathleen developed a new course called "Cinema as a Witness to Modern History" as one way to help her students explore topics like war, environmental sustainability, family and culture, survival, and individual journeys.

Keith emphasized that a "philosophical grounding" in knowing why you are teaching and what you are teaching is central to being an effective adult educator. Positive relationship building in combination with a curricula that authentic and meaningful are catalysts to learning. "You are trying to making connections with your students and in doing so, you are helping them discover personal talents, new doors and career possibilities while at the same time encouraging them to think more critically about the society they are living in." Adult learners are introduced to authentic learning approaches such as life history writing, storytelling, film reviews, presentations, and interviews. He emphasized the importance of including current topics in journalism such as child exploitation, the hazards of social media, and Indigenous Rights. "I try to create a climate where students can interrogate issues and engage in research initiatives about topics that are most interesting to them." The idea of using compelling stories that encourage the students to reflect upon their own lives is highlighted by Clark and Rossiter (2008):

> Stories draw us into an experience at more than a cognitive level; they engage our spirit, our imagination, our heart, and this engagement is complex and holistic. Good stories transport us away from the present moment, sometimes even to another level of consciousness…Stories are powerful because they make the person present again and that presence is relational, speaking to the connections all of us make with others and how spiritual these connections are. (p.65).

Literature and Language as an Invitation to Dialogue and Cultural Awareness

Luiz has taught in Korea, Japan, and in various high schools in Winnipeg. He currently teachers courses in Rhetoric, Literature, and Communication at a large college in the city. With a background in Philosophy and Literature, Luiz emphasized the importance of creating a climate where a critical dialogue about world events and students' lives can occur:

> The humanities can be a guide to life. I get excited by ideas and in my classes, I want to encourage a playful attitude that is also balanced by academic rigour. Essential questions designed to provoke and challenge are important. There is something spiritual and therapeutic in the study of literature that you cannot find in other disciplines. I believe that anyone can be reached through literature. A book like J.D. Salinger's Catcher in the Rye can be an exploration into identity, belonging, and the search for authenticity in a fragmented world. Charlotte Bronte's Jane Eyre is a powerful novel to open up discussions about life, death, love, friendship, the importance of having faith in yourself, and finding your way in a hostile world.

Luiz described learning as "a metaphorphosis, a disruption, and a rearranging of oneself. It may be a violent transformation and an expedition into undiscovered regions of the self." Luiz uses words and phrases that connect learning to "journeys and expeditions into the unknown." Teachers and students are "explorers and wanderers in search of new awakenings, insights, and possibilities." A significant barrier to learning, he noted, is the cultural climate of the times: "We live in a time of chaos, anxiety, and disconnection. We are living in an increasingly synthetic world. It is aggressive, packaged, and formulaic. The poetry of our age is advertising!" From his perspective, adult learners need opportunities to critically interrogate social trends and ideas.

The Adult Literacy Classroom as a Creative Atelier: Implications for Teaching and Learning

Transcultural literacies and dimensions of transformative learning involve critical thinking, reflection, and openness to considering new perspectives. Shipp (2017) writes that "our curriculum, our rituals and routines, and intellectual connections to the texts being used in class" (p.35).The study and exploration of literary and non-fiction works can encourage transformative learning because, as Jarvis

(2006) observes, “it requires students to make meaning rather than receive it” (p.74). Context, as Taylor (2009) emphasizes, shapes adult education practices and it is through educator empathy and self-awareness that authentic relationships between teachers and learners can emerge. In the case of newcomer and refugee students, understanding the complex political factors in countries worldwide that urge individuals to seek a new life in another country. Adult learners are navigating unfamiliar educational, legal, political, and social terrain; in this context, the teacher becomes more of a cultural guide. 2) The adult literacy curriculum should be dynamic, evolving, and grounded in way that value and validate learners’ existing talents and experiences. The teachers in this study were using texts as catalysts to encourage creative and reflective connections that link personal insights to local and global themes. Educators like Lou reinforce Dozier’s (2017) observation that “works of art, including paintings and photography, encourage reflection, analysis, and evaluate thinking skills, that build success for students in both academic and workplace environments” (p.27). The teachers’ excerpts in this study highlight the way literacy learning can potentially enlighten and broaden learners’ perspectives. Transformative learning, as Jarvis (2006) asserts, involves thinking beyond taken for granted assumptions. Fiction, works of art, and non-fiction, in particular, can

> Offer scope for imagining alternatives—different resolutions to familiar problems, alternative lifestyles, and moral choices…. And the process of trying different viewpoints is part of the formulation of a new perspective….Textual study, by its very nature, challenges certain commonly held beliefs about knowledge and the making of meaning.(Jarvis, 2006: p.77)

Along similar lines, a goal in transcultural learning, notes Slimbach (2005), is to “open windows to reality outside ourselves” (p.214). Literacy involves deeper level connections and dialogue with individuals who have different histories and experiences.

DISCUSSION AND CONCLUSION: PEDAGOGICAL POSSIBILITIES IN COSMOPOLITAN TIMES

Transformative literacy learning embraces a diversity of approaches to textual practices that encourage a creative re-imagining of texts and discourses, identities, histories, and culture (Hoult, 2012). The idea of learning as a journey and the images associated with journeys—discovery, mapping of ideas, exploration, and navigating new cultural terrain through world literature reinforce the idea that transformative learning is multi-layered, dynamic, and improvisational. Learning entry points integrate personal and philosophical lenses, socio-cultural and historical perspectives, and imaginative and creative lenses. Transcultural journeys of learning involve the capacity to “put oneself in another’s shoes—to apprehend their point of view and felt experiences is prerequisite to finally taking responsibility as citizens of the global community” (Slimbach, 2005, p.218).

Studies could also explore specific personality attributes of adult educators who are more likely to encourage transcultural literacies and transformative types of learning. How might a teacher’s optimism, creativity, curiosity, openness to new and different ideas, problem solving abilities, a willingness to tolerate ambiguity, and resilience impact the facilitation of adult learning? The economic, political, and cultural challenges we face today place a greater urgency on educational systems to provide innovative programs that embrace new spaces for learning. Future research that explores themes from transcultural literacies to transformative processes of adult learning would enrich this emerging area in adult education.

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DIFFERENTIATED RACIAL TREATMENTS TOWARDS HERITAGE CHINESE LEARNERS IN CHINA: A CASE STUDY

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Abstract

As a critical hermeneutic case study, this research investigated the Chinese language learning experiences of an American heritage Chinese learner, Nhu, in China, particularly those related to her investment and racial identity negotiation. As a "foreigner at home," Nhu, found a denial of her fused identity in China. While she was reluctant to embrace the contemporary Chinese culture, which was rather different from the diasporic Chinese culture in the U.S., local Chinese kept on challenging her legitimate ownership of English and American citizenship. This research generates new insights on the racial positioning of linguistic minorities in the target language speaking communities. It can also contribute practically to the work of language educators, program developers, and institutions working with international students.

Keywords: Chinese as a foreign language, sociolinguistics, identity, heritage Chinese learner, racial positioning.

INTRODUCTION

In this research, I investigated the Chinese learning and identity negotiation experiences of Nhu (pseud name), an ethnic Chinese born in Vietnam and brought up in the U.S., during her study abroad trip in China. With a focus on the racial and social positioning of linguistic minorities in Chinese social networks, this study reveals the stereotyping assumptions and discriminated treatments towards heritage Chinese learners as well as the power dynamics between local interlocutors and heritage Chinese learners.

THEORETICAL FRAMEWORK

Literature shows that English speaking social environments have a direct impact on ESL linguistic minorities' language learning and identity formation (Block, 2007). This perspective is enforced by Norton's concept of investment. Norton (1995) observes that there are sociocultural rewards for those who sound similar to the dominant majority. Language learners thus expect to gain symbolic and material resources when they invest in the target language. Besides, as language and identity are mutually constructed (Norton 2000; Weedon, 1997), an investment in the target language is also an investment in a learner's identity in the target community. Identity categories, such as race, which is socially and historically constructed within particular relations of power, also impact the investment process (Norton, 2013). Investment, racial identity, and power dynamics in Chinese social environments are, then, the central interests of my research.

METHODOLOGY

I chose Nhu, an American heritage Chinese learner in an intensive Chinese program in Northern China as the target of my critical hermeneutic case study. My analysis emphasized that "meaning" is located in the contextualized sociocultural background of the data, and involves negotiation of diverse power relationships (Kögler, 1999). Data included semi-structured interview, qualitative daily language-use log and secondary data (Nhu's blog). The entire analysis process was guided by the "critical hermeneutic data analytic model", which emphasizes a critical analysis of the data on account of the dialectic relationship among "data", "social context", and "researcher's reflexivity" (Prasad, 2002). I first used NVivo (qualitative data analysis software) to code my data. Then, based upon the two rounds of coding results, I did thematic analysis.

RESEARCH FINDINGS

The research findings will be demonstrated and discussed from three perspectives. First, local challenges to the citizenship, English ownership, and Chinese origin of heritage Chinese learners put Nhu in an inferior positon to the Caucasian Chinese learners and discouraged her social networking in China. Second, being considered as an outsider in both U.S. and China and the denial of her fused identity in China made Nhu felt that she belonged to nowhere. Third, the big difference between the diasporic Chinese culture and the culture in the target city led to Nhu's reflection on the real meaning of Chinese language and culture for overseas Chinese.

Challenges to citizenship, English ownership and Chinese origin

Due to local stereotyping assumption of the U.S. as a racially homogeneous (Caucasian only) society, Nhu continuously faced the challenges to the authenticity of her American citizenship. It started as early as the day she arrived in the target city when she was excluded as an international student by the volunteer to pick her up at the airport:

> When I first got picked up I walked toward a lady and she had the like help welcomes you sign, "××× University welcomes you." So it's like oh I'm Nhu. I'm here to go to school and she just looked at me, she's like she's like she's been shocked. And then she and I had to speak to her in Chinese you know and she was just like oh, and then she just walked and later on she was like, oh you know, I was expecting like a tall girl like blonde like blue eyes.

The shocking expression of the volunteer surprised Nhu. She began to realize the limited knowledge local people had of her home country and the lack of professional volunteer training in the target university. She further argued that there was no such a thing called "American appearance." Physical characteristics were far from the most meaningful indicators of citizenship in an immigrant country. However, such opinion was hardly accepted by local Chinese who considered blood and lineage as the key ethnic and civic markers (Maruyama, Weber & Stronza, 2010, p. 8).

Worse still, the suspicions of her nationality made her look like a liar, which impeded her trust building with local Chinese and eventually discouraged her social networking. Nhu's experience resonated with Dara's observation of second generation Chinese Americans in China. With nearly native Chinese pronunciation, they were taken for granted as Chinese citizens even it was their first time in China. "They get called, when they tell people that they are American," as Dara said. For those who finally recognized Nhu's citizenship, they still considered her a very rare case in the U.S. "They don't really get it. They believe it but I think they think I'm an exception," she emphasized. In order to help local Chinese to have a better understanding of her background, Nhu made great efforts to introduce the demographic diversity of her home country. She always cited the statistics of Asian American population, the fastest growing racial group in the U.S., as an example. However, as far as she was concerned, this should have been a common sense in a globalized world and in a city willing to welcome increasing international population.

After settling down, Nhu noticed that she got far fewer friend-making requests and social opportunities than her Caucasian counterparts. "I think if I look more Westerner they (Chinese people) will talk to me more," Nhu added. This even happened among some international students who regarded her as Asian and excluded her from their social circle. Nhu believed these differentiated racial treatments were, to a certain extent, because of the stereotype of "white" English, which was part of the domino effect of "white" Americans. This is to say, the non-Caucasian participants were eliminated from local people's imagined communities of native English speakers. Consequently, Nhu was ineligible to the symbolic capitals that English represented or the recognition of her eligibility was postponed and minimized during her investment. She was thus situated in an inferior position of the social hierarchy in China just in the time of a glance.

In addition to the challenges to her identity as an American and native English speaker, Nhu was also disturbed by all kinds of assumptions of her nationality. As she complained, "They are like always asking me over and over again because I look Chinese or I look Vietnamese or I look Korean, so they

will tell me." However, when told who she should be, being Chinese was seldom an option. Nhu thought it was because her "Chinese was not strong enough to be Chinese." She wondered why the local people highlighted her identity as an audible minority rather than her Chinese appearance this time. With native accent as the passport to the Chinese origin, Nhu was further marginalized from who she was and who she wanted to identify with. This further indicated the appearance, language, and race confusion in local communities regarding pan-ethnic categories.

Belonging to nowhere and the denial of the fused identity

The denial of her citizenship, English proficiency, and Chinese ethnicity positioned Nhu in the middle of nowhere. Looking back at her experiences in the U.S. and in China, she regarded herself an outsider at both places:

> I think in the States Asians are always perceived to be immigrants…I think the point is no matter whether you are in the U.S or in China, you are still not considered, em, you don't belong to the people you identify with.

This sense of loss and disorientation was deepened by the denial of her fused identity, particularly when people only saw one side or tried to compare the two sides of her integrated self. In her words, "I don't know where I am. It's like (they are talking about) another person." For instance, some CFL instructors considered Nhu more approachable than Caucasian North Americans simply because of the genetic similarities. However, her Russian friends thought that she was just a Westerner. Besides, in order to make sense of her belonging, the local Chinese always asked her to make a choice between being American and being Chinese. Feeling awkward, Nhu insisted on being identified as both. As she explained, "(I am from a diverse background) but not two separated backgrounds. Because you (I) grew up learning both and so it's really one thing." As a result, the self-discovery journey of Nhu turned out to be an on-going struggle for social acceptance. In other words, instead of enjoying "the benefits of in-betweenness", Nhu was "continuously contested and often alienated" as she visited her "home" (Maruyama, Weber & Stronza, 2010, p. 11; Wang, 2016).

Notably, when her fused identity became the focus of argumentation, Nhu showed more calmness than helplessness. For the reason, she said, "I think the only thing is … I feel like I'm not a typical exchange student." As an immigrant, she had always been asked "where are you from?" in the U.S., so identity reflection was nothing academic but part of her daily life. As a frequent traveler, she was confident about cross-cultural adaptation. Nevertheless, her maturity in identity topics did not mean she did not care how people perceived her. She still hoped her hybrid identity could be widely accepted and respected in the target communities:

> I think I wish people understood better but I think because I've gone through this process even in the States. I'm pretty comfortable with who I am. It's more like I wish others other people would understand it better.

Furthermore, Nhu showed deep concern about the identity construction of the international students with less exposure to different cultures and viewpoints than her. As she suggested, more social supports were in need for the CFL learners with higher vulnerabilities in this closed and biased society. This in a certain way generalized her challenges to many other ethnolinguistic minorities in China. On top of the neither-nor and either-or identity dilemma mentioned above, the big distinctions between diasporic Chinese culture in the U.S. and contemporary Chinese culture in China also reduced Nhu's sense of attachment to China and Chinese people.

Diasporic Chinese culture and contemporary Chinese culture in China

In the U.S., Nhu's family regarded Chinese culture inheritance as the key indicator of their ethnic Chinese identity. As Nhu reflected, in a society dominated by the others (the Caucasian Americans), you would always try to cling onto what you identified with. Like other older generations in the Chinese Diasporas in the U.S., her parents chose Chinese learning as a means of understanding Chinese traditions and showing ethnic solidarity. This was why Nhu was sent to a weekend Chinese school for

years with hundreds of other heritage language learners. However, it was only until Nhu came to China that she started to think about what it actually meant by Chinese culture.

What surprised Nhu most was the big difference between the diasporic Chinese culture and the culture in the target city. Instead of seamless assimilation and acceptance, she experienced rather conflicted, messy, and contradictory cultural integration. To begin with, the variety and complexity of Chinese culture was beyond Nhu's imagination. With increasing interactions with Chinese people across the country, Nhu gradually realized that "Chinese culture is never a singular culture", which was displayed "in different forms with different traditions, habits, cuisine, and festivities in each different region" (Li, 2015, p. 251). Through observation and comparison, Nhu noticed that no matter in the aspects of diets, manners, conversation topics, or ways of thinking, she had more in common with the southerners, especially those from Cantonese-speaking areas. It explained why in a Northern city, her favorite friends were mainly from the South. It also motivated her to think about how to position herself in this multicultural country. In order to identify with a variety of Chinese population, she must be more open-minded with different manifestations and interpretations of Chinese culture. Similarly, if her previous perceptions of Chinese culture were one-sided, then she needed to diversify her information sources of China as imagined communities rather than only relied on her experiences in Chinese American diaspora.

In addition to the breadth and depth of Chinese culture, Nhu was also amazed at its dramatic changes over generations. With an emphasis on her ethnic background in the U.S., her way of thinking seemed to be rather outdated in contemporary China. She started to wonder the generational category of her diasporic culture:

> When I came, I realized the way Chinese people act and the way Chinese Americans act are completely different. And like Chinese people (in contemporary Mainland China) they are very different now from they were a hundred years ago. And … some of my dad's family settled in the U.S. about two hundred years ago, they try to hold onto this (Chinese tradition) really, really, tightly. But the way they think and act is more like two hundred years ago China I think...It's more like really old China and not the modern China.

Standing in between old-fashioned and current Chinese values, Nhu had many questions about the relationship between diasporic and mainland Chinese culture. After blogging her sociocultural conflicts with local people for months, she even doubted whether learning contemporary Chinese culture was really what her parents wanted and whether modern China should be that meaningful to the overseas Chinese. Taking the analogy of a fish in the water, she realized it was only until she jumped out of the bowl (home country) that she learned how much she identified with American values. As she summarized shortly before going back to the U.S., "I think I realized I was less, I was less Chinese than I thought I was." This was not a rare case among the American students in China (Du, 2015, pp. 256-258; Maruyama, Weber & Stronza, 2010, pp.10-11).

It is easy to tell that studying abroad in China was not a stop to Nhu's long-time reflection on her origin and belonging. On the contrary, it brought her new challenges to the identity (re)construction and social acceptance in both home and host countries. Although her understanding of Chinese people was enriched, their relationship turned out to be more sophisticated and conflictive. Through the simultaneous social integration and exclusion in China, Nhu also had a better chance to examine not only Chinese culture but also American values. Overall, her experiences attested that there was no significant correlation between valuing Chinese identity and easier investment and identity negotiation processes in China (Ran, 2009, p. 72).

CONCLUSIONS

Despite the belief that strong ethnic and cultural connections were helpful for the integration of Chinese heritage learners in China, this study showed that Nhu, as a Chinese American, needed to renegotiate who she was, where she belonged, and what heritage culture meant during her Chinese learning and study abroad trip in China. Due to her Asian-looking face and foreign accented Chinese, Nhu's identity as an American citizen, Chinese descent, and native English speaker was constantly

challenged in China, which impeded her trust building with Chinese people and eventually discouraged her social networking and Chinese learning. Being considered as an immigrant in the U.S. and outsider in China, she felt belonging to nowhere. Although Nhu kept on thinking about identity since her childhood and believed herself very sensitive to issues of cultural adaptation, she still hoped that her fused identity could be understood and accepted in the target communities. With an awareness of the big difference between diasporic Chinese culture in the U.S. and Chinese culture in contemporary mainland China, she started to re-examine her root-tracing journey and the meaning of being Chinese and Chinese learning for ethnic Chinese abroad.

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USING THE MATERIAL(ISMS) GIVEN: EMERGING THEMES OF MATERIAL AFFECT ON ADULTS' INFORMAL LEARNING WITHIN PUBLIC PLACES IN HALIFAX, NOVA SCOTIA, CANADA

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Abstract

Preliminary research findings exploring the effects on adults' informal learning of material objects in public places within Halifax, Nova Scotia, indicate the prevalence of physical safety and occurrences of spatial tension. Using an arts-informed methodological lens, I investigate the extent to which material objects found in sites in the city of Halifax-Halifax Central Library, Common Roots Urban Farm, Shubie Park, and Nocturne: Art at Night-affect adults' informal learning. In addition to interview and focus group data, information was gathered through participants' hand drawn site maps and 3D constructions of meaningful objects. Evidence shows a concern with physical safety by references to public places' signpostings, intimate spaces and multiple entry and exit points. Sites' spatial tensions stem from preferences for both familiar and unfamiliar environments to support learning, and in contrasting ownership and responsibility attitudes towards public places. Results suggest material objects in public places afford fluctuating individual and shared informal learning priorities that may more effectively foster personal and collective development.

Keywords: Informal learning, adult education, arts-informed research, place

INTRODUCTION

We are scared, and we are confused.

A summary of my research to date draws these unfortunate conclusions. Out of a myriad of findings into the effects on adults' informal learning of material objects in public places within Halifax, Nova Scotia, these two appear to be intractable.

That is, research indicates that adults' informal learning in public places is affected by material objects that are perceived to contribute to a feeling of physical safety; furthermore, various spatial tensions located in specific study sites require recognition of fluctuating and competing individual and collective priorities that may impact specific learning pursuits.

As I noted: scared and confused.

Of course, participants did not express these concerns as such; they were revealed through activities characteristic of information gathering in an arts-informed research methodology, in this case, drawings and modelmaking. With these products, and the insights provided by participants in interviews and a focus group, I have found two themes-physical safety and spatial tensions-that offer explanations for the ways in which material objects in public places in Halifax affect adults' informal learning. Four distinct public places, or sites, in that city locate these phenomena: the Halifax Central Library, the community garden Common Roots Urban Farm, Shubie Park, and the open-air evening art festival Nocturne: Art at Night.

In order to curtail any contribution I might inadvertently make to the aforementioned fear and confusion, the explicit arrangement of this paper is as follows: informal learning as defined in literature and as understood by participants; an arts-informed research methodology overview; the signpostings, 'homey' spaces and points of entry and exit that assist to forge a sense of physical safety; samples of arts-informed research activities; and, the impact of familiar and unfamiliar environments and differing perspectives on ownership and responsibility that prompt fluctuating personal and shared learning priorities in public places.

ADULTS' INFORMAL LEARNING

It is difficult to access instances of informal learning, as famously noted in Polanyi's assertion that "we can know more than we can tell" (1966, p.4); it is even more so when relying on memories of experiences that may depict an informal learning event. Informal learning for the purpose of this research is derived from writing by Schugurensky (1999, 2006) and Eraut (2000): instantaneous or reflective awareness, outside of a classroom environment, of past, current or anticipated multiple understandings that are prompted by interactions with the material world. As understood by participants in this study, informal learning has a number of forms, permutations, instances, complications and outcomes.

Participants spoke of informal learning as a practice, an aptitude, a hobby, or exploration; it is associated with the desire to learn, or a job that features opportunities for play. In general, interpretations about adults' informal learning align with the literature: it is self-directed (Foley, 2004), with degrees of significance related to personal goals (Knowles, 1980), and is difficult to compartmentalize because it occurs ubiquitously (Livingstone, 1999) and is, for some participants, 'part of everything.' When an instance of informal learning take place, it is due variously to independent attempts at learning, through repeated patterns, or as an epiphany.

To confirm that informal learning transpired, participants rely on recognition of newly internalized knowledges, reflection, or changed perspectives. Participants suggested, too, that it was possible to be closed off to learning, implying that adults' informal learning may not occur despite efforts in the material world to promote it. As far as the effects of adults' informal learning are felt, participants spoke to its importance in establishing confidence and imbuing them with a sense of personal achievement. Other outcomes included better retention and recall, keeping busy, and achieving greater meaning through contribution to a whole life experience.

In order to gather as much information as possible about participants' stories of informal learning, I drew on two guiding documents. Eraut's (2000) study on workplace learning revealed that people's ability to communicate what they knew became more explicit when there was a mediating object for demonstration or indication of principles or behaviours. Schugurensky (2006) was able to elicit tacit knowledge, a subset of informal learning created by daily interactions and absorption of commonplace values and practices, by asking research participants to recount an experience they believed to contain a memorable moment of learning and why they found it to be so.

I conceived of the idea to ask participants during individual interviews to fill in blank maps of the selected sites in order to arrive at more explicit memories of informal learning and to recount such experiences with material objects in those places. During the focus group, participants chose meaningful site features and recreated them as 3D models. Doing so led to participants sharing engaging subjective examples of practical skills development in kayaking, sound recording, running, woodworking, painting and working in an art gallery.

Examining the potential for informal learning in public places furnished with material objects has always seemed to me to lend itself to inquiry that reflects these encounters as somatically as possible, hence the enrichment of information with hand drawn maps and reconstructions. Employing drawing and modeling activities during the collection phase of this qualitative study also served as an outcome of my decision to work with the methodological lens of arts-informed research.

METHODOLOGY

Arts-informed research aims to "enhance understanding of the human condition through alternative (to conventional) processes and representational forms of inquiry, and to reach multiple audiences by making scholarship more accessible" (Cole and Knowles, 2008, p.59). Dissimilar to arts-based research, in which the research focus is fully based in and on arts practice (Rolling Jr., 2010), arts-informed research "infuses the languages, processes, and forms of literary, visual, and performing arts with the expansive possibilities of scholarly inquiry" (Cole and Knowles, 2008, p.59).

In particular, research inquiry related to the arts has expanded the scope of form, and innovations in presentation and representation have included dance routines (Cole and McIntyre, 2008), plays performed from research interview transcripts (Saldaña, 1999), and theses that itinerantly wander around the world in a suitcase (Knowles and Promislow, 2008). Though my worldview is certainly based in an outlook some have not kindly referred to as 'artsy,' I did not decide lightly to make use of arts-informed research. As noted, I see a fit between adults' interactions with material objects and forms that help access and represent those objects. Additionally, I believe that research into non-institutional learning is best shown by alternative processes of learning settings and processes that has the capacity to reach multiple audiences in the places where they are.

Hand drawn maps and 3D models facilitate representations of research that double as data in themselves. They also open up dialogue around significance and complementarity, allowing "both audience and research purpose to determine whether the form is optimal for full and rich communication of ideas and constructs" (Cole and Knowles, 2008, p.53); such is the arts-informed research element of disseminating information beyond academic channels.

RESULTS

Physical Safety

Participants' comments indicate that their ability to engage in informal learning in one of four public place sites-Halifax Central Library, Common Roots Urban Farm, Shubie Park, Nocturne-is made possible when they feel physically safe in that space. None of the sites are in fact hazardous or threatening; this theme instead indicates perceptions of what safety means in the context of being in public in a low-to-middle socioeconomic province in a Westernized country in the world. However, participants suggested they wanted to feel 'safe' in order to relax to a degree that they could consciously learn informally while in these sites. The desire for physical safety is shown through comments about multiple signpostings, 'homey' spaces, and distinct points of entry and exit.

Multiple signposting(s). Participants observed that information or display signs make people feel relaxed and welcome into a space, particularly if the visit is one's first. Shubie Park, with more than 18 kilometres of trails (Hello Halifax!, 2017) overseen by both the municipality and the Shubenacadie Canal Commission, has an extensive network of maps and directions posted throughout: "there's signage letting you know that there's bike only trails, that there's walking only trails, that there's off-leash trails, that there's a beach area, that there's camping area, so there is lots of signage indicating those things." The Halifax Central Library was celebrated by participants not only for its award-winning design (Gorman, 2016), but for its obvious navigation thanks to signs and screens:

> They usually have, by the bottom of the stairs on the first floor, a little sign with things that are happening in the Library, or upcoming events. . . .there's usually information posted near the entrance about the events that are going on in there. They also have screens as you go up the stairs that shuffle through different things that are going on in the library. And they have inter-library software posted at the ends of bookshelves so you can look for things yourself, without having to refer to a librarian.

The ability to orient oneself within a public place appears to reassure adults that they can explore without too many uncertainties about what they may encounter.

'Homey' [spaces]. A participant suggested that "smaller, more intimate spaces" would result in public places that people wanted to visit: "the more people you have around, the more likely people are to isolate themselves in their own little worlds and feel more comfortable with that." She felt that a "home-like" space would increase people's comfort and prompt encounters that lead to discussion in which informal learning can occur.

> I wouldn't describe the library as homelike. It's very large, [a] very open space, and people are typically there to work on their own things. I would say it's not necessarily a place that encourages people to gather together. Maybe the smaller, specific rooms where they hold activities with a certain intent that everyone's joined in on. But for the most part, everyone's pretty anonymous [there].

Being in close proximity to others in a public place while involved in one's own tasks tended to enhance feelings of safety.

Distinct entry/exit points. Participants find that spaces with several entrances and exits-made possible in open spaces-contribute to the feel of a public place as welcoming and non-threatening. Participants appreciated that many of Shubie Park's trails create loops and therefore allow for several different routes throughout the park. At the Common Roots Urban Farm, a participant who also volunteers as a site host noted that "there's two main entrance points, and you can get through them, but then people can actually access any part of Bell Road, if they want to walk up a little hill." Moving through the space was just as easy: "you can do a straight line: you can beam straight through and actually walk along the path here [*drawing*], just straight out to Robie Street. So people can cut directly through". Like seeing multiple signs guiding one throughout a public place, participants felt secure enough to wander through an area if they knew where and how they could leave the space if desired.

Participants' remarks about the sites indicated the value of numerous signs, intimate spaces and different ways to enter and leave. Together, these points suggest adults in these places are attuned to feeling secure and therefore physically safe in their surroundings, and that these needs must be met before informal learning can occur. Feeling physically safe 'took away the fear' of informal learning, and participants shared that they were then more likely to try new activities, like kayaking or participating in art installations, or undertake trial-and-error problem solving for challenges such as square-foot gardening. Participants' drawn representations of these, and the site objects that allowed them to occur, offer up yet another way to express these details.

Drawing Samples

The features of note participants drew on the blank site maps show the potential of interactions with material objects to produce informal learning instances. I asked participants not to concern themselves about artistic ability, which arose nonetheless, but simply to represent chosen features in whatever manner they saw fit.

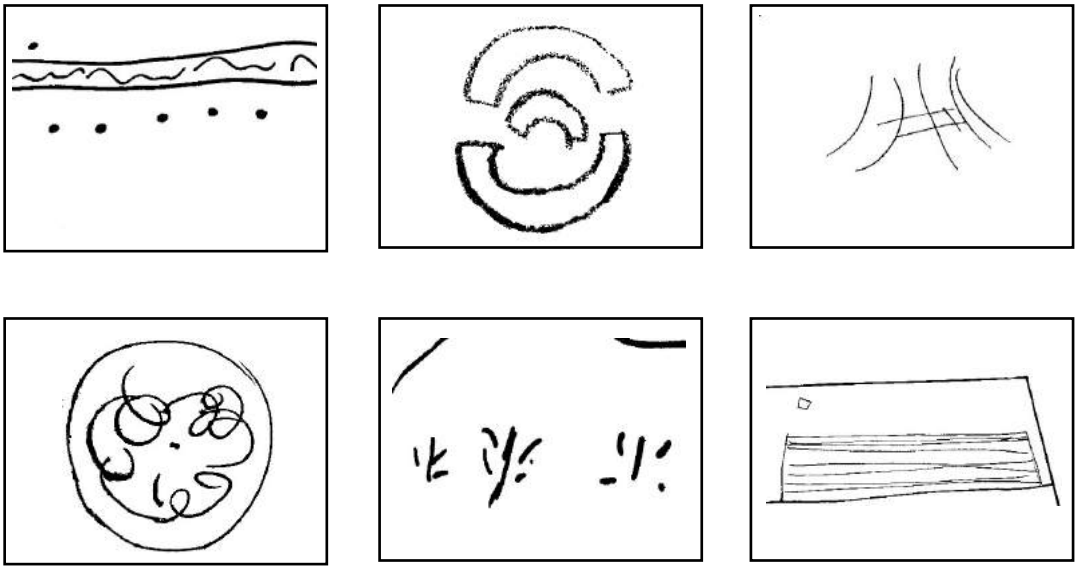

Figure 1. Random sample of participants' site objects drawings

Although not significantly, to some degree all of the participants felt worried about this activity, which is unfortunate, because

> the central purpose of arts-informed research is knowledge advancement through research, not the production of fine art works. Art is a medium through which research purposes are achieved. The quality of the artistic elements of an arts-informed research project is defined by how well the artistic process and form serve research goals. (Cole and Knowles, 2008, p.66)

These drawings help to identify material objects of particular significance to participants' informal learning experiences in the sites of this research. I find these drawings expressive and fascinating: choices of shape, line weight, texture, colour (not shown here), size, and angle for me hint at other kinds of articulation and perspective, and in fact led me to develop the second theme relating to adults' informal learning in public places: spatial tensions.

Spatial Tensions

Participants' interactions with the sites' material objects produced findings that point to opposing forces held in balance. The spatial tensions of these sites consist of equally valuable familiar and unfamiliar environments and competing perspectives on ownership and responsibility.

Familiar and unfamiliar environments equally valued. For informal learning, participants tended to favour environments that offer new stimuli slightly more than environments with familiar objects or furnishings; reasons for this included the belief that new environments aid new learning, that spaces with changing features were more interesting to visit, especially repeatedly, and that familiarity lacks impact in comparison to new ideas or experiences. A participant observed that if he had the opportunity to learn something new in a public place, on the next occasion of his visit, he would prefer to learn something new again. He expressed a preference that "[he] would like that space to vary", both in the space itself and its objects. One participant involved with the Common Roots Urban Farm recalled that the area used to be a high school, and after the school's demolition, it was an "empty pit" for some time. He found the development of the land into a community garden "opened things up" for him, in terms of "seeing a space that [he] was familiar with reinvented."

It also resulted that reflecting on public places made some participants reassess their familiarity with specific settings. During the drawing activity, one participant reconsidered the depth of her familiarity with a place she felt she visited almost daily: "I say that I use the [Central] Library all the time, but doing this activity, I realized that I don't actually make the most use of it as maybe I potentially could."

Competing ownership and responsibility perspectives. In Shubie Park, visitors construct and erect their own birdfeeders, a practice implicitly accepted by both the Halifax Regional Municipality staff and Shubenacadie Canal Commission members that manage lands within the park. Some visitors choose to decorate trees in the park for Christmas as well, indicating a sense of responsibility for a place to which they have no formal obligations.

While the relationship between Shubie Park visitors and operators is unspoken and benign in terms of sharing a pride of place, one participant recounted his different experience of an explicit and confrontational encounter performing in a Nocturne art installation located in a public square close to downtown Halifax. He and his fellow performers had mounted a series of televisions on which a loop of a crackling campfire played as they gathered Nocturne visitors to help them sing campfire songs. But there were interruptions:

> we were yelled at a whole bunch of times by [homeless] people that were just sitting or lying on the benches. They were [shouting] 'This is my park.' So there's almost an entitlement, where people [felt], 'This is where I – this is my park; this is my side of the street.' So, it didn't feel very welcoming, and I've never thought of that space as something that's public.

This anecdote also speaks to feeling safe in public places, but the issues it raises about how public places are shared, their ownership and responsibility, and at what point conflicting visitors' intentions are managed have substantial relevance for adults' informal learning in public places.

Personal reasons one may have for visiting a public place are constantly tempered with an awareness that the space is shared and that others may have different ideas of behaviour, function, rights, or privilege that at best do not align with, and at worst, conflict with, individual pursuits. Research findings described here show that ongoing changes, material and social, in public places are manifested by preferences for both well-known and also unknown environments to support informal learning, and that indications of ownership and responsibility may be negotiated across different groups.

CONCLUSION

There may be strengths to be gained in recognizing just how scared and confused we are in public places. This research, methodologically constructed with arts-informed activities, shows that certain public place sites in Halifax test the ways in which we feel safe to learn and reflect constant tensions in their space and surroundings. It would behoove us to recognize material objects as permitting fluctuations in individual and collective priorities in shared space. Being conscious of these variations has implications for learning we undertake for our personal goals as well as learning that may benefit social development on a wider scale: "if we think of place progressively, however, we understand that all places are constantly made and remade by their fluid interactions with the world beyond and are, thus, more likely to welcome strangers, visitors and outsiders" (Cresswell, 2008, p.137).

Public places may perhaps both cause and remedy our fright and confusion.

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QUEER THEATRE: A COMMUNITY OF PRACTICE

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Abstract

This paper expands on McCadden's (2015) treatment of theatre as a community of practice by using Chaffe's (in press) data to reify the notion of theatre as a community of practice in adult education in the context of Canadian queer theatre festivals.

Keywords: Community of practice, queer theatre, adult education

INTRODUCTION

Embodying character and breathing life into a script through performance are simultaneously highly personal and collaborative practices. Actors depend upon their interactions with others, either other performers or the audience, to carry out their craft. The reader who has participated in theatre will fondly recall 'theatre families' that develop in the camaraderie of rehearsal and performance. At times, the practice of theatre can result in learning. McCadden (2015) found that actors participating in theatre engaged in learning through their performance, both learning about their own identity and learning about social and political issues. The mutually-dependent learning relationships developed through collaboration with other artists and the audience can be framed as a community of practice in adult education. The purpose of this paper is to expand upon McCadden's (2015) treatment of theatre as a community of practice, and to use Chaffe's (in press) data to reify the notion of theatre as a community of practice in adult education in the context of Canadian queer theatre festivals.

REVIEW OF THE LITERATURE

Wenger, McDermott, and Snyder (2002) have defined communities of practice in adult education as "groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis" (p. 2). Communities of practice are one type of collaborative inquiry or strategies in which learners collectively make meaning of experience (Yorks & Kasl, 2002). Collaborative inquiry "is democratic, honors [sic] multiple ways of knowing, meets conditions widely held to be necessary for free and open discourse, links learning to lived experience, values action, and is often emancipatory in its intent" (Yorks & Kasl, 2002, p. 92). In the context of adult education, Yorks and Kasl (2002) suggest that communities of practice are settings in which mutual experience leads to collaborative meaning-making in a purposeful way. Merriam, Caffarella, and Baumgartner (2007) support the value of communities of practice emerging within informal settings. O'Donnell and Tobbell (2007) draw on their work, as well as Wenger, McDermott, and Snyder (2002) to illustrate how communities of practice emerge in informal settings, as individual learners distribute the learning process to transform from the individual to the collaborative.

Theatre as Adult Education

As with communities of practice, theatre can be a setting of both informal and formal learning. Bates (1996) delineates several theatre strategies employed by adult educators to raise awareness and spark change around social issues and institutions. McCadden (2015) describes these as "resistance theatre" strategies (p. 72), including theatre for education, development, conscientization, and popular theatre. Adult educators have used resistance theatre for a variety of purposes, including community development, raising awareness of labour issues, empowering a feminist politic, and to address inequities in access to health services for Indigenous youth (Butterwick & Selman, 2003; Newman, 2008; Picher, 2007; Plazas et al., 2018). In each example, through theatre, individuals come together to understand a common issue, make meaning through collaboration, and take action toward

emancipation. While not explicitly connected in much of the existing adult education literature, by applying Wenger, McDermott, and Snyder (2002) and Yorks and Kasl's (2002) frameworks, we can situate theatre as a community of practice.

Theatre as a Community of Practice

Connecting the narratives from his participants to the work of Yorks and Kasl (2002), McCadden (2015) posited ways in which theatre can operate as community of practice. Compared to purposefully educative theatre, such as the earlier-defined resistance theatre strategies, he contrasts mainstream theatre as an unintentional or circumstantial community of practice, in which "like-minded individuals come together, and through their shared experiences, find ways in which they can understand their own experiences" (p. 66). He suggests that the collaboration through personal emotion and social contexts results in a shared meaning-making experience. Similarly, Whitaker (2016) framed theatre as a community of practice, citing the shared meaning-making of the collaborative creative experience. Butterwick and Selman (2003) describe learning through theatre within "feminist coalitions" (p. 7) that mirror communities of practice in their shared meaning making around collaborative experience.

Queer Theories and Developing a Queer Political Stance

Following its roots in gender studies of the late 1970s (Pinar, 2003), queer theory builds on the gender deconstruction work of Foucault to position binary sexuality as a social and political force and deconstruct the heteronormative hegemony of mainstream society. Queer theory appropriates oppression by politicizing sexual identity as a site of revolution (Morris, 2005). Within the field of adult education, Hill (2011) positions queer theory as a site of learning and meaning-making, area of inquiry, and call to action. Queer theory, then, can be a discursive space to make meaning around sexuality and the politics of sex.

Those who espouse a queer theory lens in adult education are often concerned with examining oppression and its underlying power structures (Morris, 1998) A queer political stance in adult learning, then, explores the use of power and challenge hegemony in curriculum, texts, institutions, and educational movements (McCadden, 2015), which can be either oppressive or sites of liberation. Elsewhere, we (McCadden, Pemberton, & Chaffe, 2019) describe the ways in which participation in theatre can spark circumstantial activism (Ollis, 2012) for individuals.

METHODOLOGY AND METHODS

In this conceptual paper, we draw from two data sets. McCadden (2015) sought to explore the relationship between sexual identity for male actors who identify as other-than-heterosexual and the actors' participation in theatre. He used a narrative inquiry informed by Clandinin and Connolly (2000) to re-story the data collected in extensive interviews collaboratively with his participants to craft a narrative in which each participant tells his story of sexual identity through the lens of an actor. One pervasive theme that emerged in his data was the collaborative learning that developed through the community of practice.

Chaffe (in press) sought to explore the role of queer theatre festivals as a site of learning and leadership within a queer social movement. Three queer theatre festivals in Canada served as sites of analysis: Rhubarb in Toronto; Pretty, Witty, and GAY in Lethbridge; and OUTstages in Victoria. A queer methodology was used to expose alternative knowledge claims and to reveal the multilayered, messy, contradictory, invisible, and the non-normative nature of queer theatre festivals. The data methods included participant observation, a postcard questionnaire, and semi-structured interviews with audience members, performers, and festival organizers. Overall, 32 postcard questionnaires were completed, 70 semi-structured interviews were conducted, and over 50 hours of participant observation were conducted. Pseudonyms have been used to protect the identity of research participants.

RESULTS: QUEER THEATRE FESTIVALS AS A COMMUNITY OF PRACTICE

McCadden (2015) illustrated the collaborative inquiry that emerges through the synergy of mutually-beneficial relationships and symbiotic learning processes of mainstream theatre practice. Butterwick and Selman (2003) drew similar conclusions from a feminist popular theatre project specifically designed to raise critical consciousness. However, the role of theatre festivals situated within social movements, remain underrepresented in adult education literature.

One overlooked modality of resistance theatre is situated within the queer social movement—queer theatre festivals. Chaffe (in press) examined several Canadian queer theatre festivals to identify their role in the overall queer social movement. His data suggest that theatre festivals play an integral role in raising critical consciousness and social awareness among performers, organizers, and audience members. The collaborative meaning-making situated within queer theatre festivals mirror communities of practice as defined by Wenger, McDermott, and Snyder (2002).

Communities of practice come to life from a personal and collective process of thinking and learning together (Pyrko, Dörfler, & Eden, 2017). The majority of performers who participated in Chaffe's (in press) study indicated that queer theatre festivals provide opportunities for collective learning and engagement, thus fostering the development of communities of practice. One festival organizer highlighted the community of artists that queer theatre festivals help to create:

> The festival fosters a community of queer artists by connecting local artists with national colleagues. It is really exposing them to queer theatre work that is happening across the country. When you put all these artists in the same space, what happens is that they get to meet one another, begin to collaborate, and they can learn best practices from each other. This wouldn't happen outside of a festival. Artists are really coming together for the week or so and making lasting connections and engaging in their art together.

While communities of practice are formed naturally as a result of the festival framework, festival organizers do play a significant role. Bushra indicated, "there are a lot of industry events that go on at festivals that allow you to meet artists, presenters, administrators, and even audience members where you can share ideas and perfect your craft together." Both Rhubarb and OUTstages held several events to connect artists. Specifically, OUTstages had an opening and closing reception for artists, festival organizers, and theatre curators. At the end of each week at Rhubarb there was a "community meal where artists of that week get together and connect" (Albert).

The opportunity to connect with artists and programmers was especially important for emerging artists. The following quote collage summarizes this sentiment:

> I don't get a chance to meet many artists, especially young ones, trans artists, and artists of colour. But the festival exposes me to these artist (Bradley). With a festival there are more opportunities to socialize and hang out with other artists, which is nice for someone like me who is a relatively new performer (Albert). I have met some wonderful people through Rhubarb, and a lot of the artists that have come into my life and that I have collaborated with are because of it (Casey). As a result of performing at Rhubarb, I got to meet the Artistic Director who now knows me by name. And I have connected with her and they have sat down with me to talk about my performances and to offer support and feedback (Sam).

The cabarets at all three festivals were particularly useful for connecting emerging artists. As one performer at the Pretty, Witty, and GAY cabaret stated:

> At the festival, I watched other drag queens who were also in the cabaret and I observed their genre, style,…performance techniques,…fashion, and make-up. I find myself learning form them while I watch them perform…There was also two drag queens who are like my idols who I got to meet them, and now we are going to get together to talk about doing drag (Frank).

A drag artist who performed at OUTstages also indicated that it was the festival that connected them to other drag artists. They went on to say that "there are about four of us who have performed over the years at OUTstages and we now get together regularly to practice, and we also perform group

numbers together on occasion." Another artist indicated a distinction between other art festivals with a dedicated queer theatre festival:

> I perform at a lot of folk festivals and often these festivals will have one spot for an indigenous or queer artist...And I have been told "actually we already have that indigenous spot filled" or "sorry that queer spot is filled." I'm always like, "what does that even mean?" I'm sure that happens to a lot of people. [Rhubarb 2018] was my first time at a queer festival and it's really empowering to have our own festival where you don't get, "oh, we've already filled the queer quota"…It is powerful to be around other queer artists and to have discussions with them. I made lots of new contacts and connections during the festival and it was nice to talk about each other's performances. It is a safe and comfortable space where you can give feedback and learn from each other (Bushra).

Audience members also played a significant role. Many performers who participated in the study indicated that they regularly sought out feedback from festival goers. However, not all performers felt that they were able to connect in a meaningful way with audience members. One performer who didn't feel like they connected with audience members indicated that they did form relationships with crew members and other artists:

> I felt a strong sense of community with other artists, especially those that we shared our dressing room with, and with the technicians…They really worked with us and helped us produce what we wanted from the technical side. The other performers and the technicians provided lots of feedback. But I didn't feel very connected to the audience and didn't get feedback from them…I feel that the technicians and artists that I did connect with though are now part of my network and we have exchanged contact information to stay in touch and to share things (Jill, Rhubarb).

While most artists indicated that they continue to connect, learn, collaborate, and share resources and information with each other, some of the communities and networks formed are temporary. Since the queer arts community is quite small, however, artists often re-engage when they see each other at the next festival. Thus, the communities of practice that some artists form go on a temporary hiatus until the next festival. Nevertheless, social media helps artists maintain a sense of community and connection. For example, one performer indicated:

> I may go up to a year without seeing or connecting with some of my fellow queer artists, but when we meet at the next festival or performance event, we will reconnect, catch up, and talk about our art practice. Although, I suppose I do have their contact information and they are easily reachable on social media.

IMPLICATIONS FOR ADULT EDUCATION

As noted, there remains a paucity of literature supporting queer theatre festivals as a site of learning in the adult education literature. This connection of Chaffe's (in press) data to the literature in informal learning and communities of practice supports the value of queer theatre festivals as opportunities for individual learning, collaboration, and leadership development. While these are informal settings, there may be a connection back to opportunities for formal learning with the understandings derived from Chaffe's data.

This re-imagining of Chaffe's data in light of McCadden's (2015) assumptions about theatre as a community of practice reifies the notion that significant collaborative learning takes place in non-educative theatre settings, and that mainstream theatre holds power as a site of learning in adult education. Further, this connection suggests that further study in the connection between mainstream theatre leadership and adult education could inform the leadership practice in theatre direction, curation, and production.

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ADULT EDUCATION'S CONTRIBUTION TO GIRLS' LEARNING: HISTORICAL PERSPECTIVES OF WOMEN'S INSTITUTES AND THE ALEXA MCDONOUGH INSTITUTE

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Abstract

In this paper we take a critical historical and feminist analysis of a specific learning site, namely, Girls Conferences from 1925 to 2019 that were/are offered by two women-focused institutes – the Women's Institutes in affiliation with the MacDonald Institute in ON and the Alexa McDonough Institute for Women, Gender, and Social Justice in NS.

Keywords: Women's Institutes; the Alexa McDonough Institute for Women, Gender, and Social Justice; Feminist perspectives; Girls Conferences

INTRODUCTION

Historically, "in all parts of Canada, women were involved in educational institutions and in the community as educators, though their contributions are often overlooked" (English, 2013, p. 62). In this paper we examine a specific type of informal lifelong learning organized by women-focused institutes that has been overlooked in history. We describe and analyze, through a feminist perspective, a specific learning site, namely, Girls Conferences from 1925 to 2019.

Both authors have been involved in the Alexa McDonough Institute for Women, Gender, and Social Justice (AMI) for several years (Susie as Chair; Cassandra as a student liaison with AMI and now a member of the AMI Steering committee). Over the years, since 2012, we have thrown our energies into a learning event that we have seen grow exponentially, the AMI's annual Girls conferences (GC). The GCs not only celebrate girls and highlight inspirational women and girls locally and globally, the delegates are challenged to think deeply and critically about societal gendered norms, to take a feminist perspective about gendered roles, and through various engaging hands-on activities question, recognize uncover and counter hegemony and unmask power as it affects girls and women, while also have fun.

METHODOLOGY

In this paper we take a critical historical and feminist analysis. Our research process involved a careful examination of the McDonald institute's archives in Guelph, ON for the historical perspective as well as AMI's documents (e.g. GC reports and programs) and thousands of evaluations filled in by girls at the AMI's GC from 2012 to 2019 for the contemporary perspective.

The MacDonald Institute's Girls Conferences

In 2016 as we were planning of the 6th annual GC, Cassandra was doing a group presentation on the Women's Institutes in her course *Introduction to Lifelong Learning* taught by Susie. Cassandra and her presentation group discovered that the Ontario Women's Institutes in association with the MacDonald Institute in Guelph, Ontario had held girls conferences over the years beginning in May 1925. The GC's topics and mandate were about empowering young women. The GC's mandate changed slightly over the years, but generally reflected the WI's focus, which was:

> the dissemination of knowledge relating to the domestic economy, including household architecture, with special attention to home sanitation; a better understanding of the economic and hygienic values of food, clothing, and fuels, and a more scientific care and training of

children with a view to raising the general standard of the health and morals of our people. (Ambrose, 1996)

The conferences were conceived as a major vehicle for spreading the “gospel of homemaking” (Snell, 2003, p. 108). The learning in the GC was generally framed within the ideology of domesticity. Ideology is “the process by which meaning is produced, challenged, reproduced and transformed” (Barrett, cited in Davies, 1993, p. 14). Ideology affects people’s perceptions of the possibility of change. Gaskell suggests that women and girls make life choices based on an assessment of the “way the world works, what opportunities are open, what paths are possible” (1992, p. 90). For example, “males and females make different long term assumptions about what a paid job will mean because of its relation to domestic labour” (p. 88). The ideology of domesticity was echoed in the keynote speaker of the Girls conference in 1928, Lucy Maude Montgomery, who said, “The making of a home is the greatest of all careers for a girl...” Yet it would be unfair to label the GC of the past as merely a status quo mechanism that attempted to entrench girls into a lifetime of housewifery.

In its first year (see Fig. 1), 240 girls attended for a four day conference with sessions that focused on farm work, girls’ health, and citizenship. The girls also participated in singing, plays, and physical education. The adult branches of the WI had become increasingly separate from the MacDonald Institute but this was a project both institutes agreed was of importance and on which both cooperated (Snell, 2003).

Fig. 1: Girls Conference delegates in Guelph, ON, May 4-6, 1927
(from the MacDonald Institute Archives)

The Girls Conferences continued annually until 1969. Every year the WI, the MacDonald Institute, and the Ontario Agriculture College staff would hold a three or four-day conference for girls across Ontario who had to be at least 16 years of age and unmarried. Many girls from rural areas were sponsored by their local WI branches. The conferences were held at the MacDonald Institute. Attendance grew every year and rose to 576 in May 1936 and 450 in 1939. By 1938, over 200 girls were turned away due to lack of space (Snell, 2003). The Girls Conference session topics included foods, recreation, housing, personal finance, budgeting, poultry clubs, canning and garden clubs, sprucing up old furniture, efficiency in the kitchen, meals for young children, posture and pep and clothing and “habits” (see Figs. 2 and 3). Notable keynote speakers included Lucy Maude Montgomery, author of *Anne of Green Gables* in 1928 and Miss Marshall Saunders, author of *Beautiful Joe* in 1931.

Fig. 2 Cooking class MacDonald Institute (1945)

Fig.3 Gardening workshop (1969)

The MacDonald Institutes' GCs took place at a time when things were changing for women in Canada politically, economically and socially. For example, in 1917 Louise McKinney became the first female elected to a legislature in the British Commonwealth in Alberta (Smith, 2011) and in 1921 Agnes Macphail became the first female elected to Parliament under the Progressive Party (Smith, 2011). When the first conference was organized in 1925, the new Marriage and Divorce Act let Canadian women divorce on the same grounds as men: adultery. Prior to 1925, wives had to prove their husbands were not just committing adultery but also engaging in desertion, bigamy, rape, sodomy or bestiality (Bielski & Chambers, 2017). Also, at that time many women (not all) had only recently got the right to vote in federal elections, such as in Prince Edward Island in 1922 and in Newfoundland in 1925, while in Quebec certain women would not have the right to vote or run for office until 1940 (Bielski & Chambers, 2017). Further, women were not "persons" according to the British North America Act and therefore were ineligible for appointment to the Senate. The Supreme Court of Canada in 1928 upheld that ruling, but in 1929 after an appeal to the Privy Council of England by the "Famous Five," Emily Murphy, Irene Parlby, Nellie McClung, Henrietta Muir Edwards and Louise Crummy McKinney the Court's decision was reversed. Noteworthy is that Emily Murphy founded the Federated Women's Institute for rural women and Irene Parlby, Nellie McClung, Henrietta Muir Edwards and Louise Crummy McKinney were all Women's Institute members.

The AMI and its Girls conferences (2012 to present)

The Alexa McDonough Institute for Women, Gender, and Social Justice (AMI) is "a hub of feminist energy, action and research that seeks to achieve equity and improve lives in their complexity and multiplicity, locally and globally" (AMI, 2019). It is located at Mount Saint Vincent University, where supporting women leaders was and still is today an abiding principle (Deverell, 2011). When it was established by the Sisters of Charity Halifax in 1873, the Mount was one of the only institutions of higher education for women in Canada. At a time when women could not vote, the Mount provided an opportunity for women to learn and participate equally in society.

The AMI's focus is Partnerships, Education, Action and Research. Activities include partnering with various organizations to conduct research, offer educational activities such as guest lectures, learning through the arts (e.g. poetry, drama, book launches, movie nights), conferences, and workshops. One of its regular larger events has been the annual Girls Conference.

The first annual Girls Conference was initiated as a "showcase project" for the AMI, (Deverell, 2011). This initiative was also part of a larger response from the Mount to the United Nations designation of October 11th, 2012 as the first International Day of the Girl (Deverell, 2011). The purpose of the conferences continues to be about promoting empowerment and social justice and giving young women the tools they need to carve out their place in the world (Brigham & McDonald, 2019). At the GC, girls across NS participate in various workshops and activities, for confidence building, developing leadership skills, personal and professional growth, and developing stronger minds and bodies (Brigham & McDonald, 2019). Girls are encouraged to share their ideas and opinions, tell their stories, learn effective strategies for expressing themselves, and explore new ways to make a difference in their communities while pushing boundaries in new areas and having some fun in a safe space for girls (Brigham & McDonald, 2019). The official mandate is to help this generation of Nova Scotian girls develop, appreciate and celebrate their own abilities and talents and those of other girls and women, to help them to empower themselves, build confidence, and be a positive influence in their communities (AMI, GC, 2017). Each year between 200 to 350 girls attend the GC (in 2019 we had over 600 girls on the wait list), giving thousands of girls exposure to MSVU, AMI and the Girls Conference's long time goal of supporting girls for the purpose of growth and development of stronger women and future leaders. The need continues for a specific learning space for girls.

In some ways Canada has made progress with respect to gender equality through policies and legislation. For example, in 1929, when certain women in Canada were finally considered "persons," at least in the fullest legal sense of the word, some women could see hope for gender equity in this country and in this province. This was followed by other hard won policies related to gender equity over the years (e.g. employment equity legislation, equal rights provisions in the Charter of Rights, CPP and Old Age Security, parental leave, and increased awareness of sexual harassment). However, at the same time not all women and girls were/are experiencing gender equity in the same ways or at the same pace. We know that women's lives are shaped by regional, social and political differences and that women's social, racial and cultural background, age, abilities, socio-economic status, and circumstances continue to matter.

Around the world today, many women and girls are lacking access to education, healthcare, and reproductive information. They are generally more vulnerable to violence, including sexual violence, exploitation, human trafficking, early marriage, early pregnancy, genital mutilation, and lack of control over their own bodies (Global Campaign for Education, 2012; Unicef, 2016). In Canada, Plan International Canada (2018, cited in Newswire) found that of 1,002 girls ages 14 to 24-years-old surveyed nationwide sexual harassment, gender discrimination and insecurity continue to be 'normal' for girls across Canada. Only 16% of Canadian girls report feeling completely safe in public spaces and 75% report experiencing gender-based discrimination. This year's Plan International Canada (2019) survey data show that 72% of young women aged 18-24 have felt pressure the change their behaviour because of their gender and only 38% of young women believe they have the same leadership opportunities as men.

To make any social and political change we need "to renew the enthusiasm and the clarity feminist educators had … years ago" (Gaskell, McLaren & Novogrodsky, 1989, p. 2). Feminism means:

> …inserting the concerns of women from all walks of life into policy and practice, ultimately reshaping the whole so that it better serves both men and women. It is linked with the struggle to redress other inequalities, both as a matter of theory – because the persistence of one kind of inequality affects all forms of inequality. Examining the ways that differences among women are based in systemic inequalities of other kinds helps us understand the organization of women's experiences. (Gaskell, McLaren & Novogrodsky, 1989, p. 3)

The Girls Conference is an opportunity to take a feminist perspective, to examine and challenge the delegates to think critically. The intention is for girls to learn to recognize "the play of power in our lives and the ways it is used and abused" (Brookfield, p. 47). We apply a feminist lens to all aspects of the planning. Our conference themes have included *Girls' rights are human rights* (2012); *Girl Power* (2013); *Finding your voice, finding your way* (2014); *Let's dream together (2015); Soaring to new heights* (2016); *New Horizons, New Challenges – Girls Making a Difference* (2017); *Reach for the stars*! (2018) and *Girl emPOWERment* (2019). Over the years, we've had to make adjustments to respond to the changing needs and interests of the girls. For example, in 2013, the conference "aligned with feminist action and research that seeks to achieve equity and improve lives locally and globally" (Brigham & Hattie, 2013) and while we received many positive comments such as "I loved having the opportunity to talk to women in government," there were also comments about the conference being too focused on politics (Evaluations, 2013). We also shifted our focus from presentations about girls (e.g. that were offered by academics) to interactive workshops for girls, so from 2014 onward, our target audience became girls 12 to 19. Like the WI and MacDonald Institute's earlier GC, the AMI's GC featured several inspiring keynotes speakers of all ages and nationalities (e.g. two young women, Rebecca Diing and Honorine John, who had come to MSVU through WUSC – having previously lived in refugee camps; El Jones, a poet, activist, community organizer, scholar, teacher, radio host, journalist, Nancy's Chair in Women Studies at MSVU, and former Poet Laureate of Halifax; Reeny Smith a talented emerging artist from North Preston; Denise Fitzgerald, a wheelchair tennis athlete and social worker; and Mam-Yassin Sarr, co-founder and director of Starfish International, a nonprofit organization that seeks to advance humanity through girls' education and service-learning opportunities in The Gambia, West Africa).

Fig. 4 Over 350 delegates at the AMI's 2019 Girls Conference (Photo by S. Brigham)

From the participant evaluations over the years, comments fell into several common themes:

1. The power of learning together with other girls: "It was a joy to share this time and space with so many women and girls" (2013); "I enjoyed listening to what other girls had to say" (2016); "I learned that a lot of other girls feel the same way about themselves as I do" (2017); "Seeing a number of people who are passionate about the same things I am" (2017); "All of the girls from different parts of Nova Scotia and further get to come together to learn important lessons about ourselves and other girls and women" (2018); "Being together with other young women who care about similar issues. Giving girls the chance to experience community" (2018); "Learning that many women all over the world care about women's rights and want to change the way we are treated in the world" (2019).

2. Feeling inspired and empowered: "I think it is wonderful that you take the time and effort to show girls and women alike, the importance of living a successful life" (2013); "The Girls Conference helps young women reflect on their own thoughts and dreams" (2014); "Learning that we all have our own

voice and using our voices was empowering" (2014). "The conference was inspirational" (2014); "The conference was very inspirational and empowering" (2016); "It really inspired me to think about my goals and dreams in life" (2017).

3. Building confidence and appreciation of self: "Self-love is something every girl needs" (2016); "I really liked the conference because it teaches girls to always love themselves"(2016); "I walked away feeling more confident" (2016); "I loved how self-loving it was and it uplifted me" (2017); "Just to start embracing who you are as a person and to be proud of where you come from" (2017); "To love yourself and to believe in yourself"(2017); "The thing that was most valuable about the conference was learning about myself and building my confidence" (2018); "It inspired me to embrace my body and that I don't have to be perfect. It also inspired me to help others feel the same" (2019).

4. Understanding women's rights: "The valuable thing for me was learning about women's rights and feminism" (2017); "Learning about the world and how we are striving for a better future" (2017); "Knowing that women are empowered and have rights" (2018); "I learned girls are all equal and we should be treated just like others" (2019); "How to be a leader and how to get my ideas out into the world (2019); "Learning that many women all over the world care about women's rights and want to change the way we are treated in the world" (2019).

DISCUSSION

The Girls Conferences hosted by the WI and the MacDonald Institute and the AMI have in common the aim to empower young women to believe in themselves, find their voices and make a difference in their communities. The AMI's GC have so far reached thousands of girls in NSover the past eight years and the MacDonald Institute's Girls Conferences reached several thousands of girls in ON in a 45 year time span. While we do not have evaluations from the MacDonald Institute's Girls Conferences, we were able to locate a thorough description through various sources, which demonstrate the GC's purpose and content. Those girls and young women who participated in the MacDonald Institute's GC in the 1920 would be over 100 years old if they were alive today. It is important to see them as historical actors who influenced the generations that came after them and who "made adjustments according to the economics and circumstances of their times" (Reynolds, 2006, p. 230). We see a shifting ideology of domesticity that was constructed within changing historical contexts over the time of the MacDonald Institute's GC and the AMI's GC.

> Despite shifting norms over time, each individual woman has to choose whether to go along with the dominant ideology, or whether she might act outside of it in some way. In each generation,…women have not simply followed cultural dictates but have carefully considered their options. That those can be shown to have changed over time helps to dispel essentialist claims about women and furthers the view of women as historical actors. (Reynolds, 2006, p. 230)

A critical feminist lens is necessary in order to be aware of the possibilities of perpetuating particular ideological positions that constrain women and girls' choices and visions for possibilities.

CONCLUSION

The Girls Conferences have not only played an important role in the girls' lives but also in the advancement women over the last century. Recognizing the role of women-focused institutes such as the WI, the MacDonald Institute and the AMI is one way to highlight women's contributions as educators, which "are often overlooked" (English, 2013, p. 62). Further, understanding women's roles in the GC in the 1920s "is a crucial piece of understanding who we are and what we might become" (Reynolds, 2006, p. 230). Ninety to a 100 years from now it Will there still be a need and interest for Girls Conferences then?

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A CHANGING DYNAMIC: CULTURAL PREPAREDNESS OF ADULT EDUCATORS

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Abstract

With the increasing internationalisation of our classroom demographics, a question arises as to the cultural preparedness (Arulmani, 2018) of adult educators to effectively teach in this changing dynamic. Topics such as racialization, colonial voice, cultural perspectives, profiling, entitlement, all create distances and barriers to overcome for the adult educator. Some of these are anticipated in an intercultural setting whereas others may be self-crafted, either consciously or unconsciously. There is a conversation surrounding teaching conditions changing so dramatically that good teachers get frustrated or demoralized (Santoro, 2011). Preparedness can play a preventative role in this conversation. What does optimal preparedness in an educator look like?

Canadian higher education can respond to the challenges and themes presented here through a discourse of sharing what works in the context of cultural preparedness of adult educators. Through this discourse, how to improve learning for all can emerge.

Keywords: Preparedness, culture, educator, internationalisation, respect, engagement

INTRODUCTION

This discussion topic is significant because of the exponential growth of international student enrollment worldwide and at home here in Canada. According to facts and statistics shared by Universities Canada (2017), 22,000 international undergraduate students enrolled in Canadian universities and colleges in the year 2000, rose to 1.7 million in the year 2017. In an attempt to comprehend this exponential growth and subsequent responsibility of higher education decision makers, this discussion begins with an overarching view of universal human rights and dignities and then narrows to relevant literature about academic staff preparedness in the 21st century. The scope of this discussion is within the context of education of international adult learners and cultural preparedness of adult educators.

The context of the term “preparedness” in this discussion paper reflects the encompassed literature on policy, instruction, leadership, mentorship, support, and general sharing of knowledge with our growing international adult learner population. Concerning human rights policy, the Universal Declaration of Human Rights (1948) declares that “Education shall be directed to full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups,…” (Universal Declaration of Human Rights, Article 26, part two, 1948). Emergent themes revealed within the scope of the literature review included questions on the contextual framing of the definition of internationalisation, internationalisation strategy, attitudes and engagement levels, informal learning opportunities for academic staff, and training.

Internationalisation as defined by Dr. Jane Knight is a process implying change, and is “firmly rooted as a process” thus distinguishing it from an ideology or a condition (Knight, 2013, p. 85). Knight (2013) argued that we need to avoid standardizing or homogenizing the process because of the enormity of the global reach relating to “all aspects of higher education and the role that it plays in society” (p.85). Internationalisation can contribute to developing curriculum for global and multicultural citizens but falls short of addressing the preparedness of academic staff (Gacel-Avila, 2005; Knight, 2013). Leask (2013) however, addressed professional development and sought to “identify how staff working in different disciplinary and institutional contexts can best be prepared and supported” (p.105). By introducing a five-stage model, Leask (2013) took a broad definition of internationalisation and used a Reference Group method focused on varied disciplines in their program of study with a range of

stakeholders across 15 universities in Australia. Data was collected for case studies, and a research model ensued with four key findings. Dr. Leask's research and robust model included moral responsibilities including global citizenship. Within the four key findings, the second finding pertained to university policy, strategy, and informed leadership where there may be a discomfort to act and evaluate. Those discomforts appear in the literature surrounding instituting internationalisation strategies.

Discomfort to Act: Attitudes

Three types of attitude categories comprised van Middelkoop, Ballafkih , and Meerman's (2017) framework towards diversity. The attitude categories were: Repudiation of the influence of diversity on student achievement; Recognition of the influence of diversity on student achievement, and lastly; Understanding the effects of diversity and their attitude towards diversity on student achievement (2017, p. 5). Claiming an element of "cultural blindness" as described by Cabello and Burstein, (as cited in van Middelkoop et al., 2017, p. 6), many of the teachers were located within the first attitude category of "Repudiation of the influence of diversity on student achievement". This result was explained due to the liberal views and notion of meritocracy in the Dutch society and explaining the term "cultural blindness" as not seeing differences in the students and working within the notion of meritocracy. The findings in this research toward teachers' attitudes toward diversity and their teaching practice were categorized into one of eight overarching characteristics. Over one-third of the 274 teachers in the study mentioned the "motivation characteristic" followed by the "personal problems characteristic". Cultural and ethical differences accounted for less than 5% of the responses however upon further analysis it appeared non-observable characteristics, and observable characteristics relayed a different story in that the motivation and personal problems were related to specific groups of students. The authors concluded with quantitative data and qualitative data and suggested their focus group interviews had limitations on such a sensitive topic such as diversity because of the formal and informal power relations between some teacher teams and suggested that combining group interview with individual interview to be a better future research methodology to move closer to adult educator buy-in and internationalisation policies (van Middlekoop et al., 2017).

Teacher responses to diversity and policy in New Zealand comprised the research by Leach (2011) who aimed to widen policy and improve the country's economic performance in a global market. This work made many links to Banks' (2006b) ideologies on race, culture, and education. Leach's research included 137 teacher participant views and social equity positions (2011). The limitations of this research involved the realization that the educators did not see diversity working positively but more a continuum of views that required more informal learning before moving forward (Leach, 2011).

Informal Learning and Communities of Practice

Leask (2013) developed and tested a five-stage process of internationalisation of the curriculum while using a participatory action research (PAR) methodology. The resulting iterative model demonstrated the process of Internationalisation of the Curriculum (IoC) and included stages to review, reflect and imagine. Those three stages of the full five-stage model align with the informal learning research conducted by Roxa and Martensson (2015) surrounding Communities of Practice (CoP). Roxa and Martensson (2015) offered parallels and extensions to informal learning in the workplace that aligned with the researched definition of learning as described by Merriam, Caffarella, and Baumgartner (2007). Merriam et al. (2007) recite a common definition of learning as a change in behaviour but that learning "need not be conscious or deliberate" (p. 276). This definition works well for informal learning contexts for academic staff in the workplace as described by Roxa and Martensson (2015).

Roxa and Martensson (2015) explained how microcultures and informal learning in higher education workplaces could be supported through a heuristic guided analysis of conditions, through the framework of CoP. By differentiating various types of microcultures that exist in the workplace, Roxa and Martensson (2015) have argued that "socially constructed and institutionalised traditions, recurrent practices, and tacit assumptions in the various microcultures influence academic teachers toward certain behaviour" (p. 193). They offered extensive research into how the local climate of the

workplace influences academics and their development using “four basic types of microcultures where variations occur depending on whether the members trust each other and whether they experience a shared responsibility for the practice at hand” (Roxa & Martensson, 2015, p. 199).

This microculture context revolving around changing the conversation is supported by earlier work of Gacel-Avila (2005) who argued that to achieve a better planning process we need a reform that is “paradigmatic and not programmatic” (p. 123). All four authors reflected on academic staff attitudes toward preparedness and have researched common language addressing attitudes and learning. To better situate one into new learning spaces, the literature suggests better training starting with trust and shared investment.

Training, Engagement, and Belonging

One of the emergent themes in the literature suggested that a simple change in the conversation could open up possibilities toward student inclusion and a sense of belonging. Mentioned earlier in this discussion paper, authors also revealed the emergent theme surrounding a lack of training, knowledge, and skills (Leask, 2013). These are the skills that educators need in order to meet students where they are, within the overall university experience. Stohl (2007) offered a critical analysis ten years ago of the role adult educators play in ensuring internationalisation in higher education happens. Stohl (2007) argued that academic staff would increase engagement if internationalization can be framed as a process of discovery and learning. The idea of process verses standardization was echoed by Knight (2013). Although the Stohl (2007) article is heavy on autobiographical background and historical context, it is worth examining this piece of the literature a decade ago to observe what the authors are saying now and what they were saying then toward internationalisation, especially given the globalization changes over this past ten years. Stohl (2007) suggested that there is action needed to mobilize toward internationalisation and discussed funding models and policy making. Some of the observations in his article ten years past, reflect the more recent tenets of Roxa and Martensson (2015) about microcultures. Stohl (2007) offers, “If we want to internationalize the university, we have to internationalize the faulty. We have to move them in the necessary directions…what needs to be done affects the adult educators and how we can mobilize their power over the process” (p. 367). Stohl (2007) offered that buy-in involves a communication message from vulnerable junior faculty to senior faculty and to work with, “that which excites almost all faculty – learning and discovery” (p. 369).

CONCLUSIONS

Knowledge pertaining to and framing how the traditional classroom is changing, exploring shared values and the cultural-values conflict as points of discussion surrounding themes of inclusion, experiences, and perceptions. For example, what do we know about how adult educators perceptions align with students’ self-reported experiences? Within the theme of attitude and mindset, we refer to adult educator perception of international students. What are adult educator perceptions of international adult learners and how do these underpinnings affect the classroom experience? In the literature, there were examples of how predictor variables can influence adult educator perceptions (Welsh & Metcalf, 2003).

Canadian higher education can respond to the challenges and themes presented here through a discourse of sharing what works in the context of cultural preparedness of adult educators. Through this discourse, how to improve learning for all can emerge.

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EDUCATING SAFETY: CULTURE, LEADERSHIP, AND LEARNING - A CRITICAL DISCOURSE ANALYSIS

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Abstract

This paper shares findings from a study into how important accident and incident reports view and interpret critical elements of health and safety. The results of the study show how these reports often deploy a flawed interpretation of culture, leadership, and informal learning that frequently leads to a continuation of status-quo policy and regulatory type responses that effectively diminish the power and agency of workers.

Keywords: safety culture, leadership, informal learning, adult education.

INTRODUCTION

The Association of Workers Compensation Boards of Canada statistics show that since 1993, approximately 1000 workers have been killed on the job every year in Canada (AWCBC, 2018). Frequently, in circumstances involving multiple casualties, major incident reports are produced to guide future decision making, as well as advance industry regulation and oversight. More importantly, these reports suggest how industries and corporations need to move forward on worker education, learning, corporate leadership and safety generally. But what they actually 'say' and what difference it might make to workplace education and leadership practice is understudied. To explore this is because education, learning and leadership are all critical elements to workers safety and lives. Using critical discourse and content analysis, I attempted to fill this gap. I explored in depth one of these major accident reports – *The Report of the BP U.S. Refineries Independent Safety Review Panel* (2007) – written in response to the 2005 BP Texas City Refinery accident that killed 15 workers and injured another 170 people. Although this report does not focus on Canada, I chose it because I had direct experience with the fallout of the accident. In 2006 I was hired as a consultant at BP's Cherry Point Refinery in Washington state looking at their training processes in the wake of the accident at BP Texas City.

METHODOLOGY

The study used critical discourse analysis and document analysis to explore *The Report of the BP U.S. Refineries Independent Safety Review Panel* (2007). I wanted to understand how the Baker Panel had studied, interpreted, and made recommendations to, the concepts of culture, learning and leadership as they related to safety generally, and also, how those concepts were expressed at BP and its U.S. refineries in 2005, specifically the Cherry Point refinery and the Texas City refinery. Critical Discourse Analysis (CDA) is a form of document and language analysis that is concerned with relations of power and inequality in language (Wodak, 1995). Document analysis is defined as the "systematic procedure for reviewing or evaluating documents – both printed and electronic (computer-based and Internet-transmitted) material" (Bowen, 2009, p. 27).

Methods

For this study, I reviewed the Baker Panel report document, analyzing the data through an open coding process (Strauss & Corbin, 1998) using a popular analysis software. This process resulted in the emergence of core categories and concepts. I then organized these 'categories' into subcategories, and continued to review the data. This process is what is known as selective coding (Price, 2010). By consistently reviewing the data and using a constant comparison method (Charmaz, 2005; Morgan, 1993) I began to notice themes emerging that aligned with my research questions. I continued to read and reread the document, looking for similarities, and ultimately grouping similar concepts together. I categorized data that seemed important but not particularly relevant in an

unclassified category. By the end of the data analysis I had several sub-themes with data coded under the larger thematic nodes of culture, leadership and learning.

RESULTS

Mezirow (1997) suggests, “we must learn to make our own interpretations rather than act on the purposes, beliefs, judgements, and feelings of others.” (p. 5). His perspective highlights the importance of agency and empowerment for workers when it comes to health and safety. This is a contrasting perspective to a long established organizational system and structure that relied on the majority of workers being effectively powerless in the workplace. There is a very important difference between Mezirow’s idea of transformative learning and the technical-practical learning pursued by industry.

Through analysis of the Baker Panel report, it was evident that BP had serious deficiencies in its understanding of workplace education. Neither BP nor the Baker Panel acknowledged the critical need for, and serious deficiency of, the social learning, informal learning, community leadership, intergenerational learning, and mentoring at the Texas City refinery at the time of the accident.

Safety Education or Safety Training?

The report describes one particular area of widespread deficiency at BP, i.e., training and education. There is limited discussion of the concept of ‘education,’ and thus both BP and the Baker Panel seem to be operating as if training and education are equivalent. While training may be a form of education and learning, adult educators such as Mezirow (1981) remind us there are “three distinct but interrelated learning domains that we need to pay attention to and these are “the technical, the practical” (which we could argue are training) and “the emancipatory”, which is really the central tenet of adult education (p. 4). The Panel suggests BP has not provided enough investment in the ‘technical’ or the ‘practical’ elements of workplace education (training). They discovered “more than one-third of maintenance/ craft technicians, contractors, and operators indicated that the training they had received did not provide them with a clear understanding of process safety risks at the Texas City refinery” (Baker Panel, 2007, p. 112). It is not clear in this passage exactly which training components were insufficient, or if all components were, but the sentiment given by the employees that training was inadequate, and they were not provided with a clear understanding of process safety, is stark.

Social Learning

Bandura (1977) writes that learning is a socially mediated and constructed process. Fleming (2001) adds more specifically that workplace learning is, in part, socialization or enculturation of newer community members. Thus, a comprehensive safety education program should include, or at least address, a strong social component. The concept of social learning, socialization or enculturation is conspicuous in its absence from the Baker Panel report. While the Baker Panel calls out BP on their lack of a comprehensive training program, writing “BP has not demonstrated to the Panel that the U.S. refineries use a *comprehensive and integrated education and training program* that adequately defines the required education and competency levels for all levels of refining personnel and refining managers” (emphasis mine, Baker Panel, 2007, p.153), it is unclear whether the comprehensive program they imply contains that social element. The passage is written in very broad terms such as the phrase ‘comprehensive and integrated education and training program’, making it is difficult to argue against. My experience leads me to believe that the statement is highly rhetorical, as no criteria are offered to suggest what a ‘comprehensive and integrated education and training program’ might look like or include. Additionally, the passage suggests that the Baker Panel was negligent in addressing training at the refineries generally, which is an important finding that will be discussed later in this chapter.

Informal Learning and Mentoring

Boud and Middleton (2003) write, “there have been frequent suggestions that formal systematic learning is of lesser importance than informal learning” (p. 194), highlighting the important nature of

informal learning at work. What is missing from the Baker Panel report is any reference to the critical informal learning that can impact safety. Informal learning is not mentioned in the Baker Panel report and informal 'mentoring' is mentioned only once. The Baker Panel found, "Hourly employees at all refineries also stated during interviews that formal and informal mentoring was rare or nonexistent" (p. 155). This may imply a tacit recognition of the importance of informal learning by the Baker Panel, though it is the employees that reported the oversight. It is curious that the Baker Panel would include the finding of a lack of 'informal mentoring' in the report but make no other mention of it in the entire document. Interestingly, the report also discusses formal mentoring in the above passage.

Bozeman and Feeney (2007) describe mentoring as "the informal transmission of knowledge, social capital, and psychosocial support" (p. 731). This suggests that mentoring is a type of informal learning, regardless of whether the mentoring is described as formal or informal. The Baker Panel found there was lack of mentoring at the all of BP's US refineries. They write, "indications that BP does not always ensure adequate interactive training, such as through gun drills…..or mentoring" (p 153). This shows that, at BP, the mentoring process, an important part of informal learning in the workplace, was seriously lacking and continually overlooked in its importance by the company. The word 'mentors' is used only once in the report, though 'mentoring' is mentioned eight times. It is not identified as formal or informal mentoring, only 'mentoring.' Mentoring is a suggested learning approach for refinery managers, for example:

> The information made available to the Panel indicates that in order to transition a new refinery plant manager into the position, BP relies on a detailed handover process and on-the-job training, coupled with mentoring not only from other refinery plant managers, but also from the Refining Vice-President, U.S. Region and the Group Vice-President, Refining. (p. 35)

While it is identified, no criteria for mentoring is discussed, leaving it vague and open to interpretation. It is interesting to note that 'mentoring' from senior company management is part of the process for refinery managers, yet mentoring as a part of the learning process for lower levels of leadership is not discussed.

Culture and Intergenerational Learning

Boyd and Richerson (1985) understand culture as the transmission of knowledge, values and other factors that influence behavior from one generation to the next. We have established that mentoring is a type of informal learning. The way that mentoring usually occurs is between a more experienced person and a less experienced one. *Mentor* is defined by the *Oxford Dictionary of English* as "An experienced person in a company or educational institution who trains and counsels new employees or students" (2017, d.1). This indicates that mentoring is also a type of intergenerational learning. Early in their report, the Baker Panel quotes process safety pioneer Jesse C. Ducommun to present a form of 'learning' or education they see as foundational. Ducommun argued that it should not be necessary for each generation to rediscover principles of process safety which the generation before discovered. We must learn from the experience of others rather than learn the hard way. We must pass on to the next generation a record of what we have learned (Baker Panel, 2007, p. xx). In referencing Ducommun, the Panel seems to imply that a generational transfer of process safety knowledge should occur at these worksites. There is no further mention of intergenerational learning in the document.

Leadership and Learning Safety

One thing that becomes clear when reading the Baker Panel report is the group's support for leadership within normative hierarchical structures. This is done in one way through the terms used. To begin, the report argues "leadership from the top of the company, starting with the Board and going down, is *essential*….it is imperative that BP's leadership set the process safety *"tone at the top"* of the organization and establish appropriate expectations regarding process safety performance" (emphases mine p. xii). There are a number of concerns here. First, it suggests that those further 'down the chain' should have less power to influence change than those further up. This is what

Forsyth (2009) calls power over people rather than power with people. Second, elsewhere in the report, the Baker Panel discusses a 'shared' responsibility for safety culture which has clearly been abandoned when it comes to ideas of leadership. There is no portrayal of any reciprocal relationship. Further, I emphasized two terms in this quotation. The first, 'essential,' implies the Baker Panel sees leadership as critical to change. The second item (phrase) I emphasized in the above quotation was "tone at the top". At 'the top' are the 'shareholders' and the Board of Directors, from whom, the report notes, authority flows "down throughout BP" (Baker Panel, 2007, p. 27). The questions become who are these people and what is their interest in safety? Are their interests with the workers, or are they more financial interests of the company? Is their goal to strengthen the bottom line, or the well-being of the workers? Just who is this authority to influence important decisions that remains nameless and faceless in the report?

Leadership is a core function of human societies, and other social animals (Smith et al., 2015). It is a concept explored by Plato in *Republic* and by Machiavelli in *The Prince*. It is critical to the success of human communities (Maak & Pless, 2006). The chain-of-command structure (like BP's) tends to centralize and concentrate power within an organization, providing less agency and empowerment to those at the bottom of the chain. If those at the bottom of the chain feel they lack power, influence, and knowledge, they will hesitate or opt-out of making key decisions which can lead to safety failure. To flourish, there is a critical need for community-based leadership, with knowledge and ability to communicate values to, and empower workers. BP's management structure, combined with a lack of support for community-based leaders in the refineries served to undermine safety in those workplace communities. Without a strong community with effective leaders, safety as a cultural value (at Texas City at least) was not communicated to, or learned by, the workforce. At Cherry Point refinery, the community had identified numerous important and effective leaders, including several PSM (Process Safety Management) trainers, most of whom, as it so happens, were women.

CONCLUSIONS

The way in which post-incident analysis reports interpret and deploy concepts and ideas of culture, leadership, education and learning can tell us something important. Many safety scholars (e.g. Zohar, 1980; Geller, 1994; Reason, 1998; Hale, 2000; Hopkins, 2005), acknowledge a connection between safety performance and workplace culture. In particular, they argue that safety needs to be explored in relationship to culture (i.e., to create a 'safety culture'). It is the culture of a workplace, many suggest, that governs if, when, and how safety, as a value priority, is learned and applied. Silbey, 2009, however, suggests "culture cannot be instrumentalized to prevent technological accidents" (p. 341) and that more needs to be understood. This view is in opposition to typical top-down attempts to shape workplace culture. One suggestion is that is workers learn informally to value safety from leaders in the workplace community - role models and mentors who function as a kind of nexus for intrinsic cultural values (Marsick & Watkins, 1990; Cofer, 2000; Schugerensky, 2000; Werquin, 2007). However, hierarchical organizations and mechanical regulatory systems too often create hierarchical power structures (Forsyth, 2009) that alienate and oppress workers (Freire, 1970), impeding community relationships and knowledge transmission, suppressing informal learning praxis (Eraut, 2004). Adult educators (Mezirow, 1997; Spencer, 2006) argue that workers need to have agency and power over their own learning to grow and flourish.

I suggest from this study that learning safety needs to be seen as multi-faceted endeavor. Learning to effectively manage risk requires employees to grow their knowledge about the systems that they work with and potential hazards. It requires knowledge of industry best practices and regulations. It requires the understanding of, and ability to implement, safe work procedures and regulations. Further, it requires learning that safety is *the* most important value priority. It also requires an understanding of the local context and needs, as well as the global view While knowledge and skills can be learned with traditionally employed corporate training methods such as classroom-based courses, e-learning, self-directed learning, and on-the-job training, I suggest that learning to value safety happens informally, mostly outside these structured learning events. Neither the Baker Panel, nor BP, acknowledged that

informal learning was happening at the refineries, was an important element of learning safety, or that it even existed as a concept.

In the case of Texas City, the workplace community found they needed to prioritize different values than safety if the refinery was going to operate effectively. As a result, the refinery had a community that pushed safety down the list of value priorities, and the employees learned to tolerate more risk than should have been acceptable as a result. Technical safety knowledge and related skills, including safe work procedures are captured in an organization's Safety Management System (SMS) and learned through structured training. To be effective, however, an SMS requires workers to operate within its parameters. This is why it is important to address safety as a culture variable (Hale, 2000); because processes, systems, policies and legislation are useless unless the employees elect to apply them. The organization punishing those who do not follow the rules is insufficient, there needs to be consequences from the community itself for members choosing not to prioritize safety at work. The culture begins to shift when a significant number of community members adopt new beliefs and values, and then ostracize or otherwise discipline the outliers.

Four important findings emerged from my study. Firstly, the report perpetuates a problematic interpretation of the concept of 'culture' and its relationship to safety and therefore its recommendations are ineffective or inappropriate. Secondly, it re-enforces the misguided perspective that hierarchical organization and top down leadership will strengthen and grow a culture that values safety. Thirdly, although the report highlights a lack of investment in training, it places too much emphasis on performance based learning (job tasks) and technology driven learning. Fourthly, it demonstrates a significant lack of understanding of informal learning, mentoring, and adult education. The finding of this study overall was that this accident report, despite some efforts to address the issues, predominantly perpetuates normative ideas of education, leadership and control that dismiss workers' knowledges and is unlikely to bring about fundamental change.

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THE POLITICAL ECONOMY OF CONTEMPORARY FREE SPEECH IDEOLOGIES: IMPLICATIONS FOR ADULT EDUCATORS

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Abstract

This paper examines the rise of contemporary free speech ideologies. While not limited to Ontario's postsecondary education (PSE) sector, recent directives from the Ford government have required PSE institutions to adopt University of Chicago style policies that enable and reward political ideologies of the right. In this paper, I unpack how the economy of the *freedom of speech* ideology rewards many misconceptions about the social and pedagogical nature of just communication. To conclude, I trace how adult educators have provided different pedagogical logics around the notion of discourse, and why it is important to engage in these traditions today.

Keywords: Dialogue, Facilitation, Postsecondary Adult Educators.

INTRODUCTION

Facilitators of adult learning environments have always had to tackle a fundamental issue: When people engage in discourse with each other, what is our role in monitoring, guiding, or even halting that discourse? Individuals will have various positions on this issue, based on factors such as the context of the learning environment or philosophical orientation of the facilitator. Often overlooked, however, is how popular ideologies can impact the assumptions of adults participating in formal or non-formal learning environments. Specifically, I refer to, and examine in this paper, the contemporary *free speech* ideologies of recent neoliberal and conservative social networks and governments. After reviewing the ways in which the political economy of contemporary free speech ideologies have generated a manufactured crisis to foster support, I turn to prominent understandings of discourse influential to the field of adult education such as Habermas (1985) and Shor and Freire (1987).

In 2018, Ontario's provincial government implemented mandatory free speech policies for publicly funded universities. The Ontario Confederation of University Faculty Associations (OCUFA), for one, stated that the idea that there is a free speech crisis that needed policies, with associated fiscal penalties, "an ideological fiction advanced by the government to justify interference in the academic governance and autonomy of Ontario's universities and colleges" (2018, para. 2). Further to this, OCUFA has maintained that the nature of the policy is problematic as it was modeled after "a private university in the United States" (para. 6). While they do not name the university, Doug Ford's Ontario policy is modeled after the alt-right championed University of Chicago policy, *Statement on Principles of Free Expression*.

While rhetoric around freedom of speech is a handy hallmark for dialogue, It is not the same phenomenon. Further to this, it is not only *not* inherent in the central tenants of adult education, but in many ways, contradictory with the tradition of adult education, especially in Canada. This contradiction is due to the isolation of speech acts from the social context of pedagogical communication that Canadian adult education has been built around. In this paper, I outline the *Principles of Free Expression* as championed by the Ford government, detail the rhetoric used around much of the alt-right's claims to freedom of speech – much of it misused from the Canadian Charter of Rights and Freedoms – and finally, trace the traditions of adult education scholarship that position speech acts in social and pedagogical dialogue.

PRINCIPLES OF FREE EXPRESSION AND THE UNIVERSITY OF CHICAGO

The move to enshrine the rhetoric of free speech has been met with expected criticism from Canadian universities. James Turk, former CAUT President, and now the director for Ryerson's Centre for Free Expression, noted that "It's not about saving free expression on campus, it's a deliberate political

measure, borrowed from the American right and alt-right, to play to what the Premier sees as his political base" (CAUT, 2018, para. 10). Further to this, Turk notes that the connection to the University of Chicago's policies are linked to the politics of American conservatives and the desire to further the discourse around free speech. He notes that, "there's been a historic embrace by the American right of the University of Chicago, and so Ford is now insisting on that for no particular, good reason" (CAUT, para. 15). The freedom of speech policies that have been enacted by Ford were also signalled by Trump in the US and Andrew Scheer in campaigning for the Conservative party of Canada.

The University of Chicago's *Report of the Committee of Freedom of Expression* (University of Chicago, 2015), is, in and of itself, quite brief. The statement, details many of the University's Presidents' positions on freedom of speech and traces its own mandate to 1902 where William Rainey Harper declared that "the principle of complete freedom of speech on all subjects has from the beginning been regarded as fundamental in the University of Chicago" (Harper in The University of Chicago, 2015, para. 3). The document posits many of the various statements made by U. of C. presidents as commitments that buoyed the university in "time(s) of great turmoil in universities" (para. 5).

THE RHETORIC OF SPEECH AND RIGHTS

Often, adult educators will encounter discussion around *freedom of speech*, as a moral or constitutional argument around who is entitled to speak. These arguments are often invoked as a right. In Canada, the *Canadian Charter of Rights and Freedoms*, as part of the Constitution Act of 1982, has included freedom of expression as a fundamental freedom. What is often lost about this freedom, is that the Charter applies to the relations between government and individuals or the government and groups of individuals – not between private entities and individuals, between individuals themselves, nor Not For Profit (NFP) entities such as most universities in Canada. As such, the charter is defined as applying "to all governments – federal, provincial and territorial" (http://canada.pch.gc.ca/eng/1468851006026). As universities do not fall the categories of government – key to this is the separation between government funded vs. a branch of the government – it has long been held that the constitution does not apply to postsecondary education.

What is clear is that adult educators not functioning as part of levels of government in Canada owe no obligation to commitments of Freedom of Expression as defined by the charter. As rhetoric around freedom of speech is a handy hallmark for debate or dialogue, it is not the same phenomenon. This may be hard to acknowledge for some as the idea is beloved in popular society. Let me take a moment to unpack this claim. First, I do acknowledge that people might reply that when someone evokes the claim of freedom of expression, they may not mean the specific Charter – regardless if there is no mechanism nor commitment to justify the freedom – but rather they evoke a liberal value that we *ought* to have this goal as a personal agreement. In the following section, I trace many of the traditions in Canadian adult education and how they diverge from this new economy of free speech rhetoric.

ADULT EDUCATION SCHOLARSHIP AND THE RELATIONSHIP TO SPEECH

Adult educators began to conceptualize more abstract contemporary notions of speech – particularly in Canada – through the influence of Habermas and his *Theory of Communicative Action* (1985, 1985a). These scholars include Michael Welton (1991), Donovan Plumb (1995), and Patricia Gouthro (2002), to name a few (I will return to Michael Welton's work later in the paper). Habermas' work allowed adult educators to address the social realities of communication – an important factor in distinguishing a pedagogical relationship to speech from the economies of the alt-right. For ends similar to pedagogues, legal scholars have attempted to use Habermas' theories to come up with a more refined concept of what free speech may be. In the U.S., Lawrence Solum (1989) argued that "freedom of speech is freedom to engage in communicative action, not strategic action" (p. 56) differentiating between the forms of action in Habermas' taxonomy.

James Bohman and William Rehg (2017) would later summarize Habermas' conception of ideal speech situations – a concept that is not without its own critics. They emphasize that coercion is to be limited, and importantly for educators, speech is related to broader social categories:

> (i) no one capable of making a relevant contribution has been excluded, (ii) participants have equal voice, (iii) they are internally free to speak their honest opinion without deception or self-deception, and (iv) there are no sources of coercion built into the process and procedures of discourse. (para. 46)

Further to this, they note that speech and discourse are distinguished.

> When the offer made by the speaker fails to receive uptake, speaker and hearer may shift reflexive levels, from ordinary speech to "discourse"—processes of argumentation and dialogue in which the claims implicit in the speech act are tested for their rational justifiability as true, correct or authentic. Thus the rationality of communicative action is tied to the rationality of discourse. (para. 30)

Around the same time that educators were addressing Habermas' concepts on speech in the late eighties, Ira Shor and Paulo Freire (1986) formatted their text on liberatory pedagogy as a literal conversation, attributing the various paragraphs to the respectful authors. Their question was centered around "how should teachers speak in a liberatory classroom?" (p. 1). Freire furthers this conversation by stating that "dialogue seals the act of knowing, which is never individual, even though it has its individual dimension" (pp. 3-4).

Shor later explicated the relationship between the method of critical dialogue and critical pedagogy. In a recent interview (Shor, Matusov, Marjanovic-Shane, & Cresswell, 2017), he noted that while essential, "there is more to critical pedagogy than dialogue" (p. 9). Shor provides the Freireian example:

> Dialogue fits into a sequence of teaching-learning which in the Freirean mold begins with the teacher studying the students before she presumes to teach them. In Freire's literacy programs, literacy teams settled into a village or neighborhood where they planned to offer classes. Before the first class, they did extensive sociocultural and socio-linguistic research into the area, recruiting local residents as co-researchers and interlocutors. From these weeks of prior research, the joint group of teachers and locals extracted the generative words and themes most relevant to the people in that area, best suited to engaging them in critical study of reading and writing because these subject matters were legible and meaningful to the students. (p. 9)

Many of these same strategies we see in the work of Steven Brookfield (2017), in what he refers to as *discussion based teaching* that, from a Marcuseian perspective, attempts to achieve many of the same goals.

CONCLUSION

Through this paper, I have articulated three main sections. First, I detailed the history and expansion of the policies – based on the University of Chicago's *Principles of Free Expression* – into the Ford government's direction to Ontario's postsecondary education sector. Second, I attempted to unpack the political economy of the rhetoric around the phrase of *freedom of speech*. This economy relies on a conflation between governmental and citizen relationships rather than pedagogical relationship. Finally, I examined various influences on adult education, specifically for Canadian scholarship, and how they conceptualized the nature of pedagogical communication that provides just logics for pedagogy. To close, I would summarize by highlighting a few points which were informed by these influences that refocuses the conversation on pedagogical communication:

First, in the Habermasian tradition, adult educators should be wary of ideologies that separate speech and speech utterances with intersubjective social contexts. The contemporary danger is that speech is fetishized as social relations, when in fact, it is not. Returning to Welton's (1991) work, this requires a

“defetishizing critique” (p. 30), that allows for “exploited men and women …(to be) particularly open to unlearning their false self-understandings and acquiring an emancipatory consciousness about the system's transitoriness and irrationality” (p. 31). Second, not only is speech a part of social communication, but that it has consequences. These consequences are not necessarily just or unjust, but highlight the social relations of communication. Finally, as exemplified by Shor and Freire, there are substantive differences between speech by itself and pedagogical communication. These differences include overcoming coercion, strategic action, and manipulation.

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THE JOURNEY OF PARENTS OF GENDER DIVERSE CHILDREN: EXPLORING TRANSFORMATIVE LEARNING THROUGH A PSYCHO-CRITICAL LENS

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Abstract

This roundtable explores the transformative experiences of parents of gender diverse children. Research questions at the heart of the study include: How does a parent's own gender identity development inform their interpretation of the gender transition of the child and how does a parent of a gender diverse child navigate the tensions that are created within a family when their child rejects gendered norms? Carpenter and Jojab (2013) urge adult educators to move beyond "critical" approaches that merely mirror reality without instigating critical thought or change. In my research on the transformative experiences of parents of gender diverse children, I attempt to move beyond mirroring to invoke critical thought about their experiences, particularly those from their life histories. Roundtable members are invited to share insights and their considerations on using a psycho-critical approach.

Keywords: Transgender, gender non-binary, gender diverse, critical lens, parents, family

My research draws upon preliminary results from an ongoing study exploring the transformative learning experiences of parents of transgender and gender non-binary children. Although much research focuses on the gender diverse child, research on the experiences of parents is only beginning to emerge. This study aims to document the transformative learning (Mezirow, 1978) of parents of gender diverse children as they reconcile conventional Western beliefs with emerging conceptualizations about gender identity.

THEORETICAL APPROACH

This research is framed by a psycho-critical strand of transformative learning theory (Lange, 2013) as many of the participants will ultimately be approaching issues of gender from a traditionally Western world view and their gender frames of reference, therefore, will be challenged. Transformative learning critical scholars look especially to the work of Jurgen Häbermas, the youngest of the Frankfurt School theorists, for critical theory robust enough to examine the role of culture, ideology, bureaucracy and technology in shaping social life (Lange, 2013). According to Häbermas's three central learning domains, it is only the third, critical or emancipatory reflection, which has the ability to transform perspective (Mezirow, 1981). Lange (2013) asserts that it is only "critical reflection on habitual ways of knowing and assumptions within one's world view that is transformative" (Lange, 2013, p. 109). My critical research falls in line with psycho-critical transformative learning theory because it explores the sociocultural constructed gender identity of parents, how their gender perspectives are challenged during transition and what this means to them, and the parents' often emotional process of reorganizing their meaning perspectives, a process Alheit (1994) calls biographicity.

Carpenter and Mojab (2013) claim that dialectics should "sit at the centre or any articulation of 'being critical' in social theory" (p. 161). They argue it is a "way of thinking" about social life, the relationships we build, the history we experience, and the explanations we give to it. They later share their position that "'critical' adult education should not simply describe the world as it is. It should not take as its main pedagogical purpose the pointing out of this reality to those for whom the critical vision is obscured. Rather, critical adult education should explain the source, function, expression, and operation of the contradictions that constitute our social relations" (p. 163). While my research does not fall in line with social-emancipatory transformative learning, such as the work of Paulo Freire (1921-1997), I struggled with the idea that my participants would "simply describe the world as it is" (Carpenter & Mojab, 2013, p. 163) without using this opportunity to see the world through a critical

lens. Thus, when I considered interview questions and their order, I did so strategically beginning with the participant's own life history with gender and the socialization of gender, exploring both positive and negative experiences with gender, and then addressing their current experiences with their child's transition and any tensions this has created for them.

METHODOLOGY

Employing a life history methodology, parents of gender diverse children are interviewed, asked to journal or make a creative work, and to draw a simple genogram to explore their gendered pasts. Interview questions will focus on the participant's past—their personal gender education—and the present represented through five sites of tension—gender, sexuality, gender identity, identity, and family—often catalyzed in a family adjusting to a recently identified TGNC member (McGuire, Kuvalanka, Catalpa, & Toomey, 2016; Norwood, 2010). My study will explore how parents perceive and interpret gender variance within their families, work through these tensions, and learn.

PRELIMINARY FINDINGS

Researchers are currently aware of the distress that parents experience when a family member transitions. Research has not, however, documented how parents navigate distress to reach new understandings about gender. By studying the navigational process, this study will shed light on the transformative experiences of parents and their intellectual and emotional paths to understanding. As an ongoing study, I will share the preliminary findings at the conference.

ROUNDTABLE DISCUSSION

After sharing preliminary findings from the interviews I will be conducting in the spring/summer, I would like to allow the group to share their thoughts on the findings from a psycho-critical lens and from other lenses that might be appropriate.

CONCLUSIONS

While these insights will have a significant impact on struggling parents, there is more at stake. Parents struggle partly due to the transition itself, but much of their struggle is related to the stigma placed on those who challenge societal norms. It is, therefore, significant that this study has the potential to be a powerful force in normalizing gender variance in society, reducing the stigma that currently exists, and promoting inclusivity.

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LESBIAN AND GAY PERSPECTIVES ON CONTINUING EDUCATION

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Abstract

This article introduces and discusses a research project conducted to understand the struggles and accomplishments of both lesbian and gay male faculty and students in Continuing Education (CE) in University settings. Six CE Instructors and six CE students were recruited to participate in in-depth interviews from universities across western Canada. Using grounded theory for data analysis, two broad themes emerged: 1) CE in Western Canada excludes LGBTQ content in their student and instructor orientation processes despite being placed in "progressive" institutions; and 2) safety concerns appear commonplace in such environments due to the heteronormative organizational culture of CE. Despite these drawbacks, study participants demonstrated strategies to minimize risk and find safety and support. Study findings suggest that CE review its work and learning structures to include queer-inclusive pedagogies and content.

Keywords: Higher Education; Workplace Learning; LGBTQ; Students; Instructors

INTRODUCTION

In light of the growing inclusion of lesbian, gay, bisexual, transgender, and queer (LGBTQ, or sometimes referred to as "queer") people in predominately Western countries, further research can contribute to understanding how Continuing Education (CE) can better support and include LGBTQ educators and students. To date, there is some characterization in the literature of a struggle for LGBTQ students and faculty through the dominance of heteronormative educational situations (Grace & Hill, 2004). Heteronormativity is the assumption that everyone is heterosexual, and base institutional and social practices, interactions, and understandings on this narrow value (Warner, 1999). Generally speaking, this struggle is nuanced by slow policy and program directions in higher education that need to address: (1) the concerns of LGBTQ students and staff (Dilley, 2004; Garvey & Rankin, 2015; e.g., creation of LGBTQ-inclusive support systems), (2) the tension with particular campus religious or social groups that exclude LGBTQ realities (Rankin, 2003; Renn, 2010), and (3) the microaggressions and harmful social interactions aimed towards silencing LGBTQ and other marginalized people (Mizzi, 2017). On the one hand, LGBTQ people involved with higher education should be able to take advantage of the same educational and employment opportunities and be treated just as fairly and equally as their heterosexual, cisgender (non-transgender) counterparts. On the other hand, identifying as LGBTQ may be controversial due to questions of sexual/gender identity being highly political and because there is a history of organizational, religious, and social groups challenging and silencing these identities. Furthermore, "LGBTQ" is not a homogenized identity group, and, as a result, there are particular educational challenges and understandings specific to each unique identity-category. For example, a transgender person in higher education may experience transphobic discrimination, mental health and physical safety concerns, and a lack of transitioning support in their respective faculties (Beemyn, 2003), whereas, for example, cisgender gay men and lesbians are confronted with other forms of discrimination specific to their sexual identity.

Units or departments within universities are dedicated to maintaining and developing unique support, academic, and research programs. CE, as one of these units, responds to the changing nature of work over time, and instructs new skills, understandings, and approaches required to succeed in the workplace (e.g., learning updated or differentiated use of technology or preparing for a globalized market). This unique form of higher education brings awareness to new developments in the workforce, and involves students self-financing their studies, enrolling in shorter terms, and learning in large groups (Thompkins, 1982).

CE learning spaces consist of identity-differences based on race, sexuality, gender, class, ability, and so forth, which can lead to encounters with marginalization and prejudice, but can also create opportunities for new knowledge and insights (Kelly, 2010). What may be difficult is for students and staff of social difference to express voice and agency, especially in situations where work and learning is tentative and uncertain, and know that their identity-expression does not have negative consequences. For example, a student of African background may choose to enrich classroom discussions through using scripts and stories, and know that this exchange is valued, respected, and welcomed by peers and instructors (Kelly, 2010). Similar to Cram and Morrison (2005), we are also curious about the integration of social justice in Canadian CE, and we question what is lost among instructors and students when faced with competing demands to: (1) meet external partner expectations to learn and improve job productivity, (2) adapt to campus life, (3) adhere to demands of coursework and teaching loads, and (4) maintain a work-life-family balance. While social justice remains a broader objective for this paper, we narrow our research to LGBTQ identities within CE and foreground this study based on the premise that all units involved with higher education should have a commitment to inclusion of *all* historically minoritized and disenfranchised groups.

Investigating LGBTQ perspectives of CE provides opportunity for: (1) an elaboration on the experiences that LGBTQ students and faculty are having in higher education, (2) a positioning of social justice and equity as a fundamental value in CE activities, rather than as an ad-hoc or silent commitment (Cram & Morrison, 2005), and (3) a more comprehensive professional practice ethos that can inform the work of CE (Baskett, 1996). That said, *the overall purpose of this research project is to understand the current educational and employment experiences of LGBTQ faculty members and students of Continuing Education in Canadian universities.* Combining student and faculty experiences in this study is purposive; these experiences may shed light on similarities in struggles with exclusion and accomplishments in inclusion, as well as, on differences based on power relations, learning goals, and professional roles. The research questions that inform this study are: *What are the struggles and accomplishments of LGBTQ faculty in CE? What are the struggles and accomplishments of LGBTQ students in CE?*

METHODOLOGY

Using a qualitative, grounded theory approach, this research project asks generative questions to help guide the research, collects data and identifies core theoretical concepts, develops linkages between theory and data, and then verifies and summarizes the research. A comparative analysis helps understand the differences and similarities, while generating theory through data (Glaser & Strauss, 1967).

We interviewed two stakeholder groups: six cisgender, lesbian, gay male, or queer-identified faculty members in CE and six cisgender, gay male students in CE (12 participants in total). One student identified as Hispanic and the remaining study participants identified as White. Selection criteria for this study were: (1) identification as being lesbian, gay male, bisexual, transgender, or queer; and (2) current or recent (<3 months) involvement in a CE setting in a faculty or student role. Despite our efforts to diversify the sample (e.g., include trans participation) through the participation of Director or Dean Offices, snowball sampling, students, and through our activist networks, we were unable to recruit a broader representation of the LGBTQ community.

We approached eight CE units to participate in this study, and, with permission from a corresponding Dean or Director, we recruited participants from five universities in Western Canada (provinces of Manitoba, Saskatchewan, Alberta, and British Columbia). Administrators expect educators to design and/or teach lessons to students or to fellow instructors, create a safe and supportive learning environment, respond to administrative demands, evaluate students, engage community partners, and maintain a trajectory of professional development. Educators expect students to learn material, respectfully interact with one another, maintain a development trajectory, complete course assignments, and engage study skills.

RESULTS

The themes that became apparent in this study were: (1) *Heteronormative Orientations* and (2) *Social and Safety Discourses*.

Heteronormative Orientations

As explained below, this theme appears in the data by way of how people were oriented to CE as a new instructor or as a new student. It also represents an overall organizational orientation towards heteronormativity that limited expression of sexual identities and queer understandings.

1.Lack of or Technical Orientation (Students and Instructors)

Little attention is given to student and instructor orientation, which may be setting up a narrow and unsteady relationship with CE at the start. This little attention represents a missed opportunity to introduce CE participants to human diversity as a micro-form of Continuing Education that teaches about assumptions relating to sexual and gender diversity and to set the tone for classroom communication, values, and expectations. Four of six students received no orientation at all. When asked if there was an orientation, one student responded with, “No, I got an email telling me what books I needed and what dates my class would start and who my instructor was.” This experience was echoed by another participant who explained, “I would say honestly that I haven’t received any orientation prior to beginning my studies.” Conversely, all (n=6) instructors indicated they did receive an orientation; however it was highly technocratic in nature. One instructor explained their experience: “I got an orientation package that I think had policies, that sort of stuff, staff directory, how to use the phones and the printers…”, which was similar to another instructor who indicated that the orientation was “...very logistic focused, kind of like how to use the photocopier, how to order textbooks, you know different processes for expense claims”. Although not dominant in the data, there was one instructor and one student who mentioned that they had LGBTQ content in the orientation, and expressed how welcoming this made them feel as they started their new journey.

2. Personal as Political; Personal as Pedagogical (Students and Instructors)

Depending on the perspective, the LGBTQ identity can be either political or pedagogical, which, in relation to each other, can be considered on a spectrum. Half (n=6) of both students and instructors were affiliated with the wider LGBTQ community in some way (e.g., campus and community LGBTQ groups). One student had experience volunteering with local community organizations, while another instructor was comfortable sharing their involvement prior to being hired: “In my job interview I was asked ... for an example of exceptional teamwork, and I referenced experience…a queer arts and culture festival.” Three students and two instructors (n=5) referenced some level of heteronormativity in the curriculum. One student exclaimed that, “They [the professors] rarely will talk about the sexuality spectrum or the gender spectrum in those classes and I think a lot of teachers, it’s like a grey area for them; they don’t know how to address it in the classroom”. One instructor explained, “I follow the curriculum I am given,” and when it comes to including sexual and gender diversity he further explained: “I virtually never talk about social issues. I’m teaching a set of skills and I don’t usually look for extra material.” Four instructors identified that sexuality and gender were completely mute in their work, while another four instructors indicated withholding their sexual identity altogether when discussing their personal backgrounds with students.

Social and Safety Discourses

As elaborated below, safety discourses emerged in the data through an exploration into how they became significant to the instructor or student, and what barriers regulated expression of sexuality. Discourses could be keeping silent, changing word patterns, wearing different clothing, changing pronouns of partners, and so forth.

1. Social Barriers in Organizational Learning (Students and Instructors)

The learning and work conditions stifled instructor/student identity development and awareness. Five students highlighted how the learning conditions of CE posed a barrier to engaging with the curriculum in a personal and meaningful way to them. One student participant shared that CE was "a different experience at night when you're in a classroom full of older people, mostly men, mostly hydro company employees, half of them still wearing their Hi-Vis from work." Another student described a hesitancy around sharing his sexual identity due to the unique culture of CE learning environments. He explained, "the majority of people taking this certificate are oil field engineers and project managers, or aspiring project managers in the oil fields… it's been very implicit that there's a certain culture about them. There's a bit of an ego and a lot of machismo around that."

Four instructors also cited examples of organizational conditions as barriers. One instructor explained that "when we're dealing with adult students we need to realize that reality and so it's not just about sexuality, it's about the whole picture," and that sexuality is something that needs to be raised. Similarly, another instructor described their CE department as "quite small and more conservative in terms of the administration," which contrasts with other "liberal" or "progressive" faculties in the institution.

2. Safety as Regulatory Discourse (Students Only)

It became clear in the data that student study participants are finding their learning spaces to be unsafe, but not to a point where they are feeling threatened. They avoid risk taking (e.g., sharing sexual identity with the whole class), perceive negative consequences to coming out, and locate safe spaces through group work rather than in whole-class discussions. Five students shared experiences of intentionally avoiding risk connected to their sexuality or gender identity. One student mentioned, "I have an extraordinarily high level of passing ability, when I want to. So I've kind of exercised that I think".

3. Open LG Worker Identity as Significant (Teachers only)

LG Instructors view themselves and their LGBTQ peers as being supportive, inspirational, and representations of safety. This data point was not significant to the students who participated in this study. Five instructors cited an open LGBTQ leader as significant in their decision to join their CE faculty. One participant mentioned feeling "a lot more comfortable quickly … when I found out about my boss [being LGBTQ]," which was similar to another participant indicating that knowing about a senior department official being an openly gay man also signalled to him that it was a safe working environment for LGBTQ people. Two instructors found having LGBTQ colleagues important to their sense of security as CE staff.

CONCLUSIONS

What may be necessary is a work and learning culture that values insights and contributions based on prior informal learning and work experiences, and encourages participation in a rich variety of informal and formal pedagogical activities. Framed as "deep learning", Fenwick (2015) suggests that "students and practitioners in both realms must dig down deep into themselves to unearth and give voice to personal learning and expression of knowledge from new vantage points" (p. 55). In our view, a part of this deep learning is an awareness to how there are discourses of heteronormativity and safety in Continuing Education, and that these discourses are a part of a wider web of social oppression. These discourses are not uniform across campuses, and they can be constructed differently within each department. They are shaped by and shape the perspective of senior leaders and fellow teachers. Leaders of CE may wish to establish some policies towards creating an LGBTQ-inclusive work and learning environment, orientate students and staff to an inclusive work culture, invite educators to share pedagogical approaches that address issues relating to equity and respect, and consider the rich opportunity CE has to teach about sexual and gender diversity to industry. As our study participants suggest, we need to consider what and how various "voices" inhabit the organizational culture and systems, and then engage with social and collective identities in order to

determine the effects, understand the complex interplay between organizational culture and social identities, disrupt power relations, and confront the forces that are resistant to change. This revised approach could shift the CE landscape and allow for a trickle effect into various industries.

In sum, applying a queer-inclusion lens to work and learning situations in Continuing Education may make the experience more meaningful and educative, enrich the discourse around equity and social justice, and provide a creative and critical space for social dialogue.

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PUBLIC KNOWING AS ERASURE AND SMOOTHING: INTERROGATING DISCOURSES OF DEVELOPMENT

Kate M. Murray

I am grateful to live and work on the traditional and unceded territories of the Coast Salish peoples – including the xʷməθkwəy̓əm (Musqueam), Skwxwú7mesh (Squamish) and Sə̓lílwətaʔ/Selilwitulh (Tsleil-Waututh) Nations.

Abstract

This paper explores public discourse within one site of social struggle—a series of hotly contested public hearings about a planning study in Vancouver Chinatown. I theorize how resident and activist knowledges critically re-situate predominant pro-development narratives within the historical, material, social relations they reflect and sustain. In doing so, their perspectives elucidate problematic recurrences in how such narratives function, and perhaps offer insight for the public pedagogies of social justice work.

Keywords: Development, Social Justice, Public Pedagogy, Struggle Knowledge, Public Discourse, Institutional Ethnography, Urban Planning, Social Mix

INTRODUCTION

Much social justice work entails teaching-and-learning qualities—as in popular education, social movement learning and/or public pedagogy (e.g., Cadena, 1991; Hall, 2006; Sandlin, O'Malley, & Burdick, 2011). Via this public educational and opinion-building work, activists signal how social struggles entail struggles of knowing wherein critical, oppositional understandings push up against status quo versions of the world. Movement organizers, participants, and publics can learn in and through activism by "interrogation of knowledge from the perspective of struggle" (Scandrette, 2012 as cited in Choudry, 2014a).

This paper explores one site of social struggle—a series of hotly contested municipal public hearings about a planning study called the Historic Area Height Review (HAHR). At issue in the hearings were proposals to increase building heights in Vancouver's historic Chinatown neighbourhood, in the heart of the predominantly low-income Downtown Eastside. Participants on all sides of the debate conveyed Chinatown as a neighbourhood in crisis. However, when it came to questions of how to "save Chinatown," speakers expressed highly divergent truths.

MY LINE OF INQUIRY

In my research on the HAHR hearings (Murray, 2017), I enlist Institutional Ethnography (D. E. Smith, 1987), and Political Activist Ethnography (Frampton, Kinsman, Thompson, & Tilleczek, 2006; G. Smith, 1990) to treat these clashing truths as entry points for investigation. Importantly, my analysis is significantly rooted in the rich critical insights offered by myriad hearing speakers; it contributes to pre-existing local collective processes of learning-in-struggle, or struggle knowledge (Choudry, 2014b).

Here, I explore how resident and activist knowledges critically re-situate predominant pro-development discourses within the historical, material, social relations they reflect and sustain. In doing so, they elucidate three problematic recurrences in how these narratives function. Through dynamics of fragmenting, overwriting, and inscribing, pro-revitalization narratives work at erasure and smoothing: they obscure particularities through which injustices occur, and smooth out the dissonances which signal uncomfortable truths about capitalist urban development. The paper closes with several open questions, asking readers to consider emergent implications for the invitational public pedagogies of social justice work.

FINDINGS: OVERWRITING, FRAGMENTING, INSCRIBING

In pro-revitalization accounts of Chinatown's "crisis," HAHR proponents argued Chinatown was decaying and "empty". New, taller buildings, they argued, were required for "balance"—a "diversity" of residents to support local businesses (Supp 6x2, Supp 20, Supp 1, Supp 7). This residential and commercial mix would improve the neighbourhood for rich and poor alike. But low-income residents and allies organized by the grassroots Carnegie Community Action Project (CCAP) instead described a crisis of gentrification and displacement. In response, both proponents and City Councillors dismissed these concerns, arguing Chinatown's affordable housing was "protected."

Overwriting: "Balance," and "Protection"

"Balance"

Calls for "balance" and "diversity" in Chinatown illustrate a recurring discursive logic I call *overwriting*—wherein abstract concepts function to mask the relations through which injustices occur. In one example, a speaker described how the "real problem" facing Chinatown was there were "not enough spending consumers… to support the businesses" (Supp 20).

As this call for "spending consumers" suggests, calls for balance attribute Chinatown's perceived shortcomings to a relative absence of wealthy residents compared to the low-income population. These expressions echo the planning discourse of *social mix*, which, notes Lees, has "become something of an unquestioned gospel in policy discourse" throughout Canada, U.S., and elsewhere (Lees, 2008, pp. 2450, 2451).

There exist various policy rationales for social mixing (Schoon, 2001 in Lees, 2008). During the hearings, pro-HAHR speakers most commonly voiced what Schoon terms the "money-go-round" argument, which advocates tenurially and socioeconomically mixed neighbourhoods on the basis that they improve the local economy. Narratives of "money-go-round" benefit were also prevalent in City reports that predicted the HAHR would "contribute to the overall economic revitalization" of Chinatown, and "support innovative heritage, cultural and affordable housing projects" in the area (Director of Planning, 2010, Appendix A, p. 8).

However, the accounts of low-income residents underscore how, as the seemingly benevolent logics of "balance" are pursued through built property, these ideas mask and enable a zero-sum reorganization of urban space in which enticing some people displaces others. When buildings, storefronts, and empty lots are "improved," if investors are to recoup (re)development costs, these spaces must generate revenue—for instance, through profits, rents and taxes. Low income uses—and residents—must increasingly compete for space with the lucrative consumption practices of more affluent residents and visitors. Numerous presenters described this reproduction of space; access was becoming increasingly restricted by wealth—especially as nightclubs, concert venues and galleries charged fees for entry. One local noted:

> The increase in rents are pushing out affordable eateries; I think of somewhere like Blake's … That's gone …. Just on that same block there's a place now, it's called Bonita's. Now, there's no chance that I'm going… in there soon. It might be affordable if you sit on Council. (Opp 19)

Such anecdotes can equally be read as critiques of capitalist cultures of knowing. In sharing specific—often personal—knowledges, speakers disrupt abstract equation of "more residents" (in general), to economic activity (in general) which obscures extreme inequalities in purchasing power and wealth distribution. These accounts reveal how the feel-good image of money-go-round "mix" masks specific relations through which profits accumulate only to certain place-invested actors, to the City, and to those (such as middle-class condo purchasers) who can afford to buy in.

Policy-based protections

In another version of overwriting, the hearings reflect a pattern in which low-income concerns were discounted through use of texts. Many who characterized Chinatown's housing as "protected" referenced City policies—for instance, the Single Room Accommodation (SRA) By-Law which

prevents owners of designated Single Room Occupancy (SRO) buildings from demolishing these rooms or converting them to another use without a permit (see City of Vancouver, n.d.). “There are conversion controls clearly in place,” stated one Councillor (Coun 9 to Opp 34; see also Supp 5, Oth 1). Indeed, various City documents—while noting caveats—give the impression that affordable housing in the area remains at the steady level of approximately 10,000 units (e.g., Assistant Director of Housing Policy, 2011).

Meanwhile, low-income residents stressed how protections on paper failed to address the *actual* dynamics through which low-income units were being lost. Housing advocates had, for years, raised concerns about numerous loopholes which rendered the SRA Bylaw ineffective:

> Rather than applying to council for a permit… some landlords buy out their low-income tenants, issue illegal eviction notices, intimidate tenants into leaving and/or refuse to rent to anyone other than students or working professionals. Because rooms are not being rented at a nightly or weekly rate, and are not being demolished, these conversion[s] are not covered by the [SRA] Conversion By-Law. (Pivot, n.d., p. 2)

CCAP’s annual SRO hotel survey, undertaken just before the hearings, provides a stark confirmation of these concerns. The report notes that, at the newly purchased Lotus Hotel:

> a low-income Aboriginal DTES resident was told rent was $800 a month, and that there were no vacancies. A white university student was told by the same manager on the same day that rent was $675, and that a room would be available at the end of the month. (Drury & Swanson, 2011, p. 6)

Further, CCAP’s volunteer researchers found “at least four hotels where … surveyors were told they do not rent to women” (Drury & Swanson, 2011, p. 6). Based on these illegal-but-existing practices through which the actual accessibility of units was eroded despite the existence of official protections, speakers disputed assertions that low-income housing was “protected.”

Further critiques stressed how official measures of housing stock—construed in numerical tables and columns—obscured issues like the exclusion experienced in certain “socially mixed” buildings such as the Woodward’s development where “low-income residents go up separate elevators” (Opp 16; see also 65). Nor did such tallies convey drastic differences in the quality of housing experienced by residents, for instance, in buildings where “neighbours keep their doors open” (Opp 70) versus in other buildings described as a “cesspool” or “slum” (Opp 62) or where “the rooms are 10 by 10 [feet] and have two [or[three people living in them” (Opp 27). With these particularities obscured, even such barely inhabitable situations could be counted as evidence that the City was on track to protect low-income housing.

Finally, perhaps the most astonishing way in which City documents failed to capture residents’ experiences of insecurity is clarified by a local legal society:

> While the City has defined what the low-income housing stock includes (SROs, non-market or social housing, Community Care Facilities and Group Residences), low-income is not defined by how much a unit is rented for. *In other words, price has nothing to do with the definition of low-income housing*. (Pivot, n.d., pp. 1-2; my emphasis)

Taken together, these accounts offered by speakers and local advocates highlight conceptual practices through which institutional accounts not only miss, but even function to erase and overwrite resident understandings, including the most basic meaning of affordability—the cost of rent. Such critiques emphasize crucial disconnects wherein texts and policies ostensibly represent but in fact largely *mis*represent locals’ everyday truths. As in D.E. Smith’s (e.g., 1987) bifurcated consciousness, many residents voice critical awareness of parallel realities: an official assertion of “protected” affordability, and their lived knowledges of increasing insecurity and displacement.

Fragmented Thinking: The "Affected Area"

Claims that affordable units were "protected" also reflect fragmented thinking or dichotomization—practices of dividing what should be understood as related (Allman, 2007). Such practices were sometimes apparent in the take-up of official planning boundaries. Beginning on the first night of the hearings, one Councillor referenced a City memo summarizing ownership figures: "the SRO stock in the affected area: So, there's … 470 some-odd SRO spaces … (Coun 9)." Noting that about 45% of these units were owned by charitable associations, this Councillor and others repeatedly suggested, and eventually concluded, that affordability concerns could be disregarded.

In response, many speakers stressed how the material effects of taller buildings would not stop at particular property lines, or at the edges of Chinatown. Grasping how market impacts spill across properties and neighbourhoods (Harvey, 2012), many highlighted places and people who were conspicuously absent within Councillors' limited assessment of protected space. One presenter pointed to a string of privately-owned low-income buildings which—though technically outside the planning boundaries for Chinatown—were all situated *within three blocks* of proposed sites for tall condominium towers. Council's deliberations, they emphasized, should consider:

> not just Chinatown—within the arbitrary borders that are drawn—but the spaces that are going to be impacted by the gentrification of Chinatown, including … the Station Street Hotel and the Thornton Park Hotel and the Cobalt Hotel and the Ivanhoe Hotel [and] also including the Pacific Rooms and the Keefer Rooms. (Opp 3x2)

More broadly, speakers denounced how the HAHR proposals had "carved" and "chopped up" the neighbourhood through "artificial" "lines on a map" (Opp 10, Opp 2, Opp 3x4, Opp 12). These critiques emphasize how such designations do not necessarily correspond to meanings and uses that are formed, for instance, as locals go about their daily lives: shopping on an adjacent street, volunteering at nearby organizations, or meeting friends at the park.

As speakers highlight disjunctures between "artificial" administrative boundaries and their everyday truths, they evoke Smith's (e.g., 1987) theorization of *textually-mediated social organization* wherein engagement with institutional texts arranges knowledge according to the relevancies of power-bearing bodies. Likewise, Blomley (2004) discusses mapping as a form of (textual) knowing through which certain narratives of space are privileged and produced. In mapping, states Blomley, "cartographic space is emptied of the complexities and particularities that give it meaning on the ground" (2004, p. 68). In describing their everyday ties to people and places throughout Chinatown and the Downtown Eastside, speakers challenge the divisive logics taken up to convey some parts—and some members—of their personal, relational community as "affected" and others as inconsequential.

Inscribing: Social Mix

The hearings' myriad calls for revitalization also reflect practices through which an array of structural dynamics were *inscribed* in Others. While accounts of Chinatown's decay and calls for "balance" are most obviously narratives of place, they also entail problematic assessments of local people. The logic of mix reflects a type of sociality that Sartre (1960) termed "seriality"—wherein, in a capitalist social world that is centred on *things*, humans are defined exclusively by what they possess. Reduced to their capacity for consumption, what matters in "social mix" is residents' purchasing power.

Further, in treating individuals as either 'wealthy' or 'poor', social mix perpetuates reified versions of phenomena which should be grasped historically and relationally; the categories of "low-income" and "spending consumer" are—instead of conveyed as structural and relational—inscribed in people, as though they are personal attributes. The (external) circumstance of poverty is instead grasped as an (internal) aspect of being, and usually imbued with moralism. Lees describes how calls for social mix:

> socially construct the middle class or middle-income groups as a natural category in contrast to a demonised working class or low-income groups (and this is done spatially) (Lees, 2008 pp. 2463–2464).

In the hearings, while low-income residents made no bones about their status as poor, many shared personal stories which disrupted essentializing understandings of this status as a personal trait. Instead, many narratives conveyed speakers' experiences of poverty as historical and relational—often via stories of struggle in the context of difficult conditions, for instance:

> Only in 2009, [I] was an English tutor who was hit by the recession and gradually found myself without a job. [I] lost my income—I was making pretty good money—and went in and out of the mental health system for a couple of years. .. It was a pretty big shock. (Opp 30)

In such accounts, speakers' experiences of poverty, as well as health conditions including mental illness, physical disability and addiction are conveyed—not as internal qualities or defining traits—but as external or bodily conditions and/or labels. Further, as poor residents describe their experiences and their community, they also problematize the political, material and cultural arrangements within which these qualities are not recognized. For instance:

> I am a mother of six children, a grandmother of 11 grandchildren. I currently live in an SRO that, to my disappointment, has not even my own bathroom or kitchen… We ask for decent social housing instead, with all Downtown Eastside residents having the jobs to renovate the rundowns… All we ask is that you would give us the opportunity to—how do you say it? revitalize?—the Downtown Eastside through our community… it will show the world [and] the City that we too are *people*. (Opp 50; speaker's emphasis)

In these and myriad other accounts, residents make audible the profound inadequacy of existing social and material supports such as welfare and disability benefits, access to decent affordable housing and other basic requirements of social inclusion including transportation and political participation. As they narrate their histories, speakers described how they have had to struggle—against racism, classism, ableism and related experiences of hopelessness—for access to community spaces, opportunities to work and even for recognition of their basic dignity. However, these narratives of struggle are also narratives of growth, change and healing. They reflect how such damaging circumstances can be altered and transcended via collective effort.

In the course of the hearings, these and other presenters reveal themselves as creative, passionate, generous individuals who make myriad community contributions through volunteering, parenting, art, and teaching, among other things. However within the planning discourse of social mix, these are some of the very same low-income people who contribute to Chinatown's status as decaying and "unbalanced," and whose presence needs to be *diluted* through the addition of wealthier shoppers. Read in this light, such accounts bring into relief how the public discourse of mix not only individualizes poverty but also takes for granted the structural arrangements through which existing residents' dignity, contributions and capacities go unvalued.

ERASURE AND SMOOTHING: IMPLICATIONS?

As Darville (1995, as cited in Campbell & Gregor, 2002) emphasizes, the construction of knowledge is anchored in particular places and uses. At the hearings, speakers named how status quo narratives function to enable certain actions and obscure or foreclose others. Low-income presenters and allies repeatedly critiqued representations of affordability as "protected"; the designation of nearby places as not "affected"; and feel-good refrains of "social mix". Such representations, they suggest, enable power-holders to erase problems of displacement at the level of *ideas* without confronting them *in practice*—without undertaking the more expensive and politically unworkable redistribution of resources that threatens property-related expectations and entitlements.

In contrast then, to official discourses which reassuringly smooth disjunctures between affordability on-the-ground and in-text, many speakers advanced alternative knowledges which, as Blomley has put it, "are consciously grounded in locally lived experience." In such understandings, he notes, "the divide between abstract representations and grounded materiality collapses" (Blomley, 2004, p. 55). In the hearings, critiques underscored how ruling discourses not only overlook and/or misrepresent—but are also *implicated in*—dynamics of displacement.

Doane emphasizes how, through discourse: “Code words, labels, claims, and mental models” can be used to legitimate privilege, to express positions in “politically palatable” terms, or to challenge existing arrangements and conditions (2003, p. 556). Thinking about the HAHR hearings’ contested discourses of crisis and development inspires questions that can be posed across multiple sites of struggle: How might advocate-knowers critically unpack emergent “clashes of truth”? How to explore discursive practice in relation to complex concrete and material circumstances? How navigate multiple and divergent forms of public, collective and personal meaning? How to work through conflicting experiences and inclinations with respect to practice? How might these critical explorations inform the invitational pedagogies of activism?

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IMPLICATIONS OF AFFECTIVE CITIZENSHIP IN CANADIAN CITIZENSHIP STUDY GUIDE: A SOUTH ASIAN PERSPECTIVE

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Abstract

To prepare the would-be citizens for the test, Immigration, Refugees and Citizenship Canada tenders a study guide titled; "Discover Canada: the rights and responsibilities of citizenship". In this paper, I argue that the Study Guide represents the grand narrative of Canadian history at the cost of 'othering' and misrepresenting other segments of the Canadian society. The paper discusses how the oath of citizenship and a lack of considerations for diversity and equality in the Study Guide may have an emotional impact on immigrants particularly of South Asian communities, taking the citizenship test. Conceptually, I employ the concept of citizenship in its cultural and affective frameworks. Methodologically, I conduct an intertextual analysis to carry out a textual analysis with a focus on primary and secondary sources comprised of the Study Guide and the perceptions of South Asian authors on their experiences of citizenship in Canada reflected in their monographs and memoirs. I conclude by a statement that calls for the consideration of cultural and affective aspects of citizenship in future editions of the Study Guide.

Key words: Citizenship, affective citizenship, cultural citizenship, Canada, South Asian community

INTRODUCTION

The Government of Canada offers a citizenship test to legally qualify permanent residents. To prepare the would-be citizens for the test, Citizenship and Immigration Canada tenders a Study Guide titled; "Discover Canada: The rights and responsibilities of citizenship" (2012). Through this preparation, new Canadians are expected to grasp knowledge on Canadian history, geography, economy, social fabric, and political structures as well as processes. Since the Study Guide provides a formal state-sponsored guideline for knowing Canada and becoming a Canadian, the representation of various aspects of the country's past and current characteristics is pivotal not only in conveying the rights and responsibilities of citizenship but also in establishing a bond between new citizens and the state. Despite many prior examinations of the study guide (reference), it is, however, unclear, to what extent the Study Guide affects the South Asian Canadian community and in what ways.

Immigrants of South Asian origin comprise a big pool of candidates for the Canadian citizenship test. This is of no surprise in a country where migration serves as the basis of its demographic growth. While in 2001, 18% of the immigrant population was made up of South Asians, in the same year 68% of Canadians who reported a South Asian origin were born outside of Canada (Statistics Canada, 2015). These figures indicate that a high number of South Asian immigrants take the citizenship test on an annual basis. There is yet a steady population growth in South Asian immigrant communities. Recently Statistics Canada (2016) reported a total population of 1, 963,330 Canadians comprising 5.4% of the total population claiming South Asian heritage. Influenced by the mid-20th century historical experiences of colonialism and the pride of national liberation resistance against the British Empire rule over 200 years, it is of no surprise if most of the South Asian communities of Canada find the

Study Guide as an emotionally charged experience. Reading the citizenship oath, the grand narrative of Canadian history and inappropriate cultural references in the Study Guide are potentially major cultural and emotional challenges that the community encounter.

In this paper, I argue that the Study Guide represents the grand narrative of Canadian history at the cost of 'othering' and misrepresenting others. This paper defines the "grand narrative" of Canada as an English-Canadian historical interpretation of Canadian history that supports the historical accounts of the Europeans, neglects non-European narratives, and interprets past events to justify realities of

the status quo (Stanley, 2007. p. 34). The paper discusses how the oath of citizenship and a lack of considerations for diversity and equality in the Study Guide may have an emotional impact on immigrants taking the citizenship test. I argue that the oath is against freedom of conscious and undermines emotional citizenship, particularly of South Asian communities of Canadian citizens. I further argue that the diversity of Canadian society has been misrepresented and equality factors in the key messages and representation of the messages have not been considered. From a demographic point of view, while I am focusing more narrowly on the representation and perspectives of South Asian communities of Canada I will also present indications on the Study Guide that refer to Canadians of other backgrounds as a way to claim that the misrepresentation of South Asians in the Study Guide is not incidental but systematic and persistent in accordance with the policy of safeguarding the historical grand narrative of the country. For the purpose of this paper, and in line with the categorization of Statistics Canada (2016), South Asian communities in Canada are considered to be immigrants from Bangladesh, Bengal, Bhutan, East India, Goa, Gujrat, Kashmir, Nepal, Pakistan, Panjab, Sinhal, Sri Lanka, and Tamil. It is good to write a sentence on the usage of ethnic identity such as Bengali and Gujrati etc. instead of national identity.

METHODOLOGY

Conceptually, I employ the concept of citizenship in its cultural and affective meaning (i.e. cultural citizenship and affective citizenship). Methodologically, I conduct an intertextual analysis to carry out a textual analysis (Werner, 2000). The data used in this paper comprises both primary and secondary sources including the Study Guide and the perceptions of South Asian authors on their experiences of citizenship in Canada reflected in their monographs and memoirs. Upon studying the text, I grouped and coded the key issues of concern. Three key themes emerged from the texts: citizenship oath, diversity and equality, and gender equality. The method carried out for textual analysis introduced in Werner (2000) which focuses on reading authorship. Werner assembled eight overlapping but distinct concepts from selected cultural studies literature to problematize authorship of textbooks. The concepts include representation, gaze, voice, intertextuality, absence, authority, mediation, and reflexivity. The paper is organized as follows. First, I provide a conceptual definition of the two key terms and next to discuss the three key themes. In conclusion, I discuss the findings and their contribution to our understanding of citizenship education in Canada.

RESULTS

The following highlights a brief overview of the conceptions of affective and cultural citizenship followed by an analysis of the Study Guide in three subsection that have emerged from analysis of the document.

Conceptualizing Affective and Cultural Citizenship

Evidence shows that beyond the binary opposition of rights and responsibilities, citizenship conception is shaped by the way citizenship is governed by states. On the one hand, we may understand state behavior through the Foucauldian conception of ‘governmentality’ in which a government produces and governs citizens by calculated, rational and systematic complex processes and mechanisms of power (ab)use (Foucault, 1991). States exercise this governmentality systematically through such devices as schooling and policing, consequently, citizens as neoliberal subjects not only become self-governed but also self-sufficient which frees the state from providing care and support. On the other, we may take advantage of Isin’s (2004) conception of ‘governing through neurosis’ in which governments exercise ‘neuropolitics’ and exert ‘neuropower’ on citizens who are perceived not only a rational but also a ‘neurotic subject’. Critical debates of governing citizenship conception, practices and enactment, add yet another dimension; ‘governing through affect’ (Frontier, 2010). Affect in this view, is a ‘commodity’ that is unjustly distributed and recognized as an element of citizenship that is constructed by and is constitutive of government policies (Frontier, 2010).

Cultural citizenship is a relatively new conception given the centuries-long assignment of spaces to ‘culture’ as a private, local, feminine and taken-for-granted sphere and ‘citizenship’ as a public,

administrative, masculine and official domain. A call for cultural citizenship which refers to the acceptance of an 'outsider' by members of a host society is made aiming to build a better society (Gary, 2017). This post-cold war phenomenon was debated widely by authors like Renato (1994) who was critical of the way difference was governed by nation states. Renato argued that democratic states were to recognize and respect difference, cultural particularities, and equality. This view was echoed by other thinkers like Habermas (1998) who asserted that 'constitutional patriotism' is a better alternative to 'nationalism'. According to this notion, nationalism does not allow for shared identity because it is historical, dominant, and based on 'othering' while constitutional patriotism dictates universal human rights principles and the rule of law under which the imposition of the dominant culture on others is restricted (Habermas, 1998, 118). In contrast, Ong (1996), responding to Renato, perceives cultural citizenship as a two-sided process of governing citizenship in which, one the one hand, the citizen is made by a state and, on the other, the citizen is self-made.

1. The Oath of Citizenship

On page 2 of the Study Guide, the Oath of Citizenship is presented in two national languages of Canada while on the side of the page a photo of the Queen titled as "Her Majesty the Queen in Right of Canada" is placed. Underneath the Queen's title, a nameless photo of a young child taking the oath is presented. The oath of citizenship has been challenged in the court by would-be Canadians of European origins on the basis of its infringement of freedom of expression (Alamenciak, 2014). The study guide promises freedom of expression (Study Guide, 2011, p. 8 & 36) to Canadian citizens, however, in the view of the claimants the oath breaches the assurance. The symbolic value of this citizen commitment ensured through the oath of citizenship bears sentimental weight. However, the Study Guide appears to defeat this purpose by elaborating on the Oath as follows:

> "In Canada, we profess our loyalty to a person who represents all Canadians and not to a document such as a constitution, a banner such as a flag, or a geopolitical entity such as a country" (P. 2).

South Asian landed immigrants take the oath while their memories of a bleak past on account of two-century long colonialism, is still vivid. Indian authors perceive the British colonial role in economic and social instabilities as a leading factor for the mass migration to Western countries even after independence in 1947 (Hirji, 2010, p. 43). When "the United Kingdom seemed like an inappropriate option", many Indians would migrate to Canada, the US and Australia mainly due to their familiar environments (e.g. language and administration) (Hirji, 2010, p. 43). Historical evidence denotes to strong historical imperial and colonial ties between Canada and British India through which the status of early South Asian newcomers was decided not only on supply and demand-basis but also, and more importantly, on the manners through which the South Asians were to be treated (Hirji, 2010). The nationalistic sentiments of the South Asian workers in Canada toward their countries of origin always posed a political threat to British India. In turn, the reactionary measures of the colonial power towards Canada had an adverse impact on both the relationship between the two and between Canada and the South Asian workers. Consequently, Canadian officials would impose restrictions on the workers and held their activities in check. For instance, Guru Dut Kumar, a worker, successfully published the first North American newspaper in the Punjabi language called, *Swadesh Sevak*. Under pressure from the Indian government, the editor had to move its activity to Seattle. In response, the Indian government censored all mail from Canada and the US (Buchignani, Indra, & Srivastiva, 1985, p. 38.). The British India was fearful of the ill-treatment of Indians and their consequence on national liberation movements in India, hence their gradual and calm removal from Canada to Honduras came as an agenda, discussed with the Indian delegation and a field visit was carried out for the Indians but the idea was finally refused and halted by the East Indians. In view of the experiences of colonization of the South Asian region over a period of more than a century and given their strong sense of pride in obtaining their independence, one might expect that South Asians are entitled to express their views. The importance of freedom of conscience has a crucial impact on how immigrants perceive their rights (Korom, Schmalz & Matthew, 2012).

2. Diversity and Equality

At the very beginning of the Guide (p. 3) and on the following pages (p. 12) references are made about "Canadian way of life" and its importance for becoming a citizen. While the democratic values shaping the way of life in Canada is a source of inspiration, the Study Guide does not specify if the reference was made in relation to the cultural way of life which cannot be summarized or labeled as "one way of life". In addition, the document makes two headers (page 9 and 12) which make reference to "barbaric practices such as honor killing" and violence that is experienced in post-conflict countries prior to the arrival of immigrants. These stereotypical understanding of the cultural and social conditions of immigrant communities – particularly of South Asian origin, are inappropriately placed and presented in the document. This is a deliberate foregrounding of cultural characteristics put in place without a context.

The other issue pertaining to the text is the treatment of local languages in Canada. English and French are introduced as official languages (p. 11 and 13) without any indication of the existence of other languages. Only toward the end of the document (p. 39) the languages of minorities has been mentioned as languages that the government supports because they are "spoken at home" – a comment that disregards the existence of many communities that speak their home-languages in public places in community settings.

The references made about African slaves, aboriginal people, the Chinese and Japanese also merits attention. Slavery is referenced as an act that has always existed in the world (p. 16) and slaves are said to have come to Canada for a better life (p. 15) while historical evidence shows that slaves had no choice and that they remained enslaved for centuries before slavery was abolished in Canada. The encounter of the aboriginal people with the European settlers (p. 14 and 15) has been romanticized where they are presenting as "coexisting" and their only problem being “diseases”. This clearly disregards the injustice that the aboriginal people experienced with the settlers. The atrocities committed to the Japanese and the Chinese are somehow acknowledged (p. 23 and 25), but the justification for them is noteworthy, for example, public opinion is held responsible for the forced dislocation of the Japanese communities (p. 23).

One of the issues of the Guide is the author's *gaze* with regard to categorizing Asians and South Asians. The word ‘Asia’ has been mentioned 10 times in the body of the text, while ‘South Asia’ has been mentioned once. The confusion between the two (Asia and South Asia) can be studied in the two statements: "The province's large Asian communities have made Chinese and Punjabi the most spoken languages in the cities after English” (p.49). Based on this assessment one may conclude that because Punjabi is a language spoken mainly in India and Pakistan, these South Asian countries are also considered as part of the Asian content. However, other statements indicate that it is not the intention: South Asians are singled out as one of the largest groups in Canada, “besides Chinese people” (p.12).

The human images on the Guide merit attention, too. The cover page of the document is biased; there is no indication of the presence and/or contribution of non-Europeans and women. Women remain invisible on the cover page, on the pages related to the titles "Who we are?" and "Canada's History" (p. 1, 10, and 14-15, respectively). Some topics have age discrimination, too (e.g. in "Message to our readers" there is no photo of seniors). Moreover, often topics specific to a group of people in Canada do not bear photos of the members of that group and introductions of portraits of key characteristics also appear very selective in favor of the white men (p. 14-15, 20-21). The photos of people on the Sutdy Guide misses a bleak picture that reflects the living and working conditions of South Asians in Canada. Sing (1987) has documented the living and working conditions of farmers and domestic workers of East Indian immigrants in British Columbia. A sudden increase of $500 tax on each entry by Chinese workers, discouraged their migration but also created labor shortage which led to an influx of workers from East India. Farmers’ associations demanded the then government remove restrictions on Indians in response to high labor costs. East India responded enthusiastically but a surge of East Indian and Japanese migrants, fueld with media and the fear of job loss and citizenship claims by the newly arrived workers led to British Columbia race riots in 1907. Mackenzie King, at the

time the Deputy Minister of Labour stated in reaction “it was the virtual exclusion of East Indians that we would like to have.” (Ward cited in Sing, p. 95). The living conditions and the discrimination experienced by the workers is narrated in details by Sing, but I suffice to mention some examples:

The social life of the South Asian community was dreadful. The workers were accused of corrupting the morality of the Canadian society by not making their families, while spouses of the male workers were officially not allowed to enter Canada due to a policy that was held for 20 years (Sing, 1987, p. 95). Working condition of farmers was appalling, their transportation from and to farms was dangerous due to overload logger vehicles driven by unlicensed drivers, health hazard due to poor working conditions and no heating system at work site was common, their jobs were restricted to certain areas until 1947, workers’ wages as farmers and domestic workers was one half or two third of white Canadians, 30-40 percent of their pay was taken by contractors (Sing, 1987, 94-102). The living condition was even worse as living in rat-infested cabins and old barns coupled with exposure to pesticides and reported incidents of death of pesticide poisoning was a major but unaddressed concern (94-102, Sing). These issues had not escaped policy documents but no action was taken. Naidoo (1977) refers to a number of reports and policy documents published in 1977 and 1978 alone that refer to racist and discriminatory reports in Toronto with an emphasis on these actions toward. For example she notes “the Ubale Report, entitled “Equal Opportunity and Public Policy” describes numerous incidents of racial violence against South Asians in Metropolitan Toronto” or she refers to another document “the Henry Research Report “They Dynamics of Racism in Toronto” (1978), which estimates that some 50 percent of white Torontonians have a racist orientation toward non-white residents in the city” (p. 43).

3. Gender Equality

The document adopts a very inadequately soft language when it comes to women's historical roles, issues, and achievements. For instance, when mentioning women's suffrage rights, it is said that the right "was given" (p.21), while considering the efforts and sacrifices of women, it can rightly be stated that the right "was gained" by women from men who denied them their right until they were faced by a forceful determined movement initiated by strong women. Moreover, acknowledgment is made about women's "leadership" in the process of gaining their rights. However, calling efforts and sacrifices as "leadership" in a context that was discriminatory and biased toward women at a very systematic level, is more like giving a pat on the shoulder of "a good girl". Foregrounding only half of the story of women by referring to their leadership, but backgrounding their struggle for the right to be considered as persons and eliminating the narrative of the barriers that they faced is not a just and candid approach in introducing the bravery (and leadership) of Canadian women to immigrants of Canada. The Study Guide also reveals the absence of gender equality consideration in other areas of Canadian life. More specifically, the inadequacy of acknowledging military women can be observed in awards given to men in uniform (p. 41) where no indication about women is made. The national anthem of Canada in which citizens are referred to as "sons" (p. 40) is the other example of the absence of women.

The lack of representation of women’s voices in Canadian history has been documented (Cooke, 2009). This characteristic can be observed in the Study Guide. When I mention about the inclusion of women in the grand narrative of Canadian history I invite readers to also consider the challenges that exist within women groups in terms of achieving equality. As Strong (1994) states, the neo-liberalism of the 21st century requires a different perspective in interpreting the past. It is clear that the current system and culture is not only dominated by white elite men but also has fallen in the hands of the opposite sex of the same characteristics. This comes at a cost that leads to the alienation of women from South Asian backgrounds. Experiences of South Asian women show a double reaction toward them in Canadian society. One the one hand, they are satisfied with the openness of Canada in accepting cultural practices such as religious practices and maintaining heritage. On the other hand, they are not fully considered as ‘Canadian’ merely due to their color or being the other’ (Hirji, 2010, p. 75). Naidoo (1978) has researched South Asian women and has come to the conclusion that they suffer from ‘multiple oppressions’ in Canadian society. The author indicates that there is a conflict between the traditional and honored role of women in South Asian communities and their expected

role in the family as per Canadian society's expectations. In the absence of a family network of support, traditionally available to women, south Asian women are usually marginalized (Israel, 1987 P. 11 and 37-58). Another study of Canadians of Pakistani origin indicates that accreditation, employment, and alienation are the key challenges women face today (Zaman, 2010). The perception of some South Asian women about feminists is worth noting. Studies show that they believe South Asian women see white women as rights advocates who have comfortable lives and practice feminism as a hobby (Azmina, 2001). No gender equality approach in revising the Guide will be successful without the contribution and participation of women from all backgrounds.

CONCLUSIONS

Hopes are high that today Canada is different from its colonial context. South Asians positively tend to end their research work with hope and positive note: "Most Canadians can be credited for the way in which they have accepted South Asians as friends, neighbors, and fellow citizens. For their part, South Asians deserve recognition for their willingness to adapt to Canadian society and culture." (Buchignani, Indra, & Srivastiva, 1985). Research on the second generation South Asians indicate that, contrary to the general notion that fist – and second – generation immigrants maintain their bond with their countries of origin only, South Asians of second-generation consider Canada as their country of residence (Hirji, 2010, 46). It is not only rhetoric, but data proves that: "A large majority of Canadians of South Asian origin feel a strong sense of belonging to Canada. In 2002, 88% of those who reported South Asian origin said they had a strong sense of belonging to Canada. At the same time, 67% said that they had a strong sense of belonging to their ethnic or cultural group (Colin, 2001). However, the Canadian way of dealing with immigrants is tested at times of social trouble. South Asians, not only Muslims but also Hindus, were treated by the society, the media and the legal system in such ways that generated sentiments of fear in the aftermath of post- 9/11 events (Hirji, 2010, 59). But to conclude that such occasions are only a product of social shocks as opposed to structural and systematic discrimination is flawed as data reveals a more bleak reality. In 2001, 9.5% of labor force participants of South Asian origin were employed compared to 7.4% of national average while 25% of adults of South Asian origin had a university degree compared to 15% in the overall population. This had an impact on average income. The average income of Canadians of South Asian origin was $4,000 lower than the national average of $30,000 and 70% of senior women of the community who lived alone had an income below the national average. Reasonably, 28% of children of the community lived in families with below the low-income families compared to 19% of children living under such circumstance nationally. Canadians of South Asian received 85% of their income from earnings, compared to 77% national average, while they received 10% of their total income from government transfer payments compared to the 12% overall population. It is no surprise, therefore, that some South Asian authors caution the South Asian community of being too optimistic about the Canadian multiculturalism in which "neither equality nor justice nor the evolution of an egalitarian society" is a reality (Ramcharan, 1984, p. 45).

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MAKING SENSE, MAKING PEACE: WOMEN'S COMMUNITY INVOLVEMENT LEARNING (3000)

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Abstract

Volunteering is a reflective and cognitive practice. Volunteers are learners and teachers engaged in a teaching-learning dialectic to make sense of their world and develop their praxis, as actors or citizens in their local communities engaging in an education in imaging and building a good life for themselves, their families and communities. However, adult education literature on learning in volunteering, social movement learning and peace education closely aligned with community involvement learning, seldom expose and explore the gendered nature of learning in volunteerism and social movements, particularly in regards to women. Drawing from my narrative research on women's learning in community involvement in Manitoba this presentation will critically examine learning in volunteering through peace and women's learning lenses to make sense women's learning in volunteering.

Keywords: Women's Learning, Peace Education, Community Development, Volunteering.

INTRODUCTION

Without volunteers, life as we know it in our communities would not exist (Dominelli, 1995; Neustaeter, 2016). Not-for-profit and community organisations and grassroots initiatives are dependent upon people being community involved to meet their mandates. It is also people just helping out and doing what needs to be done to assist and care for neighbours and people in their communities (Neustaeter, 2016). The United Nations (2011) notes that volunteering can enhance community development, social cohesion, security, tolerance, empathy, as well as conflict resolution and transformation. Furthermore, volunteering nurtures relationships and builds a civil society and a culture of peace—fostering social cohesion, trust, mutuality, empowerment, reciprocity and solidary—all are fundamental to civil conflict resolution and sustainable community development (United Nations Volunteers, 2011). This presentation draws from my reflections on research on rural women's community involvement learning. This research was driven by my curiosity to understand the learning-teaching culture and practice of women's community involvement. I believe that understanding the learning and teaching cultures within community involvement is necessary to fostering and nurturing community involvement praxis which is fundamental to every day peacebuilding.

The tradition of women being actively involved in their communities to imagine, create, advocate, and support individual and community well-being through formal and informal initiatives has many names and no name (Neustaeter, 2015). Community building, volunteering, community development, peacebuilding, community activism and grassroots activism are some of the terms that came up in the literature. Women who participated in this study used terms such as helping-out, volunteering, advocating, activism, 'just doing what needs to be done', and some had no name for it (Neustaeter, 2016). While the plethora of names used to reference women's community involvement complicates the ability to look at the phenomena more succinctly and closely; the aliases allow women, as chameleons, to volunteer under the radar of opposition or scrutiny, ensuring their community care and transformation efforts continue in dynamic, at times complex and hostile, times (Neustaeter, 2016). For example, Belinda, a research participant, referred to her involvement as advocacy in our conversation yet clarified "if anybody was to ask me what I was doing with that I would say that I was a volunteer. I think people are put off with words like advocacy. It sounds like you are fighting for something" (Neustaeter, 2016). Women name their public acts strategically according their contexts to ensure they can do what needs to be done.

A feminist concept of positive peace reflects the absence of direct and structural violence and the presence of the ethics and practices of caring, interconnectedness, and social justice (Brock-Utne,

1989; Noddings, 2008; Reardon, 1993; Snyder, 2008). Peace is a dynamic process (Reardon, 1985; Vellacott, 2000). Conflict exists in peace, yet is engaged with responsibly and respectfully, focusing on relationships, human rights and social justice (Harris and Morrison, 2003). Peace is at the individual, community, societal, national and international levels. As such, volunteering that focuses on community development, with a focus on social, cultural, economic and political development, security, social justice, and caring, in our communities is peace building. Not all volunteering contributes to peace; for example volunteering in the white supremacy movement does not contribute to peace. Hence, this paper is looking at a specific experience of volunteering and peace.

Volunteering can be a medium for meaning making, particularly after significant events, as people try to make sense of what is happening around them and their responses to events (Penner, 2004). Significant events may be individual or familial based, for example an illness or death or trauma in the family; or a regional, national or international crisis such as 9-11 or the Syrian refugee crisis. The 1949 Manitoba Royal Commission on Adult Education identified that adults volunteer to make sense of their experiences and their world by engaging with others, ideas and community through organisations, associations and volunteer practices (Giffen & Friesen, 2004). While dated, this commission's rich description and in-depth analysis of rural communities in Manitoba and adult education identified the significance of associations for engaging with others on ideas and making meaning in response to local, provincial or national issues and concerns.

Locating the Researcher.

As a child, I watched my mother and grandmother volunteer countless hours to community initiatives, including the local church, school, curling club, festivals, and community centre, while working and managing a household. As I've noted before "women's community involvement runs through my veins" (Neustaeter, 2016), my involvement has been with parenting, early literacy and numeracy programming, migration and settlement initiatives, gender issues, and culture and heritage events.

After 15 years of living in the USA, Europe and Atlantic Canada, I moved back to southern Manitoba to pursue my doctorate in Peace and Conflict Studies. My childhood space and homeplace became the research field. Although I had grown up in the area, to see and experience my childhood setting as an adult, feminist, and researcher added layers to the reflective thinking of my every day.

This rural prairie area is where my ancestors settled when they first moved to Manitoba from what is now the Ukraine, in the 1870s. Recognizing my familial connection and lived experience to the area, I considered myself an insider; simultaneously, recognizing the diversity within and between communities, and women's lived experiences (education, parenthood, race, culture, religion, ethnicity, employment, and marital status) I also viewed myself as an outsider.

METHODOLOGY

In this section, the research context, methodology and methods will be clarified.

The Field

Southern Manitoba is a storied landscape, rich with lived tales of survival, celebration, struggle, settlement and success (Neustaeter, 2016). This rural area typifies images of the flat, at times rolling, prairie in the western half; while rocky soil, scraggly bush and swamp splatter the eastern half. Speckled across the golden, yellow, and green patchwork of fields edged by the grid system mile roads, are towns and villages, resting above the forty-ninth parallel.

This place on the Manitoba prairie is part of Treaty One territory, the traditional territory of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene Peoples, and on the homeland of the Métis Nation. After the signing of Treaty 1 in 1870, European (including but not limited to British, Russian Mennonite and Eastern Europeans), American and Eastern Canadian settlers came to the region to create their lives in the Canadian breadbasket. Many communities were initially settled by a majority ethnic group (for example Russian Mennonites or French), while others began more ethnically diverse. Indigenous peoples were moved onto government designated reserves. Fluid cultural community dynamics evolve

in response to continuous in and out migration. Today the region is more culturally diverse than ever. While in the past religion played an important role in rural people's lives and communities; the influences of the churches in the region varies. Not only do churches continue to be a significant space for many; churches have historically been spaces were women could be involved in various roles to support both churches internally and the broader community.

The main economic drivers are agriculture (grain, oilseed and pulse crops) and manufacturing. While some communities see economic growth, other experience economic decline. Shrinking rural economies and out migration threaten the existence of several communities in the eastern parts of the research area (Neustaeter, 2016).

Women make up roughly half the population, yet their presence in formal leadership, financial and political roles, is minimal. Women continue to be significantly outnumbered on municipal councils and school boards (Neustaeter, 2016). Women's community involvement is a tradition that predates the early pioneers due to the collective caring and organizing of indigenous and Metis women. Pioneers brought traditions of organizing and involvement to provide mutual aid and support from the old country, as well as initiatives to improve individual and community wellbeing. For example, Mennonites transplanted their credit associations, widows and orphans welfare and aid committees, crop and fire insurance, and ladies aid missions' societies (Redekopp, 1996; Schroeder, 1990).

Research Methodology and Methods.

Feminist ethnography (Naples, 2003) and narrative inquiry (Clandinin, 2016), were used to capture an enriched understanding and analysis of rural women's community involvement. By recognizing women as social actors and key participants in communities, this research sought to identify and examine women's situated experiences and knowledge (Haraway 1988) in complex and dynamic socio-cultural, economic and political rural contexts. Thus, by moving rural women from the back seat (Haley, 1991) to the front seat, and, to the driver's seat in narrating their lives and the stories, past and present, of rural communities, this research challenged the patriarchal homogeneous ideal of rurality (Cloke, 2006) and rural women as just helpmates, housewives or farmwives.

Data was gathered through interviews and participant observation. Through semi-structured interviews participants shared about their community involvement, what they have done and are doing, motivation, highlights and challenges; as well as, the learning to be and do of community involvement. As a resident of and volunteer in the research area my own lived experience informed an everyday intentional observation practice – to make my familiar strange (Scott, 2009) and build my ethnographic sensitivity (Reinharz, 1992) to critically see my everyday every day through a gendered peace lens. Participating and attending community events across the research area provided opportunities to not only see women in action in their communities, yet also attend to the economic and cultural diversity of the region, and local gender roles and cultures. The significance of each woman's story could best be understood by understanding the socio-cultural historical contexts of their situated experiences.

Participants

Recognizing that rural women are not a homogenous group this research sought to represent the diversity of women in southern Manitoba. Consideration was given to ensuring the ethno-cultural, age, employment, family status, and involvement experiences of women. Potential participants were identified via snowballing and purposive sampling. Participants had to be over 18 years of age and have volunteered in their local community at least three years.

Thirty-six women, ages 28-84, from farms, hamlets, villages, towns, and reservations shared their community involvement stories over cups of tea or coffee or lunch in homes, libraries, and restaurants. These women included married, single, divorced and widowed women; cancer survivors; as well as employed, entrepreneurs and retired. Women who lived on farms worked both on and off the farm. These women are mothers, aunts, friends, sisters, grandmothers, and great grandmothers. The women identified with six different religious groups, including Catholic, Orthodox, Anglican, Mennonite, United Church, and Midewiwin. One third of the women were involved in 4H as children or mothers.

Three of the women identify as having a disability. Three women had dealt with cancer, one of whom has since died. At the time of the interviews, the women were or had been involved in eighty local initiatives, and twenty-three local chapters of provincial or national organizations (Neustaeter, 2016). Involvement focused on art, sports, justice, art, health, environmental, education, church/religion, culture, politics, as well as women, children, and youth issues.

MAKING SENSE, MAKING PEACE

Women's accounts of volunteering and helping out in their communities highlighted that community involvement is a space to make sense of their experiences, and apply their own passions, interests and concerns. "Community involvement is a means to do something meaningful or to making meaning of an experience, interest, or concern in their own lives" (Neustaeter, 2016, pg. 176). Their motivation and participation were not explicitly to learn; their focus was typically on "just doing what needs to be done" as Helena a farmer, mother, grandmother, neighbour, and volunteer stated. Rather it is through the experiences of volunteering and helping out that women engage in dynamic learning processes. In discussing what they learned through their community involvement women identified significant learnings about themselves, community involvement and their communities. Here I'll look specifically at what women learned about their communities as it speaks most directly to the title of this presentation – making sense, making peace.

Learning – How to.

Through their community involvement women learned about how their communities function, the politics and processes of getting things done, and how to get this done effectively. They learned how decisions about the community are made, who makes these decisions, and how to advocate for their needs and issues. Gail shared:

> I actually think it has also helped me learn about the actual workings of the community…And I don't mean Political, like you know the Politicans, but you know, how [my community] works. Like how if I wanted to do something or see something happen how can I? (Neustaeter, 2016, 258). Louise reflected "Well, if we weren't involved we wouldn't know what is going on would we? And we wouldn't understand. (Neustaeter, 2016, 258)

While this inherently involves learning how to do community involvement and the strategies and skills involved to make it effective, women also emphasized the importance of learning about the contextual dynamics and processes in which one is volunteering. This is particularly important when advocating for supports in the community, for example funding for women, family and children's supports and services, and social justice issues. Women identified learning skills such as organising, conflict management and resolution, fundraising, communication, public relations, and technology skills. Women also identified learning and development traits or characteristic such as patience, listening, empathy, perseverance, and reflection. Helena identified her biggest learning:

> I guess one of the biggest things that I have gained through volunteering is first probably patience, and you know, taking a step back sometimes and revaluating and then, like going forward again after, like even if you have been shut-down you have to go forward again, and reassess and re-evaluate. (Neustaeter, 2016, 271).

Learning - Gender

Discussing their community involvement from a women's perspective and to consider how being a woman may, or may not, inform their experiences was met with mixed responses. Some women were comfortable and open talking about their lived experiences as women; while others laughed at the idea of thinking about how being a woman could inform their experiences. In thinking about their gendered experiences and observations of women being involved, some participants noted how and where women are involved, what they do and their roles. Women could more often be seen in nurturing roles and organisations, and less often in formal leadership roles. Mia suggested "probably being a woman had something to do with the value I placed on family. I mean I hope that if I was a

man that I would do it. I don't know. I kind of see men and women as being pretty equal in needing to be involved with other people" (Neustaeter, 2015, 204). Several women identified that women and men are locked into gender roles that limit their potential and thus the community. Women noted that while change in regards to gender roles and community is happening, it is slow. Joan, who became the first female municipal councillor for her area, stated "Women aren't stupid. It goes back to a lot of that old thinking, right? Women should be in the home, bake the cookies, bake your pies, and belong to United Church Women. That's the kind of attitude we are trying to get away from. And it is slowly changing" (204). The 'old boys club' and challenges of patriarchy still present themselves, as Pam expressed

> [The men] do not shut down the work women do, but I get the sense that there's so much more we would be able to do if there weren't men in authority who would shut us down. So the fight to do something that's very progressive in a community is not worth it because there's the old Boys club there that will not see that through…you can have all the ideas in the world and until a man says it's good, it's not relevant and is trivialized. And that is sad, that's very sad. (205)

Learning – Peace.

Notably, and not surprising, none of the women who participated in this study explicitly identified their involvement as peace related. This doesn't mean their efforts do not reflect peace or peacebuilding. Rather as the research was explicitly done for a doctorate in Peace and Conflict Studies, the women asked me, the researcher, what is the connection to peace? Here we discussed what peace is and how does our understanding of peace reflect the context of southern Manitoba and our own experiences. Understandably, for many peace can be assumed to focus on war, violence, genocide, and post war contexts and experiences. This extreme is often broadcast on the daily news, and distorts or distracts from the everyday dynamic realities of peace, violence and injustice, present in our own ordinary contexts – for example southern Manitoba. The feminist definition of peace in the introduction acknowledges that peace and peace building also call for ending poverty, domestic violence, racism, classism, religious intolerance, sexism and patriarchy. Imagining and creating communities where everyone is cared for, thriving and supported or safe, the presence of social justice, and absence of fear and insecurity – to ensure individual and collective well-being connect to all the women's involvement. Hence, their work falls under the umbrella of peace building.

CONCLUSIONS

Examining women's community involvement practice narratives highlighted the significance, conscious and unconscious, of these activities in making meaning of their lived situated experiences and to build understanding of the why, how's and what of community. Community involvement is a significant learning site. While the women in this study did not explicitly identify their work as peace, their efforts fall under a feminist definition of peace. Addressing various forms of injustice and discrimination, as well as seeking to create individual and community well-being are drivers for rural women's community involvement. Understanding the learning within these practices is important for nurturing and developing women's community involvement, and peace, praxis.

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ARTS-BASED RESEARCH AND UNDERSTANDING OTHERING: EXAMINING THE POTENTIALS

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Abstract

This paper provides context for a roundtable discussion around methodological potentials of arts-based inquiry in addressing the issues of marginalization and Othering faced by racially and ethnically marginalized immigrants and refugees in Canada.

Keywords: arts-based inquiry, Othering, marginalization, multiculturalism.

INTRODUCTION

In this roundtable discussion, I inquire into the potential of arts-based forms of inquiry in studying the issues of marginalization and Othering within social contexts formed by diversity as a result of immigration and forced migration. At the same time, I examine the potential contributions of arts-based inquiries informed by decolonial and anti-racist perspectives in addressing such issues. Therefore, it is a methodological inquiry towards an understanding about marginalization and Othering that can inform policies and practices of managing diversity. For this inquiry, I focus on the Canadian context of diversity or rather superdiversity (Vertovec, 2007).

Despite Canada's enactment of the official policy of Multiculturalism (1971), that encourages inclusion and respect for diversity, racially marginalized communities and individuals (particularly from immigrant and refugee backgrounds) are still more likely to experience Othering based on gender, religion and racial or ethnic origin (Hyman, Meinhard, & Shields, 2011). I argue that this issue speaks, partly, to the compliance of the concept and practices of multiculturalism with liberal conceptions of diversity and inclusion as well as subjugating processes such as colonialism. The latter have contributed to the maintenance and reproduction of difference, rather than alleviating it. While post-colonial and critical race theorists have already developed similar arguments (Bannerji, 1996; Dei & Calliste, 2000), this is to highlight that strategies such as the policy of Multiculturalism, have not been sufficient in addressing issues like Otheirng and marginalization. Moreover, they could have maintained and reproduced the problems by following the structures that have grounding in the notion of recognition as *the* approach for addressing differences (For elaborations on this see Coulthard, 2014).

On the other hand, and as seen above, diversity-related issues are mostly founded on pure rationalism to exclude less conventional forms of understanding that involve emotions and feelings. This is while such issues can have deep impacts on emotions. Through the following lines, and by briefly outlining some of the features of arts-based methodologies, I investigate in the methodological potentials of arts-based approaches in an integrative breaking with current forms of understanding and managing diversity. This is to probe the capacities of arts in informing further conceptions of (super)diversity towards complex and nuanced practices and policies of managing it. The study envisions a methodological approach that not only includes a responsible acknowledgement of the "transformative power of indigenous, subjugated knowledges" (Denzin, Lincoln, & Smith, 2008, p. 2) but as well includes valuing "equality of intelligence" (Rancière in Biesta, 2010) by encouraging self-determination. The latter point is to suggest opposite directions from the processes that recognize certain beings as superior to others. These are hegemonic processes like colonialism, imperialism, and capitalism, that not only have worked toward exploitation on a material level (e.g. lands, resources) but also towards subjugation on an epistemological level including both cognition and emotions of the Other. Since the task targets beyond the capacity of a single methodological approach, I argue for the necessity of a pluralistic methodological approach while highlighting the potential contributions of arts-based methods. This entails designing a research process that is

"ethical, performative, healing, transformative, decolonizing, and participatory" (Denzin et al., 2008, p. 2).

SCHOLARSHIP OF ARTS-BASED RESEARCH

Arts-based researchers have benefitted from various methods including "visual", "narrative", and "performative" (Coemans, Wang, Leysen, & Hannes, 2015, p. 34) for "data collection" and/or "dissemination" purposes. As well, there is a variety of methodological approaches that engage the arts in research including *A/R/Tography, Arts Informed Research, Aesthetically Based Research* (O'Donoghue, 2009, p. 352), *Art-Based Educational Research (ABER),* and *Scholartistry* (Cahnmann-Taylor & Siegesmund, 2008). Besides the variety of methods in which arts-based research take place, such inquiries are argued to enable different, if not alternative, forms of understanding from what is accessible through conventional research in social and human sciences. Arts-based approaches are argued to enable understandings of the world through seeing, feeling, hearing and imagining differently, helping people in enlarging their "scope of freedom" and assist in working towards "new forms of civic engagement" (Clover, 2006, p. 49). A significant feature is connected to the potential of arts in generating emotions. Elliot Eisner (2008) has shed a light on this quality and the potential for creating an "evocative" [vs. descriptive] form of knowledge through arts. According to Eisner (2008) "the arts in research promote a form of understanding that is derived or evoked through empathic experience" (p. 7). Cole and Knowles (2008) also declare that this research is "evocative" and "accessible", while being "embodied, empathic, and provocative" (p. 61). Arts-based research, also has the capacity to problematize, engender questions and accentuate subtleties rather than seeking answers (Eisner, 2008). Finally, according to Cole and Knowles (2008) addressing the complexity and multi-facetedness of the human condition is part of a larger project to shift from the prevailing paradigms that entrench the (epistemological) divides.

TOWARDS A RESPONSIBLE DECOLONIZING RESEARCH

Informed by decolonial considerations in research to resist exploitation and subjectification, I argue for a participatory arts-based methodology that is vigilant about not entrenching the divides further but making connections instead. I pursue this through acknowledging and resisting the divide in knowledge as well as in power relations inherent in research. This is to embrace co-construction of knowledge, "reciprocity", and "humility" (Flicker, Yee Danforth, Wilson, Oliver, & Larkin, 2014, p. 17). Therefore, the struggle calls for a collective endeavor to include the marginalized. In their contemplation on research with the marginalized, Butterwick and Roy (2016) claim that arts-based enables the marginalized others' voices and enabling voices, listening and empathy engenders "solidarity". The significance of solidarity is in its capacity to go beyond hierarchical (divides) and colonial renderings of the world (Mohanty, 2003; Spivak, 1988). Based on this context, further inquiry is needed to examine the capacity of arts-based spaces to inform research on difference-based marginalization.

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LEARNING TO STAY? INFORMAL LEARNING AND TWO-STEP MIGRATION AMONG MIGRANT WORKERS IN 'LOW-SKILLED' AND 'SEMI-SKILLED' JOBS IN CANADA

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Abstract

This paper examines migrant workers' first-hand experiences of attempting to achieve two-step migration in Canada, described as the process of transitioning from a temporary work permit to permanent resident status. My intention is to develop a more robust understanding of how transnational labour migration provokes informal learning processes among migrant workers, particularly those in low-wage and otherwise precarious jobs. In so doing, this paper contributes to emerging scholarship in the field of adult education concerned with the conceptual and practical implications of the increasing complexities related to international migration.

Keywords: migrant workers, informal learning, everyday pedagogies, two-step migration, Canada

INTRODUCTION

The dynamics of international labour migration from low-income source countries to high-income source countries are increasing in complexity (ILO, 2015). With this complexity there emerges a need to better understand the conceptual and practical implications for adult education. Over the past several decades, the numbers of temporary foreign workers (TFWs) in Canada has been steadily increasing. Between 1996-2015 Canada's Temporary Foreign Worker Program (TFWP) experienced an 83% increase, going from reporting 52,000 migrant workers in 1996 to reporting 310,000 migrant workers in 2015 (Prokopenko & Hou, 2018). With some exceptions, TFWs in Canada working in low-wage jobs are not entitled to federally funded settlement and adult education services. Where provincially funded services are available, these do not typically encompass assistance related to transitioning from temporary to permanent residence (PR) status (a process otherwise known as 'two-step migration'). This service gap is particularly notable given how settlement workers in Canada report that the primary reason migrant workers connect with their organizations is to request assistance with this status transition (Nakache & Dixon-Perera, 2015). Nevertheless, evidence reveals that despite this lack of administrative support, migrant workers who are admitted into Canada in order to temporarily fill so-called 'low-skilled' and 'semi-skilled' jobs are increasingly engaging in two-step migration. The available numbers bear this out. For example, workers admitted to fill 'low-skilled' positions between 2005-2009 had a five-year transition rate of 31% (Lu & Hou, 2017). In 2013, meanwhile, 18% of all migrant workers who transitioned to PR were working in either 'low-skilled' or 'semi-skilled' jobs (Nakache & Dixon-Perera, 2015). These numbers are high considering the absence of formal administrative supports, workers' limited experience navigating Canada's immigration systems, and TFWs' relative lack of social, cultural and political capital (Tungohan, 2018).

Drawing from relevant theories and research in the area of learning from everyday life and in social context (Jarvis, 2006, 2012; Wright & Sandlin, 2017), with a particular interest in how these have been applied to migration contexts (Alenius, 2018; Morrice, 2018; Morrice, Shan, & Sprung, 2018; Rai, 2017; Shan & Walter, 2015), the paper explores how, in learning to navigate a multi-jurisdictional and often contradictory system of policies, migrant workers may learn contextually and socially embedded strategies to support their desires to stay in Canada despite the enormous constraints. The paper offers two main findings. First, it examines how the desire to transition, in tandem with workers' inability to access resources, trigger a variety of imaginative contextually-embedded responses among migrant workers aimed at achieving PR. Second, by demonstrating how workers develop informal networks to share strategies and information the paper explores how social and inter-relational learning processes somewhat fill the formal settlement service gap.

EVERYDAY PEDAGOGIES OF MOBILITY

How do processes of informal and everyday learning influence the life trajectories and geographical mobility decisions among migrant workers in Canada? Currently, there is an increasing scholarly interest in examining the intersections of adult education, lifelong learning, and immigration (English & Mayo, 2019). In Canada, most scholarship in this area focuses on studying the experiences of recent immigrants and refugees, with particular attention paid to how formal and non-formal pedagogical interventions, such as those offered by federally funded settlement agencies, often channel newcomers into low-end sectors of the labour market (Andersson & Guo, 2009; Guo, 2009, 2015; Guo & Shan, 2013; Maitra, 2015; Ng & Shan, 2010; Shan, 2015). Less examined in the Canadian adult education scholarship are the learning experiences of TFWs, many of whom are already engaged in low-wage and high-risk forms of employment and who, by virtue of their temporary citizenship status, do not have access to state-funded formal or non-formal learning opportunities. To better understand the learning dimensions of these migrants' experiences, in this paper I incorporate an 'everyday pedagogies' approach to examine how migrant workers learn to navigate Canada's complex immigration system. Broadly, the everyday pedagogies literature conceptualizes learning through daily social encounters as integral to identity formation, thus appreciating how identities are contextually and socially produced (Biesta, Lawy, & Kelly, 2009; Jarvis, 2006). This is an approach to learning that is seen as increasingly important to understanding global mobility practices (Morrice, 2014, 2018). In keeping with this approach, this paper examines how unplanned pedagogical relations form an inevitable part of migrant worker mobility practices, and how learning in daily life interacts with migrant workers' struggles for scarce material resources and for crafting a meaningful life. Focusing on migrant workers' informal learning shifts the attention away from the narrower examination of formal skill acquisition and labour market integration toward highlighting how migrant workers transform and make sense of their various everyday life experiences.

METHODS

The vignettes featured in this paper emerged from a study that was conducted in partnership with the Immigrant Worker Centre in Montreal that examined how TFWs learn to navigate Canada's immigration system. For this project the author employed a narrative inquiry approach to data collection and analysis which incorporated semi-structured interviews with 32 TFWs in various occupations identified by Canada's National Occupational Classification as either 'semi-skilled' (NOC C) or 'low-skilled' (NOC D). The sample included fast food counter attendants, gas station attendants, hotel cleaners, and meat/fish processing workers from a range of countries, including Bangladesh, Guatemala, Mexico, the Philippines, Trinidad and Tobago, and Tunisia. My fieldwork extended across the country, and included interviews with workers in 8 provinces and 1 territory. Several participants had been deported prior to our interview, and as a result I also conducted interviews with workers in Guatemala, Mexico and the Philippines. When in-person interviews were not possible, I conducted interviews using Skype.

Methodologically, my approach, which prioritizes stories that highlight how migrant workers take control of their own learning, takes up the challenge to adult educators, offered by Shan (2018, p. 1), to articulate migrants as "knowing subjects" (see also Perry, 2018a, 2018c). In the interest of gathering a diverse collection of narratives, I focused on recruiting workers (both women and men) who had decided to move inter-provincially upon arrival to Canada. In narrowing my focus to workers with experience of secondary migration, I was better able to target research participants who were struggling to attain PR and as such who had extensive experience navigating Canada's multifaceted national and sub-national immigration systems.

It is important to note that, for the participants of this research study, learning to navigate Canada's immigration system did not always result in a successful transition from temporary to permanent status. While the three TFWs highlighted in the vignettes below did ultimately find a way to successfully transition, learning through disjuncture was a common theme throughout the interviews, regardless of the outcome.

INFORMAL LEARNING IN CANADA'S TFWP

Not having access to state-funded educational programs or settlement services means that for TFWs, learning two-step migration, if it occurs, must by necessity take place in the realm of everyday life. If, as the late adult education theorist Peter Jarvis (1987, 2006, 2012) suggests, disjuncture, which he describes as "interruptions in our flow of experiences" (2006, p. 17) is a necessary condition for learning, then TFWs' stories of attempting to achieve permanent residency suggest how Canada's immigration system may inadvertently provide ample opportunity for learning to occur.

By incorporating an everyday pedagogies analysis to migrant workers' experiences of attempting to achieve two-step migration, I was able to pinpoint particular ways in which migrants' informal learning is both socially embedded and contextually produced. For the purposes of this paper, I have decided to focus on three individual narratives that emphasize these points.

Contextually produced knowledge: Learning to move in order to stay

TFWs in Canada are embedded in a policy context that inevitably shapes how they learn. Most salient to the current discussion are restrictions placed on TFWs' formal citizenship status that constrict workers' access to social programs, and which constrain both their labour circulation and geographical mobility. These include for example, employer-specific work permits, the inability for workers to migrate with their families, and the requirement that workers return to their home countries immediately once their employment contracts are terminated (Nakache & Kinoshita, 2010). At the time the fieldwork for this research was conducted, an additional temporal restriction shaped TFWs' experiences of life in Canada. Namely, the TFWP cumulative duration rule (which has since been rescinded) placed a 4-year limit on TFWs' eligibility to work in Canada, followed by a forced 4-year hiatus outside of Canada before being eligible to re-apply to the program.

For those TFWs in so-called 'low-skilled' and 'semi-skilled' jobs who are interested in two-step migration, the options are limited to a few sub-national programs (Provincial Nominee Programs, or PNPs) that allow employers to 'nominate' TFWs to apply for PR. While these programs have been shown to intensify employer control of the labour process (Polanco, 2016) through the devolution of immigration responsibilities from state to nonstate actors (Dobrowolsky, 2011), they are often the only option for aspiring migrant workers to achieve PR (Baxter, 2010). These restrictions on formal citizenship status inexorably shape TFWs' learning opportunities.

Sebastian's story of strategizing a cross-Canada move in order to satisfy his desire to achieve PR for him and his family illustrates how complex immigration policies can produce disjunctive episodes that may become the basis for learning.

Sebastian: Sebastian came to Canada from the Philippines to work in a cucumber packing facility in Southwestern Ontario. Before coming to Canada, he had a vague sense that perhaps he would be able to transition to PR and thereby sponsor his family. On arrival to Ontario, a province which at the time did not have an active PNP designed for low-wage workers, he quickly realized that the two-step migration process was not going to be possible and, as he arrived when the cumulative duration rule was still in effect, that after 4 years he would be required to return to the Philippines.

After several months, he was laid off. As his work permit was still valid, he had the option of switching employers. There were vegetable greenhouse jobs available locally, but he had heard on Facebook that some TFWs were transitioning from temporary work visas to PR status through PNPs in other provinces, such as Manitoba, Saskatchewan and Alberta. This was something that he was definitely interested in.

He asked the private recruiter who originally brought him to Canada about this. His recruiter told him that if he tried to cross the provincial border out of Ontario he would be detained and deported. Sebastian did some online research on his own and decided that this was probably not the case. He hitched a ride to Toronto and nervously hopped on the next flight to Alberta. After connecting with recruiters in that province, Sebastian eventually got a job as a room attendant in a small hotel in

Dawson Creek, British Columbia. His employer eventually nominated Sebastian for PR status under the BC Provincial Nominee Program – North East Region pilot project.

When Sebastian finally received his PR status he sponsored his family and quit his job in the hotel. At the time of our interview he was living in Dawson Creek with his family and was making $18 an hour as an industrial butcher in a nearby pork processing plant.

Socially produced knowledge: Learning from each other

While a social-network approach to international migration is well-established in the literature (see Massey et al., 1999), when it comes to examining how intra-worker relationships shape TFWs' everyday experience of life in Canada, the existing research is decidedly mixed. While some research has examined how policies that constrain worker mobility negatively affect worker relationships (Perry, 2018b; Polanco, 2016), other research has found that friendship formation among workers can provide an important way for TFWs to cultivate a sense of resiliency (Mayell, 2016) and solidarity (Tungohan, 2014). In analysing TFWs' individual stories of learning to negotiating a disjunctive immigration system without the support of state-funded adult education and settlement services, the question arises of how workers' various social relationships may shape their experiences of learning.

Macy and Christine's narrative of conspiring with fellow workers in order to strategize potential routes to two-step migration demonstrates how TFWs may support each other's learning despite similarly experienced contradictions in immigration policy.

Macy and Christine In 2014, Macy and her partner Christine arrived in Edmonton from the Philippines via Taiwan (where they were employed in an electronics factory) to work at a Subway Sandwiches outlet. Since they had heard that TFWs could transition from temporary to permanent status through the Alberta Immigrant Nominee Program (AINP), they were hopeful they would be able to achieve their goal of two-step migration.

One year into their contract, one of their co-workers had her AINP application denied. Both Macy and Christine were dismayed by this development, as their friend was immediately repatriated to the Philippines. This event pushed them to work together with fellow TFWs to find other potential avenues for transition.

Throughout the year, Macy and Christine developed a strong TFW friend group in Edmonton, and they regularly gathered to socialize. During this period, the AINP included semi-skilled (NOC-C) foodservice occupations, such as fast food outlet managers, but not low-skilled (NOC-D) food service occupations, such as counter attendants. After realizing that the AINP was a limited option, many of their friends started to leave Alberta to seek out prospects in provinces with friendlier policies. Macy talked about a friend who quit her job in Edmonton and moved to Saskatoon to look for work. This friend eventually found a job, was nominated by her employer, and achieved PR status. These types of stories circulated through social media and influenced Macy and Christine's desire to stay.

After two years, Macy and Christine's employer announced that he would not renew their work permits, so if they wanted to stay in Canada they needed to find new jobs. They reached out to their friend network and spent several months looking for work. One friend (Malaya) that they kept in touch with from the electronics factory in Taiwan was working in a McDonalds restaurant in Charlottetown, and had heard through her own networks that fish plants were hiring in rural Prince Edward Island.

Based on Malaya's information, Macy and Christine moved to PEI to look for work. They eventually got a job in a fish plant and were nominated by their employer. At the time of our interview they had just achieved PR status.

CONCLUSION

Participant narratives reveal how, for TFWs, the pedagogical dimensions of learning to navigate Canada's complex immigration landscape are both contextually produced and socially embedded. While these two themes overlap in participants' stories, I have highlighted Sebastian, Macy and

Christine's narratives in order to isolate these particular qualities of everyday learning. By engaging with these accounts, I have attempted to show that for TFWs, learning from everyday life is an essential tool for navigating the convoluted process of tow-step migration for low-wage migrant workers in Canada. In approaching workers' aspirational strategies as exceptionally pedagogical, I have also been able to highlight how policies that restrict TFW mobilities and access to social services generate a disjunctive environment that can spark novel forms of informal learning despite the enormous constraints. Participants accounts also reveal how social networks play a major role in supporting TFW learning. To a certain extent, TFWs' connections to a community of migrants who similarly experience and variously learn to navigate daily conflicts, bridge the well-documented adult education and settlement service gap.

In his 2010 review of Peter Jarvis' work, Canadian adult educator Shibao Guo (2010) critiques Jarvis' conceptualization of learning from everyday life on the basis that Jarvis confines his discussion to individualized experiences of disjuncture, and for not considering how disjunctive tensions that result from social inequities may affect quotidian learning. This paper offers a modest response to this critique by focusing on conflicts produced by immigration policies that have been shown to favour the needs of Canadian employers over the desires and rights of a growing population of migrant workers (Preibisch, 2010). By engaging with TFW narratives of attempting to achieve two-step migration, the paper explores how these policies variously affect the everyday learning opportunities of a group whose lifeworlds are wrought by vulnerabilities, not the least of which is the perpetual threat of forced removal from the country (Basok, Bélanger, & Rivas, 2014). The paper thereby contributes to current discussions on how to apply an 'everyday pedagogies' approach to the realm of international migration (Morrice, 2018).

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RESISTING SETTLER COLONIAL POLICIES: A BLACK COMMUNITY'S STRUGGLE FOR JUSTICE IN AMISKWACIWASKAHIKAN (EDMONTON)

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Abstract

The experiences of youth of Black/ African descent living in Amiskwaciwaskahikan (Edmonton) – in what is currently Canada – are mediated by relations and structures of power as constructed through settler colonialism, patriarchy, capitalism, imperialism, and neoliberalism. These political, economic, social, and cultural structures and systems organize the world, influencing youth experiences and responses, both as individuals and as a collective. Black/African Canadian youth are alienated and oppressed in formal educational spaces (Creese, 2013; Dei & James, 1998; Kelly, 1998) and are systematically discriminated against by the law and justice system (Maynard, 2016). Using an instrumental case study methodology, this paper draws on data collected from one-on-one and focus group interviews with nine community engaged Black female youth living in Amiskwaciwaskahikan (Edmonton) and illustrates the ways in which Black youth are systematically and structurally oppressed by the education and justice systems as well as their individual and collective resistance to the processes of marginalization and settler colonialism.

Keywords: African Canadian youth, Black identity, resistance, settler colonialism, education, (in)justice, diaspora

INTRODUCTION

Black/African Canadian youth are alienated and oppressed in formal educational spaces (Creese, 2013; Dei & James, 1998; Kelly, 1998) and are systematically discriminated against by the law and justice system (Maynard, 2016). Young learners who require the most support from the school system are failed by the system and its policy priorities (Abdi, 2016). In addition, Black and Indigenous youth are failed by the governments meant to protect and serve them. Data obtained by CBC News from the Edmonton Police Services (EPS) provides evidence of racist profiling by the police; Black peoples were five times and Aboriginal peoples were six times more likely than White people to be stopped by EPS. In addition, Aboriginal women were ten times more likely to be stopped by EPS than White women (Huncar, 2017). These incidences force us to question in whose interests the state and its coercive arms – the education system and the police – are acting when the most vulnerable in society – minoritized youth – are violently oppressed by their "would be" state appointed protectors. Therefore, this paper examines the ways in which education and the law are structured to perpetuate injustice and further marginalize Black youth living in Amiskwaciwaskahikan (Edmonton) wherein peoples of African descent constitute a growing segment of the population and currently make up 5% of Edmonton's population.

REVIEW OF THE LITERATURE

The formal education system as a site of racism, exclusion, and alienation

Young peoples of African descent face systemic, structural, and institutional racism and discrimination in all areas of their lives that limit their "access to social and economic opportuni-ties" (Dlamini, Wolfe, Anucha, & Yan, 2009, p. 406). Formal education, however, is the pre-eminent space in which young African Canadian peoples encounter racism and discriminatory practices and policies. Institutional, structural, and systemic racism is formalized in the school system through policies and practices. Black/ African Canadian students reported three primary concerns as a result of such experiences: "differential treatment because of their race, the lack of Black and African-Canadian history and culture in the curriculum, and the absence of Black teachers" (Hampton, 2010, p. 103).

Young African Canadians' feelings of alienation are emphasized by educators who identify students as deficient as opposed to the education system (Hampton, 2010). Furthermore, through its policies and practices that work to reproduce whiteness, schooling propagates a defacto process of assimilation for racialized students (Codjoe, 2006). Henry (1995) contends that Black youth must "de-Africanize (p. 294) and adopt "passing" behaviors such as invisibility and silence. Creese (2013) concurs that such racist practices and expectations continue to be the norm in order for Black youth to find success in formal educational spaces wherein they must be willing to conform to whiteness, all the while acknowledging that they can never in actuality be White. Furthermore, the expectations placed on young African Canadian peoples to de-Africanize in order to excel in formal education is, in fact, contradictory to the findings of a number of prolific researchers regarding the requirements for educational success for racialized students (Codjoe, 2006; Cummings, 1986; Dei, 1996; Deyhle, 1995). As such, minoritized students and young peoples require both the presence of diverse bodies in their educational spaces as well as diverse processes of knowledge production; this "represents a "structural hegemonic rupturing" (James & Mannette, 1996; cited in Dei & James, 1998, p. 105) and power sharing. It is a process of dislocating spaces" (Dei & James, 1998, p. 105). The presence of educators who are of diverse physical representations and who also embody and possess non-hegemonic, non-European, non-American knowledges that can be reproduced, applied, and transferred in formal educational spaces is vital to ensuring the well-being of young minoritized and Black/ African Canadian peoples.

Educational spaces and the cultures engendered through the presence of educators and the knowledges that they embody provide minoritized students with a framework through which to interpret knowledges and contribute to identity formation (Bhatia, 2010). The knowledges students are expected to master as well as disregard and the knowledges young peoples are told do not belong in educational spaces contribute greatly to young peoples' successes and/or supposed deficiencies in formal educational spaces. Consequently, formal educational policies and practices should require young racialized peoples to cultivate "non-hegemonic forms of knowledge" (Dei, & James, 1998, p. 105).

An oppressive justice system

Institutional, structural, and systemic racism is also formalized in the justice system through policies and practices. The structural conditions affecting Black communities are under- recognized. Anti-Black racism in Canada is systemic (Maynard, 2017); the United Nations' Committee on Economic, Social and Cultural Rights (CESCR) found significant "racial inequities with respect to income, housing, child welfare rates, access to quality education and healthcare and the application of drug laws" (Maynard, 2017, p. 5). Furthermore, despite being approximately three percent of Canada's population, Black people constitute around thirty-three percent of those killed by police (Wortley, 2006). Black Canadians are also incarcerated in federal prisons at a rate three times higher than the number of Blacks in the Canadian population, a rate comparable to the United States and the United Kingdom (Owusu-Bempah & Wortley, 2014). In many provincial jails, the rate is even more disproportionate than it is at the federal level (Owusu-Bempah & Wortley, 2014).

Black children and youth are also vastly over-represented in state and foster care (Pon, Gosine, & Phillips, 2011) and are far more likely to be expelled or pushed out of high schools across the country (Rankin & Contenta, 2009). According to the Government of Canada's (2014) Office of the Correctional Investigator, 61% of peoples identifying as Black are incarcerated in Ontario while 11% are incarcerated in the Prairies. The population of Black peoples who are jailed are relatively young as approximately 50% of Black peoples who are incarcerated are 30 years of age or younger while only 8% are over the age of 50. In comparison, only 31% of the general inmate population is 30 years of age and under (Government of Canada, 2014).

METHODOLOGY

We explore this topic through a qualitative instrumental case study; an instrumental case study allows for an in-depth study of the case and facilitates greater understanding of a larger topic, providing

insight into an issue (Sarantakos, 2005; Stake, 2005). The strength of case study research is in "its ability to examine, in-depth, a 'case' within its 'real-life' context" (Yin, 2005, p. 380). The case study for this paper will focus on one Black/ African Canadian youth organization situated in Amiskwaciwaskahikan **(**Edmonton) and the experiences of Black youth with the structures of education and law.

Through case studies, researchers study various disciplinary orientations and intents, such as individuals, small groups, organizations, partnerships, communities, relationships, decisions, and projects (Yin, 2009). According to Merriam (2009), the most important characteristic of the case is the delimiting of the study: "The unit of analysis, not the topic of investigation, characterizes a case study" (p. 41). The case might be a program, event, or activity bounded in time and place. Yin (2009) identified further characteristics of case study research as (a) answering what, where, and how; (b) the inability of the researcher to control behavioral events; and (c) the focus on contemporary events. Case study research facilitates the in-depth study of the phenomenon of interest, various variables, and interactions among the variables within a defined context. Therefore, case study research results in a better understanding of micro events in a macro environment.

THEORETICAL FRAMEWORK

The theoretical framework utilized in this paper is a "Critical Anticolonial feminism" (CAF). CAF draws on the on the works of Patricia Hill Collins (1990) and Sherene Razack (2001). This paper understands distinctive systems of oppression as "part of one overarching structure of domination" (Hill Collins, 1990, p. 222); it presumes that each system needs the other to function. Through an analysis of interlocking systems, of the ways in which power is structured, produced, and organized, we learn how Black youth are produced in positions that exist both symbiotically and hierarchically. Hill Collins (1990) and Razack (2001) assert that we could not have racism without sexism, heterosexism, and capitalism; we, therefore, must confront the complexities of race, (settler) colonialism, sexuality, capitalism, patriarchy, religion, citizenship status, and disability in a way that recognizes our own complicity in oppression. These systems of oppression and domination not only regulate the lives of Black youth but also sustain one another within the settler state of Canada. Settler colonialism, as an aspect of this theoretical framework speaks to these interlocking systems and structures; "it operates through a triad of relationships between the White [but not always] settlers, Indigenous inhabitants, and chattel slaves who are removed from their homelands to work on stolen land" (Tuck & Gatzambide-Fernandez, 2013, p. 74).

FINDINGS & IMPLICATION

An unjust justice system

Young Black/African Canadian peoples face systemic and structural oppression through both the education and justice system. The structural injustice faced by Black peoples living in Amiskwaciwaskahikan (Edmonton) is apparent in the lives of the nine research participants, all of whom are Black female youth living in Amiskwaciwaskahikan (Edmonton). Azara's account of her experiences as a community support worker highlight the challenges faced by poor racialized "*youth*".

> I call 911 at least once a day. … "Are they native? Are they Black?" That's their first question they ask. … the superintendent … said … "They have to ask what the backgrounds are. How are you going to know when you walk into the building?" I'm like I'm giving you their name … I'm [also] there to show you. … And if they are sleeping, what do they do? How do they wake them up? They have their hands at their necks or ... they tie them like pigs. ... Would they wake their own kids up like that? No! But they wake up homeless youth like that.… So, I asked him "Is that part of protocol? And how can we change that?" His response was "We can't. … So, then I went to… the guy who is in charge.... I was like is there any way that you guys can … deal with every situation humanly … Is there a way for you to come and say hey, my name is this officer whatever? This is my badge number. … Is that a possibility? Then I gave him the example of the phone call. He was like … I can't believe this. He was like that is not protocol.

> … He gave me his information and told me to text him any time that happened. … and then he would look into that dispatch person. But that is not the issue. There is a bigger systemic issue. But that is not even part of protocol. (Azara, individual interview)

Azara's account illustrates the ways in which official government organizations institute protocols which are racist and further marginalize racialized peoples. While these discriminatory acts are not written, they are still often taught in the training process for 911 responders, for example. As such, they become part of the daily operational strategies, reinforcing institutional marginalization of racialized peoples. The challenges faced by minoritized peoples who are often the victims of institutional racism are described by Nala in her account of her elder brother's experiences with the law.

> [My brother] … was taken to court essentially for attacking police. The video came out and all charges were dropped because that wasn't the case. [My brother's] lawyer was like you guys don't have a case here and showed the hospital's video. …He had his hands up, and he was walking backwards when he was attacked by these cops. (Nala, individual interview)

As Azara theorizes: "These are the biases that get people in shit whereas if you were just some White kid just being whatever, … you're not going to be asked or stopped or looked at" (Azara, individual interview).

Cognitive injustice and the devaluation of knowledges in formal educational spaces

As the participants shared their stories and experience, it quickly became apparent that many of the issues of racism and marginalization faced by the participants could not be explained away as the misbehaviour of a few individuals but instead illustrate deep-seated racism that has been normalized and legitimized through policies, practices, and attitudes – in other words, systemic, institutional, and structural racism. This is particularly true of the education system where there is a distinct and troubling lack of representation among both K-12 and university teachers. Sahra's account of the myriad ways in which students of colour are marginalized in schools illustrates this.

> I remember my younger sister telling me a story where one of her friends was trying to get into 10-1 and she was in 10-2 and the counselor was like No, I don't think you're suitable for 10-1 and you should stay in 10-2. Rather than encouraging students to strive for success, it was more "No, you belong here." More like stay stagnant. I don't know. They weren't really like inspiring students. Or even counseling in a sense. They weren't willing to help students get into higher education. (Sahra, Individual interview)

This further illustrates the marginalization of the diverse knowledges held by racialized peoples who could bring new ways and systems of being, knowing, and seeing into classrooms and who are less likely to dissuade racialized students from higher education.

This lack of institutional, systemic, and structural support to encourage greater representation of African Canadians in careers which they have been excluded from goes beyond education. Maita and Azara also discussed the barriers which dissuaded them from attending law school, including the hegemonic nature of the LSAT exam which made them to feel like failures. This devaluation of Maita's knowledges has been a recurring theme throughout her university experiences.

> [It] was a Shakespeare class, and I felt like I had to think the way the teacher wanted me to think. That was really difficult for me, and so I rarely even went to class. … I just felt like I had to think a certain way, the way she thought. … Can I have a different point of view of what I am picking up from this text? And it was like no, that is the wrong reading of what you are doing. So, that was really frustrating for me. (Maita, focus group 2)

The inability of educators to acknowledge alternate systems of seeing and knowing results in a lack of creativity in classrooms and in the ways we understand or conceptualize the world. Layla shares her experiences with code switching, stating that while it is "*automatic for me to just mix both languages*" (focus group 3) while texting and talking, she would never do so for a class assignment out of fear that

it would compromise her mark. Yet, often times, code switching is not the result of a speaker or writer not knowing the right word in English but is the result of the word or phrase not existing in English. As such, the limits we place in education often end up viewing difference as deficiency, thus stifling creativity and new ideas.

The participants are highly critical of an education system which they see as having failed them and other racialized peoples in many regards. Even when educators attempt to diversify the curriculum, a lack of knowledge as well as understanding of the role of power and privilege can result in these attempts backfiring.

> I was in an English class when I was in high school, and I was the only Black girl. The teacher was talking about Africa, and he was talking about Black people and he was talking about it in a very negative way. And at that moment that's when I really, really felt [uncomfortable]. I looked around and it's all white people and it's just me. And I just wished that the Earth could open and swallow me or something like that.… He was actually talking about Ethiopia. …He had this … popular picture. There's a kid. … He wasn't crying. He's just laying down, and there's a bird waiting for him to die. And [the teacher] was just talking about, … and the whole topic was just all about Black people. … It was English class. I don't know why he was showing pictures and why he picked that. (Layla, focus group 3)

Such educators are engaging in actions which can be deeply traumatizing for students. Their lack of recognition over the potential harm caused by a lack of understanding of historical, colonial, and racist forces must be probed further.

A shared struggle for justice

The research participants indicated that their experiences with marginalization and oppression influenced their work for justice. While the extent of their involvement varied due to a number of factors, all nine women illustrated a deep commitment to improving the lives of others, especially marginalized Black and Indigenous "*youth*". These young women participants view being diaspora as an opportunity for solidarity.

As such, the youth were engaged in planning a number of different community engagement sessions, including a gender equity conference, a conference for racialized young people to speak about the challenges they face, an African celebration event as well as a series of conversation cafes with Edmonton Police Services (there were a number of other events planned that are not included in this list). Azara described the mandate of these projects as building *"unity among our communities. So, community building, … [creating] a strong relationship between the city and our youth, … and more involvement from our youth"* (Azara, individual interview). The young women are deeply committed to ensuring that the work they engage in resists colonialism by actively working towards decolonial and anticolonial practices. As a result of the weekly Friday meetings young community members take part in, a decision was made to engage with Edmonton Police Services (EPS) regarding a number of issues affecting African Canadian peoples with regards to the structural, systemic, and institutional racism in the justice system. The young women's forays in community organizing and social justice work tended to be organized around their own educational and career interests as well as their personal experiences in order to alleviate similar problems for future generations. Furthermore, while representation is important to young women whether it be in politics or in the classroom, their support and commitment is predicated on more than a shared racialized identity and must also incorporate a shared worldview.

IMPLICATIONS & CONCLUSIONS

The data from the participants illustrated their varied engagement in processes of resistance: 1) strategies for survival; 2) systemic and structural transformation through a revisioning of the education and justice system; and 3) resistance through the continual process of an evolving identity formation of "becoming" and "being" Black.

The use of a “logic of elimination” (Wolfe, 2006, p.338) within settler colonialism ensures that the ongoing migration of racialized peoples enables the settler state to violently oppress both Indigenous Peoples and those of racialized diaspora communities. However, in response to this violent oppression, the Black/African Canadian diaspora is engaged in the creation and formation of new knowledges and “survival strategies” (Hamilton, 2004, p.10) as a refusal to be victims of the settler colonial state. Various survival strategies that Black/African Canadians exercise continue to contribute towards efforts of transforming these systems that work to oppress them. These methods include: unified Black identity formation; application of a shared philosophy based within African knowledge systems such as Sankofa or Ubuntu in decision making processes, and reformulating ways of being to survive the settler colonial state;

Identity formation is extremely complex among young racialized peoples. However, their identity formation is used as a tool for survival. These young peoples articulated a continuous and contextual negotiation wherein identity is constructed through a way of life, values and cultural practices and through participation. Therefore, becoming Black can also be understood as a counter-hegemonic stance for many young peoples. This creation of diaspora enables members of diasporic communities to confront, resist and rewrite experiences of marginalization as a result of immigration, racism, (settler) colonialism and over questions of belonging (Davis, 2004; Massaquoi, 2004).

In addition, participants illustrated the ability to learn from one another’s cultures and systems of knowing, being, and seeing. The use of the Ghanaian concept of Sankofa which means “to go back to our roots in order to move forward and gather the best of what our past has to teach us so that we can reach our full potential as we move forward” (Muwati, Gambahaya & Gwekwerere, 2011, p. 4) is an ongoing and growing practice that is being used by the participants to both gain the knowledges needed to survive the settler colonial state while also using these knowledges to question and reimagine the settler colonial state apparatus.

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THINKING RELATIONALLY (WITH)IN THE MUSEUM: VISITING THE DREAM WE FORM BY BEING TOGETHER EXHIBITION

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Abstract

This paper explores the relational processes inherent in reconciliation through *The Dream We Form By Being Together* exhibition at the Borealis Gallery in the Alberta Legislature. Speaking as a visitor to this exhibition, my paper nuances the tensions inherent in using museum exhibitions to educate on relational processes such as reconciliation. In particular, I engage with Allman's (2007) understanding of reification as "a form of distorted thinking" that "converts people and social relations into things" (p.80) as it is enacted within reconciliation exhibitions.

Keywords: museum, reconciliation

INTRODUCTION

Discourses about historical representation and public memory are emerging in civic spaces in provocative ways. Canadian museums and galleries are no exception. Sesquicentennial exhibits celebrating and challenging nationhood called into question the pedagogical project of museums to articulate and define national narratives. At the same time, museums are diversely responding to calls in policy discourses such as the Truth and Reconciliation Commission's (2015) insistence that museums continue to transform "from institutions of colony and empire into more inclusive institutions that better reflect the full richness of Canadian history" (p. 246). These public and policy debates no longer centre on merely addressing absences in national historic narratives, but now focus on how anti-colonial, anti-imperialist, and anti-racist narratives are represented.

The rendering of museums as sites of critical education is not new (Butler & Lehrer, 2016; Clover, Sanford, Johnson, & Bell, 2016; Simon, 2014; Trofanenko & Segall, 2016); however, critical pedagogy is being taken up in multifaceted and complex ways. This is exemplified in how museums address calls to Indigenize in light of current public and policy conversations that insist upon action (Brown, 2014; Johnson, 2016; Lonetree, 2012; Onciul, 2015; Phillips, 2011). In 2017 many Canadian museums used the Canada 150 celebrations as a conduit to taking up the Truth and Reconciliation Commission's Calls to Action within in their exhibition spaces. This curatorial and exhibition practice recognizes that "it has become a normative aspect of public culture to plan major exhibitions in conjunctions with an important historical anniversary" (Phillips, 2011, p. 24). The exhibition at the centre of my paper is no exception to this historical trend. In 2017, the Alberta Legislature's Borealis Gallery launched *The Dream We Form by Being Together*, a reconciliation-themed exhibition aligned with Canada's sesquicentennial. My reflection on this exhibition is situated within my work as an adult education doctoral student, a museum educator, and a settler Canadian.

Understanding the museum through relationships is central to my work in this paper. My paper embraces Gruner's (2010) insistence of the relationality of history:

> that is rooted in people's relations with each other and the ground we grow from, a "felt" history that we can internalize and call our own, alive, and not alive in the past, but in relation to what we are living now, as well as what is to come. History is about how we have gone about making life happen, how life is shaped and formed through relating to others and the places we are born into, and less about the specific chronological events that seem to lose meaning or become abstract over time. (p. 93).

Emphasizing relationality throughout my paper has meant that I continually ask myself, within the context of the exhibition: reconciliation in relation to what? Reconciliation to whom? In consideration of this, I have formatted my paper into a trio of distinct conversations I have with myself as I recollected

my experience of visiting the exhibit. These conversations produce a written articulation which allows me to address the idea that "in [history] at each stage there is found a material result: a sum of productive forces, an historically created relation of individuals to nature and to one another, which is handed down to each generation from its predecessor" (Marx & Engels, 1993, p. 59). My conversations use the material relations of the exhibition to articulate the larger social relations of reconciliation. In exploring *The Dream We Form by Being Together* I produce a nonlinear understanding of how social and material relations are entwined within the process of reconciliation.

CONVERSATION ONE: BEGINNING WITH THE FIRE IN THE CENTER OF THE EXHIBITION

In the center of the exhibition is a circular area with fabricated seats meant to look like logs around an artificial fire. Putting aside the abstraction of the artificiality for a moment, the fire provides me with a location to pause and think dialectically about the gallery space in its entirety. Specifically, this space allows me to consider the exhibition and reconciliation with the understanding that:

> dialectics restructures our thinking about reality by replacing the common sense notion of "thing," as something that *has* a history and *has* external connections with other things, with notions of "process," which *contains* its history and possible futures, and "relation," which *contains* as part of what it is its ties with other relations. (Ollman, 1993, p.11).

In thinking dialectically about the exhibition, I want to acknowledge that reconciliation is more than just displaying the objects of the exhibit. These objects must not be abstracted to the realm of "things of reconciliation," but rather should be considered as objects with histories, relations with other objects, specific modes of production that determine social relations. Therefore, I begin my understanding of this exhibition with an understanding that this exhibit does not exist outside of these modes of production; rather, it sits amidst these social relations or the "complexes of actual human activity and associated forms of cooperation" (Carpenter and Mojab, 2011, p. 5). Returning then to the fire, I want to posit that if there is the implied understanding of fire, then there must be the implied understanding of life. And if there is an implied understanding of life, then there must be an implied understanding of material and social relations with the exhibit. In situating my beginning, in the middle of the exhibit beside an artificial fire, I am starting with something meant to evoke the elemental upon which and with which people produce and reproduce life.

So, I begin with the fire in the middle; in the middle of the gallery, in the middle of a conversation, in the middle of a movement, in the middle of a history, in the middle of a relationship. I also begin in recognition of the power of an exhibition rests in its attempt to freeze a particular historical moment or relationship for the visitor to enter into it. Yet, once entered into, the moment, this relationship should not stay frozen. Moreover, the question becomes not only into which historical moment have I entered, but also what are the results (or forms) of this historical moment as exhibited, and even more crucially how will I "grasp the forms as part of a process, or in their movement" (Allman, 2001, p. 44). This attempt to grasp becomes crucial in my conceptualization of how an exhibition on reconciliation can be understood through naming the internal relationships within the exhibition. Further, the question I am asking myself is "how to develop a critical consciousness about these relations in order to transform them" (Gruner, 2010, p. 99). How I come to understand of these relationships becomes pivotal in understanding my own work as a non-Indigenous, museum scholar and educator in light of the Truth and Reconciliation Commission's Calls to Action. For me, the question also becomes: in what ways, pedagogically, does the museum attempt create a space for the development of this critical consciousness?

Seated at the fire in the center of the exhibition it becomes important to note another beginning. The Borealis Gallery does not begin as an empty room or a tabula rosa—the continual nature of changing out temporary exhibits in the space may make it seems as if it is a place where history marches into an enchanted, unblemished space and hangs itself upon the wall. Rather, the story of the gallery is told in the construction of the Edmonton Federal Building, it is told in the construction of the Legislative Assembly Visitors Centre, in the construction of the Alberta Legislature, and in the construction of Fort Edmonton on the same land. The story of the gallery is located in the work of the employees of the

visitor services staff, the exhibit's coordinator, the gallery interpreters, the work of those whose work is exhibited. The gallery's narrative is the beginning of and continuation of coal seams and lumberyards on the banks of the North Saskatchewan River that it stands above. The gallery is the traditional gathering lands of Indigenous peoples. The gallery is the relationships signed into being with Treaty 6 and further evoked through the Truth and Reconciliation Commission. This is the historical moment into which I have entered and from which I write. These are the historical moments into which *The Dream We Form By Being Together* was curated and exhibited. The exhibition is alive within them.

CONVERSATION TWO: BEGINNING (AGAIN) WITH THE CURATORIAL STATEMENT

The Dream We Form By Being Together was the featured temporary exhibition in the Borealis from June 29 – October 1, 2017. The Canada 150, reconciliation-themed exhibition was described as "drawing from indigenous practices and understandings, the show seeks to rebalance colonial narratives with the much larger story of this place we now call Canada" (Legislative Assembly Visitor Centre, n.d.). In order to do this, the exhibit included "19 works by a variety of artists" (Legislative Assembly of Alberta, 2017). Dr. Troy Patenaude curated *The Dream We Form By Being Together*. Patenaude begins his explanation of curatorial direction, noting:

> We are all here together right now because of treaties. Alberta's founding documents are Treaty 6, Treaty 7, and Treaty 8. Each was signed between the sovereign Indigenous nations of this place now called Alberta, and the nation of Canada on behalf of the British Crown. These treaties fundamentally shape our society. They promised peace, support, and good relations, but instead became tools for colonization and assimilation. This year in particular, as Canadian celebrate 150 years of oppression and cultural genocide. As a result, however, we are also promisingly at the dawn of a new age of awareness and reconciliation. (Borealis Gallery, 2017, wall text).

This curatorial statement urges me to enter the exhibition with the awareness that the Borealis Gallery exists within the work of a state-run institution, the legislature. By the nature of its very location, the gallery cannot stand outside of its relationship to the state. The curatorial statement implicitly reminds me not disappear a history of state violence towards Indigenous peoples. It urges me not to lose the backdrop upon which the exhibition is set. It also attempts to pull me into recognition of the ongoing state-sanctioned and state-defined relationships between Indigenous and non-Indigenous peoples. The curatorial statement begins with the recognition of historic encounter between Indigenous and non-Indigenous peoples and encourages me to remain in that space of encounter. Through the curatorial statement, the exhibition attempts to "render as visible" a history of Indigenous and non-Indigenous relations and draws visitors, myself included, into engaging with this ongoing and troubled relationship (Gruner, 2010, p. 100).

Indigenous scholar Willie Ermine (2007) speaks of an "ethical space of engagement" where two Indigenous and Western worlds are poised, facing each other. Ermine attends to the space in between these two dichotomies noting that "at the superficial level of encounter, the two entities may indeed acknowledge each other but there is a clear lack of substance or depth to the encounter" (p. 194). Yet, in describing that space of encounter further, Ermine notes: "what remains hidden and enfolded are the deeper level thoughts, interests and assumptions that will inevitably influence and animate the kind of relationship the two can have" (Ermine, 2007, p. 194). This description of relationality is also articulated by Donald (2009) when he writes against the "historical, social, and cultural understandings of the concepts of fort and frontier [that] have become conflated with ways of organizing and separating people according to race, culture, and civilization" (p. 4). Donald is speaking directly to the geographical markers/barriers of the exceedingly high-walled fur trade forts, such as Fort Edmonton, to mark off boundaries and juxtapose lands inhabited by Indigenous peoples outside of the walls and Europeans inside of the walls.

While Ermine's work speaks to the potential of relational spaces, Donald's calls attention to the visibly divisive and racist markers that establish and inhabit the relational space between Indigenous and non-Indigenous peoples. This fraught relational space has continually privileged Euro-Canadians.

Museums do not exist outside of this space. As Lonetree (2012) stresses, it is “a great irony that places inextricably linked to the colonization process are also the sites where the difficult aspects of our [Indigenous peoples] history can and must be most clearly and forcefully told” (p. 9). Therefore, it is in the midst of recognizing state and individual production and reproduction of this relationship that I engage with the exhibition and that the exhibition attempts to engage with me.

CONVERSATION THREE: BEGINNING (AGAIN) WITH THE EXHIBITION’S OBJECTS

Onciul (2015) writes of troubling Indigenous relations in museum spaces saying, “it is worth noting that the inadequacies and bias found in representation (and its readings) are unsurprising given that exhibits are made of a collection of fragments collated to resemble complex, fluid, nuanced and multilayered cultures and histories” (p. 7). Throughout *The Dream We Form By Being Together*, I am continually called to pause in front of various pieces of art hung on walls with stencilled quotes abstracted from the Truth and Reconciliation Commission and United Nations Declaration on the Rights of Indigenous Peoples. These artworks are positioned beside wall texts of artist statements and reflections by people other than the artist on the work of art, there are times when these positions and reflections are unclear. The exhibition does not easily draw me into the material and social relations within which it exists. The art is fixed onto the wall in a particular, but it is not fixed into an obvious relationship that gestures me towards reconciliation. The art upon the wall, despite the curatorial intention, does not move me readily toward what I envision would be the deep relational work required of reconciliation. Within the exhibition, reconciliation is not alive (returning to Gruner’s understanding of the relationality of history), but rather it is static within the gallery. That being said, while reconciliation work is not easily accomplished through the exhibition, it is also not ignored.

There are beginnings here. There are calls to relationships, perhaps without the action, but there is still a vocalization of a historical understanding of social relations. The onus of this lies less on the curator, or the artist, or the visitor, bur rather on the larger work being done in museums. This truncated attempt at embodying the relationships of reconciliation draws out a larger question of whether or not the museum can become a space where objects on display are shown within ongoing processes of production and reproduction of material and social relations rather than displayed solely as material objects, things, of the past. As *The Dream We Form By Being Together* demonstrates in its moving in and out of recognizing the relationships inherent in reconciliation, there is no simple answer to this ongoing museological challenge.

CONCLUSION: RECONCILIATION IN PROGRESS: AN ENDING AS A BEGINNING

There are moments/spaces in *The Dream We Form By Being Together* when reconciliation sits outside of the material and social relations in which it exists. When it becomes abstracted as a thing (not a relationship) in the exhibition, as in the process of reification (Allman, 2007). One of these such moments is at the exhibition’s exit (or entry, depending on which direction you choose to go). At the exit, there is a pegboard entitled “Reconciliation in Progress” with 81 pegs arranged in a 9x9 square. Each peg has a different reconciliation-themed word on it, such as “iterative” or “forward” or “colonial” or “shared” or “vulnerable” or “healing”. Beside the pegboard is wall text titled “Moving Forward Together”, which reads:

> Tell us about the process of reconciliation in your personal world by taking part in this data map. Choose one or more coloured thread and answer the questions by connecting relevant ideas. (Borealis Gallery, 2017, wall text).

Under the text are five shelves holding five different spools of thread beside five different questions: “Do you feel optimistic? Do you feel uncertain? Do you feel scared? Do you feel empowered? Do you feel angry?” (Borealis Gallery, 2017, wall text). The museum is an imperfect space in which to honour the social relations of reconciliation. We are in a historical moment that has called museums to change. If museums choose to take up this call, they cannot remain at a standstill. Yet, there are countless variations on the theme of change. *The Dream We Form By Being Together* demonstrates

that museums are not inert structures they are enmeshed in varying degrees of calling forth relationships as part of addressing change. This, like reconciliation, is an ongoing process.

As I leave the gallery, I notice that the pegboard is an indecipherable, untraceable mass of strings, woven across the board in all directions. It is a complex action to consider social relations across this board in light of the reconciliation process. I think it can be easy task to wind a string across a board and then exit through the airtight gallery doors, to leave relations hanging on the wall. I think it can be hard task to web a string across a board and knot it through other strings, exit through the airtight gallery doors, still untangling and tangling relations.

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BEYOND THE BOOKROOM: A MULTIMODAL RESPONSE TO STUDENT DIVERSITY AND VARIABILITY IN THE CONTEMPORARY ADULT EDUCATION CLASSROOM

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Abstract

Given the diverse learners in the contemporary adult education classroom, a multimodal, (pop-)culturally relevant teaching approach is required for effective literacy and English Language Arts instruction in Adult Basic Education programs. This paper includes a review and analysis of relevant literature on the intersections of multimodalities, popular culture, and diverse adolescent/adult learners, which helps us to contextualize our work as both action researchers and adult education practitioners. We then examine how our ideas, reflections, and research can inform contemporary andragogical theory and practice. This study aims to bridge gaps in research by exploring an accessible, multimodal approach within a teaching context that could benefit from greater flexibility and innovation.

Keywords: Multimodalities, adult education, diverse learners, literacy, action research

INTRODUCTION

Because many adult education students have had negative experiences in the youth sector, they require innovative instructional approaches that leverage their existing abilities and invite active participation (Bourdon & Roy, 2004). Within an English Language Arts (ELA) classroom, this means acknowledging and valuing students' lived literacy experiences, which teachers can achieve through the presentation of high-interest, multimodal and (pop-)culturally relevant texts. Many studies have already noted the myriad benefits of teaching popular culture through a critical lens, including its potential to contextualize and exemplify subject matter, generate dialogue, and connect with students' prior knowledge and interests (Pizzuto, 2016; Alvermann, 2016; Sfeir, 2014; Morrell, 2002; Giroux & Simon, 1988). Practitioners can complement this approach by selecting multimodal texts that cater to different learning styles and reflect students' worldviews (Abraham & Farias, 2017; Vasudevan, DeJaynes, & Schmier, 2016). Moreover, an approach which blends relevance with multimodality has great potential to meet the educational needs of younger adult learners, students with learning disabilities, second language students, and gifted students. This is the approach we explore and prescribe in this paper. Factoring in the needs and interests of our own students as well as the realities of limited resources and unique time constraints in adult education, our current research primarily focuses on the implications of teaching with graphic novels and sitcoms.

CONTEXT

We are writing from our shared experiences as Montreal-based adult education practitioners with Quebec's two largest English-language school boards. Students in Montreal's English-language adult education classrooms come from increasingly diverse cultural, linguistic, and educational backgrounds, and, overall, this population skews younger every year (Solar & Theriault, 2013; Quebec Provincial Association of Teachers, 2012). The adult education sector in Quebec is not subject to the province's language laws, so students may attend any adult centre they like, provided they are at least 16 years old. Thus offering a loophole for young students who wish to earn a diploma in English but who are ineligible to do so in the youth sector due to language laws ("Adult ed. skirts Bill 101", 2000). The growing cultural-, linguistic-, and neuro-diversity of adult education students in Quebec has also been observed in the rest of Canada, as the country "claim[s] one of the healthiest and most diverse adult education provisions in the industrialized world" (Nesbit, 2013, p. 2). Although there are few barriers to *admission* into adult education programs, there are many barriers to *completion*. Increasing

the accessibility and relevance of course content and materials is key to supporting students in overcoming these barriers.

THEORETICAL FRAMEWORK

Multimodalities and 21st Century Learning

To equip all students with the skills and strategies needed to succeed, educators should consider a plurality of literacies (New London Group, 1996; Street, 2012). Further, by considering the design elements of different modes of meaning – linguistic, audio, spatial, visual, and gestational – a pedagogy of *multiliteracies* necessarily includes a pedagogy of *multimodalities* (New London Group, 1996, p. 83). Today's students undeniably experience text and literacy differently than their predecessors. Sociocultural theory and the work of Vygotsky (1978) indicate that learning occurs through interaction with the environment, and the environment of today's students is multimodal and heavily influenced by visuals (Cappello & Walker, 2016). Accordingly, Canadian curricula place a strong emphasis on re-defining 21st century literacy. Quebec's Ministère de l'éducation et de l'enseignement supérieur (MEES), for instance, proposes that a 21st century literacy program should incorporate a variety of texts as "word, sound and image have their own specific codes and conventions, or grammar" (2006, p. 1). The program explicitly promotes the reading and production of multimodal texts, which are defined as texts that combine more than one mode of representation (MEES, 2006). But even though today's students are increasingly faced with texts that communicate much of their meaning through visuals, literacy education is still dominated by written language, particularly print media (Burnett & Merchant, 2015; Serafini, 2015). This discrepancy is echoed in Alvermann's concern for those "youth who do not see themselves as capable and engaged readers and writers" (2009, p. 24). This persistent disconnect is one that has been addressed repeatedly throughout the literatures, particularly towards highlighting the problematic assumption that students inherently know how to parse multimodal texts because of the prevalence of these types of texts in their lives. In our experience, students – regardless of their age – require explicit instruction in order to understand the texts they generate and consume. Jewitt (2005) similarly suggests that the process of navigating multimodal texts can sometimes be confusing. In particular, she notes that when reading these texts, students tend to privilege one mode over another, usually image and colour over writing. This clash between design and reading practices can lead to misreading, misinterpretation, and ultimately misunderstanding (p. 328). In this way, beyond creating disaccord between our students' own lived literacy practices and the literacy practices that tend to be valued in the classroom, failure to effectually incorporate multimodalities into curricula is, arguably, pedagogically/andragogically unsound.

Universal Design for Learning in Adult Education

Universal Design for Learning (UDL) is a research-based approach for supporting all learners. While the framework is well-established in youth and higher education, there is little research on UDL implementation in adult education, although the sector's diverse learners could benefit from this inclusive practice. The Teaching Excellence in Adult Literacy (TEAL) Centre highlights two specific benefits of UDL in our context: "(1) its emphasis upon flexible curriculum, and (2) the variety of instructional practices, materials, and learning activities." TEAL also draws specifically on Rose and Meyer's (2006) work by recommending strategies for adult education teachers: "Use multiple strategies to present content," "use a variety of materials," "provide cognitive supports," "teach to a variety of learning styles" ("TEAL Centre," p. 2). We draw on this particular document here because it represents one of the few resources available on UDL implementation in adult education. Despite its proven benefits in youth education, we acknowledge that implementing a UDL framework within an adult education setting is not without its challenges. Many adult educators must already contend with harsh time-constraints, rigid summative assessments, and a lack of resources – all while being provided with limited information about the students' varied backgrounds. Nevertheless, we believe that these obstacles only further the need for UDL, even if the framework can only be partially

implemented. To this end, UDL-based strategies dovetail nicely with the linguistic, audio, spatial, visual, and gestational design elements we cite earlier.

PRACTICAL APPLICATIONS

Graphic novels are, by design, multimodal texts and align perfectly with the principles of UDL. Sitcoms and other video recordings are similarly accessible and tap into many of the same aspects of UDL. In particular, they offer audio-visual representations of narrative elements as well as figurative language and provide the context needed to connect prior knowledge. Both forms are also easily digestible for students: graphic novels contain much less text than traditional novels, and sitcoms are much shorter in length than feature films. This is particularly important in adult education, as most courses are more condensed than their youth sector equivalents. Burger (2018) offers that "[t]here are numerous benefits to teaching graphic novels, including engaging reluctant readers, encouraging students to view familiar material from a new perspective, and critically engaging students' multiple literacies" (p.1), and the same applies to teaching sitcoms. Together, these forms leverage students' comfort with visual media and can foster an environment where students are more likely to take risks; in fact, when working with visual thinking strategies, Cappello and Walker (2016) noted an increase in student engagement and reported that "students were willing to chance participation and interact with the visual texts in ways teachers did not otherwise see in their classrooms" (p. 322). If students are more engaged and comfortable with the texts and contexts they encounter, then classroom teachers can shift focus toward higher-order and critical thinking skills.

Graphic Novels

The notion that parsing multimodal texts does not always come naturally to students is an important one for students whose native media landscape is characterized by the interplay of words and images. Cook and Kirchoff (2017) suggest that "[i]mplementing graphic novels in the classroom, for both consumption and composition, can foster multimodal literacy and help bridge the divide that often exists between the literacy practices students use in school and those they engage in outside of schools (i.e., those that make up our 21st century world)" (p. 79). The acquisition of these skills and strategies requires that classroom literacy practices extend beyond traditional reading and writing so as to incorporate a variety of modes across multiple media. Introducing the graphic novel to adult learners is one way to accomplish this. Graphic novels are inherently multimodal texts and lend themselves well to UDL, and help ensure that all students have equitable access to the text and, ultimately, its meaning and context. The Centre for Applied Special Technology (CAST) identifies three principles for increasing the level of accessibility to classroom spaces and curriculum, which involves providing: "multiple means of representation," "multiple means of action and expression," and "multiple means of engagement" (Hall, Meyer, & Rose, 2012, p. 11). The graphic novel form allows practitioners to harness elements of each principle and facilitates the teaching of reading strategies to all students (Wood, 2015; Norman, 2012; Thompson, 2008) while also providing motivation and support to reluctant/struggling readers (Cook & Kirchoff, 2017; McTaggart, 2008). Further, using graphic novels positions practitioners to reach and challenge their strongest readers, as students unaccustomed to the genre may initially find it difficult to "read" an image as one would standard text, and in this way the graphic novel can function as "a highly democratizing force/form in the ELA classroom" (Kennedy, 2018, para. 1).

Students tend to respond favourably to multimodal input. In fact, Marchetti and Cullen (2015/2016) suggest that university students preferred either visual stimulus or a combination of visual and text stimuli because this facilitated their participation in classroom speaking activities (p. 43). Similarly, Abraham and Farias (2017) have suggested that multimodal texts effectively support second language reading both *intratextually*, by exploring the interaction of text and image, and also *intertextually*, to develop literacy across different multimodal genres (p. 66). They further suggest that attention to multimodality provides an opportunity for L2 students to learn not only linguistic codes but also "the codes used by discourse communities to construct meaning" (p. 68). Once students have constructed meaning, they can begin to think more critically about how the text has been written (i.e. the use of

literary elements such as character and setting) and consider their own positionality. Chun (2009), for instance, explains that graphic novels such as Art Spiegelman's *Maus* and Marjane Satrapi's *Persepolis* are effective for students because "[t]hese texts' multimodalities along with their engaging content reflecting the diverse identities present in many classrooms work in tandem to help deepen the students' reading engagement and develop their critical literacies" (p. 144).

Teachers may feel apprehensive about assigning graphic novels because the genre is often perceived as less serious than the traditional novel form, and as Burger (2018) points out, critics have questioned the graphic novel's status as literature as well as its place within the canon (p. 3). In the case of andragogical contexts, practitioners may fear that their adult learners might feel infantilized by a genre that emerged from comic books. But to teach graphic novels is not to shun the canon: it is to make the canon accessible – and to do so in such a way that enhances comprehension (Wood, 2015). Favourite canonical teaching texts, including *Pride and Prejudice*, *A Wrinkle in Time,* and *Fahrenheit 451* have all been translated into graphic novel form. There is no need for an either/or approach. Instead, practitioners should provide students with access to both the traditional text and its graphic novel adaptation, and let them choose which one they would like to read (or better yet, encourage them to explore both). It is possible, though, to provide students with a more structured, scaffolded approach. When teaching Shakespeare, for example, teachers may consider first introducing students to the text through a film adaptation. Then, they can provide students with a copy of the graphic novel adaptation (the publisher Classical Comics has adapted a number of Shakespeare's plays). Finally, once students are comfortable with the content, teachers can invite them to read the text in its original form.

Sitcoms

ELA teachers must teach the cognitive strategies that students need in order to develop competence in reading, writing, and analytical thinking across diverse text forms. Through the selection of relevant multimodal texts, teachers can provide more equitable access to learning and practicing these strategies, but also introduce additional strategies needed to critically read the multimodal texts themselves. VanDeWeghe (2008) identifies television as a familiar means of introducing cognitive strategies, such as inferencing. In particular, students can be taught to distinguish between observations and inferences by charting their observations of a sitcom's setting and inferring what the setting suggests about the people who inhabit it (p. 95). Although teachers have explored the sitcom as a teaching mediatext for years, there is limited scholarly research – in either youth or adult teaching contexts – examining students' interactions with the genre, despite the clear benefits of teaching pop-cultural texts/forms, including the potential to generate dialogue and facilitate self-reflection (Alvermann, 2016; Giroux & Simon, 1988).

The sitcom's effectiveness as a pedagogical/andragogical tool is tied to the genre's popularity as well as its socio-cultural relevance. Sitcoms are often dismissed as formulaic and repetitive, but it is the unabashedly formulaic/repetitive nature of the sitcom that provides an ideal basis for representing the inherently cyclical nature of everyday life. Because it possesses the capacity to immerse its audience into a simulated reality, the sitcom genre lends itself to the influence of social norms, values, and discourses. In fact, the sitcom's durability as a genre is attributed to its capacity to respond to important contemporary sociocultural and political developments (Austerlitz, 2014; Savorelli, 2010; Mills, 2005). For instance, Pugh (2018) credits *Modern Family* with tackling "the vagaries of queer representation during a period of increasing acceptance of gay marriage in the 2010s" and challenging "domestic conformity" (p. 196). The sitcom's ability to tackle complex themes and social issues in a compact, viewer-friendly format makes the genre ideally suited to adult learners, and incorporating sitcoms permits teachers to prepare students to deconstruct the sitcom form and think critically about its representation of contemporary society. Used in this way, multimodal texts and their analysis can support students in the development of critical reading skills that will position them to better understand the world. This recalls Freire and Macedo's (1987) idea that, at its core, literacy should position readers to read beyond words and to read the world so that they may understand and even challenge the social and political forces that permeate their lives. This is of particular importance for

adult learners, many of whom have been made to feel marginalized by the education system and society as a whole.

Sitcoms can also be studied alongside – or in preparation for studying – traditional texts in order to connect with students' prior knowledge, generate dialogue, and introduce close-reading strategies as well as complex literary terms. For instance, *The Fresh Prince of Bel-Air* can both readily exemplify the often-challenging concepts of metafiction, character foil, and intertextuality, and serve as a successful springboard into a tangible and relevant discussion about race and class. Studied alongside a canonical text like *Of Mice and Men* (Steinbeck, 1937/1993), *The Fresh Prince of Bel-Air* (or even its contemporary descendent, *Black-ish*) can readily exemplify literary elements and broach the intersecting topics of race and class. In this way, content can be reinvested and re-framed in a reading of the Steinbeck classic, rendering it more accessible and relevant to students, whether as scaffolding or intertext.

CONCLUSION

Adult education presents the opportunity to work with students who have previously struggled to demonstrate school-based literacies and have, in many cases, been led to equate this shortcoming with a lack of academic ability. This adherence to the monolithic idea of literacy, as first challenged by Scribner and Cole (1978), has done these students a disservice by limiting their expectations of themselves and who they could be. By creating opportunities for students to form tangible links between their personal literacy practices and those outlined in the curriculum, teachers can improve students' chances of acquiring the scholastic discourses that have thus far eluded them (Gee, 2015). To this end, the critical teaching of multimodal texts and popular culture is an accessible and effective way to enhance literacy, reading comprehension, and critical thinking in a classroom whose population is highly diverse, often vulnerable, and deserving of innovative instruction.

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ADULT EDUCATION AND TRANSITIONAL LEARNING: INTERROGATING "TRANSITION" IN LITERACY AND BASIC SKILLS PROGRAMMING

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Abstract

We argue that the logic of *transitions* manifests in the policy and frontlines of Literacy and Basic Skills (LBS) programming for youth and adults seeking access to education and work. This logic is formed through the fixation on outcomes of individuals and the normalization of settler capitalist relations, ultimately generating *transitional* experiences and praxis that exploit learners through their flexibility for labour market participation. First, we review the field of youth studies, where scholars have previously used transitions as a central concept to understand issues around barriers and access, and which illustrates the logic inherent in their conceptions. Second, we explore the concept of *transitions* as it appears in the structural organization and policy in LBS programming. Finally, we consider the praxis that emerges for program deliverers and the learners recruited into LBS's transition-oriented goal paths.

Keywords: Literacy and Basic Skills, transitions, precarity, labour market participation, racialized and immigrant learners, Ontario.

INTRODUCTION

The concern about transitions through education and work is expressed by both social policy and the research seeking to support, shift, or change these conditions. Transitions may refer to the established pathways that move individuals from one site to another during learning or employment efforts, or to the material forms of widening access: the easier or more diverse transitions become, the greater extent to which some claim that access to education and opportunity emerge as victories for inclusion and equity. While higher education has invested a heavy amount of research on the nature of transitions and pathways for individuals transitioning to education and work (Anisef, Brown, & Robson, 2013; Finnie, Mueller, Sweetman, & Usher, 2008), adult education is another important site of transitional learning for educational access.

Adult literacy and basic education are notable routes into transitions for school and employment opportunities (Ginsberg & Wlodkroski, 2010; Karmelita, 2017; Pejatovic & Mihajlovic, 2016), but less interrogation is offered about the meaning and implications of *transitions*. How do *transitions* get actualized through program delivery and policy? What is the nature of these transitions today in neoliberal, settler states where young people and adults encounter systemic racism, precarity, and limited labour market participation? These questions grow increasingly important as adult education programs develop stronger policies around transitional learning. In Ontario, for example, the last decade has been marked by new shifts from the Ministry of Training, Colleges and Universities (MTCU) around developing the Ontario Adult Literacy Curriculum Framework (OALCF) and its foundational pillars. Of particular interest to us is the direction of Literacy and Basic Skills (LBS) programming toward Transition-Oriented Learning, a policy that seeks to discern specific goal paths through the delivery of adult literacy at public colleges, employment agencies, community literacy organizations, and school boards.

We argue that the logic of *transitions* manifests through Literacy and Basic Skills programming, affecting those seeking access to education and work. This logic is expressed through the fixation on individual outcomes and the normalization of settler capitalist relations, ultimately generating *transitional* experiences and praxes that exploit learners through their flexibility for labour market participation. First, we review the field of youth studies, where scholars illustrate the logic of *transitions* in their analysis on educational barriers and access. Second, we explore the ways that the concept of *transitions* appears in the structural organization and policy in LBS learning. Finally, we consider the

praxis that emerges for program deliverers and the learners recruited into LBS's transition-oriented goal paths.

YOUTH AND TRANSITIONS TO EDUCATION AND WORK

Transitions is a key conceptual tool to understand young people in the Youth Studies scholarship. Research on youth and their educational and work transitions encompass a wide range of disciplinary influences and directions: developmental studies that attribute young people's experiences with cognitive and social periods or life "stages"; cultural approaches that examine the norms and subjectivities of young people in order to understand factors that shape their encounter with institutional spaces; and critical analyses that challenge representations of youth and center youth knowledge in theorizing their agency. Regardless of the approach, *transitions* is a normalized aspect of young people's lives: one that is not so much interrogated rather than naturalized in analyses about the kind of transitions that youth encounter.

For example, the outcomes of youth transitions through education and employment are a frequent concern. Whether referring to school-to-work transitions (Olson, 2014) or young people as NEET (not in education, employment, or training) (MacDonald, 2011), young people are examined through the uptake or interruption of normative, linear life trajectories. While some scholars counter the assumption of normative life transitions, these critiques are often limited to understanding the consequences of cultural norms on a young person's identity or in the assessment of contemporary education and work conditions (see Drayton, 2014; Silva, 2012). *Transitions* are a given, an almost natural aspect of being young and navigating the terrains of education and future employment. For many scholars, the central objective is to recognize that the transition looks different for young people today, especially in education and work.

For others, young people are conceived as agents at the helm of making decisions or re-envisioning their own trajectories in the domains of school and work. These scholars challenge previous conceptions of youth transitions. For example, young adults are seen as having assets and strategies that serve as critical tools to establish their agency as "experts" or knowledge holders that can enact social change (Tuck & Yang, 2014; Wynn, 2014). Some of this literature mirrors an entrepreneurial tone, where young people are celebrated for recognizing and rejecting the precarious nature of their socio-economic lives by redefining space and experience to empower their personal narrative about education and employment. Young people are conceptualized as having the agency and capacity to change social discourse, and the critical scholar's objective is outlined as enabling young people to reach this discovery.

Across these scholarly efforts, *transitions*, as a concept, sever our understanding of young people from the historical, social relations that constitute their experiences. Specifically, it obscures the ways in which capital accumulation, dispossession, and exploitation have come to form the social-political terms of young adult lives, while transitions are both normalized and fixated upon by analyses on youth transitions (Ritchie, 2017). *Transitions* is taken up as the central project for scholars to address the conditions and livelihood of young people. As adult education scholars have argued (Carpenter, McCready, & Mojab, 2016; Sears, 2003), the problem of youth transitions through school and work is not the crisis that scholars in sociology or education believe it to be. *Transitions* is a project in both scholarship and policy, where an ideological praxis privileges local, individualized responses to the social conditions that allow *transitions* to permeate in our everyday lives. Responses to the "youth" crisis can only address marginalization and exclusion in abstract ways (Ritchie, 2017): capitalism is normalized while the generalized forms of "oppression" experienced by people is individualized. This ultimately lends itself to praxis that reproduces the conditions that necessitate policy, activism, and transition-based programming.

TRANSITIONS IN ONTARIO'S LITERACY AND BASIC SKILLS PROGRAMMING

With these critiques of *transitions*, a more critical analysis can emerge about praxis that manifests through the Ontario Adult Literacy Curriculum Framework's transitional programming policy. Next, we will examine the structural pathways and policies that support transitional learning in LBS.

Structural Aspects of LBS Transitions

To understand "transition" in Literacy and Basic Skills programming, it is helpful to first unpack what constitutes transitional learning in adult education more broadly. As Raffe (2008) explains, a transition system, "describes features of a country's institutional arrangements which shape young people's education–work transitions" (p 1). Historically, transitional learning programs were a function and development based on labour market needs (Wheelahan & Moodie, 2017), training learners for upgrading skills in order to enter employment. Today, while learners may enter programs for self-actualization or interest, transition programs remain a function of employment and labour market analysis.

Learners enter a variety of pathways, since transitional programs vary widely in adult education (see Fig.1). Participation in adult education programs continues to proliferate across Canada, including in Ontario. The MTCU reports that nearly 200,000 Ontarians participate in adult education programs, producing a "great diversity of needs, abilities, backgrounds, and aspirations among the population participating in adult education programming today, as well as among those who might benefit but are not yet enrolled in adult education programs" (Ontario MTCU, 2017, p 9). The 'goal paths', as defined by the MTCU, include employment, secondary school, apprenticeship, post-secondary studies, or independence. Learners may enter directly into one of these pathways and can also move between pathways.

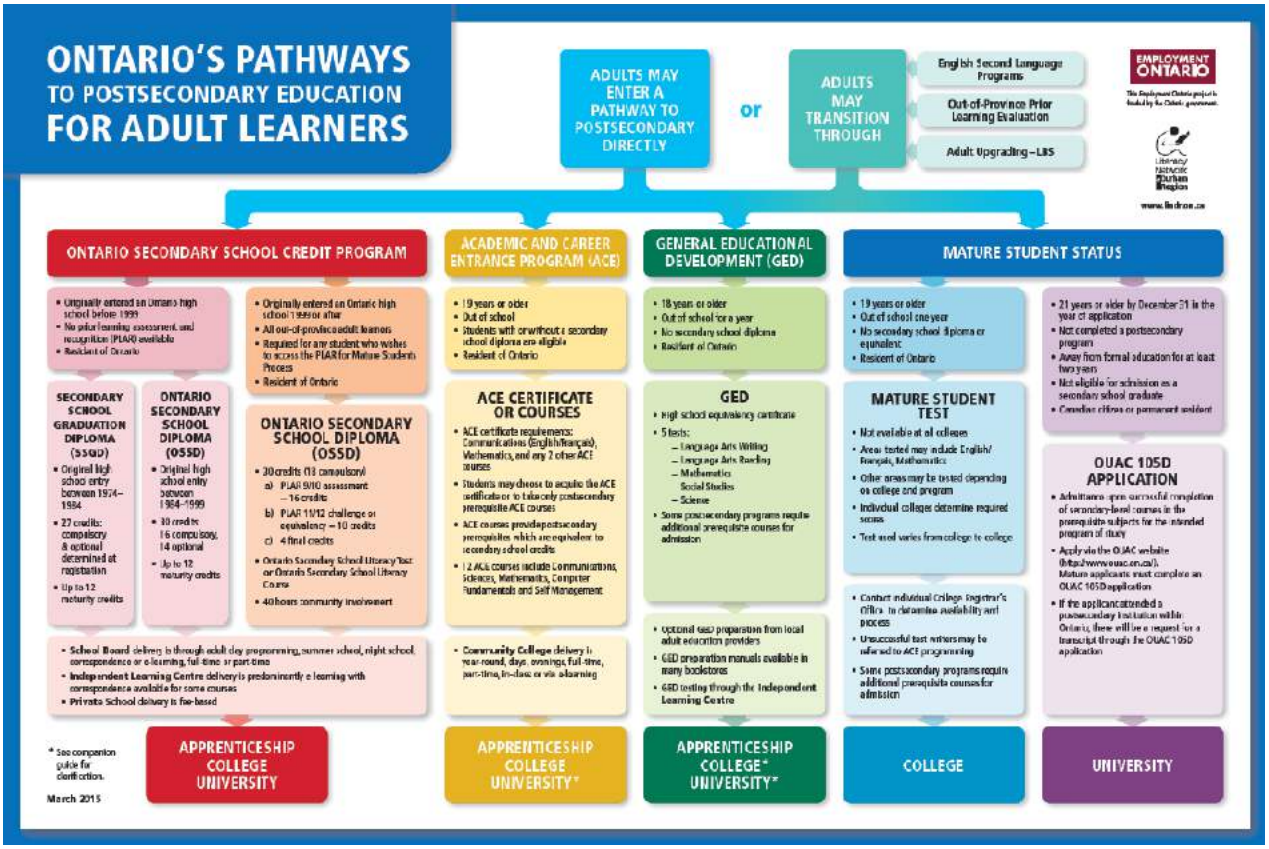

Figure 1. Ontario's Pathways to Postsecondary Education for Adult Learners (Literacy Network of Durham Region, 2015)

While the pathways map is helpful, in reality, the pathways are complex and convoluted. They can be difficult to navigate and often overlap. For instance, learners receive conflicting information from the internet, social workers, employment counselors, and community agencies that refer them into particular pathways. In some cases, learners end up in a pathway that may not best suit their needs. For example, a learner may enter into an ACE certificate pathway (see Fig. 1), one of many LBS programs available in Ontario, to pursue upgrading in mathematics and communications. Through this pathway, learners may pursue college, apprenticeship, or independence, but not university. Therefore, a learner may end up re-entering a pathway, moving from one transitional route to another, if university is necessary but unattainable. Transitional periods can already be a time of uncertainty, economic instability, and mental stress (Arnett, 2000). The policy of LBS transition programs, while well intended, has contradictions and tensions embedded in its foundations.

Ontario's LBS Transitional Policy

The OALCF's *Foundations of Transition-Oriented Programming* (Ontario MTCU, 2011b) compliments the structured pathways that LBS learners take in the course of their learning. The update to Ontario's adult literacy curriculum emerged during shifts in funding allocation for adult learning during and after the Harris government. A greater stress was placed on having programs establish tangible proof about their outcomes. Curriculum developers felt there was too much emphasis on counting learners and their duration in LBS programs rather than documenting learner outcomes at the end of their participation (Ontario MTCU, 2011a, p, 1). This occured at the same time as larger scale, system-wide changes across Canada to transfer the measuring criteria of the International Adult Literacy Survey (IALS) into instruction and assessment – criteria that supported fragmented methodology for measuring literacy proficiency (Darville, 2014; Pinsent Johnson, 2015). The call for conceptualizing *transitions* in LBS demanded more accountability for learning outcomes while, in the same demand, adult programs were asked to do this with lesser funding available (Sears, 2003). The OALCF's transitional policy centers on three areas.

The first of these is **goal-directed learning**. Through each goal path description, curriculum developers sought out common eligibility and entrance requirements, strategies, and criteria to measure transitions and goal completion (Ontario MTCU, 2011c). Curriculum developers also expanded the LBS goal paths to distinguish further education and training into: *apprenticeship, secondary school, and postsecondary* (Ontario MTCU, 2011b, p. 2).Thus, goal completion was established as a marker for performance. The learner plan served as a document that substantiated goal completion for both the learner and the program. Goal-directed learning is described as providing LBS sites with a mechanism for program improvement by capturing the goal paths taken up individual learners.

Contextualized learning is the second aspect of the OALCF's transitions. Building on the goal path descriptions, it calls for learning that will privilege, "tasks for literacy in everyday life" over previous "mastery learning" in LBS (Ontario MTCU, 2011b, p.4). In a sister document to the transitional policy, *Foundations of Assessment* (Ontario MTCU, 2011a) describes skills development as, "threads of the (literacy) fabric", that have been de-contextualized by literacy programs only concerned with the way, "skill threads can be woven together" (Ibid, p. 4). Instead, the OALCF claims to focus on literacy learning for "day to day life" (Ibid), using *milestones* to demonstrate that a learner is in progress to complete their transition goals. *Milestones* are assessment tasks developed through competency-based models inherited from the IALS and subsequent testing mechanisms from the OECD. Emerging in a history of the neoliberal state and its use of education as a mechanism for competing in the global capitalist market (see Hodge, 2007), competency-based measures from the IALS attempt to capture individuals' "predictive ability" on familiar and unfamiliar tasks (Darville, 2014, p. 36). Despite the OALCF's emphasis on contextualized learning, people's everyday lives and the nature of their transitions are tied to the realm of the five goal paths and their context-specific competencies.

The final element of the OALCF's transitional policy is **service coordination**. LBS programs are not a single platform where learners actualize their transitions toward goals: they require supporting agencies and governmental bodies that can create the experience of "wrap around services" (Ontario

MTCU, 2011b, p.6). The OALCF establishes that LBS service providers have historically served a wide range of literacy learners requiring “additional supports” (p.5) to transition through goal paths (irrespective of adult literacy’s precarious funding). For example, LBS programs are asked to consider the necessary resources to support a learner’s transition towards their postsecondary goal path: for example, childcare, transportation, and disability assessments (Ontario MTCU, 2011c). This both idealizes and de-contextualizes the way public services coordinate together to deliver the outcome of a transition. It also produces an understanding of who adult learners are and what they can and cannot do through the supporting mechanisms available in their transitions towards a goal.

For example, the claim that 48% of Canadians are not at a functional literacy level is based on questionable scientific methods on predictable ability and task expertise (Smythe, 2015; Pinsent Johnson, 2015; Darville, 2014). The purpose of the OALCF’s transitional policy is to have learners transition to a ‘functional’ literacy through specific goal paths that are fitted with different skills drawn from these troubling literacy measurements. Simultaneously, supporting resources are organized to solidify these transitional paths and their expected outcomes. For example, it is not enough for a person to learn how to send an email, but that they must learn how to send an email to a program chair expressing their interests around admissions and postsecondary prerequisites (Ontario MTCU, 2011a, p. 5). Transitional policy, in other words, responds to a crisis, one that is disputed by adult educators and researchers regarding the nature of learner experiences. The Ontario adult literacy policy is built around this logic of transitions, which is further expressed through the praxis in LBS programming.

THE PRAXIS OF TRANSITIONAL LEARNING

Transitional education programs should support adults to better their living conditions including employment and education. The transitions in LBS, due to the structure and policies that exist, in fact contribute to reproducing existing inequalities. First, the intake and recruitment itself is an exclusionary process. Many sites now require that all learners disclose their social insurance number (SIN) on the LBS intake form. Learners who do not have a SIN, or feel unsafe disclosing this information, are unable to access the supports LBS provides including transportation subsidies and courses for credit. Ministry standards for recruitment also include “suitability indicators” on the intake form including “no source of income; over the age of 45 and under 64; disabled; and Indigenous” (Ontario MTCU, 2018, p. 14). These markers have influenced program targets as racialized, immigrant and working class folks are used to fulfill this ministry-mandated criteria. This includes coming up with short-term programs such as workshops in geographical areas where racialized, immigrant and working class folks live so that they can be registered into a short-term LBS programm, thus serving as numbers that helps the program reach target numbers. Increasingly, LBS programs have been dependant on metrics in order to continue to receive funding and keep their doors open, perpetuating neoliberal models of funding education.

Learners who do make it through the intake procedures face further barriers in the program itself. As outlined in the policy section above, service coordination is an essential part of LBS. Yet learners are often passed from one LBS agency to another through referrals within the same fiscal year. Thus, the learner will count toward the fiscal target for participants in each agency. Learners may spend time at one LBS site before being referred to another where they start over. Learners are passed from program to program, or leave and return after periods, counter to what transition programs are expected to provide: direct transitions to employment or further education.
Beyond the recruitment efforts that transition learners into LBS programs, the praxis of *transitions* also emerges in directing individuals towards a specific pathway that fits into the education-based and work-based choices available in the labor market. Many students recognize that their transition to literacy learning is a new opportunity and one that is not readily available. For many learners, the choice to transition through free upgrading appears as the ideal or single choice in contrast to other uncertain, precarious movements in their labour market participation. The navigation of choice in the period of neoliberal restructuring is the means of survival often learned by racialized, immigrant, working class people today (Carpenter & Mojab, 2017).

Practitioners actualize the persistence of unstable, limiting transitions through their advocacy for a proliferation of transitional pipelines. In the context of LBS, the humanity of everyday people are subject to categories of literacy competencies and the established outcomes of a specifically-designed transition. Most often, success for a learner's transition equates to the immediacy of context-specific tasks grasped towards the most efficient exit to the labour market. Meanwhile, learners are conceived in terms of what is possible for their literacy competencies, erasing historical-social identities as they are further dispossessed as a flexible labour source, with consciousness that obscures a praxis for transformative change. For the present-day settler capitalist state, their labour power remains under exploitative terms, even as they "transition" through literacy learning with increased access and opportunity.

CONCLUSION

As researchers and educators, our fixation has been on building the pipelines that enable access to various educational and work-based opportunities, without deeper consideration of how these transitional routes are actualized. Furthermore, the advocacy for greater access-based and transitional programming cannot address the heightened increased of precarity and fragmentation that comes with neoliberalism's shifting terrain. Thus, the logic of *transitions* can only celebrate local, program-based and individually-specific victories, as learners and educators' praxis continue to be ordered by and normalized through historical and contemporary settler capitalism. Where one transitional point of entry ends, another inclusionary one begins, as learners continue to navigate the course most productive for survival.

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CONVERSATIONS ON THEORY: RE-AFFIRMING ITS PLACE IN GRADUATE ADULT EDUCATION

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Abstract

In this roundtable discussion, we explore the need for re-affirming a strong theoretical (philosophical) grounding for graduate students in the field of Adult Education by creating spaces which nurture and promote self-authorship. Based on the assumption that theory and philosophy are central to adult education discourses in academia, we side with Gouthro (2018) who contends that not enough emphasis is being placed on it.

Keywords: graduate students, theory, adult education.

ROUNDTABLE DISCUSSION

Theory and philosophy are central to academic discourses; frameworks by which it is practiced and understood. Adult education is one such discourse, described by Groen and Kawalilak (2013) as "a field of scholarship and practice that is multi-faceted, complex, and rich in diversity of peoples, foci, perspectives, and approaches" (p. 29). Theory invites us to make visible our conscious/unconscious and articulated/unarticulated positions and beliefs, thereby creating spaces in which we can engage in meaningful reflection.

Currently, there are over a dozen graduate degree programs in Canada (Canadian Adult Education Programs, 2016). Admission requirements vary among institutions, though a strong history of academic achievement, practical work experience, and/or community-based involvement are necessary prerequisites for admittance ("Master of Education in Adult Education," n.d.); "Master of Education Admissions Requirements," 2017). Graduate students in Adult Education programs arrive with academic credentials, prior experiences, and backgrounds which are increasingly varied and disparate. Moreover, the depth and breadth of students' knowledge and perspectives, especially of theory, vary immensely.

Graduate students begin building a capacity for rich perspectives early in their studies through, "complex assumptions", exposure, and dynamic interactions of ideas, knowledge, identity, contexts, and meaningful exchanges with others, or "self-authorship" (Baxter Magolda 1998, p. 41). Nurturing self-authorship begins by creating contexts and spaces which, encourage and facilitate an exploration of divergent perspectives and bodies of knowledge among individuals, while remaining impartial to influencing students' beliefs (Baxter Magolda, 1998, p. 51-52). Indeed, the "fluid nature of adult education" can facilitate in creating spaces and potentials for nurturing self-authorship through exposure to alternative points of view and the, "freedom for innovative, dynamic and creative initiatives in informal, incidental and formal ways" (Mizzi, 2018, p.6).

Gouthro (2018) speculates that faculty are electing to place less emphasis on theory, "as part of the core curriculum for graduate students in many adult education programs" (p. 67). For students entering graduate studies, Adult Education is exceptionally interdisciplinary drawing from an array of discourses and canons, creating something of a quandary with the many varied backgrounds comprising classroom demographics. Moreover, Gouthro (2018) suggests that theory's expansive propensities, combined with language that can, ostensibly, be framed as, "dense, challenging and laden with jargon" (p. 65), creates conditions that could be intimidating or "overwhelming" (p. 68). Educators are not necessarily prepared to bridge linguistic or knowledge gaps, leading some to, "select readings with more accessible language, easier to comprehend concepts and generally just less theory" (Gouthro, 2018, p. 68).

Students may be overwhelmed by the amount of time that it takes to engage with theory, when measured against other life commitments (career, family, etc.), and may decide not to invest the time, especially if they are, "seeking what they perceive to be a more practical skill set" from their graduate education (Gouthro, 2018, p. 65). Gouthro contends, that theory has the potential to elicit "discomfort, denial, and resistance when exposed to alternative perspectives", as it may challenge students' "perspectives or existing worldviews" (Gouthro, 2018, p. 66). It seems incumbent on educators then, to assist in bridging the divide between pragmatism and theory, through relevance, utility, and applicability, while helping facilitate or assuage any discrepancies or discomforts that arise while exploring competing perspectives.

As noted, theory and theory building are intimidating and stymied by students' preconceptions of relevance, applicability, efficacy, and comprehensibility. This may conjure fear and trepidation, or "philosophobia" (Lange, 2006, p. 92). Lange (2006) issues a call to arms for adult educators and practitioners in the field, stressing the importance of developing one's theoretical lens in order to explore how we, "engage in learning and education", and to create, "a conscious set of beliefs about adults and adult education that serve as a guide for action" (p. 92-93). Constructing our theoretical lens can serve as the basis for how we interpret and utilize knowledge and confront the problems that arise in adult education. Brookfield's (2005) sentiments, ostensibly bolster this position, by helping us understand or make meaning of our experiences through uncovering novel or discrepant knowledge, which, may have been confusing or inaccessible:

> Reading theory helps us to name or rename aspects of our experience that elude or puzzle us. When we read an explanation that interprets a paradoxical experience in a new or more revealing way, the experience often becomes more comprehensible. As a result, we feel the world is more accessible, more open to our influence. When someone else's words illuminate or confirm a privately realized insight, we feel affirmed and recognized. Seeing a personal insight stated as a theoretical proposition makes us more likely to take seriously our own reasoning and judgments. (p. 5-6)

Taken collectively, nurturing our relationship with theory and philosophy, allows students, educators, and practitioners alike to create spaces to engage in thoughtful dialogue about our own perceptions and beliefs related to the field of adult education (Plumb & Welton, 2001). Although theory can be a portal to increased enlightenment, and act as a foundation for greater understanding, Wenger (2018) tells us that, "a perspective is not a recipe; it does not tell you just what to do. Rather, it acts as a guide about what to pay attention to, what difficulties to expect, and how to approach problems" (p. 225). In this roundtable discussion, we explore the need for re-affirming a strong theoretical (philosophical) grounding for graduate students in the field of Adult Education by creating spaces which nurture and promote self-authorship. The aim of this session, is to facilitate an emergent, dialectical discussion about theory's place, need, and relevance in graduate adult education and beyond.

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BRINGING DEATH INTO ADULT EDUCATION

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Abstract

The author begins the article with arguing why the field of adult education should care about educating on the concept of death and dying. Drawing on the literature, this study constructs an overarching model of planning for death education. The model concisely shows the process how educational needs for death education are formed and how the program can be evaluated. The model also presents three main groups to whom death education may be offered, and incorporates multiple elements to consider for the phase of program design and delivery. After detailed explanation for each element of death education planning, discussed are the prerequisites for bringing death into adult education, as well as suggestions for future research.

Keywords: Death education, adult education, program planning

INTRODUCTION

The initial wake-up call about my understanding of death, or lack thereof, was triggered by a question from whom I care for dearly: "Do you know the feeling that you really miss yourself?" Having survived a year and a half with his baby daughter since his wife's sudden death, he often missed 'the self' he used to be. He continuously felt that he lost his identity, an educated, quick-witted man. He had been suffering from PTSD for more than a year. As Cacciatore and Flint (2012) observed, "(h)uman suffering, particularly when it includes traumatic bereavement, ignites an existential crisis from which a wellspring of concerns emerges. These are often important concerns related to the ultimate struggle of spirituality, meaning, or purpose" (p. 76). In the current death-phobic and grief-illiterate (Jenkinson, 2015) culture in North America, death is often defied or denied (O'Connor, Abbott, & Recoche, 2012), which can lead to trauma when it happens.

Death education for the public has been carried out mostly in religious realms, but the authority that religions once had over teachings of death and dying is being greatly challenged. With modern culture and technology, religious faith to explain the reality of death has been weakened (Fonseca & Testoni, 2012). More people are becoming secular. In Canada, for instance, the second biggest religion is non-religion (Statistics Canada, 2011); even those who identify themselves as religious may find it hard to seek comfort about death and dying from their religion (Jenkinson, 2015). Death education in non-religious realms, on the other hand, while implemented rarely in general, gears toward palliative care and focuses on how to 'fight against' death, giving the impression that modern human beings are not aware of their mortality (Bennet, 2012). In addition, death education done in palliative care has considerable limitations. As Feifel (1990) noted, ''just as it is belated to start reading sex manuals on the marriage bed, it is rather tardy to begin developing a philosophy of life and death when one is terminally ill or newly bereaved'' (p. 541).

The field of adult education, by contrast, has a promising potential for death education. Bailey-Dick (2015) intimated the intersection of adult education and death education, arguing that "practitioners and scholars of adult education can usefully contribute an approach to death empowerment education in which adult learners feel empowered by their exploration of death and dying" (p. 20-21). Casting an insightful question, "Is there a room for death in lifelong learning?", Moon (2009) emphasized that "(i)f mortality…is neglected in the realm of lifelong learning, this then renders the framework of nurturing maturity and growth in adult learners to fall short of being comprehensive" (p. 319). These arguments prompt the field to commit to educating people about mortality and death. Bearing in mind the urgency of involvement of adult education in death education, this study is conducted to address the planning aspects of death education. I aimed to, first, grasp the recent academic discourse on death and death education; then create an overarching model of planning for death education. As the experience of

dying and grief is unique to each person and context, it may not be adequate to list the necessary educational contents. Rather, I argue that it would be more useful to know which aspects one needs to consider when planning for death education. The research questions were: What are the imperative elements to consider in planning for a death education program? How are the elements structured?

METHODOLOGY

I searched the literature online by using terms such as 'death', 'mortality', or 'bereavement' in combination with 'education' (and also variations of the term education), 'workshop', or 'training.' I narrowed the literature to be peer-reviewed articles, published in academic journals in English, from 2009 to 2019 (to identify the recent development of the academic discourse). The search and filtering of the literature mainly consisted of two parts. To examine the relevant discourse in the field of adult education (in a narrower sense), the first phase sought to retrieve articles from individual journals in adult education: Adult Education Quarterly; Adult Learning; Canadian Journal for the Study of Adult Education; International Journal of Lifelong Education; Journal of Adult and Continuing Education; and Studies in the Education of Adults (listed in alphabetical order). The European Journal for Research on the Education and Learning of Adults could not be included in this phase as its website did not have a search function. Throughout this process, only four papers were found to be dealing with education on death/mortality or learning through death/bereavement: two conceptual studies (i.e., Roberts, 2009; Moon, 2009) and two qualitative studies on transformative learning in bereavement (i.e., Sands & Tennant, 2010; Moon, 2011). The second phase was extensive search through the database ERIC, which resulted in 456 additional articles. Then I filtered out those that are not relevant to death education (e.g., studies on the relationship between mortality and educational attainment) or not targeting adults (e.g., K-12 educational settings), by reading the abstracts, and, when necessary, skimming through the full manuscripts.

In the end, 36 articles (five essays, 12 conceptual, and 19 empirical) were selected for main analysis. As the present study focuses on planning of death education, empirical studies of educational interventions would be the primary sources of data analysis. Incorporating Webster and Watson's (2002) arguments, however, which stipulated that supporting propositions for a conceptual model can be sought from theoretical studies and personal experience as well as empirical studies, the present study included conceptual and essay articles. In order to identify, analyse and report the themes within the data, I utilized thematic analysis with an inductive approach (Braun & Clarke, 2006). During the preliminary screening, I read all the articles and studied the research setting, methods and main arguments of each study and compared them across the articles to have a better idea on how to code the data. In the coding process, I cautiously read the article again and recorded the elements that are relevant to death education planning. Through comparing between each study back and forth, I extracted the key themes and categorized them to construct superordinate themes. I mapped out these structures into a model.

RESULTS

Multiple superordinate elements were constructed from the analysis, and in consideration of the relationships between them, the overarching model is established as in Fig. 1. The first three boxes in the figure (i.e., perceptions, preparedness, and educational needs) explain 'why' and 'who' of the planning process. That is, the poor perceptions on death and dying or the lack of preparedness for the eventual issues related to their own and others' death and dying tend to be the main reasons why death education is required; educational needs were divided into three major groups: (pre)professionals, general public, and people with special needs. The part of program design and delivery connected through the dotted lines with the bottom four boxes mainly represents 'how' and 'what' to consider in the process of designing and delivering a death education program. After a program is delivered, it can be evaluated as to the extent to which participants' understanding on death and dying or preparedness for end-of-life issues has improved. The detailed explanation for each element is given in the following sections.

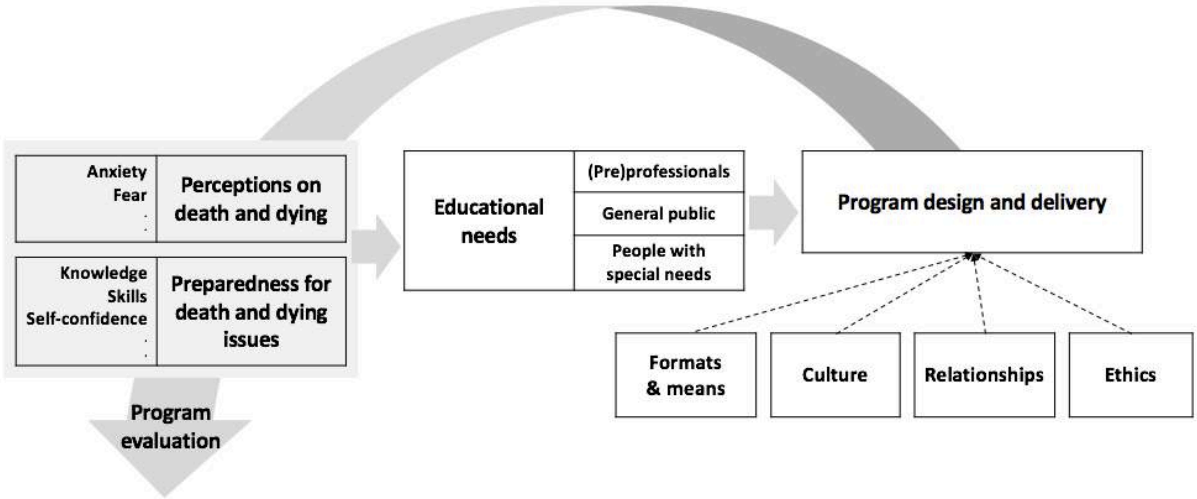

Figure 1. Death Education Planning

Perceptions and Preparedness for Two Ends

The reviewed articles investigated the research participants' perceptions on death and dying, or/and individuals' preparedness for the eventual issues and emotions of their own or others' death and dying. These studies found a significant lack of people's understanding about the concepts around death and dying (e.g., relating death with fear or anxiety), or/and inadequate readiness to handle the issues of death and dying in terms of knowledge, skill and self-confidence, etc, and called for the need for educational interventions (e.g., Rivers, Perkins, & Carson, 2009). The degrees to which program recipients' negative perceptions or inadequate preparedness have changed after the program delivery can also be criteria to evaluate a death education program, either quantitatively or qualitatively (e.g., Harrawood, Doughty, & Wilde, 2011). This is because their insufficiency is the main reason for initiating death education program in the first place, and improving people's poor understanding on end-of-life issues and death is commonly considered to be the goal of death education.

Educational Needs and Target Groups

Death education may aim for three major groups: (pre)professionals (e.g., professors, social workers, athletic educators, medical students, counsellors-in-training), general public (including students in tertiary education), and people with special needs (e.g., intellectual disabilities, palliative care), and educating the educators needs to be an important part of death education targeting professionals (Maurer-Starks, Wise, Leone, & Kitsos, 2010). Nevertheless, caution is required for deciding upon educational needs, as a survey respondent might not perceive what their educational needs are. For instance, Csikai and Durkin (2009) argued that although adult protective services workers perceived that educational input on bereavement would not be necessary, this does not mean that they would not actually need such education, especially considering the potential death of their clients or the clients' aged caregivers. There is possible gap between what the program recipients might acknowledge as educational needs and what they actually need.

Educational Formats and Means

Since education recipients may come from a wide range of educational, vocational, and personal backgrounds, diverse educational formats need to be considered. Csikai and Durkin (2009) stipulated that whereas multidisciplinary courses in degree programs can be a possible option, continuing education might be the best mode to incorporate death education. They suggested that continuing education seminars be offered before or after work, during the lunch time, or through interactive online education. There might be simpler ways to incorporate interdisciplinarity death education into staff training. The training can be designed for a certain professional group, and professionals from other fields can be invited to give talks; another way is that professionals cross-fertilize their knowledge and

skills by participating in death education in other fields (e.g., palliative care staff participating in training for intellectual disability staff, and vice versa) (Tuffrey-Wijne, Rose, Grant, & Wijne, 2017). As presented in the examples above, flexible and multi-/inter-disciplinary program operation is the key.

In terms of educational means, the literature highlighted the need to go beyond offering staid academic presentations, citing the importance of integrating reflective activities (Rivers, Perkins, & Carson, 2009). Storytelling, by those dying, those caring for them, and those who experienced/experiencing grief, is a means to educate about death and dying but is also a medium of healing for the storytellers (Clarke & de Jong, 2012). Discussions in small groups in informal settings such as 'café-style' environments, where tablecloths, drinks, and snacks are provided, could be a great way to bring together people to explore issues around death and dying (Tuffrey-Wijne, Rose, Grant, & Wijne, 2017). The educational media need to go beyond cognitive methods. O'Connor, Abbott, and Recoche (2012), for instance, illuminated the potential of a theatre play in death education as an emotional and relational therapy. It is also argued the importance of embodied learning or learning by doing, especially having the students act as a teacher, which enables the balance of classroom and practice as well as theory and experience (Wrenn & Wrenn, 2009).

Culture and Belief System

Cultural influences on understanding of death and dying were also notably addressed. As one's cultural background is deeply ingrained, explicitly emphasizing the cultural impact on individual perceptions, and more broadly the social discourse, about death and dying is imperative in death education. To do so, introspection on their 'death system' (personal values, beliefs, and biases on/around death) needs to be undertaken (Csikai & Durkin, 2009; Fahey-McCarthy, McCarron, Connaire, & McCallion, 2009). Particularly when the intercultural interaction (e.g., a Korean working in Canada with a Rwandan colleague), with extreme complexity underlining it, is becoming widely common, there may rise questions whether teaching about death is possible at all, and caution needs to be paid as intercultural training can end up teaching about stereotypical or generic knowledge and practices (Bowcher, 2011). Fostering an 'open culture' where death can be freely discussed and anticipated as a natural phenomenon, so that we can be prepared for it, is repeatedly highlighted either in the workplace or the society at large (e.g., Gaffney et al, 2009; Lord, Field, & Smith, 2017). Organizational culture, including managerial support, has an imperative effect on staff's communication on end-of-life issues (e.g., Tuffrey-Wijne, Rose, Grant, & Wijne, 2017).

Relationships and Ethics

The matters of relationships and ethics often go hand in hand, and are one of the most challenging to address in death education. Wallace et al (2017) showed, in a workplace setting, it is not rare that personal values and professional responsibilities are in conflict. For instance, "(w)hen a client is dying or has died, ethical boundaries may become blurry as social workers try to honor the client's end-of-life wishes and adhere to professional standards" (p. 327). There may be extended relationships linking to families and communities. Sapién and Thornes (2017) argued that "the continued impact of one's presence in the community can never be underestimated" (p. 271). In an academic context, when one of the research participants dies, for the researcher, with the profound impact of grief, an ethical issue might be to decide how, or whether, to continue the research. One's responsibilities to the research, community, and profession might play an important role (Sapién & Thornes, 2017). In bereavement, the conceptualization of relationships, especially those with the dead, might need to go through a significant change. Therefore, "relationships are not only a means to an end but an end in themselves…the purpose of the narrative is to reposition the deceased and to develop a healthy relationship with the deceased that nurtures the sense of self" (Sands & Tennant, 2010, p. 116). Another relationship-ethics issue can be found in a class: whether or not to incorporate teaching on mortality and death may require relational and ethical concerns. Parker (2009) shared her personal experience of teaching in her university after her partner's death: "was it my right to bring the specter of death into the classroom? Were my students prepared to acknowledge the fragility of life and their own potential for experiencing loss?" (p. 76). As it is not easy to find an answer for ethical dilemmas,

sufficient consideration needs to be paid for them in death education planning, preferably with real-life scenarios.

CONCLUSIONS

Becker (1973) observed earlier that "the idea of death, the fear of it, haunts the human animal like nothing else; it is a mainspring of human activity—activity designed largely to avoid the fatality of death" (p. xvii). Death education, however, is exceptionally dead set against such activity. It enables us to be fully aware of our mortality, and further dismantles us from the shaping of cultural norms that are ingrained in us. How can we bring death, the othered, foreign, difficult, and uncomfortable subject, into adult education? It seems to me that there are at least two major prerequisite tasks. Firstly, we need to rethink (adult) education: what it should and could do. As Roberts (2009) righteously pointed out, education must "be seen as a profoundly risky process; an unsettling, often uncomfortable, form of experience that leaves a permanent mark on human lives" (p. 67). It is only when we let the unsettling and uncomfortable into the educational venue that the humanity can plunge ahead. Second, the importance of educators' role in death education needs to be acknowledged: theories and models in the end are only tools, and educators are the real medium of change in education (Ho Chan & Tin, 2012). This also implies that educators should not be overloaded or overwhelmed by too many responsibilities or expectations for teaching about death. As they might also be susceptive to fear, negativity, or grief, fostering the humanistic aspect and making their own vulnerability transparent can be crucial for death educators. Parker (2009) wrote how her embodied presentation of her grief in the classroom was well-received, which she conceived as the 'authority of vulnerability'. Educators need to teach with and about vulnerability.

In summary, the field of adult education can help transform death, an entrenched taboo, into a positive public discourse that would benefit humanity. It should engage us to change the way we think about death, and the way we view education and lives. With this vision, I conducted a preliminary study to construct a model for death education planning. I hope that this study may serve as a foundation which future research and practice can develop a useful and creative model upon. As this study focused on which aspects to consider in the planning process, future research might need to delve into the contents of death education. Future studies can also look into how death education for adults has been implemented in the community. Endeavours to examine these practices will provide useful insight to move the field forward.

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THE ROLE OF ADULT EDUCATION AND LEARNING IN THE LANDLESS WORKERS' MOVEMENT (MST) IN RESISTING THE IMPACTS OF THE ELECTION OF THE NEW PRESIDENT OF BRAZIL, JAIR BOLSONARO: A CASE STUDY

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Abstract

The election of Bolsonaro in Brazil, a right-wing extremist, has brought a lot of instability for marginalized communities and social movements. One of Bolsonaro's first actions was to incorporate the Ministry of Environment into the Ministry of Agriculture, which many say is an attack against workers and the environment. The Landless Workers' Movement is one of the most important social movements in Latin America and certainly the largest in Brazil. It has been referred as a terrorist movement by Bolsonaro and his supporters during his campaign and after his victory. This kind of discourse reinforces rejection and discrimination against an already marginalized social movement. Recently, protected Indigenous land has been taken by farmers and miners legitimized by Bolsonaro's discourse and inaction of the State. For Education, Bolsonaro is a strong supporter of the ideology, School Without Political Parties, which criminalizes teachers and educators who "indoctrinate" students with what he calls "communist" principles and demonizes Paulo Freire's emancipatory pedagogy. In this paper, we will present a brief analysis of how Bolsonaro was able to be elected. We also make an analysis of his first actions as president. Finally, we discuss how the Landless Workers' Movement is at risk and the role of adult education and learning for resistance and social justice.

Keywords: Adult Education, Brazil, Bolsonaro, Landless Workers' Movement (MST), Social Movements.

INTRODUCTION

Who would have ever imagined that this would happen in the recent history of Brazil? This is a common question or comment that we often hear referring to the victory of the far-right politician, Jair Bolsonaro. You will see that this is not an easy question to answer. The journey to make sense of this event is very bumpy and unpredictable as new facts unfold before our eyes at a galloping pace. What we are trying to understand is not the election of a single man but the legitimization of a far-right neoliberal project that attacks human rights, promote the destruction of the environment, and reinforces the already existing marginalization of historically excluded groups such as Indigenous people, *quilombola* communities, peasants and landless workers.

The role of adult education and learning in social movements is crucial in bringing about resistance to oppression in the quest for social justice and transformation. According to Steinklammer (2012), when participating in social action, individuals reflect and rework their practical sense. A lot of informal learning happen in social movements. However, the role of adult education is to make it a conscious learning process (Steinklammer, 2012). That is why dismantling rural adult education of the Landless Workers' Movement is one of Bolsonaro's main objectives.

We will start this paper with a brief biography of Bolsonaro's professional career and provide a tentative explanation of why he was able to win the 2018 elections. Then, we will focus on the case of the Landless Workers' Movement. We will give a brief description of this social movement and explain why Bolsonaro threatens their own existence. Additionally, we will explain the importance of adult education for the Landless Workers' Movement. We will tell you what Bolsonaro is doing against the educational practices of the Landless Workers' Movement. Finally, we will end with an analysis of the MST's resistance to Bolsonaro's neoliberal project.

METHODOLOGY

We decided to use an instrumental and evaluative qualitative case study as our major approach to this paper. According to Simon (2009), case study is defined as "an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution or system in a 'real-life' context" (as cited in Simon, 2014, p. 457). We chose it because of its flexibility in investigating and researching without time restraint as case studies can be done in a few days or longer (Simon, 2014), especially in the recent context of Brazil and the Landless Workers' Movement (MST). Another important aspect for us was the flexibility in reporting as we engaged with both academic articles and journalistic texts to construct our political and epistemological understanding of the fast and ongoing changes happening in Brazil.

THE ELECTION OF BOLSONARO

In this session, we will start with a brief introduction of who Bolsonaro is and his political trajectory. Then we will make a brief analysis of what made it possible for Bolsonaro to win the elections.

Bolsonaro: a brief biography

Bolsonaro is the sixth child of Italian immigrants who was born in a small town near Campinas, São Paulo in the Southeast of Brazil. He is a former military who got notoriety after publishing an article about military low wages in a mainstream magazine called *Veja*. He also planned a bomb attack in Military Villages ("ReVEJA Jair Bolsonaro", 2018). In 1988, he was judged guilty, spent two weeks in military prison but he was not expelled. Media exposure made him widely known giving him the opportunity to start his political career in Rio de Janeiro.

Leaning towards far-right positions, Bolsonaro has always made clear his strong inclinations towards torture, profound admiration for the 1964 military *coup d'état*, a misogynist behaviour, and a very hideous homophobic and racist discourse (Brum, 2018). Bolsonaro has changed political parties nine times during nearly thirty years of political life. During all this time, he has only approved two projects in the Congress (Lindner, 2017). However, Bolsonaro has been a vocal defender of the reduction of the age of criminal responsibility from 18 years of age to 14, the acquisition and possession of firearms by the population, and an advocate for traditional Christian family values despite getting two divorces and marrying younger women three times. He is committed to implementing deep neoliberal policies and is closed aligned with American president Donald Trump.

But, how and why did he win?

The 2018 presidential elections in Brazil should not be seen like a regular and traditional democratic event. Actually, it was influenced by fake news because in Brazil, the communication app, Whatsapp, is the most important means used by millions of Brazilian to communicate and share. Powerful Bolsonaro supporters paid private companies to fire fake news through Whatsapp and spread fear among the population. For instance, allegations that his competitor candidate Haddad would implement a gay kit in schools for children and would transform Brazil into a communist country had a significant impact in the election results (Boadle, 2018).

Another important factor is that Bolsonaro explored a right-wing sentiment that arose all over the world following Trump's election in the USA, and especially in Brazil after the ousting of former president, Dilma Rousself in 2016. Most importantly, it is necessary to mention that Bolsonaro got traction during the elections only after former president and candidate for 2018 elections, Luiz Inácio Lula da Silva, was illegally arrested and prevented from running for president. Lula was in the first place in the run and would have easily won the elections (Prengaman & De Souza, 2018).

Finally, Bolsonaro was supported by three very powerful political caucus in the Congress that is widely known as the BBB caucus. The first group is the Bible caucus that is formed by fundamentalist Christian groups who oppose basic human rights discussions such as LGBTQ, Indigenous issues or racism. Secondly, the Beef caucus that is formed by ruralists who defend a neoliberal form of agrobusiness and cattle farming going against indigenous and *quilombola* (traditional runaway slaves

that were brought to Brazil) populations. The last group is the Bullet caucus that advocates for the right of the citizens to own and carry firearms to protect themselves (Wood, 2018).

THE CASE OF THE LANDLESS WORKERS' MOVEMENT

Land inequality in Brazil began in the sixteenth century when the Portuguese monarchy distributed *sesmarias* to a few powerful and elite families. *Sesmarias* are concessions that granted the right to use the land. This process displaced indigenous peoples and created large landholdings (*latifúndios*) that were used to plant coffee or sugar cane (Schock, 2015). Schock (2015) reports that "in 1850 the *Lei das Terras* (Land Statute) created private property and converted *sesmaria* rights holders into private landowners of large estates (*latifundiários*)" (p. 498). As Schock (2015, p. 498) explains the Land Statute perpetuated the concentration of land in the hands of very few powerful people and prohibited the distribution of the land to immigrants and former slaves.

The Landless Workers Movement (MST) is a response to this unjust situation. It is known as one of the largest social movements in Latin America. One of the main goals of the MST is to struggle for land distribution through confrontation with the Brazilian state and private landowners. Mariano, Hilario, & Tarlau (2016) explain that the Landless Workers Movement "is an agrarian reform movement, with the primary goal of redistributing large land estates to landless workers" (p. 211). It does so by occupying unproductive lands that does not conform to its social use that has been determined in the 1988 Constitution.

Land reform is an important issue in Brazil because land ownership is in the hands of a very small group of large landowners who own almost half of all Brazilian rural landholding (Straubhaar, 2017). By occupying the land, the MST pressures the government to expropriate the unproductive land and settle the landless workers. The land expropriation in Brazil is possible because of several laws in the Land Charter and the 1988 Federal Constitution. As an example, the article 184 of the Federal Constitution, in general terms, says that the state can expropriate for social interests and agrarian reform, rural property that does not comply with its social function.

The landless workers started to organize following the principles of the liberation theology that advocate for social change in rural communities. Progressive priests encouraged poor rural workers to get organized and struggle for land as a form of combatting poverty and inequality, especially during the military dictatorship years (1964-1985). Straubhaar (2017) explains that "it was through this mentoring period with liberation theologists that MST leaders became familiar with and adopted the pedagogical model of Paulo Freire and his notion of critical consciousness" (p. 269).

In the beginning, its actions were not organized but were dispersed among poor rural workers throughout Brazil. Nowadays, the MST is present in 23 of 26 states. It has 1 million members and claims to have already settled 400,000 families in 5 million hectares of land. In a long-term project, the MST has the ultimate goal of completely changing the Brazilian rural social structure.

Mariano et al. (2016) explain that although the movement came out of the struggle for land, it currently holds three correlated objectives – the land, the agrarian reform and social transformation. It is interesting to highlight that the MST differentiates between land and agrarian reform. Mariano et al. (2016) say that land "represents ownership over the primary means of agricultural production" while agrarian reform "represents the struggle for all of the resources that are necessary to have a productive and dignified life on this land (roads, houses, technical assistance, agricultural credits, schools)" (p. 212).

Social transformation is the third goal and it is broader in meaning because the movement believes and advocates for the transformation of capitalism into new ways of economic and social relations based on "family-farming, food sovereignty, agro-ecology, solidarity, collective work, and socialist practices" (Mariano et al., 2016, p. 212).

In time, it is important to differentiate encampment from settlements in the Landless Workers Movement. Encampment is when the land is occupied by members of the movement, but they have not won the right to live permanently on the land. Normally the encampments have very precarious

conditions and may last for many years until the land is expropriated. Encampments are widely known to have tents made of black plastic covers/canvas. They are the place where the members of the movement from different origins socialize, get educated and construct a new social identity as landless workers. In the settlements, the workers have already won the right to live and cultivate the land permanently. The land is already divided among the landless workers and supposedly have better living conditions and basic structures.

Describing how the Landless Workers movement acts, Schock (2015) says that once the target land is identified, the movement leaders mobilize landless people to prepare the invasion. Armed agents hired by land owners often prevent the invasion by threatening the people or evicting them from occupied lands. The MST generally does not fight or resist the armed agents. Instead MST members organize new occupations. Once the land is occupied, it challenges eviction notes in courts and initiates a long process to have the land expropriated by the state.

Why is Bolsonaro a threat to the Landless Workers' movement

Bolsonaro is a threat to several marginalized communities in Brazil. The Landless Workers' movement is one of them. During his electoral campaign, Bolsonaro declared repeatedly that if he won, he would criminalize the Landless Workers' Movement. He referred to its members as terrorists (Spring & Boadle, 2019). This discourse resonated very well with a portion of the Brazilian society who believes that social movements such as the Landless Workers' cause disorder. Bolsonaro's discourse uses the idea of social cleansing and order to use fear and rejection against marginalized communities. Building up on Freud, Oliveira (2017) says social cleansing and order "are both directly connected to control mechanisms" (p. 33). Bolsonaro has frequently associated the Landless Workers' rural schools as factory of dictators.

Bolsonaro government wants to implement new policies concerning general social welfare. Among many attacks on historically acquired rights, the end of public support for the retirement of rural workers is a threat to the Landless workers. The rural worker will have to prove at least twenty years of pension contribution to receive a monthly wage that is basically half of the national minimum wage. This is incompatible with the reality of rural workers who have big issues to be able to prove twenty years of contribution, especially female rural workers who have worked their whole lives in informal work. According to Mello (2019), the pension reform proposed by Bolsonaro will reinforce and further fragilize the already precarious conditions of the rural workers. Many of them will opt not to contribute to the pension system and this will certainly increase informality and precarization.

Recently, there was a rise in murders of environmental activists in Brazil. Unfortunately, Brazil is one of the most dangerous places for activists to live. Just a few weeks ago, leading Amazon dam rights activist Dilma Ferreira Silva, her spouse and friend were murdered in Tucuruí, Pará (OHCHR, 2019). Furthermore, emboldened by Bolsonaro's hate discourse and promises to open more native territory to commercial development, armed invaders trespassed historically protected indigenous land and threatened to set fire to their villages and throw them out (Boadle, 2019). The judicial system has also started a campaign against encampments and settlements of the Landless Workers' movement by determining and ordering their eviction of occupied lands. In encampment Nova Vida in Mauriti, Ceara, more than thirty families are in danger of losing their livelihoods by a recent eviction order (Alcântara, 2019).

What about Adult Education?

Adult Education is a central aspect of the struggles of the Landless Workers' Movement. Members of the movement go through an intense process of education through participation in the social movement. Adult Education in the MST happens informally through cooperation and collaboration or in itinerant schools that are created as soon as a new encampment is established. Adult Education in the Landless Workers' Movement transforms the unconscious informal learning into a conscious learning process (Steinklammer, 2012). Hall (2006) brilliantly teaches us that social movement learning benefits both people inside or outside of the movement. He says "learning by persons who are part of

any social movement" can be informal or incidental and that participants have a strong stimulus to teach or inform others but there is also organized learning. Another important aspect of the learning process is the one that happens "by persons outside of a social movement as a result of the actions taken or simply by the existence of the social movements" as they create rich environments for learning (p. 231). This is definitely true as the MST brings awareness of the struggles of rural Brazil to the population in urban centres too and enable the emerging of new urban social movements such as the MTST (Homeless Workers' Movement).

The empowering educational process enabled by the Landless Workers' Movement threatens Bolsonaro's project of social cleansing and order. One particular project that is openly supported by his government and the Bible caucus is what they call *Escola Sem Partido*, which is something that could be translated as School without political parties. This project is seen as being a neutral movement against political ideologies of right or left. However, a close look into it shows very clearly that it has a right-wing motivation. *Escola Sem Partido* aims at criminalizing educators by censoring their political, religious or moral convictions. Actually, this project aims at creating schools and learning spaces without critical thinking, which goes against the principles of democratic education. Freire (1994) shares his feelings on projects like this by saying that there is no reason to "omit or hide my political stance by proclaiming a neutral position that does not exist. On the contrary, my role as a teacher is to assent the students' right to compare, to choose, to rupture, to decide" (p. 48).

On the same note, rural education was initiated by rural popular movements that pressured the government to create education policies specific for non-urban population. The Landless Workers' Movement has been successful in getting these demands attended. More than two thousand public schools are built in encampments and settlements and have already served two hundred thousand learners. These learning spaces serve young and adult learners. They are considered places of resistance because they teach principles and values related to the students' own realities, agroecology, healthy nourishing, pesticide free food, values such cooperation, solidarity and cultural appreciation (Moreira, 2019). In a recent interview on Brazilian TV Record, Bolsonaro referred to the Landless Workers' schools as place of forming guerrilla people (Fagundes, 2018) and members of his government such as his special secretary for land and rural issues promised to close them down, punish their educators, and called the Landless Workers' Movement a criminal organization ("Secretário de Bolsonaro", 2019). Ironically, Bolsonaro's proposal for rural education is to offer online distance learning from early childhood education to adult education. It is hard to imagine how this proposal would work in remote areas without access to technologies or internet.

LANDLESS WORKERS' MOVEMENT RESISTANCE TO BOLSONARO

The Landless workers movement does not want to replace or take state power, it challenges it but does not want to take control of it. The MST struggle does not demand inclusion either. According to Pahnke (2015), the MST defies policy design and implementation "through decentralizing decision-making, opposing the status of subordinate social actors in economic activities and proliferating local forms of production" (p. 1095). In settlements or encampments, the MST challenges the curriculum of the state by creating their own methodology and pedagogy based on three main pillars. One inspired by Paulo Freire and his emancipatory pedagogy, another pillar privileges manual labour as an educational process inspired by Anton Makarenko and Moisey Pistrak and the third pillar is their own internal organizational practices such as self-organization and cultural performance (Mariano et al., 2016).

One example of how the MST defies the state by opposition is the creation of cooperatives, such as Agricultural Production Cooperatives (CPAs). CPAs works with a large number of families that divide production in several areas such as raising animals, planting, milking cows and dairy production. Families have individual houses, but production areas are collective, and wages are equally divided. Although the government policies require that families who have been settled have full ownership of the land (private property), they defy the government by not signing the titles and keeping the land collective and part of the cooperative instead of complying to the state neoliberal policies. Another form of resistance is through decentralization of the decision-making process by collapsing notions of

state, society and economy, which are normally separate concepts in the neoliberal way of governance.

Finally, another way that the Landless workers movement challenges neoliberal strategies is through repeasantization, which is the retreat of non-peasants or former peasants into defensive or autonomous peasant-like forms of production oriented significantly around subsistence (Edelman, 2011). The MST encourages families to stop using chemicals and start adopting forms of agroecology. It defies the homogenizing tendencies of the neoliberal state through promoting eco-diverse agriculture. Pahnke (2015) states that "while state power favours standardized practices and centralized decision-making procedures, the movement's project contests uniformity by decentralizing decision-making power" (p. 1098). The Landless workers movement breaks the logic of the neoliberal state by ensuring access to the land for peasant producers through occupations and by promoting agroecology. It ensures the continuation of the movement's repeasantization efforts. It is a clear attempt of resistance through developing critical learning based on adult education principles to bring about societal transformation respectful of human rights for self-governance.

CONCLUSIONS

This case study contributes to the growing body of learning in social movements. The case of the Landless Workers' Movement and the election of Bolsonaro helped us understand adult education and learning in social movements as a significant instrument to resist neoliberal practices or attacks against marginalized communities. Bolsonaro has just begun his agenda and it is scary to predict what has yet to come. We can only imagine that his offensive against social movements, in particular, the Landless Workers' Movement will certainly increase. However, we also saw that the MST has strong tradition in critical adult education practices and has been striving and thriving through very hostile environments and adverse times. By defying the state's homogenizing practices of the neoliberal state, the Landless Workers' Movement uses creative and innovative strategies that deserve to be studied. A closer look into these fascinating and ingenious approaches is an important area for future studies.

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IMMIGRANT EMPLOYMENT TRAINING AS A SITE OF TRANSFORMATION: A FEMINIST APPROACH

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Abstract

A community-based partnership research project was conducted to explore how an employment training program for the hospitality sector worked with immigrant and refugee women. It finds that the program contributed to the personal development of the women, expanded their social space and enhanced their social and economic opportunities to varying degrees. It also points to a set of women centered pedagogical and programming practices that are conducive to the learning of the women.

Keywords: immigrant training program, immigrant and refugee women, community based participatory research, feminist pedagogies.

IMMIGRANT TRAINING IN CANADA: REPRODUCTIVE OF SOCIAL AND CULTURAL HIERARCHY

While designed for the integration of immigrants, immigrant training and employment services have played a mixed role in this process. Operating within a hierarchically organised labour market and given the funding regime that stresses immediate labour market outcomes (Ng, 1988; Mojab, 1998), these services constitute part of the state apparatus or a shadow state to the extent that they are instrumental in the perpetuation of existing social stratification (Sadiq, 2004). While structurally implicated in the reproduction of the dominant social, cultural and economic hierarchies, research has also documented intentional efforts made through a number of immigrant training programs to contest this very social order by shifting their teaching pedagogies and program practices (Shan, 2015; Gibb, Hamdon & Jamal, 2008; Margo, 2007; Mojab & McDonald, 2008). In many of these programs, feminist thinking and pedagogies have proved to be a powerful current for change.

FEMINIST PEDAGOGIES AND PRACTICES

Just as there is no one feminism, there is no one feminist pedagogy. Tisdell (1998) identified three strands of feminist pedagogy: the psychologica, the structural and the poststructural. The psychological models deal with emancipation at a psychological level (See Belenky, Clincky, Goldberger & Tarule, 1986; Tisdell, 1998). The structural models are informed by radical, Marxist and socialist feminist theories and they are critical of systematic oppressions such as patriarchy, capitalism and white supremacy and work to foster counter cultures/politics. Poststructuralist feminist pedagogies are built on a tradition of deconstruction, which works to problematize binaries, categories and discourses by making bare associated assumptions. While sharing with structural feminism a critique of structural oppression, poststructural feminism foregrounds issues of positionality and focuses on the connection between individual identity and the social structures as a space for possible transformation. What is referred to as critical feminist pedagogy straddles across structural and poststructural feminism. It is interested in but also goes beyond a focus on individual development and inclusion and is often endowed with a radical intent for social transformation (English & Irving, 2015). Notably, feminist pedagogies exist on a continuum of criticality, with some being attentive to women's voices, and subjectivity and issues of connectivity, and others directly confronting issues of power and politics in teaching practices (English & Irving, 2015). They however share a common interest in women's empowerment.

In immigrant education, the will to empower women is manifested foremost in the pedagogical movement to center immigrants' experiences and voices (e.g. Lange, Vogels, & Janal, 2011). To counter the deficit approach and in line with critical pedagogy, Shan (2015) points out that it is imperative to position immigrants as the subjects rather than the objects of education. Of note, feminist pedagogies have been enacted within both relatively open spaces, where communities have much control, and in some unlikely places, such as state funded programs as well as workplaces, where industrial interests and institutional demands for outcomes tend to dominate. To give an example, in Gibb, Hamdon, and Jamal (2008), the community-based organizations were able to interrupt the instrumentalism of immigrant services programs by offering some unstructured spaces for women to learn, connect and construct identities. In Cuban's study (2009) of immigrant women learning English for the caregiving sector, it is found that the participants could turn the "mechanistic" curriculum of the program to "humanistic" as a result of the program's incorporation of feminist pedagogy that stressed interaction and collaborative learning.

The examples above points to the direction that it is rather simplistic to think of the outcome of immigrant training programs as either empowering or limiting, or transformative or reproductive. As Mirchandani, Ng, Sangha, Rawlings, and Coloma-Moya (2002) point out, in the context of immigrant education, the line between transformative and reproductive learning can be blurred as immigrants' struggle for control over work and life is multifaceted. Similarly, Fenwick (2008) also notes that immigrant garment workers' work-related learning cannot be easily classified as reproductive or transformative; it is rather entangled with needs and possibilities associated with everyday practices, small communities, labour organizing, and English learning (Fenwick, 2008). As a result, workers' "reproductive and transformative learning may exist together in the fluid forms of solidarity" (Fenwick, 2008, p. 116). Echoing Church, Shragge, Fontan, and Ng (2002), Fenwick's sense of solidarity is formulated as immigrant women learn about sociality, collective identity, resistance, as well as personal worth (Fenwick, 2007).

INTRODUCTION OF THE PROGRAM

Entry to Hospitality Careers for Women (EHCW) is perhaps one of the programs that defies the binary framing of social reproduction and transformation. The EHCW program is the result of a partnership between VCC and PIRS; the former is a public institution with a 50-year history of providing vocational education for adult learners, and the latter a non-profit offering language, integration and employment programs for newcomer women since 1975. EHCW was funded by the British Columbia Ministry of Jobs, Tourism, and Skills Training (JTST) from 2016-2017, and the Ministry of Advanced Education, Skills, and Training from 2017-2018. The program is mandated to equip immigrant and refugee women with the skills to obtain entry-level employment in Metro Vancouver's hospitality sector. The program runs on a cohort basis, provided that VCC proposes and receives continued funding. As per the program proposal, the provincial funding covers participants' full tuition fee, college initiation fees, materials, supplies, uniforms, childminding, and non-slip safety shoes.

In order to be eligible, participants need to be unemployed or underemployed (working less than 20 hours a week) and be Canadian citizens, Permanent Residents, or legally entitled to work in Canada. Uniquely, EHCW also welcomes refugee claimants who possess valid work permits. Other eligibility requirements include a Canadian Language Benchmark (CLB) English Level 4 for speaking and listening, and Level 2 for reading and writing. Each cohort runs for 12 weeks, training the women as housekeepers or kitchen helpers - occupations which currently have a high demand for workers in British Columbia. Through the program, the women are provided with workplace industry training, including an introduction to Workplace Hazardous Materials Information Systems (WHMIS). In addition to vocational skills training, the program also offers job search support with resume, cover letter, and interview skills support. Depending on the needs observed, the program also invites guest speakers to share different types of information and knowledge with the women. Towards the end of the program, participants complete a two-week practicum at a hotel, senior home, or restaurant. Participants also obtain Food Safe Level 1 and World Host customer service certification. Childminding spaces are

provided for women with kids between 18 months and 5 years old across the hall from the main classroom for the women.

RESEARCH METHODOLOGY AND PARTICIPANTS

The study took a community-based participatory research (CBPR) approach. The community researchers, also co-authors of the paper, were consulted throughout the research process and participated in the study; to a great extent, the study provides an opportunity for them to "do research for themselves" (Kemmis, McTaggart, & Nixon, 2014, p. 5), where they could pause at work and reflect on their own practices.

The field research focused on the second cohort of the program. Out of the 16 program participants in the cohort, 14 were involved in the study. Among them, 12 joined the semi-structured interviews conducted at the beginning of the program, which were designed to understand their backgrounds and needs along with motivation for entering the program. Go-along interviews were conducted with them mid-way through the program about their learning progress and process. At the end of the study, we also conducted two focus groups to explore the impacts of the program and what the women found to be useful about the program. In addition to interviews and focus groups, we performed some observations at the site. Additionally, we also interviewed the core course instructor and 5 industry partners. A focus group was held at the end of the program with key program staff/community researchers involved in the study.

RESEARCH FINDINGS

In this section, we report how the women have benefited from the program and how the program contributed to these outcomes. All names used are pseudonyms with exception when we quote directly from community researchers.

Part I: Multi-dimensional impacts of the program

All the participants were vocal in expressing their appreciation of the EHCW program. From their perspective, the program contributed to their personal development, expanded their social space, and enhanced their social, cultural and economic opportunities to varying degrees.

At an individual level, the women reported expanded knowledge of the hospitality industry and Canadian culture. They highly valued the Food Safe and World Host certificates and the certificate from VCC at the end of the program. More importantly, almost every woman in the study explicitly mentioned that they have developed confidence in themselves and demonstrated increased comfort in English communication. Enhanced self-confidence also allowed the women to take up challenging conversations. Yvonne from Hong Kong, for instance, reported how she was able to negotiate with her practicum host regarding her work schedule. Additionally, the program also contributed to the expansion of the social space for the women, or enhanced the sociality (Fenwick, 2008) among the women and beyond the class. At the beginning of the program, the women tended to sit together with people of similar or close ethnic backgrounds. During the three months together, they formulated friendship and support networks among themselves.

Of the 16 women who participated in the second cohort, exactly half (eight women) obtained employment immediately following completion of the program. Five of these positions are Kitchen Help, two Dietary Aides in senior homes, and one as a Housekeeper at a metro Vancouver hotel. Due to childcare, family, and welfare constraints, the majority of employed women from EHCW are currently working in part-time roles (six out of the eight women), with hourly wages ranging from $12 to $17/hour. The remaining half of the women did not enter the labour market immediately due to reasons ranging from a lack of ability to afford childcare, difficulty transitioning off of welfare, desire to focus on learning English rather than pursuing immediate work, and opportunities to join other skills-training courses. It needs to be highlighted, whether they landed a job or not, a number of the women reported an increased sense of agency, particularly over the employment search process.

Part II: Feminist pedagogies and practices

The impacts of the program on the participants can be attributed to a number of program pedagogies and practices that are women-centered and feminist in orientation. As a program co-constructed through a partnership, EHCW has clearly benefited from the resources and expertise accrued at both VCC, reputed for vocational training, and PIRS, with a long history of delivering programs to newcomer women toward integration in Canadian community life. EHCW as such can potentially extend program participants with cultural capital and social networks recognised and needed in Canada.

Notably, while navigating institutional demands to supply labour for the hospitality industry, program management and staff are highly aware that the hospitality industry might serve as a low-wage trap for the women. It always allowed its motive energy to flow towards women *by constantly identifying their needs and interests.* To increase the chance for the women to join and complete the program, not only did the program cover transportation, learning materials and non-slip safety shoes required in the workplace. As well, the program staff didn't limit themselves to getting the women connected with jobs. They also attended to women's other needs, such as those for continuous training and education. For instance, they linked the women to existing programs at PIRS. They also supported one of the women in her application to a diploma program at VCC. They were highly aware of the issues, i.e., health, exploitation, safety, etc. that the women might face in the hospitality industry (Allan, 2017; Liladrie, 2010) and in life in general. Using their personal and professional networks, they invited guest speakers from different organisations to introduce the women to different resources and support. They had a speaker from West Coast Leaf - Women's Legal Education & Action Fund, sharing information on people's rights as employees (breaks, statutory holidays, safety, etc.) and courses of action available to them to deal with workplace discrimination, harassment, and unfair practices (such as an employer withholding pay).

In addition to the programming practices above, *the care-based practices* engaged by the outreach worker and main instructor were conducive to the learning of the women. All through the program, the main instructor for instance worked to enhance the women's confidence level. She alternated one-on-one time, peer work, small group work, and talking circles to enhance women's comfort in communicating with others. She would constantly validate women's knowledge in class, creating a relaxed and fun learning environment. Additionally, she always brought in positive energy to the class. To the women participants, she always embodied fun and dignity, which turned out to be contagious among the class.

CONCLUSIONS AND DISCUSSIONS

While structurally implicated in the reproduction of social and cultural hierarchy in the host society, employment training for immigrants is also positioned to challenge the dominant social order. In this paper, we explore a vocational training program that is entangled with the reproductive function and yet strives for social change through a set of women-centered practices. We believe that the program adds to feminist exploration of pedagogical practices at the same time that it challenges them.

First of all, the program rejects a deficit approach to immigrant education. Instead of assuming women as lacking, the program draws on women's knowledge and resources in the identification of placement options, and throughout the instructional process. Women in the program also proved to be knowledgeable at the same time as they were avid and exuberant learners. Throughout the program, whenever the instructors asked the women to compare, contrast and simply share knowledge of their own, sometimes knowledge as "simple" as a recipe, the women became most active in learning and interacting. It is clear that, as a way to construct their own map of knowing, the women actively positioned themselves in relation to what they were taught.

Secondly, the kind of learning the women conducted cannot be easily characterized as reproductive or transformative. In some cases, it may also appear that the kind of learning that the women were led to was not immediately relevant to them. A feature component of the program is the session on self-care, which is critically important for the women given that they were being trained to care for others. This

session was well organized and most of the women in the class participated actively, taking the opportunity to vent frustration and sharing strategies at home and at work. Yet, some of the women were not as excited and participatory. It is likely that the topic of self-care, albeit potentially transformative, with its focus on the individual, did not reflect the immediate preoccupations of all the women, such as uniting with families, securing incomes, and negotiating issues at home. In other words, the transformative potential of the session on self-care might have been compromised given the multiple needs of the women. As a contrast, in another session, the focus was on safe lifting technique in order to protect ones' back. The women were directly engaged in this session as it was clearly linked to the physically demanding job tasks they experienced vacuuming, pushing heavy carts and making beds on their practicum worksites in hotel housekeeping departments. Perhaps the concept of workplace safety was less abstract and more tangibly relevant than the concept of self-care.

Just as transformative initiatives might not pan out to be immediately relevant to all women, sometimes, seemingly socially reproductive practices may turn out to be trumping the very social order they support. After the practicum, a number of women reported negative and discriminatory encounters at work. Some of the women also shared that they've learned to disassociate themselves and suspend their feelings so that they could perform in ways that would enhance their chance to stay on the job. The instructor also affirmed this position as strategic for the women to obtain employment positions. This sharing session reminds us how employment training is complicit in shaping women's subjectivities to fit into the racial hierarchy at work (see also Ameerair, 2015; Maitra, 2015). Yet, we also noted that through this session of sharing, the women shared and received sympathy and empathy from the group. They also came out of the session more relieved of their pain. Knowing that they were not the only one experiencing trouble and discrimination at work, some of the women also started to see the problem as systematic. At the least, they stopped blaming themselves for the problems, i.e., them not knowing the rules, not having the language, etc. By recognizing the systematic nature of the problems that they face, they managed to shift their positionality and engagement with these discriminatory encounters. While the line between reproductive and transformative learning is blurred, what is clear is that the sociality and perhaps solidarity fostered among the women was often conducive to women's learning and sense of empowerment and control (see also Fenwick, 2007). Given the term-based funding and limited resources of the program, the program itself, despite the intentionality of the staff and leaders is not in a position to effect drastic social change. Yet, by offering the women an entry point not only to employment but to the broader community and society, the program plants the seeds for multiple social possibilities.

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“I SAW A DIFFERENT STORY”: PERFORMANCE ETHNOGRAPHY AS AN INTERSECTION OF CRITICAL ADULT EDUCATION AND PSYCHOTHERAPY

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Abstract

This paper explores the psychotherapeutic learning and healing potential in participating in a performance ethnography. I discuss the experience of one participant, who had profound personal transformations through her participation in the project.

Keywords: Performance ethnography, critical arts-based adult education, psychotherapy.

INTRODUCTION

This paper discusses preliminary research exploring the educational and psychotherapeutic experiences of participating in a performance ethnography (PE). I focus here on one participant’s learning and subsequent personal transformation that occurred through her involvement in the project. This study was inspired by the intersection of my work as a scholar-activist in Adult Education and my clinical work as a Registered Psychotherapist; I am interested in the possibilities of arts-based work that fulfills the aims of both critical adult education and anti-oppression psychotherapy. The goal of critical adult education includes working toward social change by understanding relationships of struggle and solidarity as well as building transformative knowledge (Mojab & Carpenter, 2011). Goals of psychotherapy rooted in an anti-oppression framework extend beyond traditional aspirations such as catharsis and changing beliefs and behaviours, to include understand and responding to one’s individual challenges in the context of structural and systemic oppression. My preliminary exploration of this possibility shows significant promise in the successful use of PE to achieve the hopes of both critical adult education and psychotherapy.

METHODOLOGY

This research is the second phase of a PE focussing on the experiences of gender variant young adults. My initial aim was to mobilize the stories as a contribution to critical public pedagogy and social justice movements through the use of the arts. PE is a critical arts-based research method that makes use of artistic genre to share academic research within and outside of academia (Goldstein, 2012; Leavy, 2015), with the goal of acting as an educational and emancipatory tool (Osei-kofi, 2013). It has a foundation in social justice and critical pedagogy and is one of many modalities of the broad category of arts-based research. Specifically, I transformed interview transcripts into dramatic monologues to be read or performed as a creative way of sharing the experiences discussed in the interviews. My hope was that engaging with this pedagogy would offer audiences/learners an opportunity to re-conceptualize gender identity, gain new perspectives of gender variant young adults’ experiences, and examine their own relationship to the material presented.

This second phase of the research was prompted by feedback I received from a participant, Alex, wanting to share the transformational and personally therapeutic nature of having witnessing her own story creatively re-written and performed. This sparked my interest in the therapeutic potential for participation in a PE. Further research indicated that while literature about PE asserts its emancipatory potential for general audiences, there is a gap on the additional potential of psychological healing for participants. Subsequently, I conducted two interviews with Alex to explore this topic further.

RESULTS

For Alex, being a participant in this study resulted in personal learning and transformation alongside developing a sense of being part of a broader movement toward social justice. The monologues offer

a framework to see one's story, both struggles and triumphs, differently. The critical theoretical perspective used to create the monologue positioned lived experiences within the broader social relations in which participants live and provided new perspectives which had a profound impact on Alex's sense of self. In her own words:

> I saw a different story. … This person looked very courageous and powerful. I didn't recognize it as such in myself. I always saw myself as trying to prove myself, as angsty, always second guessing myself. I didn't see the confidence but when I was watching it, I thought that's not how it looks at all – it's a whole new perspective.

Watching a performance of her story/herself allowed Alex to step outside of what she described as "emotional stuckness" to engage intellectually: "There was this moment of like I can actually breathe and think about how I feel instead of just feel what I feel." She further described it as distinctly different from traditional therapy or talking with loved ones because of the direct experience of reflecting on what she witnessed: "When people say you're so brave and whatnot, it's their words, their opinion of you, but watching it and thinking those things yourself is so much more powerful because it's the moment you believe it … like I got what I wanted from a friend, but this gave me what I needed from me."

Throughout the interview, Alex explained the impacts of these realizations. She described that it gave her permission to love herself in a way she had never felt, helped with her longstanding feeling of isolation, and contributed to a sense of not having to be anyone that she isn't by "building a sense of security in [herself], and [her] identity."

While the experience of witnessing her own story was deeply impactful, the act of her story being turned into art had similar healing qualities. She explains: "The researcher was indirectly saying, 'I care about this, this is important to me. This matters, you matter.' From an artistic point of view, we don't work with things that don't matter. If you are the art, it's that piece of you that is being accepted and so you're worthy of art – it says that others care about it." Similarly, Alex discussed how being the subject of art helped in her struggle with shame. She explained, "It also made me realize that what I was saying wasn't a scary secret. It was something beautiful; it was art."

CONCLUSION

Alex's participation in this project was healing and transformational and illustrates the psychotherapeutic potential of PE. This intersectionality pushes the boundaries of critical adult education and psychotherapy studies to explore the richness of how their interconnection deepens self and social transformation.

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MIGRATION AND DIASPORA IN ONTARIO COMMUNITY COLLEGES: CRITICAL APPROACHES TO STUDENT LEARNING

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Abstract

Despite Canada's historical commitment to public higher education, under neoliberal policy and comprehensive austerity programs, a profound transformation in the adult/higher education landscape has occurred (Carpenter, McCready & Mojab, 2016; Giroux, 2014; Margison, 2013). Concurrent with this seismic shift is the increased reliance of universities and colleges on international/diasporic communities as a recruitment base. The goal of this research roundtable is to foster discussion amongst scholars, college faculty and student affairs professionals with a focus on a critical exploration of academic and social support for diasporic students in community colleges. We present three areas of inquiry and key questions related to our own professional experience and academic research: 1) Enhanced Language Training for employment programs for high-skilled immigrants, 2) Literacy and Basic Skills programming in Academic Upgrading, and 3) Community-building in urban college spaces.

Keywords: community college, neo-liberal policy, migration, diaspora, language training, academic upgrading, community-building

INTRODUCTION

Despite Canada's historical commitment to public higher education under neoliberal policy and comprehensive austerity programs, a profound transformation in the adult/higher education landscape has occurred (Carpenter, McCready & Mojab, 2016; Giroux, 2014; Margison, 2013). Concurrent with this seismic shift is the increased reliance of universities and colleges on international/diasporic communities as a recruitment base. The goal of this research roundtable is to foster discussion amongst scholars, college faculty, and student affairs professionals with a focus on a critical exploration of academic and social support for diasporic students in community colleges. We present three areas of inquiry and key questions related to our own professional experience and academic research on Enhanced Language Training for employment programs, Literacy and Basic Skills in academic upgrading sites, and community building on campus.

IDEOLOGY IN ENHANCED LANGUAGE TRAINING (ELT) FOR WORK AND CANADIAN WORKPLACE CULTURE

In recent years, Canadian immigration and labour policy has ostensibly shifted from an assimilationist to integrationist stance. The federal government introduced the Enhanced Language Training (ELT) and Occupation Specific Language Training (OSLT) bridge-to-work programs, using eligible partners including provincial and territorial governments, municipalities, not-for-profit organizations, community colleges, and universities in 2003, with a budget of $5 million per year, which increased to $15 million per year in 2004. These programs are meant to provide a higher level of language training required for the workplace.

As a program participant who completed the unpaid work placement section of the program in 2014, researcher Vinaya Gopaal is convinced that the focus of such training programs is the cultural assimilation of skilled internationally-trained professionals to Canada. This is further confirmed in Guo's (2009) study of an ELT program for skilled immigrants in Western Canada. The study shows that the program focused on presentability and employability of immigrants for the Canadian labour market through processes such as reducing accent, anglicizing names, and adapting to Canadian linguistic and cultural norms (Guo, 2015). As an ELT educator, Tara Silver concurs that there is a profoundly ideological dimension to ELT curriculum. Both researchers ask: What is the ideological role of ELT programs for internationally-trained immigrants?

THINKING THROUGH ISSUES OF IMMIGRATION AND DIASPORA IN ACADEMIC UPGRADING

Literacy and Basic Skills (LBS) programming runs at several delivery sites, including Academic Upgrading programs at the community colleges. While the LBS curriculum is a fairly new direction for Academic Upgrading programs, basic skills training departments have existed in some form since the inception of the community college system in Ontario. LBS classrooms hold a wide diversity in migration and diasporic experiences through their student participants, but the learning differences are pronounced. A single classroom can include individuals referred from ESL programs, first or second-generation learners with interrupted, incomplete, or precarious

experiences with completing OSSD requirements, and other immigrant learners with extensive experience in post-secondary and professional work.

The learning conditions across these community college-based LBS sites widely vary, depending on service agreements coordinated by the MTCU. Regardless, all learners – across a spectrum of expertise and confidence with the English language – encounter the "assessment regime" (Smythe, 2015; Pinsent-Johnson, 2015): the legacy of the OECD's international testing mechanisms that have translated into curriculum frameworks, learner goal plans, and assessment tasks. In an effort to generate "predictive ability" (Darville, 2014) on the performance of individuals, LBS learning reduces students into ahistorical, "context-specific" settings (MTCU, 2011, p.4) that require them to read and write for the purpose of actualizing their labour-market pathway. Furthermore, immigrant LBS learners entering the community college system are often reduced to immediate choices: spend years in school re-credentializing or choose a more cost-efficient, shorter route towards work. Questions emerge around the way LBS learning actualizes dispossession and exploitation (Rigakos, 2016; Carpenter & Mojab, 2017) in projects for access and opportunity.

DIASPORIC COMMUNITIES IN THE URBAN COLLEGE SPACE: CAN COMMUNITY-BUILDING FOSTER SOCIAL CHANGE?

Contemporary geopolitical factors such as monopoly finance, mass migration, and urbanization have shaped the post-secondary space. Mass migration and the creation of the "mega-city" (Davis, 2006) is evident in Ontario's fastest growing cities of Brampton, Mississauga, and Scarborough – an ever-growing recruitment base for urban Ontario colleges. On campuses in Canada, neoliberal policies and austerity politics of the 1980's and 1990's and the financial crisis of 2008 have led to a heightened rhetoric of austerity, commodification of education, and increased recruitment (Carpenter et al., 2016; Giroux, 2014).

Such practices have created a "perfect storm" on campus, creating conditions of precarity and threatening student wellness and community resiliency. Current student care practices are individualistic, excessively "psychologized", and unable to address complex issues of diverse diasporic communities.

In one urban community college in Ontario, initial research indicates students often feel lonely, disconnected from their peers and the greater campus community (Shaikh & Braniff, 2018). Through a community-building framework and participatory action approach, is it possible to build a sense of community and solidarity on campus that moves us beyond our current state of affairs so that college campuses can pre-figure new modes of agency, social movements, and policy (Giroux, 2014)?

CONCLUSION

As austerity politics continue to dominate the narrative in public spending, post-secondary institutional structures continue their shift to accommodate the privatized market. Students are conceptualized students primarily as consumers (Mojab & Gorman, 2001) of both educational products and debt "products" and as entrants into the knowledge and debt economy. Community colleges in the transformed urban space serve the more vulnerable and precarious of post-secondary attendees (compared to their university counterparts). In order to raise consciousness in the hope of building solidarity towards social change, it is paramount to theorize and debate the predatory recruitment and training practices used by community colleges.

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THE NEW LITERACIES OF PLATFORM DESIGN AND AUTOMATION: RECONFIGURING LITERACY IN COMMUNITY-BASED TECHNOLOGY CENTRES

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Abstract

Many of the resources and information needed to exercise citizenship rights have moved online (Open Media, 2017; Selwyn, 2015). These platforms are increasingly powered by big data and automated intelligence (AI), that reproduce biases and that are largely unaccountable and obscure. Scholars of digital society argue that without careful attention to policy, technology design and digital literacy pedagogies, AI will deepen existing social, political and economic inequalities (Eubanks, 2018; Selwyn, 2015; SSHRC, 2018; Williamson, 2017). Yet prevailing digital literacy skills frameworks and policies configure technologies as neutral and knowable. Drawing upon an ethnographic story of humans and technologies, I argue that posthuman theories of literacy that attend to nonhuman agencies can support a critical, ethical and justice oriented approach to digital literacy education within the lively and informal digital spaces of Community Technology Centres.

Keywords: Digital literacy, automated intelligence, digital justice, posthuman theories, ethnography, Community Technology Centres.

INTRODUCTION

Many of the resources and information necessary for employment, access to government services and informed citizenship have moved online (Open Media, 2017; Selwyn, 2015), requiring of Canadians complex digital literacies and fluency in negotiating ever-changing devices and digital environments. One such significant change is the phenomena of automation (as when machines are programmed to perform repetitive tasks) and of automated intelligence, or AI. AI differs from strict automation in that AI not only performs tasks for which it is programmed, but simulates human thinking in processing that data by "seek[ing] patterns (like humans), learn[ing] from experience (like humans) and self-select[ing] the appropriate responses in situations based on that (like humans)" (Evans, 2017, para. 3). This simulation of human thinking, also known as machine learning, is propelled by data (often referred to as 'big data') generated in words, clicks, taps, time spent on sites, movement, foot falls among many other quantified proxies of human behaviour. The capacity of machines to process this data to predict, draw conclusions and make decisions greatly exceeds those of humans and machines seem often to take on a 'life of their own'. Yet the codes and data that feeds this machine learning are drawn very much from the social and cultural worlds of humans, and are infused with biases of many kinds (Eubanks, 2018). Without careful attention to policy, technology design and digital literacy pedagogies, many argue that AI will deepen existing social, political and economic inequalities (Eubanks, 2018; Selwyn, 2015; SSHRC, 2018; Williamson, 2017).

In this conference proceedings, I argue that one buffer to this trend is the grassroots digital literacy education underway in public access computing spaces, often referred to as 'tech cafe's', or Community Technology Centres (CTCs). CTCs, located in libraries, community centres and so on, constitute a growing but under-studied sector of adult learning (Gurstein et al, 2013; Costanza-Chock, Wagoner, Taye, Rivas, Schweidler, et al, 2018), providing just-in-time technology support and ongoing digital literacy education to adults who do not enjoy consistent access to home internet, data, working devices and/or skills (Jaeger, et al, 2017), and yet who must contend most often with the effects of automation and AI in digital government (such as online forms and increasingly, decisions about who might qualify for services and resources). It is within CTCS that new pedagogies of automation are increasingly enacted and where the steady march of digital government is unfolding.

I first locate the work of CTCs within policies of digital inclusion and digital literacy frameworks. I then describe data generated from an ongoing ethnographic study of digital learning in CTCs in British Columbia's lower mainland in terms of an online job application assemblage, comprised of machines, tutors, learners, software, keyboards, trackers, monetized design and more. In analysing this example, I question the explanatory value and durability of digital literacy frameworks that privilege human-centred theories of agency. My intention is to contribute to new theories of literacy that contend with nonhuman agencies and discourses of automated technologies, but also other materialities that infuse digital learning, and in so doing chart possible new directions for adult learning theory and practice in a 'more than human' digital era. In this, another goal of this paper is to highlight CTCs as a new space of adult learning innovation and experimentation (Costanza-Chock, Wagoner, Taye, Rivas, Schweidler, et al, 2018).

CONTEXT AND FRAMING THEORIES

Digital Access and Inclusion

Research literature concerned with adult digital literacy is most commonly located in the field of digital inclusion, which is concerned with adults' access to the 'three-legged stool' (Institute of Museum and Library Studies, IMLS, 2018) of broadband internet, working devices and digital literacy skills. These three components of inclusion emphasize the quality of technology experiences through sufficient access (access), the means for safe uptake and effective use (adoption), and the opportunity to apply relevant digital technologies in their lives (application) (NDIA, 2018; Ontario Public Policy Summit, 2018).

The Ontario Digital Literacy Summit (2018) further expands on this three-legged stool to capture concerns for digital justice in relation to how, by whom and for whom technologies are designed, the usability of devices, the quality of connectivity (speed, security, affordability), access to quality technology support, and the appropriateness of instructional strategies for different groups and in different contexts (Ontario Public Policy Summit, 2018, p. 5). This complex view of digital inclusion (Smythe & Breshears, 2017) differs from Canadian federal digital policy which until recently has equated digital inclusion with access to an internet connection (Industry Canada 2015).

Digital Skills Frameworks

The pillars of access, adoption and adaptation all imply digital literacy skills, yet there is contestation about 'what counts' as digital literacy and how it should be defined and measured. Canada currently lacks an official framework for digital literacy skills (Brookfield Institute, 2018), although several models have been proposed. Currently the official policy for defining and measuring digital literacy skills in Canada is the Essential Skills framework, which was created in 2003, when it was still possible to imagine "Computer Use/Digital Skills' as distinct from the print literacy worlds of 'Writing, 'Reading' and even 'Thinking Skills' (Government of Canada, 2017). The Essential Skills framework is designed to measure adult skills at different levels, informed by theories of information processing that emphasize acquisition, memory, retrieval and performance. The Essential Skills framework aligns computer/digital skills with technologies of the workplace, and lists these skills along levels of competency and increased complexity. Theories of information-processing also inform PIAAC's (Organization of Economic and Cooperative Development - OECD, 2012) domain of "problem solving in technology rich environments" or PS-TRE, the most recent and comprehensive attempt to measure and compare the technology skills of adults within and across nation states. In its submission to Industry Canada's 2010 consultations on a national digital economy strategy, the Media Awareness Network proposed a more nuanced model of digital literacy that involves,

> [T]he skills and knowledge to use a variety of digital media software applications and hardware devices, such as a computer, a mobile phone, and Internet technology; the ability to critically understand digital media content and applications; and the knowledge and capacity to create with digital technology. Media Awareness Network (MAN, 2010, p. 4)

The MAN framework recognizes that critical literacy skills to understand media content imply ethics and values, but it is focused on digital literacy for K-12 and post-secondary institutions in conditions of ongoing formal instruction, and vaguely the "general public", and is predicated once again on a hierarchy of digital skills from more basic to advanced that is perhaps more attuned to skills measurement requirements than to actual practices.

As Hamilton (2018) has argued, one of the effects of PIAAC and other projects to define and measure skills is that they create an authoritative discourse anchored in techno-expertise that obscures the actualities of technologies-in-use in local settings and the expertise of learners and educators. In research for this study, I and doctoral research assistants have noticed that adults who might struggle with essay writing or form filling nevertheless participate in social media networks and texting, carry out parenting and work responsibilities and may even do a lot more reading of text on screen than they do in conventional print. Moreover, sequestering digital skills in domains separate to other literacy and numeracy skills elides the entanglement of print and digital texts (Bhatt, de Roock and Adams, 2015; Gourlay, Hamilton & Lea, 2013) and aligns cognition with technology competency in ways that discount the agencies of automation, predictive algorithms and mobile technologies (with their location services for example), that are outside the realm of awareness of adult learners and technology "users" (Zuboff, 2019). If design and automation affect online experiences, how useful are concepts of literacy that are anchored in the agency of the individual learner and in the neutrality and knowability of technologies?

Digital Justice and Posthuman Literacies

This question extends the 'three legged stool' (IMLS, 2018) of digital inclusion to consider relations of power in the policy, design and uses of technologies (Pelan & Smythe, 2019). Whereas digital inclusion seeks to include marginalized communities in digital society as it is, digital justice scholarship and activism recognizes that "digital inequality and exclusion cannot be analyzed apart from the offline circumstances of individuals and groups […] specific forms of digital exclusion map onto particular kinds of offline disadvantage" Robinson, Cotton, Ono, Quan-Haase, et al (2015, p. 570). Digital justice perspectives are concerned with the social, ethical and political effects of technologies at a time when decisions about our lives are concentrated among a very few large tech companies with little accountability or transparency to publics (Kemper & Kolkman, 2018). Scholars in this vein ask how these opaque power relations intersect with racism, poverty, gender and sexuality discrimination, ableism, ageism, colonialism and other forms of oppression that materialize in different ways in the lives of people and communities (Costanza-Chock, 2018; Crenshaw, 1991).

This alertness to algorithmic inequalities and oppressions and the ways digital technologies "govern and shape learners' actions, thoughts, conduct, and subjectivities" (Williamson, 2015, p.101), connects productively with the posthuman project to decentre human agency in studies of the worlds' unfolding. Posthuman theories, also referred to relational ontologies or new materialities, dismantle the privileged human subject and attend the ways in which human and nonhuman agencies are entangled and co-extensive in co-producing social-material worlds (Fenwick & Edwards, 2013; Smythe, Hill, MacDonald, Dagenais, Sinclair & Toohey, 2017). Bringing digital justice into conversation with posthuman ontologies can open new spaces to problematize technologies as neutral tools that humans must learn to master; a construct that Braidotti (2013) has argued, places the burden for performance and productivity upon those most exposed and vulnerable to a "cruel political economy" (p. 90) of automated intelligences.

METHODOLOGY

This inquiry is carried out in an iterative cycle of ethnographic and design-based research methods. The first cycle entails close observations of digital literacies and pedagogies adopted in CTCs; this phase folds into theory building in emerging new literacies as these observations are analysed with both traditional concepts of literacy and nascent theories of posthuman literacies (Kuby, 2010). A vital aspect of this ongoing analytic work is discussing emerging findings with educators and learners in CTCs so that meanings are shared and deepened within and beyond the inquiry. I have attended two

CTC settings for over three years, generating over 120 hours of field notes, audio recordings and when possible, video documentations and interviews with learners and tutors. These learners and tutors share experiences of digital learning that resonate and amplify those I have encountered as an observant participant (Ingold, 2013; Smythe, 2018), sitting alongside learners and tutors as we all face into screens of different kinds, trying to make sense of things and working through tasks that are consequential to learners' lives

In such situations, and with a posthuman perspective, I document these side by side intra-actions among people, machines, discourses of literacy, paper texts and more, with field notes in pen and paper but also with a phone taking when appropriate photos, audio and/or video. I find myself continually adapting and experimenting with methods of documentation as I think with new theories (Jackson and Mazzei, 2012) and become sensitive to different agencies intra-acting in these learning assemblages. For example, one surprising and productive way to detect the agencies of automated intelligence was to attend to affective flows in the assemblage, the ways in which a mere click or entry key moved through the screens and wires and into hands and bodies, facial expressions and gestures of joy, despair, resignation (see Smythe, 2018 for a more detailed account of this).

In the next section, I present themes emerging in the study, and highlight in some detail a story of digital learning composed at a CTC over a few weeks of following alongside Carla (a pseudonym) as she and a regular tutor, Ray, made online job applications. Carla shares experiences of fellow learners in the CTC in that she has little experience of formal education in Canada, has worked in jobs that don't require office related technology skills, lives on a low income and is unable to sustain access to high speed home internet and devices. And yet Carla and other learners are pulled onto digital platforms as part of the everyday regulation of low income people. It is 'online' where Carla is sent to access vital resources including Employment Insurance, job applications, email and so on.

STORIES OF DIGITAL ENCOUNTERS

Carla and indeed.com

Carla has been sent to the local CTC by an employment agency so tutors there can help her to upload resumes and apply for positions advertised on indeed.com. This platform connects employers who post for open positions, and job seekers who apply for these positions. One of the benefits of posting her resume to indeed.com (or to any other employment application platform) is that Carla's gender, age and racial identity are concealed by filters (by law) to decrease discriminatory practices in hiring. It is important to study the business model of 'free' platforms because these powerfully organize 'user experience'. Indeed.com monetizes its service by enticing employers to subscribe to a dashboard that allows employers to review and select resumes assembled for them by a search algorithm. Employers have access to email addresses to request interviews and by paying another subscription fee, employers can have their ads prioritized on landing pages for optimal exposure to job seekers.

Carla is considered an older worker, she immigrated to Canada when she was in her 30s and now finds herself unemployed. She is a fluent speaker of English but was formally educated in another language. The job she is seeking would ideally draw on her methodical, hands-on skills in packaging, labelling, mailing out, checking and otherwise carefully processing goods in a warehouse or depot; these skills and attributes are listed in her resume. Ray is a volunteer sits next to Carla and together they log into the indeed.com database. This requires her to remember yet another passcode. Eventually Carla locates her indeed.com log in information in the notebook amidst the myriad other passcodes and usernames she has created in her online life. Once logged in and with Ray's help, they search the latest job postings. There are a few for warehouse jobs near her home. She has prepared a resume at the job centre and she uploads it, repeating this process over and over again. Unknown to Carla and certainly unannounced to job seekers, her resume is entered into Automate Tracking System that scrolls and scrapes resumes for keywords that match the requirements for positions posted by employers. In its description of the myriad ways that indeed.com tracks and sells, commodifies and shares data within resumes and letters (Indeed.com, 2019), ATSs are not mentioned.

In months of job searching, Carla has not found a suitable position for her on this or other platforms but she must record each attempt to continue to qualify for Employment Insurance benefits.

Ray has experience applying for jobs online and after several weekly sessions in on indeed.com advises Carla to avoid automated platforms such as indeed.com whenever possible because resumes "get lost" in a sea of other resumes, are subject to unknown filters and other "processes" that make it unlikely that people like Carla will find an appropriate position. Ray helps Carla find local warehouses to which to make direct resume applications "old school", and sits next to her as she does so to ensure the subject lines and bodies of messages in her email are accurate and designed to alert the attention of busy and overwhelmed human resources managers.

DISCUSSION AND CONCLUSIONS

Digital literacy skills of keyboarding, writing cover letters, uploading documents and the like are important for everyday computer use, but they are often no match for employment filtering algorithms that send resumes to employers using concealed algorithmic logics that reflect the desires and intentions (Williamson, 2015) of the indeed.com site and certainly not those of Carla or perhaps even of employers. The 'basic' skill of applying for jobs in automated platforms is entangled in machinic agencies that are outside of Carla's control and even of that of employers who post to the site.

What does seem consequential and transformative in this encounter is the effect of a relational pedagogy in which Carla can co-learn with Ray as a trusted and more experienced other. When relational pedagogies such as these are cultivated in CTCs and other digital pedagogy spaces, they invigorate critical literacies and critical pedagogies oriented to problem-posing: "where might this information go?" intersectional analyses, "How are [you/X groups] being positioned here?", "What is this platform doing and how does this matter?".

Hartley (2018) in a contribution to the Ontario Digital Inclusion Summit, notes that "digital disruption yet to be fully understood […] therefore we don't have an accurate picture of the extent of the exclusion—we are only beginning to address these barriers and ask the right questions" (Public Policy Forum, 2018, p. 4). In this novel and disruptive moment in digital literacy education, a deeper understanding of the profusion of pedagogies underway in the novel spaces of CTCs, as well as the politics and ideologies infused in technology design, automation and AI are needed. As policies toward digital inclusion move forward, it is important to ask what kind of world the 'excluded' are being welcomed into, and who and what is creating the terms for participation.

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LUSCIOUS LATTES/BITTER BARISTAS: THE 'STARBUCKS INCIDENT' AND ITS IMPLICATIONS FOR PROGRAM PLANNING

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Abstract

Program planning remains a core area of study in many adult education professional preparation programs. How planning is – and can be – taught has not been studied in any detail, although the use of "cases" has been shown to be an effective way to "ground" theory in the day-to-day practice of planning and highlight aspects of planning that are context- and case-specific. This paper illustrates how a well-publicized "incident" can be used to help students learn about and problematize program planning.

Keywords: program planning, case-based learning, Starbucks anti-bias education

INTRODUCTION

In Canada and the US, program planning has long been regarded as a "core" area of study in programs that prepare adult educators for professional practice. The most recent edition of *Standards for Graduate Programs in Adult Education* (CPAE, 2014) lists "curriculum and program planning" as one of seven "core topical areas" (p. 9) for master's level study. Some competency frameworks developed in Europe also include "being a program developer" along with many of the subskills required in the planning process (Buiskool et al., 2010). What has not been studied is how program planning theory and practice is taught and how effective various instructional approaches are in helping students become capable planners.

Käpplinger and Sork (2014) have suggested four basic approaches to teaching planning:

- Working with detailed case studies
- Working with printed programs and programs on websites (archival materials)
- Working through a variety of planning models and processes
- Engaging with practitioners directly (p. 193)

Cervero and Wilson (2006) demonstrated the value of case studies as a means to illustrate their theory of planning that foregrounded power relations and negotiation of interests, among other aspects of planning. Of course, in a diverse field like adult education, the context in which a case is embedded determines, in part, its relevance – and its instructional value – to students.

The purpose of this paper is to illustrate how a recent, widely-publicized "incident" can be used in instruction to problematize program planning theory – most of which is "normative" in that it describes planning as it "ought to be" rather than planning "as it is." Unlike fully developed case studies wherein one or more participant observers provide a detailed account of what took place, this "incident" is more akin to a "what-if thought experiment" of the kind often used in ethics to generate reflection and discussion. The incident also has the advantage of being widely reported in the media with substantial archival material available for students to consult prior to and during instruction.

THE 'INCIDENT'

On April 12, 2018, a widely-reported incident occurred at a Starbucks outlet in Philadelphia. Two African-American men arrived 10 minutes early for a business meeting. As reported in the press, one asked the white female manager if he could use the washroom and was told they were for the use of paying customers. He accepted that and returned to the table where his colleague waited for their business associate to arrive, but the pair was then approached by the manager and asked if they

wanted any drinks or water. The pair said they had water with them and were waiting for a meeting, although some accounts report the pair was asked to leave and they refused.

The manager then called police who arrived quickly and, after a short conversation, arrested both men. Reports indicated the two were neither read their rights by police nor told why they were being arrested, although they were later charged with trespassing and creating a disturbance. The charges were dropped that evening. The arrest was captured on a cell phone video, posted to Twitter, went viral [see References for link to the video] and created a crisis for Starbucks and the Philadelphia police. Reports indicated that the guidelines in place at the Philadelphia Starbucks location "…were that partners [Starbucks' term for employees] must ask unpaying customers to leave the store, and police were to be called if they refused" (Siegel, May 21, 2018).

On April 17, Starbucks announced that on May 29, all 8,000 of their US stores would close for four hours of racial-bias education for their 175,000 employees with a curriculum designed by "nationally recognized experts" and made available for other companies to use (Starbucks, 2018, April 17).

In June, 23,000 employees in Starbucks' Canadian stores experienced the same videos plus workbook exercises plus discussion program as presented in the US. Some Canadian employees "…who did not want to be named for fear of losing their jobs, said the session seemed well intentioned, but missed its mark" because it focused on US race relations and did not address Canada's relations with Indigenous people (Woo, 2018).

LEARNING FROM THE INCIDENT

Following is an effort to illustrate how such an incident can be used to help students engage more deeply with, and develop a critical perspective on, planning theory. It uses selected concepts and processes in planning to organize an analysis and suggest examples of questions that can be used to generate discussion about and reflection on common elements of planning.

Framing Needs/Analyzing Problems

On first glance, the incident could be framed as an unfortunate judgement call by a store manager – although apparently consistent with then-current company policy – compounded by the overreaction of responding police officers. But Starbucks was facing a public relations crisis within the context of racial tensions (Black Lives Matter; emboldened white supremacists, and divisive political leaders) so quick action was required. They framed the problem as "unconscious racial bias" and made a public commitment – at significant corporate expense – to a four-hour training program for all its employees.

We don't know the dynamics of what occurred within Starbucks to arrive at this framing of the problem or the decision that a four-hour mandatory training program was the best approach, but we can imagine "high level" conversations among the leadership group and crisis-management specialists which understandably focused on responding to this high-profile crisis.

A few reflective questions:

- How useful is "needs assessment" in such an unusual circumstance?
- What issues/data should have been considered before arriving at the conclusion that this was a case of "unconscious racial bias"?
- If you had been a staff member in Starbucks training unit, what input would you have provided to the leadership group as they formulated a response to the incident?
- What are some possible "training needs" that could be inferred from the actions of the responding police officers?
- What non-educative actions should Starbucks, and police departments more generally, take to avoid incidents like this in the future?
- What ethical issues are involved in ascribing the same "need" to all 175,000 Starbucks employees in the US and 23,000 in Canada?

Clarifying Intentions/Developing Objectives

Once framed as a case of unconscious racial bias, the stage was set to clarify what Starbucks hoped to achieve through the short-term training program. Hints about their intentions/objectives are found in the training materials that were developed and in the overall response to the crisis. The instructional videos featured footage from the civil rights movement in the US along with interviews of non-whites about how they are treated when they go into various businesses.

So we can assume that *learning objectives* included:

- Raising awareness of the troubled history of race relations in the US.
- Becoming aware of one's own unconscious biases, their possible origins, and effects on behaviour.
- Increasing empathy for non-white customers due to their experiences of racism.

Other corporate objectives no doubt included quelling the public relations crisis, sensitizing managers to the importance of exercising restraint in their discretionary decision making, renewing the commitment to Starbucks' corporate values, and reinforcing the primacy of those values as guides to decision making.

A few reflective questions:

- What significant learning outcomes can reasonably be achieved in a 4-hour program?
- How evaluable are the objectives; how would they need to be reframed to make them more evaluable?
- Whose views/voices have been privileged in framing the objectives of the program?
- How, if at all, were the learners' perceptions of what needed to be learned considered?

Designing Instruction

To its credit, Starbucks posted all of the instructional materials on its corporate website including the primary instructional video/film, a workbook and the full agenda (Starbucks, 2018, May 29). It was no doubt very challenging to arrive at an instructional approach suitable for a highly diverse workforce. Relying primarily on videos to set the stage for workbook exercises and group discussions, the design seemed responsive to the various forms of difference – educational level, racial and cultural background, gender identity, sexual orientation, and complex intersectionalities – in such a large and varied workforce.

A decision was made to use the same instructional package with employees in Canada who experienced the training on June 11, shortly after those in the US. This decision raises questions about the cultural assumptions and historical events embedded in the program and whether they would have the same meaning/impact in the Canadian context. As indicated above, anecdotal evidence suggests that some Canadian employees thought the program "missed the mark" because it did not address Canada's history with Indigenous people and its very different history of race relations.

Questions were also raised about whether what is known about racial bias – the theory – was understood and incorporated into the design of the program. For example, Tsipursky (2018) made the following point:

> Unfortunately, racial bias trainings often fail, especially when done by inexperienced trainers. Indeed, Starbucks lined up big-name presenters for its training, like hip-hop star Common and Starbucks corporate bigwigs who do not have experience in anti-discrimination training, instead of experienced diversity and inclusion training professionals.

A few reflective questions:

- What are the dangers of assuming a program developed in one cultural context will be equally suitable in – transferable to – a different context?

- If circumstances (costs, immediacy) require the “reuse” of such a program, what can be done during instruction to mitigate concerns about “relevance” in a different context?
- What form of “facilitation” is necessary in programs that focus on potentially sensitive or controversial topics?
- What predictable problems/conflicts might emerge during such programs and what non-educational supports might be needed to respond to the consequences?

Evaluating Outcomes

Starbucks knew there would be some skepticism about the impact of a mandatory four-hour anti-bias training program. The corporate leadership blunted this skepticism by indicating that the program was only the start of a longer-term strategy to address racial bias and other forms of diversity within the company.

However, the skepticism about what the impacts might be remains as evidenced by this quote in response to the question “Does anti-bias training work?”

> It depends. There’s fairly compelling research showing that anti-bias or diversity training either has no effect or backfires. If you are forced to talk about bias, you might feel resentful. Or, you might do the training and feel like you’re morally clean and no longer required to monitor your behavior, which could lead to further transgressions. Anti-bias training needs to be followed up with a long-term commitment to change. (Anwar, 2018)

Starbucks apparently understood this as reported by Nordell (2018) in early May, prior to the training:

> Last week, the company issued a new statement, clarifying that May 29 would be the first stage of a “multiphase” bias training, and the first step of a longer-term anti-bias effort. This light-speed scramble—from a day of training to a full-on anti-bias overhaul – suggests a rapid evolution in Starbucks’s understanding of what taking on bias means. If Starbucks follows through, it will be one of the first major corporations to develop a comprehensive plan for tackling bias head-on – and potentially forge a new path for its peers to follow. Now, the approach the company takes to the May 29 event will be a litmus test for that larger commitment.

Planning an evaluation in such circumstances is challenging because the underlying program theory or logic model may be faulty. If the design of the program is based on a flawed foundation or overly optimistic objectives, then we should not expect to see evidence that objectives were achieved. So far, we don’t know much about the actual evaluation plan put in place by Starbucks, but it does seem clear that the corporate objectives of quelling the controversy and burnishing a tarnished corporate image were achieved, at least as measured by follow-up stories in the media. As a crisis-management strategy intended, in part, to prevent similar incidents from happening, the costs of mounting the program – direct costs, lost revenue, salaries paid when stores closed – might reasonably be regarded as producing a positive return on investment. There could certainly have been less expensive ways of addressing the incident had it been framed differently, but the high profile of the incident required a high profile response.

A few reflective questions:

- Based on what is known about the incident, the program and expected outcomes as stated publicly by various stakeholders, what are the key evaluation questions that should be addressed?
- What kind(s) of evaluation data should be collected to answer these questions?
- At what point(s) following the offering of the program should evaluation data be collected?
- How should the evaluation plan be designed to increase the probability that evidence of outcomes can be reasonably linked to the program…evidence that the program produced the outcomes?

- If anti-bias theory predicts possible "backlash" effects, how can these and other negative (and unexpected positive outcomes – unrelated to program objectives – be captured in the evaluation?

CONCLUSION

The Starbucks incident was largely framed as a case of racial profiling growing out of frequently unrecognized racial bias, so the proposed programmatic response was described as "anti-bias" training. The threat to Starbucks' reputation – and stock value – prompted the rapid design and implementation of a company-wide educational program.

The incident and the corporate response to it were in no way "typical," but they do present a unique opportunity to use a high-profile, well-documented, much-discussed event to raise critical questions about program planning.

Having students assume the role of a Starbucks' training specialist – or group of specialists – invited to provide planning advice to Starbucks' senior leaders and external crisis management and racial bias specialists would make the exercise even more engaging. Racial bias is a hot topic globally with no easy – off the shelf – educational solutions so it seems wise to embrace such opportunities to enrich the instructional experience of our students.

Note: The video of the original "Starbucks incident" can be viewed at https://www.vox.com/identities/2018/4/14/17238494/what-happened-at-starbucks-black-men-arrested-philadelphia

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COMMUNITY DEVELOPMENT FACILITATORS AS AVATARS

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Abstract

This paper explores how community development/community-based research literature frames 'the facilitator'. I draw upon the analogy of an avatar, a virtual character to argue that scholars are more concerned with an ideal construction of "the facilitator" than with the people who facilitate community development. Therefore, more research should be done to give evidence to the subjectivity of facilitators rather than their function. I believe that such focus on the facilitator may contribute to community development facilitation literature which is still seldom explored.

Keywords: Community Development, Community-Based Research, Facilitation, Facilitator.

INTRODUCTION

The community development facilitator is an important figure in community development practice. In essence, the facilitator is responsible for guiding community members throughout the process of reflection and action for change. Given the relevance of the facilitator, I ask: Who is the facilitator? In order to answer this question, this paper explores how community development literature frames 'the facilitator'. Hence, three main approaches for community development are presented: critical community development, Chamber's responsible well-being, and Asset-Based Community Development (ABCD). In addition, these approaches are analysed according to different facilitation perspectives with the objective to understand how the facilitator is presented. This paper is based on the understanding that community development and community-based research (CBR) are interrelated concepts. Indeed, community-based research is included in community development approaches.

I draw upon the analogy of an avatar to argue that community development/CBR literature is more concerned with the function of the facilitator rather than the facilitator's subjectivity, which suggests a functionalistic orientation. An avatar is "an electronic image that represents and may be manipulated by a computer user" (Merriam-Webster, 2019, para. 2); it refers to the embodiment of a person. An avatar has no life without the person who gives it life. The image of an avatar may give expectation of certain behaviours which varies according to the game that is being played. The metaphor of the avatar indicates that the community development facilitation literature is mainly focused on the facilitator (an avatar) and its performance rather than on who plays the "game of facilitation". Therefore, more research should be done about the people who facilitate and how their subjectivity enables them to facilitate.

COMMUNITY DEVELOPMENT: MAIN APPROACHES

Community development is the process whereby people organize themselves for collective action in order to bring about change (Bennet, 1969; English & Mayo, 2012). Community development involves the engagement of community groups in the assessment of their conditions. It also involves the design and implementation of purposeful action "to create the kind of community in which they wish to live" (Bottum et al., 1975, p. 5). Community development implies a learning process by which people improve their capacity to work together, make decisions in a democratic and rational way, and increase the effectiveness of the group action (Bennet, 1969, Bottum et al., 1975, White, 1999). This learning experience results in sustainable self-reliant and self-determinant communities (Ramirez, 1990); people who own their destiny (Coady, 1939).

The meaning of change in community development depends on the philosophical orientation of the scholar and/or practitioner. For example, Ledwith (2016), based on a critical ontology, states that the goal of community development is social justice, environmental sustainability, and an egalitarian

distribution of power. Ledwith (2011, 2016) defines community development as Paulo Freire's critical pedagogy. In this sense, community development is a political democratic and educational process whereby the poor and oppressed learn how to question the contradiction of their everyday lives and become critical of unjust social structures that produce inequality and domination. Then, based on a critical consciousness, people work together with the objective to transform the social order (Ledwith, 2016). Critical consciousness is achieved through the engagement of educators and students as co-learners and co-educators to perform *praxis*. *Praxis* a radical interaction between reflection and action that results in the dismantlement of structures of domination, hence a more just society (Freire, 2005, Ledwith, 2016).

Chambers (1997), less oriented by critical theory, but also influenced by Freire (2005), defines development as the good change that leads people to the state of responsible well-being. Responsible well-being refers to the social, mental, spiritual, and material "experience of [a] good life" (p. 9). Responsible well-being includes commitment to the well-being of "the poor, weak, vulnerable and exploited" (Chambers, 1997, p. 11). Chambers' (1997) definition suggests an interactionist orientation which implies that development can mean different things for different communities (Roodt, 1996). Therefore, community members are brought together and mediated by participatory methodologies such as Participatory Rural Appraisal (PRA) to "express, enhance, share and analyze their knowledge of life and conditions, to plan and to act" (Chambers, 1994, 1253). Initially, the participatory processes are facilitated by professional outsiders, but the role of the facilitator must be taken over by community members at a more advanced stage of empowerment (Kapoor, 2002). This infers that poor themselves know better about their reality than any other person whether a scholar or development professional. Chambers' (2010) classifies reality of the poor as "local, complex, diverse, uncontrollable, and unpredictable" (Chambers, 2010, p. 17). Such a reality can be assisted by development approaches based on grand narratives such as Western modernization.

Chambers' (1997) and Ledwith's (2016) approaches, to different degrees, can be characterized as problem-driven. In other words, development efforts are primarily focused on fixing what is wrong with people. This kind of approach leads to a tendency to victimize community members and to depend on external resources as leverage for development. Alternatively, Kretzmann and McKnight (1993) propose that communities are not built based on their problems, but on the local combination of individual, organizational and institutional assets. Therefore, community members come together to map, connect and mobilize their local assets in order to achieve the community's vision. As Kretzmann and McKnight (1993) explain, this is "asset-based, internally focused, and relationship driven" (p. 8) community development. After exploring all the possibilities offered by the internal assets, people can consider external help. Kretzmann and McKnight's (1993) approach is well known as ABCD. More than an isolated approach, ABCD has been used as a guiding principle for different community development initiatives (e.g. Silver, 2013 and Silver, Goodman, Henry, & Young, 2018)

COMMUNITY DEVELOPMENT AND CBR: INTERRELATED CONCEPTS

The community development approaches presented above are quite repetitive in terms of operation. They all make use of the Freirean cycle of reflection-action as a way for change. This is the same cycle used by CBR researchers to assist community members in the production of local knowledge. In addition, following the same community development objective, CBR also intends to create change. As an outcome of the process of engagement for change, CBR aims to produce "self-reliant, self-assertive, and self-determinative, as well as self-sufficient" (Park, 1993, p. 2) communities. This intertwined process and objective suggests that CBR and community development are related concepts that imply the flourishing and autonomy of community members. In essence, CBR is included in community development.

Wallerstein and Duran (2008) characterize CBR as a new research paradigm; it challenges the assumptions of neutrality and objectivity that drive the traditional way to perform inquiries. In other words, CBR contests the discourse formed within the community of professional researchers responsible for giving academic knowledge the status of truth (Peet & Hartwick, 2015). The discourse cause researchers to relate with community groups as mere objects and validates research

procedures that do not take into account the lived experience of the research participants (Wallerstein & Duran, 2008). Consequently, the traditional way to perform research marginalizes alternative ontologies and different ways of knowing which creates possibilities for the co-optation of voices and material practices of community groups as researchers advance their agenda (Hanson & Ogunade, 2016). Therefore, CBR is a research approach that questions both the intentions of knowledge and the unequal power relations between researchers and the communities under study by proposing a subject to subject relation (Rahman, 1991).

CBR as a research paradigm represents resistance and liberation. In essence, CBR does not require the presence of an academic professional as part of the research process. Hall et al. (2016) affirm that CBR is "research done by community groups with or without the involvement of the university" (Hall et al., 2016, p. 9) in order to achieve social transformation. Hall et al.'s (2016) concept infers that CBR can be mediated by community members themselves. However, if partnership exists, both community members and university researchers come together as equal partners. Yet, CBR practitioners do not intend to produce knowledge for the sake of knowledge, but for "decolonizing, healing, transforming, and mobilizing" (Wallerstein & Duran, 2008, p. 33). Taking into consideration and based on the concept of praxis (Freire, 2005). The ultimate goal of CBR is humanizing the poor and oppressed by ensuring that they can reflect on and question their everyday life and transform it.

COMMUNITY DEVELOPMENT FACILITATION (FACILITATORS)

Community development and CBR share the need for facilitators in the process of research and transformation. Indeed, facilitators ensure that community members participate throughout the process of change. According to White (1999), "effective facilitation is an art that engages the creative forces within persons which energize thinking and doing" (p. 18). The art of facilitation involves three stages: activation, technique, and building community. Activation refers to the process whereby people engage in participation by bringing together their interests, thoughts and creativity. White (1999) highlights that techniques or approaches are necessary to ensure participation and learning effectiveness. Finally, through participation, community groups are able to improve their interpersonal communication which is a condition to achieve a collective sense of purpose and solidarity. These stages are mediated by a communication professional that White (1999) calls 'the facilitator'. This person is "knowledgeable and skilled in communication theory and practice, but also an enabling adult educator who can assist grassroots people to become skilled communicators and to be able to access information necessary for learning and acquiring resources" (White, 1999). The facilitator is a catalyst for community development. He/she is the one who leads those who are willing to get involved and make the necessary changes to gain ownership over their lives.

Kiiti and Nielsen (1999) assert that the facilitator creates an environment that enables critical reflection and dialogue among community members. The facilitator gives sustainability to the community development process. Critical reflection and dialogue are strategies that rely on the belief that people have the capacity to lead their own process of development, hence to solve their own problems. Therefore, facilitators assist community members in collecting information that enable participants to better understand their problems and create appropriate solutions. Yet, this process increases community members' decision-making capacity and sense of community. Kiiti and Nielsen's (1999) notion of facilitation seems to express what Groot and Maarleveld (2000) define as communicative rationality. According to Groot and Maarleveld (2000), practitioners that facilitate based on communicative rationality emphasize dialogue and collective and individual learning which results in "empowerment, self-reliance, personal development and dialogue (Groot & Maarleveld, 2000, p. 8). In other words, facilitation is relational and facilitators participate in the intervention process as active actors helping people to manage change. Facilitation is focused on the learning process and building people's capacity. Ledwith's (2005) Freirean community development seems to be inclined to adopt a communicative rationality for facilitation. Freirean pedagogy proposes a subject-to-subject relationship between facilitators and community members which implies a dialogical process. The facilitator is part of the process with the participants.

The communicative rationality practice is commonly interwoven with a strategic relationality. Groot and Maarleveld (2000) define strategic rationality as a goal-oriented approach for facilitation. Facilitators are problem-solvers and outsiders helping people to go through a linear process of assessing their reality, identifying problems, formulating strategies, and implementing actions. This approach is seen in PRA workshops oriented by Chambers' (1997) notion of development. Facilitation focuses more on the problem rather than on managing learning processes and increasing people's capacity. The same strategic rationality seems to drive ABCD facilitators; they are outsiders and catalysts. They have an agenda and strategy to help the community achieve their vision (Bergdall, 2012). In essence, Groot and Maarleveld (2000) assert that to different degrees community development interventions are driven by a strategic rationale because interventions are intentionally designed to produce change. However, the more goals are flexible and adjusted by community members, the more the approach represents a communicative rationality. Furthermore, the more the community development becomes a co-learning process between community members and facilitators (Negri et al., 1998), the more communicative the approach becomes. Yet, I would like to emphasize that the ultimate goal in community development is the fully autonomy of community groups.

Community development facilitation approaches, goals and even the nomenclature used to name the person who mediate participatory processes differ according to philosophical orientation (Tisdell & Taylor, 2000). For example, Tisdell and Taylor (2000) assert that practitioners who are driven by a critical-humanist perspective function as facilitators; they help community members become 'rational re-constructors'. The goal of critical-humanist facilitators is to deepen democracy through individual understanding and the creation of group consensus. As the term 'rational-constructors' suggests, critical reflection and rational discourse are relevant elements for social change. Yet, the ultimate goal of the educational process is the autonomy of community members. A change of perspective is important for critical-humanist practitioners (Mezirow, 1995), which is the purpose of ABCD facilitators; community members should focus on assets rather than problems as motors for development. This infers forging a new image of the community (Bergdall, 2012). Differently, practitioners driven by a critical-emancipatory perspective are educators rather than facilitators. In essence, Tisdell and Taylor (2000) explain that the term facilitator is associated with a laissez-faire pedagogy. To be a facilitator is to contribute to the dominant discourse in society and consequently to the power structure which implies that community groups can have a distorted vision of reality. Therefore, critical-emancipatory practitioners and scholars such as Ledwith (2011, 2016) are liberators of the marginalized. In this sense, educators engage with people in a horizontal relationship in order to raise critical consciousness and promote collective action to change unjust social structures which is the goal of the educational process (Tisdell & Taylor, 2000). As critical-humanists, emancipatory educators also rely on critical rational analysis as a way for change (Tisdell & Taylor, 2000).

COMMUNITY DEVELOPMENT FACILITATORS AS AVATARS

The facilitator is defined as a communication professional (White, 1999), an educator (Freire & Macedo, 1995; Ledwith, 2016), a catalyst (Bergdall, 2012), a manager of change (Groot & Marrleveld, 2000), a leader (Hogan, 2002), a trainer, a guide (Diaz-Puente et al., 2013), and so on. In essence, the facilitator is defined in terms of his/her function. By perceiving how the literature on community development/CBR facilitation defines the facilitator, I ask a question: Who is the facilitator? I can see myself answering my own question by following the pattern presented in the articles and books I cite in this paper which define the facilitator by what the facilitator does. Yet, I am interested in discovering the person that operationalizes the function of facilitation in answer the question: who is the facilitator?

Fechter and Hindman (2014) highlight the importance of giving attention to the person behind the development worker's function. This attention must go beyond the identification of facilitator as an insider, outsider or in between (Dwyer & Buckle, 2009). Fechter and Hindman (2014) argue that development workers are seen as mere tools to achieve the goal of development. Community development facilitators are like avatars. The behaviour of the avatars are dictated by community development approaches, but attention is rarely given to the person who gives life to the avatar. Since facilitators are tools, emphasis is given to how they should perform. For example, Chambers (2007)

recommends that facilitators should “hand over the stick, watch, listen, learn” (p. 9) and so on. Bergdall (2012) affirms that ABCD facilitators should build trust and connect people to resources. Hall et al. (2016) highlight that the CBR facilitator should learn “social skills of communication, listening, respecting, enabling, sharing, and synthesizing” (p. 28). It seems like scholars are concerned with the construction of an ideal type of facilitator.

This avatar approach to facilitators suggests that the literature has a functionalistic gaze. Functionalism is based on the assumption that social reality has a systemic and concrete nature (Morgan, 1980). According to Morgan (1980), this social character works to produce an ordered and regulated society which leads to the need to understand the role of the social actors in the social space. Burrell and Morgan (2005) explain that functionalism is strongly pragmatic. In this sense, knowledge is produced to be put into practice in order to solve practical problems. Functionalism reminds me of the Weberian (Weber, 1947) idea of bureaucracy whereby organizations are structured by a set of impersonal roles wrapped in rationality and regulation. In an operational level, CBR/community development workshops are organized in terms of roles and rationality whether strategic, communicative or something in between (Groot & Maarleveld, 2000). This organization is important to ensure the effectiveness of the participatory process even though different community development approaches rely on different philosophical systems.

FINAL CONSIDERATIONS

This paper shows that community development and CBR are interrelated concepts. By sharing the same process, the facilitator becomes a central figure; he/she makes sure that the approaches for community development are indeed participatory. Due to the importance of facilitators for development, I ask: who is the facilitator? Assessing Ledwith’s (2011, 2016), Chambers’ (1997), and Kretzmann and McKnight’s (1993) notion of community development, I conclude that literature frames the facilitator in terms of his/her function rather than the person who facilitates. Then, the question remains: who is the facilitator? ‘The facilitator’ has a person behind it. They are not avatars! Therefore, I suggest that more research should be done to give evidence to the subjectivity of facilitators rather than their function and how their subjectivity enables them to facilitate. I believe that such a question may contribute to the subject of community development facilitation that is still being seldom explored.

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AN UNEVEN PATH: EXPLORING THE LIMITS AND POSSIBILITIES OF SELF-DIRECTED CRITICAL LEARNING DURING VOLUNTEER ABROAD PLACEMENTS

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Abstract

This paper draws on interviews with former participants in volunteer abroad programs in order to explore the limits and possibilities of critical learning in hegemonic environments. Dialectical historical materialist Marxist-feminism suggests that humans shape the social world through their interactions with each other and with the material world. In turn, these interactions are shaped by praxis, the unity of thought and action. Reproductive praxis accepts the world as it is and so reproduces this world, whereas critical praxis questions and challenges the world in order to change it. Therefore, developing critical praxis is a necessary step towards transforming the racist, patriarchal, capitalist social relations of the current moment. This paper takes up the question of whether, and how, critical praxis can emerge out of hegemonic conditions. To do so, it uses data collected through semi-structured interviews with ten former participants in volunteer abroad programs. These volunteers were able to move towards critical praxis through a self-directed process of critical learning, despite the hegemonic environment in which they found themselves. However, as a result of its self-directed nature, this learning process was uneven and participants were left sitting uncomfortably between reproductive and critical praxis, struggling to articulate and enact an effective alternative. The paper concludes with several recommendations for critical adult educators and for those running volunteer programs.

Keywords: critical adult education, Marxist-feminism, volunteer abroad

INTRODUCTION

From a young age, I volunteered in my own community and in efforts to support communities overseas. These experiences led me to study international development at university and, eventually, to volunteer and work in Cameroon. Over time, I began to question the way international development is practiced. I observed projects that reproduced problematic hierarchies of power, class, and race, and I wondered whether work being done in this way could really generate meaningful change. These concerns led me to search for a more effective way to think about and engage with social change.

This search led me to my Master's degree and, ultimately, to dialectical historical materialist anti-racist Marxist-feminism. For me, this theoretical framework offered a useful way to understand what social change means and how it happens. At the core of this theory is the understanding that the social world is made up of sets of social relations, that the dominant social relations of the present moment are intrinsically oppressive and exploitative, and that critical praxis – understanding and acting on these social relations – is a necessary step in creating meaningful social change. Accordingly, I turned my attention to understanding critical praxis, and how it can emerge.

In this paper, I draw on data collected during my thesis research in order to explore the question of whether, and how, critical praxis can emerge out of existing capitalist, racist, patriarchal conditions. I argue that while the process of critical learning can begin in – and even be provoked by – a hegemonic environment, this emergent criticality remains tenuous as long as the learning process is self-directed and does not involve a pre-figurative experience. I begin with a brief summary of my theoretical framework, followed by an overview of the research methods. I then share my findings and conclude with several recommendations for those running volunteer programs and for critical adult educators.

A MARXIST-FEMINIST PERSPECTIVE ON LEARNING AND SOCIAL CHANGE

Dialectical historical materialist anti-racist Marxist-feminism sees the social world as composed of sets of social relations rather than things (Carpenter & Mojab 2011). These relations are dialectical, in that they are internally-related, contradictory, constantly changing, and historically-specific (Ollman 2003). In a world composed of social relations, social reality is not a static, independent structure. Rather, it is composed of human activity, and it is constantly being shaped and re-shaped through humans' interactions with each other and with the material world (Allman 2010; Carpenter & Mojab 2017). These interactions are shaped by the way humans understand the world, which arises from their experience in and of the world. This unity of thought and action is called praxis (Allman 2010; Freire 1970). Therefore, it is our praxis – how we think about and act in the world – that shapes the social world we live in.

There are two types of praxis (Allman 2010). Reproductive praxis accepts the world as it is and so reproduces this world, whereas critical praxis enables us to "critically question the existing relations and conditions and actively seek to transform or abolish them and to create relations and conditions that will lead to a better future" (ibid, p.155). The present moment is defined by the deeply interconnected and intrinsically oppressive and exploitative social relations of racism, patriarchy, and capitalism (Carpenter & Mojab 2017; Bannerji 1995, 2005). In this context, developing critical praxis involves learning to see the ways in which racist, patriarchal, capitalist social relations underlie social problems, and beginning to transform these relations in order to create a more just future.

Critical praxis emerges from a process of exposing, understanding, and disrupting existing social relations. A critical learning process begins with an experience that provokes initial questioning (Mezirow 1981; Freire 1970), and is deepened through collective discussion, reflection, and the application of external knowledge that can help learners understand social relations (Allman 2010; Choudry 2015; Freire 1970). Critical learning is solidified through pre-figuration, which reshapes praxis by allowing learners to experience alternative social relations (Allman 2010; Freire 1970). Given that consciousness emerges from our experience of the world, it is difficult to develop and maintain critical praxis within existing social relations (Allman 2010). Nonetheless, the work of creating a more just future must begin in the present moment. Therefore, the remainder of this paper explores how critical learning unfolds within the constraints of existing social relations.

OVERVIEW OF RESEARCH METHODS

This paper draws on data originally collected for my Master's thesis, which focused on volunteer abroad programs as a site of learning for emerging practitioners, and explored what type of praxis emerged through volunteers' participation in these programs (Stuart-Sheppard 2018). I focused on programs aimed at young professionals who were transitioning from school to the workplace, in order to understand how the learning that occurred during these placements impacted their actions as they embarked on their careers. I sought out volunteers who had done a placement of at least four months, organized through a Canadian organization, during or after post-secondary studies, and completed within the last five years. I recruited participants through listservs used by international development professionals, and by asking individuals within my professional network to share the recruitment information. I carried out semi-structured interviews with ten former volunteers and analyzed the data in two stages. First, I looked at each interview as a whole, to understand the trajectory each participant had followed and the ways in which their understanding and actions had shifted as a result of their placement. Second, I coded the transcripts to draw out the main themes and compare across participants. All participants have been assigned pseudonyms.

EXPLORING CRITICAL LEARNING DURING VOLUNTEER ABROAD

The volunteer placements engaged volunteers in a form of international development practice that reinforced and upheld existing racist and capitalist social relations through the training they offered, the roles they assigned volunteers, and the type of development program they supported. However, rather than generating a reproductive understanding of international development, the hegemonic nature of these placements appears to have provoked critical learning. Specifically, the discrepancy

between participants' placements and their prior expectations and knowledge acted as a "disorienting dilemma" (Mezirow 1981) that led participants to examine the practices of their sending organization more closely and, in some cases, to connect these practices to problematic practices within the sector more broadly.

For example, one of the most common frustrations participants expressed is that they were placed in roles for which they did not have the necessary expertise or qualifications. This discrepancy made it difficult for participants to do their work effectively, leading them to feel "frustration" and "insecurity" (Taylor; Jennifer, excerpts from interviews). This discomfort prompted participants to question how and why they had come to occupy these roles. Many of them felt that their sending organization had encouraged them to see themselves as experts:

> [sending organization] was saying 'look you people are the ones who are being taught this…this practice, this notion and everything, this model,' saying 'you have to teach it to people.' So I said, 'ok, so we know,' we get there, it's a completely different story, we found out we know absolutely nothing, right? (Sam, excerpt from interview)

Some participants drew connections between these practices and broader trends within international development. For example, Sarah observed:

> I find that people, um, I don't know whether they get braver, but they tend to take on roles abroad that they wouldn't even take on here...it's quite condescending and patronizing to, um, to have the approach of building capacity, um, there's an implied message within that, um, that if you're building capacity that means there is no capacity, or there's little capacity. (Sarah, excerpt from interview)

Although Sarah is not using this language, by connecting the idea of building capacity to the underlying assumption that there is a lack of capacity in the areas where capacity must be built, she is articulating a dialectical relation in which the identity of 'developed' relies on the existence of others who are 'developing.' In this observation, it is possible to see the beginnings of critical praxis.

Another common frustration expressed by participants was uncertainty around whether they were actually having an impact. In turn, these questions led participants to interrogate the motivations and impact of their sending organizations. Many participants observed that the sending organizations were more focused on ensuring volunteers had a good time than on their development impact. In attempting to understand this discrepancy, many participants pointed to the funding arrangements that structure the work of these organizations. For example, Ashley observed that "to get funding for whatever, the program has to send 600 volunteers in five years' time. So it's not about sending the most passionate, it's not about sending the most qualified or whatever, it's only about sending 600 volunteers" (excerpt from interview). Many participants extended this critique beyond volunteer abroad programs, noting that international development funding often advances the priorities of the funder rather than the communities they purport to help:

> Going away, um, and and seeing the ways in which the Canadian government used [sending organization] to kind of push a Canadian agenda, as opposed to like actually working for [placement country], it was just, like, it was very weird, because it, what I was doing in [placement country] sort of was masked by, that it was going to be better for the [local] population, when meanwhile it was actually to attract foreign investment, which would in turn bring money back to Canada. (Taylor, excerpt from interview)

In this example, Taylor explicitly acknowledges that the funder is using development to advance their own economic interests. This critique reveals one of the ways in which international development supports and extends capitalism and, by doing so, contributes to the continued exploitation of marginalized communities around the world. As in the first example, participants moved from the disorienting dilemma of being forced to question their own impact, to interrogating the systems that put them in a position where they were advancing funder priorities rather than community priorities. This process generated critical learning.

EXPLORING THE LIMITS TO PARTICIPANTS' CRITICAL LEARNING

However, there were two noticeable limitations to participants' process of critical learning. First, the changes in participants' understanding were largely 'unconscious' in that participants did not see their post-placement consciousness as significantly different from existing understandings of international development. I would argue that this limitation resulted from the self-directed nature of the learning process, which served to constrain the extent of discussion, reflection, and application of theory that occurred. The learning process ended up being largely self-directed in part because the training offered to volunteers failed to provide a framework for engaging with their complex experiences in a critical way. In addition, the sending organizations did not provide structured opportunities for participants to reflect and discuss. Sam recalled that "most of the time it was, it was, you know, us, just us as a group of students who were talking about our placements" (excerpt from interview). While Sam found space for discussion with fellow volunteers, not all participants had access to other volunteers. Similarly, while some participants had assignments for school while they were on placement, prompting them to seek out external information and reflect more deeply, not all volunteers had this opportunity. Ultimately, this self-directed learning process meant that critical learning occurred unevenly across participants and remained unconscious in almost every case.

Second, participants expressed a lot of uncertainty when it came to identifying solutions to the critiques they had developed. For example, Taylor observed "I still feel like I'm just very confused obviously, at how these things can work and what they mean, and how we can all make it better" (excerpt from interview); this comment captures the sentiments of most of the volunteers I spoke with. Interestingly, those who had gone furthest towards identifying the underlying social relations also found it hardest to come up with alternatives. The unconscious nature of participants' learning likely contributed to this limitation, as it is hard to identify coherent solutions when one's understanding of the problem is unclear or incomplete. In addition, the hegemonic environment of the placements meant that participants did not have a pre-figurative learning experience. Without the opportunity to experience what alternative social relations could be like, it is hard to fully conceptualize and enact an alternative approach.

The potential impact of these limitations becomes clear when looking at the choices participants' made following their placements. Despite the difficulty participants had in articulating clear solutions or alternatives, their critiques were, for the most part, reflected in the steps they took after their placement. However, whether these next steps have a reproductive or a critical effect depends largely on participants' ability to maintain their emergent critical praxis. For example, two participants disengaged from development entirely following their placement. They framed this as a 'refusal' to participate in the oppressive relations that characterize the field, and took on more political work in Canada. While these actions appear to illustrate a recognition of and desire to challenge oppressive social relations, participants also spoke about it being 'easier' to work in Canada. If their choice is based on a desire to avoid the complexity of navigating oppressive relations, it risks erasing the ways in which oppression exists in Canada. If this latter tendency becomes dominant, the choice to focus on Canada could have a reproductive effect, rather than prompting critical change. Similarly, four individuals continued to participate in international development, but shifted away from project-level work towards a focus on institutions and systems. They took on roles that could, theoretically, enable them to push funders to prioritize community interests and recognize historical injustices. However, as individuals within much larger institutions, there is a risk that these individuals will be integrated into established ways of doing work. Overall, participants' choices after their placements reflected their emergent critical learning. Yet, without a conscious, coherent sense of what they want to do differently and how they can make it happen, it seems likely that participants' attempts to create change will instead drift towards reproductive praxis.

CONCLUSION: WHAT CAN BE DONE?

I have argued that participants were able to engage in a self-directed process of critical learning, albeit a limited one. As a result of the discrepancy between their prior experience and the hegemonic nature of the volunteer placements, participants began questioning their experiences and, ultimately,

international development. In some cases, this questioning moved towards a critical understanding that identified underlying social relations and their oppressive and exploitative impacts. However, this learning remained unconscious, and participants struggled to identify alternatives to existing social relations. As a result, the choices they made following their placement could become reproductive or critical. I suggested that the limits to their critical learning process were due to its 'unconscious' nature, which resulted from the lack of pre-figuration, collective learning, and access to external knowledge.

This close examination of participants' learning process reveals some of the ways in which volunteer abroad programs could be adapted to foster critical learning rather than impeding it. First, volunteers' training should explore power and privilege and require volunteers to learn about historical and present-day conditions in the placement country. Second, programs should create more opportunities for reflection and discussion. These opportunities could include requiring volunteers to write mock news articles or engage in structured journaling. Third, to increase access to external information and guidance, organizations could offer volunteers access to a repository of documents or a mentor. Fourth, organizations should foster opportunities for collective reflection among volunteers through virtual discussion groups. Finally, post-placement debrief sessions should offer opportunities for reflecting on how perspectives have changed, and how these changes can influence volunteers' next steps. Creating a space for collective consideration on how to respond to emerging critiques could be invaluable in rendering volunteers' learning conscious and generating effective collaborative responses.

Beyond the volunteer programs themselves, it is also important for critical educators to be aware that some people are emerging from hegemonic programs with questions and a desire to deepen their critiques. It is worth exploring ways to connect with these volunteers. Finally, there is an urgent need for critical educators and social change advocates to articulate alternative visions more clearly and accessibly, so that volunteers seeking alternatives have something to encourage them and shape their next steps. These alternatives may exist in academic writing or social justice circles, but they must become more widespread if they are to be available for people who seek answers without knowing where to look.

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LEARNING TO CO-OPERATE IN A COMPETITIVE WORLD: ADULT EDUCATION AND THE COMMONS

Jennifer Sumner

CANADA

Abstract

Adult education has co-evolved with the commons, helping to create the knowledge and support the communities that are vital to the social practice of commoning. This coexistence, however, has not been embraced by adult educators, leaving gaps in the theory and practice of adult education. This paper aims to overcome this aporia by building bridges between adult education and the commons, thus highlighting the importance of learning to co-operate in a competitive neoliberal world.

Keywords: Adult education, commoning, commons, co-operation, enclosure, neoliberalism

INTRODUCTION

The commons has a long history in human evolution, from the earliest use of shared resources, through the establishment of common grazing lands and forests, to the current debates about the digital commons. Adult education has developed in conjunction with the commons, building the knowledge, communities and practice so vital to the creation and maintenance of the commons. In spite of this long-standing connection, little has been written in the adult education literature on the subject of the commons. Using a political-economy perspective, this paper proposes to remedy this anomaly by opening up an exploration of adult education and the commons. It will begin by examining definitions of the commons and documenting a brief history of the commons. It will also raise the issue of enclosure of the commons and address the myth of the 'tragedy of the commons', before moving to current forms of the commons (including land, water, food and knowledge commons) and recent neoliberal forms of enclosure. The paper will then focus on adult education and its relationship with the commons, and conclude by linking the past traditions of adult education with its future trajectory through the social practice of commoning.

THE COMMONS

First used in the English language more than 500 years ago, the commons continues to be relevant to our existence. Historically, the term referred to the lands that were collectively maintained by English peasants during the medieval period, where they tended crops and animals, and held markets, festivals and meetings (Haiven, 2017), as well as gathered firewood, hunted and generally maintained a subsistence lifestyle. To put the importance of the commons into perspective, one quarter of the total area of England and Wales was estimated to be common land in 1688 (Linebaugh, 2008).

Today, the term is understood more broadly to encompass the wealth of valuable assets that belong to everyone, which range from clean air and wildlife preserves to the judicial system and the Internet (Walljasper, 2010). Given this breadth, some argue that it has too many variations to be pinned down to a set of fixed, universal principles (Bollier, 2007), while others set about doing just that (see for example Ostrom, 2011; Caffentzis and Federici, 2014).

In contradistinction to those who would argue that the commons is just an historical relic, Goldman (1998, p. 14) reminds us that

> The commons – a material and symbolic reality, always changing, never purely local or global, traditional or modern, and always reflecting the vibrant colours of its ecological, political, cultural, scientific and social character – is not at all disappearing into the dustbin of history. To the contrary, we find that the commons are increasingly becoming a site for robust and tangible struggles over class, gender, nation/ethnicity, knowledge, power and, of course, nature.

These struggles have taken place for centuries, starting with the early enclosure of the commons

ENCLOSURE – THEN AND NOW

The advent of capitalism brought huge changes to the medieval world, both positive and negative. The English commons were an early casualty of this economic system, with enclosures driven by wealthy landowners who wanted to turn the commons into private sheep farms so they could profit from the newly-created international wool trade. The devastating impact of the enclosures has been described by Polanyi (2001, p. 37) as "a revolution of the rich against the poor." He noted how the enclosures had a powerfully unsettling effect:

> The war on cottages, the absorption of cottage gardens and grounds, the confiscation of the rights in the common deprived cottage industry of its two mainstays: family earnings and agricultural background. As long as domestic industry was supplemented by the facilities and amenities of a garden plot, a scrap of land, or grazing rights, the dependence of the laborer on money earnings was not absolute; the potato plot or 'stubbing geese,' a cow or even an ass in the common made all the difference; and family earnings acted as a kind of unemployment insurance. The rationalization of agriculture inevitably uprooted the laborer and undermined his social security (p. 96).

Without the means to feed, house and otherwise care for themselves, thousands of formerly self-sufficient peasants had no choice but to migrate to the cities, where they formed a desperate mass of starving humanity living in urban slums, with the lucky few who actually found work in the new 'satanic mills' of the Industrial Revolution forced to endure brutalizing conditions.

The enclosure of the commons continued for centuries as more shared resources were forcibly seized for private gain. In the 20th century, enclosures were fueled by Garrett Hardin's (1968) myth of the 'tragedy of the commons', when he argued that the commons could not work as a concept because of human greed, based on the temptation faced by farmers to add more of their own animals to the commons than allowed, which might benefit them individually, but would eventually ruin the commons. The result, he maintained, is a tragedy – "the remorseless working of things" (p. 1244). The solution he put forward involved "private property or something formally like it" (p. 1245). Although Hardin (1998) admitted 30 years later that he was really talking about "unmanaged commons," his original formulation became the justification behind the "accumulation by dispossession" so well described by Harvey (2006) in his critique of neoliberal capitalism.

This ongoing 'tragedy of enclosure' has been well recognized (De Schutter and Pistor, 2016) as commons are privatized and people lose access to essential resources like water, farmland and forests that allow them to live a decent life, find resilience and experience social inclusion. Haiven (2017) adds that language and ideas can also be enclosed, such as human rights, democracy, gender equality, and even the term 'commons' itself, with realtors branding new housing developments as commons. However, Federici (2011, p. 1) claims that ironically "the new enclosures have demonstrated that not only the common has not vanished, but also new forms of social cooperation are constantly being produced, including in areas of life where none previously existed like, for example, the internet." The impetus for the production of all these forms of commons has been referred to as commoning.

COMMONING

In spite of centuries of enclosure and commodification, the commons continue to be an enduring way of organizing (Fourner, 2013, p. 433), and the catalyst for such organizing is what is known as commoning. Based on basic human needs, the concept of commoning is understood as a social practice that creates (and is created by) the commons. Euler (2018, p. 14) describes how Acksel, Euler, Gauditz, Helfrich, Kratzwald et al. (2015, p. 134) argue that "commoning can be described as a form of togetherness in which people 'collaboratively organize and take responsibility for the use, maintenance and production of diverse resources'." Harvey (2012, p. 73) adds to this understanding when he maintains that:

> At the heart of the practice of commoning lies the principle that the relation between the social group and that aspect of the environment being treated as a common shall be both collective and non-commodified – off-limits to the logic of market exchange and market valuations.

Commoning includes people who consider each other to be peers, not competitors, and has been contrasted to commoditing – the social practices underlying the production, exchange and consumption of commodities (Euler, 2018). At the heart of the commons, commoning is essentially social practices that make commons what they are – to the extent that Linebaugh (2008) has gone so far as to assert that there is no commons without commoning.

As a social practice, commoning carries a great deal of potential for learning and change. Acksel et al. (2015, p. 134, in Euler, 2018, p. 12) open up this potential when they discuss commoning:

> Opportunities for individual growth and self-development are combined with the search for shared solutions, meaningful activities with extended and deepened relationships, and the creation of material abundance with the care for others and for nature. Living like this was and still is practiced to various degrees all over the world. In the process, commoning has to be repeatedly scrutinized, updated and rehearsed in order to remain embedded in every day life. This can never be taken for granted, and needs a suitable framework which currently we can rarely find.

A suitable framework will be discussed in the next section.

A COMMONS FRAMEWORK

In spite of centuries of enclosure and commodification, the commons continue to be an enduring way of organizing (Fourner, 2013, p. 433), and the catalyst for such organizing is what is known as commoning. Based on basic human needs, the concept of commoning is understood as a social practice that creates (and is created by) the commons. Euler (2018, p. 14) describes how Acksel, Euler, Gauditz, Helfrich, Kratzwald et al. (2015, p. 134) argue that "commoning can be described as a form of togetherness in which people 'collaboratively organize and take responsibility for the use, maintenance and production of diverse resources'." Harvey (2012, p. 73) adds to this understanding when he maintains that:

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ADULT EDUCATION AND COMMONING

As discussed in this paper, commoning is a social practice that re/creates the commons and must be constantly scrutinized, updated and rehearsed in order to remain a part of everyday life. It is also

heavily dependent not only on circumstances (such as cultures, social structures, time, space and physical attributes) but also on learned behaviour (Euler, 2018). This is the emancipatory opening for adult educators – to teach, facilitate, model and participate in commoning in order to encourage this learned behaviour. This learned commoning behaviour can be realized through Haiven's (2017) tripartite framework.

In terms of the actuality of the commons, adult educators have long been engaged in the actually existing commons in our world. Historically, for example, they have been part of the co-operative housing projects of the Antigonish Movement and the knowledge commons shared by Frontier College, the Women's Institutes, the Mechanics' Institute and the Chautauqua movement. Contemporaneously, they have been part of ambient commons, participating in environmental movements and building communities of practice and third spaces. With respect to the built commons, they have contributed to community housing projects, community gardens, co-operatives and learning centres. And they have championed the cognitive commons by arguing against professionalization, creating open universities, facilitating teach-ins and encouraging knowledge sharing.

In terms of the ethos of the commons, adult educators have operated from an emancipatory set of values, promoting grass-roots democracy through community movements, supporting egalitarianism and anti-oppression through civil rights movements, challenging the state's push for credentialization and protesting against adult education becoming a "slave to the cash register" (Selman et al., 1998, p. 9).

In terms of the horizon of the commons, adult educators have a continuing role to play in conjuring up a future society, based on their lived experience of the actuality of the commons and on the ethos of commoning. Glimpses of this future society can be found in Nesbit et al.'s (2013) assessment of the continuing imperative of Canadian adult education and learning in their book, *Building on Critical Traditions: Adult Education and Learning in Canada*. In their summary, they maintain that the vitality of Canadian adult education "comes from the imagination and commitment of those who engage in it with the purpose of creating an involved, informed, and creative society" (p. 355). They remind us that many of today's concerns are the same as those that motivated many Canadian adult education pioneers a century ago – the growing disparities between rich and poor, the expectation that ordinary people should pay for crises caused by a wealthy unaccountable elite supported by media and political establishments, and the costs and accessibility of higher postsecondary education for young people and adult learners. They go on to praise the societal critique found in many chapters of their book that not only builds on the history of adult education in Canada, but also contributes to societal change. This societal change can include the commons if adult educators learn to focus on Haiven's three aspects of the horizon of the commons: forms and venues, a shared narrative and a vision. With respect to forms and venues, they can strengthen the infrastructure of collaboration for the commons by supporting community centres, online discussions, kitchen-table meetings, community-university research projects and academic-practitioner conferences. The shared narrative of the commons can spring from the three main and enduring traditions of adult education in Canada (Nesbit, 2006), which bridge the past to the future, and from the stories we tell ourselves and others about the uniqueness of Canadian adult education and its critical tradition, which is "evinced in concerns for civil society and social movements, its history of care and inclusivity, its concern to reach participants in remote areas, and its commitment to social issues, and 'the greater good'" (Nesbit, 2013). And the vision can be collectively built through community visioning exercises and the promotion of life without exploitation, domination, racism, gender-based oppression, etc. – all familiar territory to adult educators. In particular, adult educators will need to hold the future open by travelling through collective acts of the imagination to the future and bringing back the resources needed for commoning, based on their experience of the actuality of the commons and their longstanding values and ideals that correspond with the ethos of the commons.

CONCLUSION

The commons remain central to the material struggles and imaginaries of collective well-being, now and into the near future (Amin & Howell, 2016, p. 1). Adult educators have a long history of being well versed in both material struggles and visions of collective well-being. While these struggles and visions have not necessarily focused on the commons, this can change. As Vivero-Pol, Ferrando, De Schutter and Mattei (2019, p. 3) proclaim, "The commons are back … if they were ever gone," and this reappearance "represents a promising transformative pathway to replace the neoliberal model." In addition, communing initiatives act as more than dikes against the neoliberal assault on our lives and livelihoods; they are the embryonic form of an alternative form of production in the making (Caffentzis and Federici 2014). Adult educators have struggled against neoliberalism for decades and in doing so have reminded us how to co-operate in a competitive world. Now they can focus their theory and practice on a proven vision of collective well-being – the commons. While this focus cannot be imposed on cultures that do not relate to the history of the commons, such as Indigenous cultures, it can nevertheless become a touchstone for widespread action and an ally to other non-exploitative visions of the future.

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FINDING THE RIGHT BLEND: AN EXAMINATION OF THE TORONTO DISTRICT SCHOOL BOARD'S ADULT AND CONTINUING EDUCATION HYBRID PILOT PROJECT, 2015-16 TO 2017-18

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Abstract

Continuing education students faced with competing demands on their time in their personal lives struggle to complete senior-level credit courses required to graduate and/or transition successfully to the workplace or postsecondary education and training. The Toronto District School Board (TDSB) in conjunction with the Ministry of Education sought to design an adult and continuing education hybrid delivery model using current technology to improve student achievement and enhance student engagement for learners enrolled in senior-level courses. Results from an evaluation of the hybrid delivery model at the TDSB found that while the academic benefits were mixed, other benefits including technological proficiency and flexibility in learning arrangements were consistently observed.

Keywords: hybrid learning, continuing education, adult secondary students.

INTRODUCTION

The Toronto District School Board has five adult learning centres where students aged 21 and over can attend and take high school courses towards getting their Ontario Secondary School Diploma. The school year at these adult learning centres is separated into quadmesters. Each quadmester is similar to a semester in regular high schools, but are shorter in length (approximately nine weeks).

Students attending these adult learning centres come from a variety of backgrounds and have a diverse set of reasons for attending. While the majority of these students do not have the Ontario Secondary School Diploma, for many of them their final goal is not only to attain a high school diploma, but also to get into a postsecondary institution. As the population is composed of adults, they bear many responsibilities and face obstacles not experienced by students in the regular high schools. Some adult students have children and a majority work, whether it be in a full-time or part-time capacity (Brown & Newton, 2015). While most high school students have been in some form of schooling for the majority of their lives, some adults (particularly immigrants) may have only had a limited amount of schooling and it may have been years since they last pursued their education (Robson, Anisef & Brown, 2016).

Adult learners are searching for more flexible methods in terms of getting their education. Moore and Kearsley (1996) found that "most distance education students are adults between the ages of 25 and 50. Consequently the more one understands the nature of adult learning, the better one can understand the nature of distance learning". Of course this phenomenon is not just restricted to adult learners. Allen and Seaman (2006) found that the number of students in general learning online is increasing year over year.

The Hybrid Pilot Project

The hybrid pilot project was initiated to better support adult learners in their efforts to finish high school and successfully transition to postsecondary education, training, or the workplace. Therefore the delivery method for course content was intended to be flexible enough for the adult students' styles of learning. A blend of online and face-to-face classroom learning formed the basis for this new delivery model. The exact composition of the blend would be up to the discretion of the teacher, recognizing that each course may be taught differently. For example, the usage of online submission of assignments, online synchronous classes, and an online repository of resources were some of the elements of hybrid learning that teachers could employ.

Most teachers used Desire2Learn (D2L) as the learning management platform for their hybrid classes where nearly all course work and resources would be housed. This software platform facilitates the administration, documentation, tracking, reporting and delivery of the majority of online learning that takes place in the TDSB. Some teachers also used Google Classroom as their familiarity (and the student's) with the platform was a deciding factor. While the expectation was that students would attend class physically each school day for face-to-face lessons, students were typically not in danger of falling behind on their lessons. This was due to the lesson and class material either being already online or posted very soon after the end of the lesson.

Beginning in 2013, the first phase of the hybrid pilot began with the ground work on establishing which courses to offer in this delivery model and facilitating training for teachers. It was not until the 2015-16 school year and phase 3 when the hybrid pilot was actively being practiced in schools and proper evaluation could take place.

METHODOLOGY

The theoretical underpinnings of this research lies in adult learning theory. Adult learning theory recognizes that adults learn differently from children. Knowles (1984) made five assumptions regarding adult learners: 1) adults are more self-directed, 2) adults are coming from a place of experience, 3) adults are more willing to learn once relevance has been determined, 4) adults learn better by "doing", and 5) adults are more intrinsically motivated to learn. As the hybrid pilot project was initiated to assist adult learners in their journey to gain more education, aspects of the pilot project will be juxtaposed with tenets of adult learning theory to gauge whether the effects match the theory.

A mixed methods approach was taken in this evaluation of the hybrid delivery model pilot. Quantitative data was collected via the TDSB's student information system and student entrance and exit surveys. The surveys also contained open-ended questions which students could answer about their experiences. This in conjunction with focus groups provided rich qualitative information.

Over the course of three school years (2015-16 to 2017-18), the perceptions of the adult learners were provided through surveys along with focus groups conducted with both students and teachers. Student achievement information from hybrid courses was collected through average marks and pass rates, which were then compared with non-hybrid courses.

RESULTS

Utilizing the three data sources (student surveys, student achievement information, and focus group discussions), different elements of the hybrid delivery model were explored. In the student entrance and exit surveys, in addition to background and demographic information, student experiences and feelings towards working in a hybrid environment were compared at the beginning of the course and end of the course. The student achievement information revealed whether there was any effect on average marks and pass rates when comparing hybrid courses and traditional face-to-face courses. Finally, the focus groups with students and teachers examined in depth on what was working well in their hybrid course and what could be improved upon.

Student Entrance and Exit Surveys

Entrance surveys were administered to students at the beginning of the quadmester and exit surveys were administered at the end of the quadmester. These surveys asked demographic questions such as age and gender to help paint a clearer picture of who the learners were. Beyond demographics, the surveys asked about their previous educational experiences and their current experience in studying with the hybrid delivery model.

Over the course of the three school years of study (2015-16 to 2017-18), the comfort level of the students with computers and technology increased (see Figures 1 and 2). The improvement level between the entry and exit surveys were larger in earlier phases. However this may be due to a higher confidence and competence with technology perceived by the student early on in the course; later phases revealed a smaller room for growth. Note that while computer comfort levels increased,

confidence in the course *decreased* near the end of the quadmester. Regardless, by the end of phase 5, around 85% of students were comfortable using computers and around 70% of students were confident in their ability to do well in their course and were able to fit school work into their schedule.

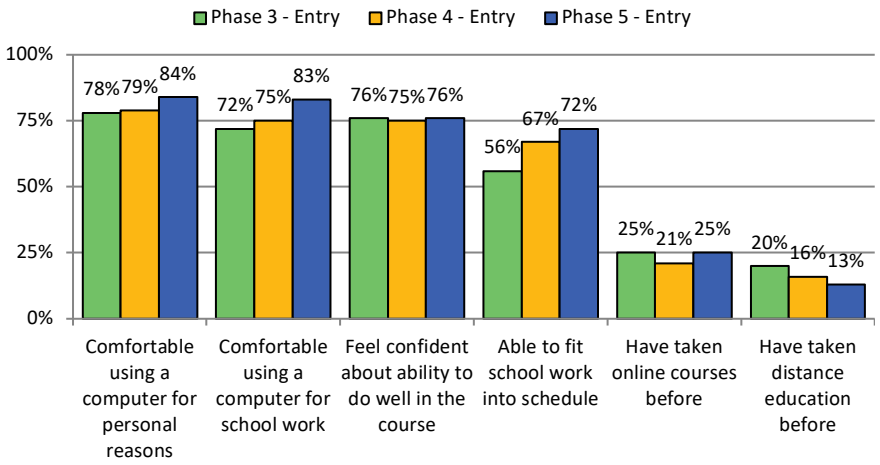

Figure 1. Hybrid Model Course Experience: Entry Survey Results.

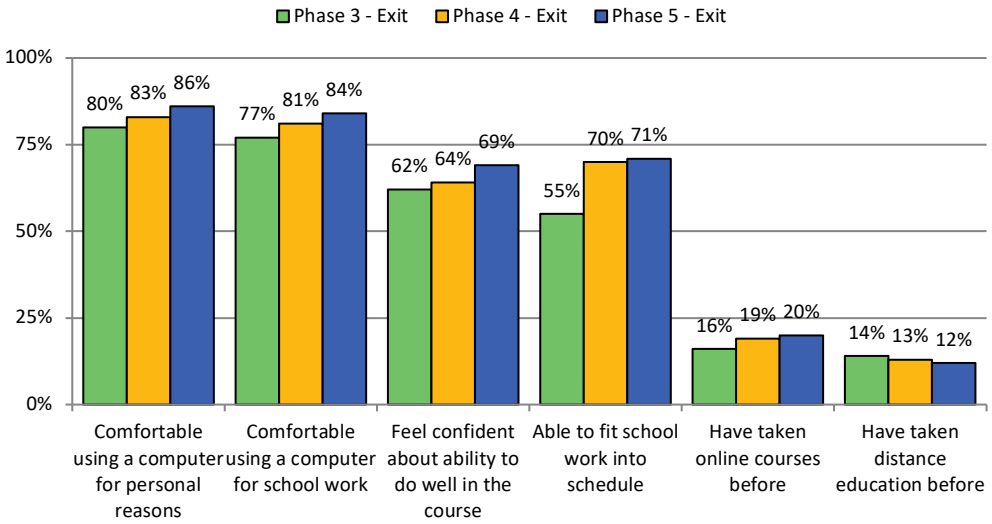

Figure 2. Hybrid Model Course Experience: Exit Survey Results.

Student Course Achievement

After extracting enrolment and grade information from the TDSB Student Information System, quantitative analyses were performed to determine whether hybrid courses showed significant differences compared with face-to-face courses.

Chi-square tests for independence were utilized to explore if there was an association between course delivery model and average pass rate. In addition, independent samples t-tests were conducted to compare the mean marks of hybrid courses and non-hybrid courses. Quantitative results showed mixed success among student learners in hybrid model courses as compared to non-hybrid courses. Students in certain hybrid courses had higher marks/pass rates than in the non-hybrid courses, but the trends did not hold year to year (see Figures 3 and 4). In phase 4 (2016-17), other supplementary programs such as tutoring were incorporated into the hybrid pilot. Each week teachers could provide

an hour of face-to-face tutoring which could be focused on course work or navigating the learning management platform. The tutoring element showed promise, in that students who participated in tutoring had statistically significantly higher marks/pass rates found using chi-square tests and independent samples t-tests.

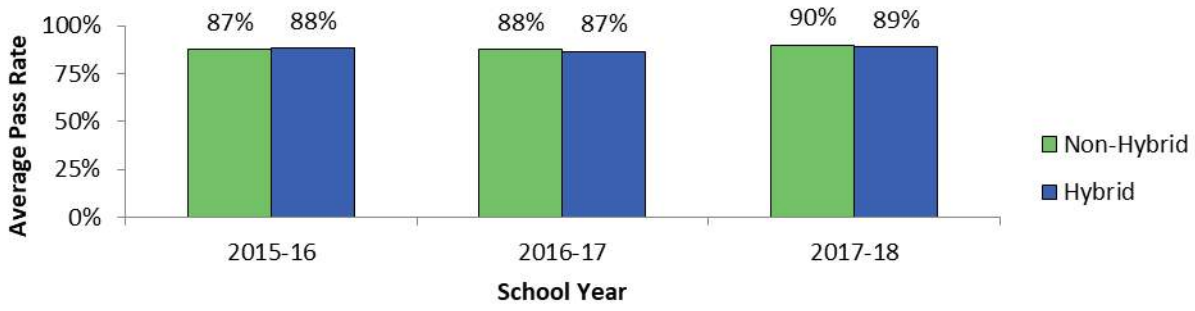

Figure 3. Average Pass Rate of Hybrid Courses, 2015-16 to 2017-18.

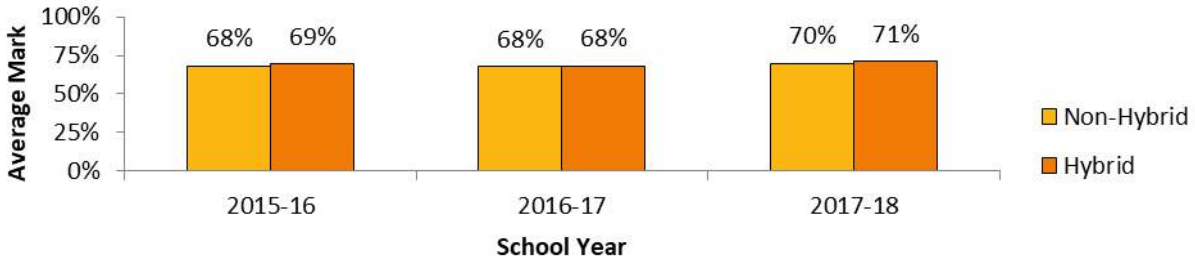

Figure 4. Average Mark of Non-Hybrid and Hybrid Courses, 2015-16 to 2017-18.

While the hybrid delivery model did not hold any conclusive academic benefits beyond the tutoring component, qualitative results from focus groups revealed that students found non-academic benefits to hybrid learning. For example, they mentioned appreciating having a more flexible course delivery model and teachers saw students gain technological skills through taking hybrid courses.

Student Focus Groups

As of phase 3 (2015-16), the hybrid delivery model was still relatively new to many learners. While the inclusion of more online material was seen as positive for the majority of the students, the in-class experience was still more highly favoured compared to working in an online environment. Online resources and tools such as D2L were seen as auxiliary support, and not a main avenue for lessons. Teachers often noted that the hybrid model needed be tailored to the course, and not the other way around, just as Mathematics is taught differently from English. Therefore the delivery model must be adjusted accordingly to best provide the course material for the students.

> I use a SMART Board [interactive classroom display device] to do my notes, but I haven't gotten to a point where I can directly teach it from D2L. I have to use the board, it's mathematics. Even just showing a solution on the screen, in mathematics, "I want to see you write the solution. Read the solution." – Teacher

By phase 4, most teachers agreed that for students who are not able to attend class every day, having some/most of the course online in the hybrid model is an invaluable asset. They do note that the students themselves must be self-motivated to pick up on the material that they were not able to learn in class.

> A student of mine was able to get everything he needed online or through the SMART notebooks [digital notebook] that was given to him at the end of every course; he had an

> attendance record of maybe 10 days in class and he still managed to pass the class and became our school's valedictorian. He had one of the highest marks. – Teacher

It was also found that there should be more transparency for the students in terms of which courses they are choosing to enrol in are hybrid model courses. Also, through more training for both staff and students the hybrid model could proceed more smoothly with less lost class time for orientation. Students could then be fully prepared to access the advantages and benefits of face-to-face learning, online collaboration, and self-paced learning that a hybrid model course can offer.

> People are not really familiar with the meaning of hybrid, […] because I was shocked when I was looking at it online, like 'wow I didn't expect that.' – Student

For the final phase (2017-18) of the hybrid pilot, in general, teachers and students, while each providing their unique perspective, reiterated many similar points on the hybrid model from the previous phases, but noted where improvements had taken place.

Many teachers and students were using D2L as an enhancing teaching and learning tool in the classroom on a daily basis. D2L's other main use was as a learning resource for students to access course materials outside of class. The hybrid model and D2L were valued by students and teachers because of the potential for saving time and energy. Beyond the convenience offered by a hybrid delivery model, teachers and students saw greater value in the impact of hybrid classes on students' schooling. Accessing D2L outside of class helped students to study and keep up with class and balance school with life. Overall, teachers believed that the flexibility and support provided by the hybrid model helped their students to succeed in school.

> It's really easy to use and convenient too, because in adult school, you have to juggle life, you have to juggle kids, you have to juggle work, and you have to juggle school. So you can learn on the go. If you miss something, you can see it and ask questions. It's really very convenient. – Student

> And then I prefer that they upload their assignments to DropBox [assignment submission tool] or to the assignments folder, because I've used the rubrics on there to grade them. They get their marks so much faster, in the moment almost, for some of them, if I'm able to mark them right away. – Teacher

In terms of potential for growth, teachers and students both supported providing students with more information on the hybrid delivery model and developing a course code for hybrid courses which would allow students to know right away that they were enrolling in a hybrid course. Teachers were also very supportive of creating more opportunities for collaboration and professional learning among their peers.

CONCLUSIONS

Over the course of three years (2015-16 to 2017-18), the hybrid delivery model had experienced changes and evolution. In the beginning, students and staff alike were adjusting to the new teaching and learning environments and naturally there was pushback from students who were adverse to change. As more students became aware and were comfortable with the learning management system, the learners found significant benefits to having an online component to their courses (e.g., easy access to materials outside of class time). While the hoped-for increases to average marks and pass fail rate did not materialize, there was no decline either by those taking hybrid courses. This reinforces the view that the debate on online learning and face-to-face learning should not be about which is better, but on which model works best for the student population. For the adult learners at the TDSB, hybrid learning offers flexibility which can be extremely beneficial for adults who may be juggling many responsibilities such as family and work. They can also be more self-directed with their learning especially in the online component. While there is no one size fits all in terms of best course delivery practices, providing more options to learners (especially adults) can only be a good thing.

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MAKING SENSE OF WORK AND LEARNING: THE CONTRIBUTIONS OF ACTIVITY THEORY AND PRACTICE THEORIES

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Abstract

This symposium paper focuses on the question, "How can activity theory and practice theory help us understand transformative learning at work?" Each author provides a response, drawing on examples from her past and current research.

Keywords: Organizational change, boundary-crossing, expansive learning, formative intervention, knowledge transfer.

INTRODUCTION

This symposium paper is concerned with explaining how concepts from cultural historical activity theory (CHAT) and practice theory can help us understand professional learning and education-work transitions. In CHAT research, learning is explained as the constructions and resolution of evolving tensions or contradictions within a complex system. People and processes become transformed through participation in complex and interpenetrating spheres of action (Fenwick, Edwards & Sawchuk, 2011). Similarly, practice theory conceives of learning as distributed practice rather than the capacity of an individual person. Ongoing learning is an essential part of good practice because practitioners need to interpret practice situations and reach appropriate judgments (Hager, Lee & Reich, 2012). The need for continual interpretation and reinterpretation of practice (practice theory) and contradictions within activity systems (CHAT) are seen to generate learning and transformation of practice—practice is dynamic. In the discussion below, each contributor discusses their understanding of CHAT or practice theory in relation to their research on professional practice and transitions from formal university studies to the workplace.

THE POTENTIAL OF ACTIVITY AND PRACTICE THEORIES

Exploring experiential learning (Alison Taylor)

Two research studies inform my discussion in this section—one study explored university students' experiences with community service-learning (CSL), and the second ongoing study examines university students' experiences of transition between academic studies and term-time work. This section discusses how these studies are informed conceptually by socio-cultural ideas about knowledge transfer, boundary crossing, and transformation through learning.

The study on curricular CSL prompted questions about the potential of this form of experiential learning for developing what Peach (2010) calls "socially critical vocationalism." Advocating for socially critical vocationalism (SCV) means advocating for university curriculum that is "academically defensible, practically relevant and socially responsive" (Peach, p. 449). A socially critical approach challenges students' views, preconceptions and understandings in order to facilitate their consideration of alternative perspectives and possibilities. It acknowledges that many university students are preoccupied with figuring out where they fit in the world of paid work during their studies; vocational identities are forming. SCV encourages a broader and more critical perspective on vocationalism that aims to help students act and think more "critically and responsibly in both their social and working lives" (Peach, p. 457).

The study on students' term-time paid work raises related questions about the impact of such work on students' employability. Just as the concept of SCV encourages a broader and more critical understanding of vocationalism, McQuaid and Lindsay's (2005) work encourages a more holistic understanding of employability. This is in contrast to the narrow use of the term to refer to an

individual's skills and attributes that is often part of individual-centred, supply-side policy debates. Instead, McQuaid and Lindsay support a definition of employability that involves an interaction between the individual and other actors and conditions in the labour market. Their framework takes into account individual factors such as demographic factors, personal competencies and transferable skills; personal circumstances such as household responsibilities, support for taking on work, and access to resources; and external factors such as labour market factors, employers' recruitment practices, and government employment policies. This conception of employability encourages systems thinking.

The more expansive and critical conceptions of vocationalism and employability offered by the authors discussed above are complemented by sociocultural ideas about knowledge transfer, boundary crossing, and organizational change. These ideas contribute to a fuller understanding of the processes involved in transitions between educational and workplace organizations.

Knowledge transfer. Early psychological views of transfer posited that training basic mental functions has general effects that transfer to new situations (Tuomi-Gröhn & Engeström, 2003). Tuomi-Gröhn and Engeström (2003) present alternative views of transfer that are critical of the Cartesian bias evident in dominant cognitive views. For example, situated views (rooted in the work of Jean Lave and others) describe the transfer of participatory practices across situations rather than transfer of knowledge from task to task, although they still tend to depict learning as an individual achievement. Drawing on sociocultural ideas, Beach (1999) argues that the concept of transition involves consequential changes in the relation between the individual and social activities over time. According to Beach, learning experiences can involve transformation, the construction of new knowledge, identities, ways of knowing, and new ways of positioning oneself in the world. The role of educators is to help students participate in consequential transitions through activities that bridge the classroom and activities beyond the classroom. Tuomi-Gröhn and Engeström (2003) use activity theory to analyze and help design learning processes that foment system learning. They see such learning occurring when practitioners address contradictions within activity systems by generating expansive solutions. One role for educators in formal education is to prepare students to become boundary-crossers between the educational and work organization. Students are seen as well positioned for such opportunities, according to these authors, because they have time to reflect and to exercise initiative, and as newcomers, they are often able to see taken for granted practices from a new angle (Tuomi-Gröhn & Engeström, 2003). An important assumption underlying activity theory is that human beings have the power to act and the power to change the conditions that mediate their activities (Roth, 2004).

Boundary-crossing and boundary objects. Boundaries between education and everyday life are often seen as presenting difficulties for students who are transitioning to the workplace as they try to adapt, reorient, or integrate their experiences. Akkerman and Bakker (2011) distinguish between the concept of transfer, often defined as one time, one-way transitions (the narrow cognitive sense of transfer discussed above), with the concept of boundary-crossing, used to refer to ongoing, two-sided actions and interactions between contexts. This conception aligns with the more expansive ideas about transfer presented by Beach (1999) and Tuomi-Gröhn and Engeström (2003).

Educators are seen as having a role in developing boundary-crossing competence in themselves and students—defined as "the ability to manage and integrate multiple, divergent discourses and practices across social boundaries" (Akkerman & Bakker, p. 140). Boundary-crossing is seen as having great potential for learning because it:

- Encourages questioning of the core identity of the different sites (e.g., university classroom and workplace);
- Encourages perspective making (making explicit one's perspective) and perspective taking (engaging the horizons of another thought world) as part of reflection on differences across sites, activities that are dialogical and creative; and

- May lead to transformation when dialogue and collaboration or continuous joint work at the boundaries occurs (Akkerman & Bakker, 2011)

The value of these ideas for thinking about CSL and term-time work is evident. Both CSL and term-time work involve students engaging in practices of boundary-crossing, as part of studies or parallel to studies. In both cases, assumptions about transfer and boundaries shape these activities. For example, it makes a difference whether CSL is conceived as an opportunity for students to apply university knowledge in community settings (one-way transfer of theoretical knowledge to practice site), or alternatively, is seen as a pedagogical tool for sparking new understandings of the relationship between universities and communities and between academic and community practices. Similarly, it matters if students have access to opportunities for term-time work that direct their attention to thinking about linkages between their university learning and workplace learning. It also matters which groups of students have access to rich developmental opportunities that impact their employability after university in positive ways. Paying more attention to the role of university educators in collaboration with employers to engage in dialogue and negotiation of meaning across practice sites is important. It's important for developing a socially critical vocationalism where all the partners take responsibility for students' development.

The practice turn in work and learning research (Hongxia Shan)

In this section, I think of professional learning from the practice-based perspective in the context of globalization, diversity and hypermobility. I situate the discussion within the changing organization of life, work and professions, given the swift technological advancement, and globalization and transnationalism, which contribute to the deterritorization and reterritorization of borders and orders. The global order is increasingly crisscrossed given the mobility of people (migrants, workers, professionals, tourists), capital, objects, knowledge, etc. (Hannam, Sheller, Urry, 2006). "[M]ultiple and intersecting mobilities seem to produce a more 'networked' patterning of economic and social life, even for those who have not moved" (ibid. p. 2).

What is a practice-based perspective of learning?

In the last two decades, conceptions of (adult) learning have experienced what Schatzki (2000) calls a practice turn. Whereas the unit of analysis for learning is predominantly the individual person, i.e., our meaning schemes, sense of being, belonging and well-being, acquisition of skill and knowledge, cognitive capacities, competency levels, etc., this turn directs attention to "practice" as the proper focus to understand how learning and knowing transpires. From the practice perspectives, learning and knowing are not inherent capacities of any individual person. They are, rather, derivative and performative effects of practices.

What is practice within the practice turn?

This turn to practice however is not a unified movement. The heuristic image that scholars introduce varies. Some of them place emphasis on the sociocultural constitution of practice. For example, Lave and Wenger study learning as a participatory process within communities of practice or communities engaged in a common domain of practice (Lave & Wenger, 1991; Wenger, 1998). In the same vein, Billett (2006) advances that workplace learning is synonymous with workplace participation. He proposes that workplaces are more than informal learning spaces. Rather, they are organized spaces of learning. He believes that social norms and practices form workplace curriculum regulating an individual's engagement in learning through work. Engeström's (2001) activity triangle or activity system theory is an analytical lens, which directs a researcher's attention to the interrelations of subjects, objects and mediators of learning, and the rules, community and division of labour. Thus, learning is related to the higher order processes of production, consumption and distribution that the material perspectives above elucidate.

Notably, the sociocultural images of practice weave knowing and learning together with everyday activities, which are believed to be purposeful, ordered and regularized (Fenwick & Nerland, 2015).

Influenced by studies of science, technology and society (Law, 1991), i.e., actor network theory, complexity theory, etc., sociomaterial thinking questions the certitude that sociocultural theories introduce to the organizational nature of learning and knowing. Upholding the motto "decentering the human", sociomaterial theories are interested in depicting how a heterogeneity of entities permutate and perform themselves into being within practice (Fenwick, Nerland & Jensen, 2012; Fenwick & Nerland, 2015). In doing so, they enable us to see the in situ production of knowing and doing that may give rise to opportunistic, innovative and creative ways of learning and engagement (Johnsson & Boud, 2010). Moreover, they point to the direction that learning and knowing are capacities distributed among an array of human and nonhuman actors. In this regard, Hager et al. (2012) state: "[t]heorizations of practice that attend to instances of practice as assemblages or orchestrations of embodied, material, technological and spatial-temporal phenomena brought together in concerted action construe learning as a distributed endeavour" (p. 7). This focus on learning as distributed practice radically opens our understanding of learning as a phenomenon interlinked with a multitude of actors, things, communities, processes and practices that may be made conspicuous and turned into a deliberate pedagogical space.

What is knowledge "transfer" from the practice-based perspective?

From the practice-based perspective, knowledge transfer is not the transportation of fixed types of knowledge. It is rather a pragmatic, political and sociomaterial process through which continuous knowing, doing and being is accomplished. This view echoes the process-oriented approach to knowledge proposed by Blackler (1995). When critiquing the static ways in which knowledge is approached in organizational studies, Blackler (1995) points out that instead of constructing different kinds of knowledge as if there is a locus of existence for each of them, it is more productive to treat knowledge as a process that is mediated, situated, provisional, pragmatic and contested (1995). It also echoes Gherardi, whose concept of knowing in practice (Gherardi, 2008; Gherardi & Nicolini, 2000) frames knowledge as something that people do together. According to Gherardi and Nicolini, knowledge transfer is fundamentally about transformation. In making this argument, they assert that knowledge within organizations can be characterized in four ways:

- It is situated in a system of ongoing practices.
- It is relational and mediated by artifacts.
- It is always rooted in a context of interaction and participation in a community of practice.
- It is continually reproduced and negotiated, and as such, is dynamic and provisional (2000, p. 330).

Gherardi and Nicolini proceed to use actor network theory (ANT) to investigate how safety knowledge in the construction industry gets translated and transformed as it circulates through nets of actions. Gherardi and Nicolini's (2000) is but one study among many that address the practice-focused and process-orientation of professional knowing and learning (Fenwick & Nerland, 2015).

Limitations in thinking of knowing and learning from practice-based perspectives

What however is lacking in this burgeoning literature of practice-based learning however is an attention to the social differences and the multiple forms of marginalization that individual people may experience given their social, cultural and economic backgrounds. This is, in part, reflected in and reflecting the focus on the "doings and sayings" within the practice turn (Schatziki, 2002, p. 87), which leaves out issues associated with "being". As a result, classical considerations in sociology and education such as marginalization and exploitation are sidelined. What we need to consider further is how we might redress these issues through a close engagement with power.

Formative intervention research as an expansive learning process (Karina Younk)

My contribution to this reflection on making sense of work and learning is to describe how I used Engeström's expansive learning models (2001 and 2010) to analyze the ways in which educators' practices were shifting as a result of the competencies focus of British Columbia's recent curriculum

reform. In my formative intervention research for my doctoral dissertation (Younk, 2019), I worked with a group of 12 educational leaders from one BC school district. Collectively, our group was involved in a variety of school and district initiatives to support colleagues with navigating the competencies focus of the new curriculum, known as *Building Student Success: BC's New Curriculum* (2018) and the Ministry of Education's revised *Student Reporting Guidelines* (2016). Between April and November 2017, participants worked with me in this study to co-construct our conceptual, practical, and contextual understandings of competencies based on participants' experiences with actively supporting colleagues and students across the district with shifting teaching, learning, and assessment practices.

Engeström described the process of expansive learning as one of "construction and resolution of successively evolving contradictions" (2010, p.79). Even his evolving model was an example of this process. In the 2001 version, Engeström emphasized the contradictions (p. 152) defined as "historically accumulating structural tensions within and between activity systems" (p. 137). In his 2010 model (p. 80), he emphasized the learning actions (questioning, analysis, modeling, testing and examining new solutions, implementing the new model, reflecting on the process, and consolidating and generalizing the new practice). For my research analysis, I elected to focus on the contradiction states of the model: primary (need state), secondary (double-bind), tertiary (resistance), and quaternary (realignment/stabilization) because I saw in these negotiated spaces the driving forces of change.

"Expansive learning is an inherently multi-voiced process of debate, negotiation and orchestration" (Engeström, 2010, 78). To briefly illustrate this multi-voiced process, I present samples of successively evolving contradictions from my study as participants attempted to resolve the needs of their learning communities in this journey through significant curriculum changes.

Primary contradictions or need state: Questioning

At the initial working group session, participants explored their conceptual ideals about the competencies focus of the new curriculum. During this questioning state, they elaborated on their abstract conceptions of how learning might be improved through a competencies focus. Engeström refers to this ambiguous object in activity theory as "an invitation to interpretation, personal sense making and societal transformation" (2010, p. 78). The object of this collective activity was shaped by participants' visions for shifting practices in our district expressed as a need to positively engage learners' personal and cultural identities, focus on learning as a process, and envision competencies as a systemic change. A key notion emerging from this questioning state was that all members of our communities were learners in this curriculum change journey.

Secondary contradictions or double-bind state: Analysis and modeling new solutions

Double binds are the realizations that old models are obsolete and new models have not yet been created. They are the spaces where past and present practices collide with future-oriented ideals. BC's Know-Do-Understand curriculum model and core competencies (thinking, communicating, personal and social identity) framed participants' efforts to move from ideals to practical actions. For this, participants needed to analyze the barriers of historically evolving tensions, like those associated with assessment and develop new solutions. One significant breakthrough was the district's decision to move forward with a grade-less competencies scale for reporting on learning from kindergarten through grade 9. This new stimulus forced an analysis of other historical practices that no longer aligned with a focus on competencies. To support learning communities with aligning and shifting their practices, participants determined they needed to engage colleagues and students in collaborative practices, access and create tools to support learning as a process, and design new models for communicating competencies.

Tertiary contractions or resistance state: Implementing new models

As participants worked with colleagues and students to implement new models and processes, the curriculum changes continued into secondary grade levels and rippled outward to families and

community partners. Engeström refers to expansive learning phase, as a resistance state. To negotiate contextual understandings, participants recognized they needed to invite input from secondary students and colleagues, parents, and community partners. To expand assessment paths and options in relation to competencies, there needed to be more consideration of Aboriginal understandings, equity, our markers of success and the transitions beyond high school. To engage communities in assuming collective responsibility for competencies, we needed to consider how we were engaging leaders and resisters and find ways to remove structural barriers like funding and support resources. In this sense, negotiating resistance takes on an expanded form of agency where learning communities enrich, transform, and apply new models to diverse contexts.

Quaternary contradictions or realignment/stabilization: Reflecting on the process

Engeström suggested that in expansive learning, "learners learn something that is not yet there" (2010, p. 74). Reflecting on our working group's expansive learning process, participants co-constructed an understanding of competencies that extended beyond demonstrations of knowledge, skills, and aptitudes and focused instead on competencies as a collective need to honour local collaborative learning communities, co-construct diverse learning paths, and shift systemic practices toward expansive learning. Participants acted on their conceptual ideals by supporting their learning communities with negotiating the practical, contextual, and transformational implications of focusing on competencies as part of the district's systemic change efforts. Our work is not over and our expansive learning cycle is still incomplete. However, by describing aspects of our curriculum change journey, perhaps our work may serve to inspire others to examine the transformative agency of engaging in collective change processes.

CONCLUSION

The reflections above highlight different aspects of CHAT and practice theory that we see as helpful in conceptualizing transitions from formal education to work, and learning in the workplace. We share an interest in how learning and knowing occur through practical activity. A promising direction, which brings together CHAT and practice theory, is offered by Holland and Lave (2009), whose ethnographic work highlights how local struggles are always part of larger historical, cultural, and political-economic struggles. Learning occurs in the changing relations between individuals and their social activity. Examining local contentious practice—the often fraught "encounters between people as they address and respond to each other while enacting cultural activities" (Holland & Lave, p. 3)—then offers possibilities for a CHAT-informed practice theory which attends to differences among participants, and which integrates emotion, motivation, and agency.

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WHAT ARE THE KEY FACTORS THAT ENABLE BLENDED LEARNING TO BE ADOPTED IN ADULT HIGHER EDUCATION?

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Abstract

The purpose of this study was to explore the key factors that led to the adoption and implementation of a blended learning initiative in one medium sized Canadian university. An instrumental case study research design nested in the Community of Inquiry framework and three data sources were used in the investigation. Findings indicate that a university-wide initiative needs to integrate both the lived experiences of undergraduate and graduate students in blended learning which are very different. Adoption also recognizes that as professors come to understand the meaning of blended learning, their knowledge needs and teaching practices change. These changes need to be reflected in as training is developed. In addition, widespread implementation involves several critical factors that happen at both the institutional and individual faculty level.

Keywords: Blended learning, community of inquiry, institutional adoption.

INTRODUCTION

Blended learning has now become the “new normal” in higher education course delivery. The old lecture model of teaching is no longer relevant given that a new demographic of the young adult student has now arrived in post-secondary education who are adept in using mobile technologies (Norberg, Dziuban & Hartman, 2013). Coupled with this fact is that there is also another type of student returning to higher education: the mature working professional. However, there still remains a dearth of empirical evidence that focuses on how institutions actually adopt such initiatives for these different types of adult learners. Therefore, the scope of this study was to explore the key factors that led to the adoption and implementation of a blended learning initiative in one medium sized Canadian university. Three research questions guided the investigation: (1) What are the key elements of the student’s lived experience in blended learning? (2) What types of changes do professors experience when teaching in a blended learning format? (3) What factors are important in the implementation of a university-wide blended learning initiative?

Focused literature review: Factors related to the implementation of an institutional blended learning program

The empirical evidence on factors related to the implementation of institutional blended learning programs appears to have a common theme - the importance of developing and sustaining a collaborative environment between administration and faculty. Betts and Heaston’s (2014) collaborative case study design involving four senior administrators and 170 faculty (90 with previous online experience and 80 without) from an American university sought to better understand how to work with faculty with low interest in participating in a university-wide blended learning implementation plan. Findings indicate that a collaborative approach to understanding the varying blended learning needs of administration and faculty is essential. For example, professors with previous blended learning experience were motivated through their interest in technology and the flexibility that it offers students and faculty. Professors without previous blended learning or online teaching experiences reported that extrinsic motivators such as financial compensation, release time and access to institutional technical support were important for becoming engaged. Similar findings were also reported by Porter and Graham (2016). Both groups of professors cite concerns about increased workload as an obstacle in transitioning towards a blended learning format. Yet, where experienced professors cited lack of adequate equipment as the main obstacle for advancing the university-wide plan those less experienced instructors felt that blended learning courses were of a lower quality than the more traditional face-to-face courses.

Other investigations such as Wold's (2013) case study research with department chairs and professors sought to understand the role of blended learning terminology for administration and faculty. Collaboratively, participants created the working definition of blended learning before adopting it as their institution's optimal course delivery design. The definition applied a common language that was used in meetings, classes, and teleconferences. Findings from the study indicate that administrators need to be supportive of the faculty's extrinsic needs such as hardware, software, and technical support; intrinsic needs such as recognition and credit; as well as being more responsible for creating a culture of innovation at the university. Factors associated with instructor involvement were related more to the obstacles blocking progress for implementing blended learning. These obstacles included the modification of teaching styles due to the change in the use of technology, the amount of time required to change without payoff, and the perceived usefulness in advancing careers when adopting blended learning. Comparable findings were also reported by participants in Porter, Graham, Bodily and Sandberg (2016). Taken together, this research reveals that collaboration between administration and faculty and the identification of stakeholder barriers are important foundation blocks in implementing an institutional-wide blended learning initiative.

Furthermore, Rosenthal and Weitz (2012) probed the factors integral for improving institutional blended learning design and delivery from 30 institutions that integrated technology into their courses. In successfully redesigned universities, student satisfaction and retention improved, faculty satisfaction increased, and student achievement was similar to students in traditional classes. Obstacles to successful implementation were related to a lack of initial enthusiasm from faculty members to change as well as concerns over inadequate facilities. Successful implementation strategies were attributed to administration making blended learning a collaborative undertaking by helping to motivate and encourage faculty participation in the process as well as the identification of champions who were able to showcase their work. Overall, the research on understanding various factors in implementing university-wide blended learning is still very limited. What seems to be needed is larger-scale investigations involving multiple faculty sites and different types of key informants that will deepen our understanding of the specific factors necessary for both adopting and implementing an effective university-wide initiative.

Conceptual Context

Garrison, Anderson and Archer's (2000) Community of Inquiry (CoI) framework for online and blended learning formed the basis for the conceptual context of this study. The Community of Inquiry framework offers a new theoretical perspective on blended learning by combining the core elements of social, cognitive, and teaching presence and the dynamics of collaborative and constructive online educational experiences (Garrison, Anderson, & Archer, 2010). Social presence concerns how individual learners relate to the larger educational community where they can communicate with confidence to develop social connections with each other (Garrison, 2009). Cognitive presence is defined as learners' ability to participate in purposeful critical discourse and reflection to construct and confirm meaning. The third core element, teaching presence, entails designing and facilitating social and cognitive presences to meet desired learning outcomes in online learning environments (Garrison et al., 2010).

Although social, cognitive, and teaching presence as portrayed in the CoI framework are the foundational elements of blended learning environments at the course level, Taylor, Atas and Ghani (2017) proposed two additional institutional level components, namely "Faculty Support" and "Institutional Support" for the effective implementation of blended learning courses at an organizational level. As stated by the authors, faculty level support is needed to help develop an in-house culture that encourages the use of blended learning. This in turn has a positive impact on professors and it also provides them with direction as they invest in this way of teaching. In addition, committed institutional support, such as resources for pedagogical and technical expertise, is needed to launch and sustain a blended learning initiative both within individual faculties and across the university. Overall, these important macro institutional factors move beyond the student - teacher educational experience and suggest that support from the individual faculty as well as from the larger university is essential in

determining the extent to which educational experiences in blended learning courses will be delivered effectively.

METHODOLOGY

An instrumental case study approach was used to explore multiple perspectives of this educational problem. The site for the study was a medium-sized Canadian university in Eastern Ontario with a diverse student body, professoriate and programs of study. Data sources from 5 different faculties included a total of 83 semi-structured interviews with students, professors, and administrators; 32 student and instructor artefacts and various university documents. The constant comparative technique (Merriam, 2009) was used to determine patterns in the analysis of the interview data. This process involved five key steps: (1) preliminary exploration of the data by reading through the narratives; (2) coding data; (3) using codes to develop themes by aggregating similar codes together; (4) connecting and interrelating themes; and (5) constructing the overall emergent pattern. For the artefacts and documents, a criteria grid was developed by the research team. As a final step in the data analysis, the Community of Inquiry framework was used as an analytical tool and provided an organizing map to support the development of the main themes that emerged from the data sources.

RESULTS

In this section of the proceedings, the results are presented in tabular form according to the major themes and patterns that emerged from the data sources. Table 1 summarizes the findings to the first research question which investigated the key elements of the student's lived experience in blended learning. Table 2 summarizes the results for the second research question which looked at the types of changes professors experience when teaching in a blended learning format. This same table also highlights the findings for the third research question which identified the main factors in the implementation of a university wide blended learning initiative. A more detailed presentation of the findings and the study can be found at Taylor, M., Ghani, S., Atas, S., & Fairbrother, M. (2018). A pathway towards implementation of blended learning in a medium sized Canadian university. *International Journal of Online Pedagogy and Curriculum Design, 8*(1), 60-76.

Table 1 - Key elements of the lived experience of students in blended learning: Differences between undergraduate and graduate students

	Undergraduate	**Graduate**
Motivating factors for participation	*Desire to try a new learning format*	*The need to develop critical thinking skills*
Mechanisms for supportive learning	*The instructor as the role model*	*Developing a community of practice*
The focal point of the course	*Meaningful learning activities*	*The need to develop trustworthiness among group members*

Table 2 – Summary of changes experienced by professors and factors of adoption and implementation of blended learning

Professors and their changes in teaching experiences through blended learning	**Factors in the adoption and implementation of a blended learning initiative**
Driving forces to change	*The necessity for defining blended learning*
The power of the new technology	*A hub of pedagogical and technological support*
Improved learning outcomes	*Leadership through early adopters*

Discovering the meaning of a blended learning pedagogy	*Creating a research agenda to advance widespread adoption*
The need to establish a supportive culture	

CONCLUSIONS

In this section of the proceedings several key factors are discussed which can be used in adopting a university-wide blended learning initiative. These include: identifying the needs of students; accessibility of training and professional development for professors; and the importance of developing a strategic plan for action.

Identifying the needs of students in blended learning

One of the interesting findings from the study seems to indicate that the meaning of an educational experience in blended learning has very different connotations for undergraduate students and for graduate students. For instance, while flexibility of blended learning courses was one of the main motivators for undergraduate students, support for improving critical thinking skills was the main driving force for graduate students. On the other hand, while undergraduate students perceived the instructor as a role model who walked them through the content and learning activities, graduate students focused more on group cohesion which enabled them to develop a community of practice. Other researchers such as Niemiec and Otte (2010) also support the idea that developers of university-wide blended learning initiatives need to take into consideration the varying expectations and motives for engagement especially at the student level.

Accessibility of training and professional development for professors

Another key finding was that professors new to a blended learning pedagogy have different knowledge needs than those professors who were more experienced teaching in this format. In addition, the results from this study indicated that there was a difference in training needs between the professors who were new to blended learning yet bound by time constraints and other university commitments and those professors who were already equipped and at ease with using a full range of technological tools. Carbonell, Dailey-Hebert and Gijselaers (2013, p. 34) refer to these levels of training needs as the “enabling conditions”. These conditions need to be developed and scheduled so as to serve the varying requirements of teaching practices for “low level and high level faculty members” who are transforming their courses into a blended learning format. What this means, therefore, is that training and professional development activities require a tailored approach that focuses on the needs and different types of professors.

A strategic plan of action for university-wide implementation of blended learning

Drawing from the findings of this study, there were several critical factors that could be consolidated into an action plan for university-wide implementation of blended learning. A cornerstone in this strategic plan is the need to develop a clear definition of what blended learning actually means to the key stakeholder groups in the institution. Having a common language provides the foundation for creating policies and regulations. A second element in the plan is the creation a central unit of pedagogical and technological support. This essential service requires an underlying philosophy that recognizes motivation and adult learning. Another element in the strategic plan needs to focus on leadership: a bottom-up type process where professors who decide to make the transition into blended learning actually become the in-house leaders. Adding to this plan of action is the important idea of developing a research agenda for blended learning especially investigating the advantages of this new teaching format on student learning outcomes. Conducting such types of research could also provide evaluation data in a systematic manner that addresses the impact of the overall blended learning initiative. Garrison and Vaughan (2013, p. 24) maintain that “while blended learning is common to higher education, it has not resulted in organizational change that significantly enhances the effectiveness and efficiency of the teaching and learning transaction”. It could well be that for

institutions that are considering a university-wide initiative, the impetus for organizational change starts by developing a strategic plan of action which encompasses these four critical areas that help to tackle the complex nature of blended learning.

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A QUALITATIVE STUDY OF ADULT HIGH SCHOOLS AND LITERACY PROGRAMS IN CANADA

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Abstract

This ethnographic case study answered the following research question: What are stakeholders' experiences with provincially funded adult high schools and literacy programs in Manitoba? The researcher used 86 one-to-one interviews to collect qualitative data from 47 staff members and 39 students connected to 16 adult education programs funded by the Government of Manitoba: 6 ALCs (Adult Learning Centres, i.e., adult high schools), 8 LITs (adult literacy programs), and 2 combination ALC/LITs. Bronfenbrenner's ecological paradigm framed the findings according to the following ecosystem components: microsystem program types, mesosystem design elements, exosystem human elements, and macrosystem factors beyond each program's control. Twenty-two recommendations for practice accrued from these findings, and seven recommendations for further research responded to the study's design limitations.

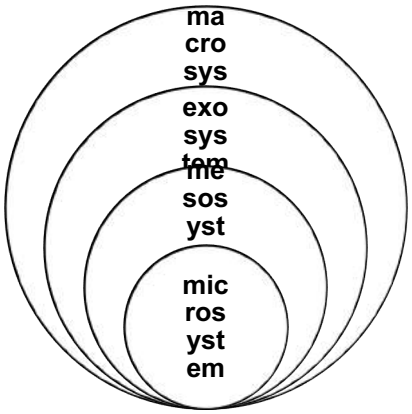
Keywords: adult education, adult learners, alternative education, basic skills education, high school education, literacy education, rural education, urban education

INTRODUCTION

This qualitative research used ethnographic case study to answer the following question: What are stakeholders' experiences with provincially funded adult high schools and literacy programs in Manitoba? The goal was to produce new knowledge about how Manitoba's adult education providers respond to their target student populations in ALCs (Adult Learning Centres, i.e., adult high schools), LITs (adult literacy programs), and combination ALC/LITs.

Uri Bronfenbrenner's (1979) ecological paradigm engendered the study's theoretical-conceptual framework. Bronfenbrenner's ecological model describes concentric systems of progressively more distant physical and interpersonal environmental relationships, from micro to meso to exo to macrosystem levels (see Fig. 1). In the current research, the microsystem consisted of three program types: ALCs, LITs, and ALC/LITs. The mesosystem consisted of the programs' core design elements. The exosystem consisted of the human elements that translated these core designs into practice. The macrosystem consisted of factors that were beyond the programs' control. An important ecological focus for the study was the roles that the participants assumed as stakeholders within their respective programs' mico, meso, exo, and macrosystem environments. Aspects of overlap and convergence among the systems of experience facilitated cross-case comparisons during the data analysis.

Figure 1. Adult education ecosystem



METHODOLOGY

This research was a qualitative case study of 16 adult education programs: 6 ALCs, 8 LITs, and 2 ALC/LITs. The study drew on ethnographic principles to examine the experiences of 47 staff and 39 students in these programs. One-to-one interviews comprised the data for conducting a detailed case study comparison. The research is important, because it gathered information about providing educational services to adults who have dropped out of school.

Qualitative inquiry strives "to understand the subjective world of human experience" (Cohen, Manion, & Morrison, 2000, p. 7). The goal is to explicate how people come to understand situations in order to convey their own meanings and perspectives. The current study therefore explored the research participants' individual perceptions of their adult education programs and the effects these programs have had on their lives.

The defining feature of case study is its preoccupation with a single unit of human analysis: an individual person, or a group of people who share a definitive pattern of behaviour – such as an organization or a culture (Miles & Huberman, 2014). Multi-site studies examine multiple examples of a single case, in more than one location. Multi-case studies examine more than one case. The current research was both multi-site and multi-case. It was multi-site because it occurred in several communities for each program type. It was multi-case not only because there were three types of programs but because the individual programs had developed somewhat differently in response to the expectations of their stakeholders.

Ethnography is a qualitative paradigm that focuses on investigating and describing culture-sharing groups: their social behaviours, language, beliefs, and motivations (Cresswell, 2017). It endeavours to take all experiential factors into account. The culture-sharing groups in the current research were the stakeholders associated with each of the study's adult education programs. A wide range of topics and issues emerged during the data analysis.

The limitations of the research design accrued from its research context and its ethnographic case study approach to qualitative inquiry. There was a limited number of adult education programs (16) and delivery model types (3). The research sample consisted of staff and students only, and the only method of data collection was interviews. A broader range and number of programs, stakeholders, and data collection methods (such as quantitative instruments) could have produced more generalizable results.

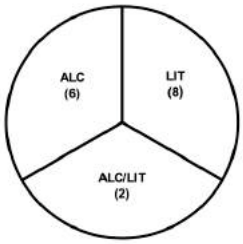
RESULTS

Qualitative analysis was used to examine the interview transcripts. Open coding identified the main ideas that the respondents raised. Then axial coding put these ideas into groups. Finally, selective coding re-organized these groups into an order that made sense for reporting the results within a theoretical-conceptual framework grounded in Bronfenbrenner's ecosystem paradigm.

Microsystem

The microsystem adult education program types were the starting point for the mesosystem, exosystem, and macrosystem diversities in this study (see Fig. 2).

Figure 2. Adult education microsystem.



Courses/subject areas initially differentiated the three program types (see Table 1). ALCs are responsible for delivering Mature Student High School Diploma courses (Manitoba Advanced Education and Training, 2003). LITs have a broader mandate to offer generalized literacy skills development, support for specific academic and job preparation needs, and optional GED (Grade Equivalency Diploma) instruction (Manitoba Education and Training, 2017). ALC/LITs are obliged to provide both adult high school and general literacy programming.

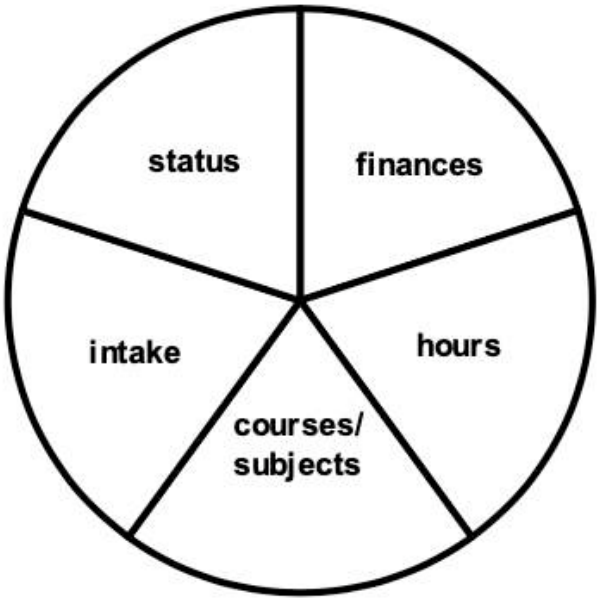
Table 1. Courses/Subjects.

Program Type	Adult High School Courses Grade 10	Adult High School Courses Grades 11-12	Adult Literacy Stages	Adult Literacy General Subjects	Grade Equivalency Diploma (GED)
ALC	5	6	-	3	-
LIT	-	-	4	8	5
ALC/LIT	1	2	2	1	1

Mesosystem

The mesosystem consisted of each program's core design elements: status, finances, hours, courses/subjects, and intake (see Fig. 3). Status was interpreted as a program's relative level of independence (stand-alone versus affiliated). Finances were determined by a program's income and teachers' salaries and benefits. Program hours were defined as the number of hours per week that a program was open to students each week. Courses/subjects included ALCs' adult high school subjects and LITs' general skills development areas and GED test preparation. Program intake consisted of recruitment strategies, intake schedules, and enrollment procedures.

Figure 3. Adult education mesosystem.



Of these mesosystem design elements, finances and program hours were the most divisive (see Tables 2-4). In comparison to LITs, ALCs receive much higher levels of government funding in

accordance with *The Adult Learning Centres Act* (Government of Manitoba, 2017). ALCs can afford better facilities, more substantial staff salaries and benefits, and full-time hours of operation.

Table 2. Income.

Program Type	Provincial Government	Federal Government	Community Grants	Student Tuition Fees	Fund Raising
ALC	6	1	-	4	-
LIT	8	1	3	0	4
ALC/LIT	2	-	-	0	-

Table 3. Salaries and Benefits for Teaching Staff.

Program Type	Salaries Set by the Affiliated School Division or Post-Secondary Institution	Salaries Set by the Incorporated Adult Education Program	Paid Weeks Off at Christmas and Spring Break	Medical Benefits
ALC	5	1	5	5
LIT	-	8	-	-
ALC/LIT	1	1	1	1

Table 4. Hours Open to Students Each Week.

Program Type	under 10	10-14	20-24	25-29	over 29		Hours include 2 evenings.	Hours include 4 evenings.
ALC	1	-	-	1	4		2	2
LIT	2	1	2	1	2		5	-
ALC/LIT	-	-	-	1	1		1	-

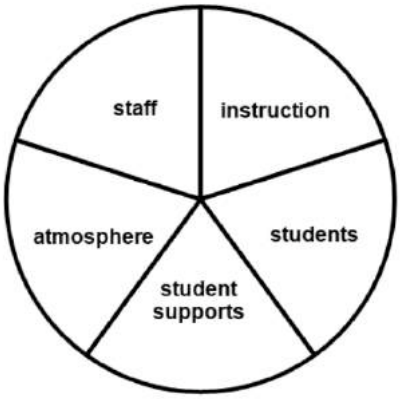
There is no "15-19" hours column, because no programs were open 15-19 hours a week.

Exosystem

The exosystem consisted of the human elements that translated the core designs into practice: staff, instruction, students, student supports, and atmosphere (see Fig. 4). Setting administrative positions aside, the remaining staff categories were teaching positions and other positions on site (such as office and child care workers). Instruction was divided into class schedules, teaching methods, and

instructional resources. The focus on students targeted their incoming goals, changes in learning and employment goals, other changes, and learning issues. The final exosystem elements were program supports for students and classroom atmosphere.

Figure 4. Adult education exosystem.



Instruction and student supports provided the main exosystem differences (see Tables 5-8). Every ALC, the ALC/LIT that had started as an ALC, and one LIT had course-specific time slots with teacher-centred instruction. The other LITs provided individualized instruction in an open classroom area. Despite their lower funding levels, the LITs offered significantly more student supports, including food (breakfast, snacks, and periodic midday meals).

Table 5. Schedule.

Program Type		Totally Scheduled: Class Times for Courses	Pre-Arranged Schedule with Individual Students	Mostly Unscheduled: Group Lessons at Scheduled Times	Totally Unscheduled: Students Come When They Can
ALC	day	5	-	-	-
	eve	4	-	-	-
LIT	day	1	5	1	1
	eve	-	2	-	2
ALC/LIT	day	1	-	1	-
	eve	-	-	-	-

Table 6. Method.

Program Type		Large-Group Instruction followed by Individual and Small-Group Work	Primarily One-to-One Instruction with Some Small-Group Work	Primarily One-to-One Instruction with Some Large-Group Lessons	One-to-One Instruction or Independent Learning with Support from the Teacher/Instructor
ALC	day	5	-	-	-
	eve	1	-	-	3
LIT	day	-	6	1	1
	eve	-	4	-	-
ALC/LIT	day	1	1	-	-
	eve	1	-	-	-

Table 7. Resources.

Program Type		High School Curriculum with Textbooks and Distance Education Products	High School Curriculum with Textbooks and Teacher-Made Materials	Stages Curriculum with Teacher-Made Materials	General Subject Areas with Teacher-Made Materials
ALC	day	2	5	-	-
	eve	3	4	-	-
LIT	day	-	-	4	6
	eve	-	-	2	4
ALC/LIT	day	1	1	4	8
	eve	-	1	2	4

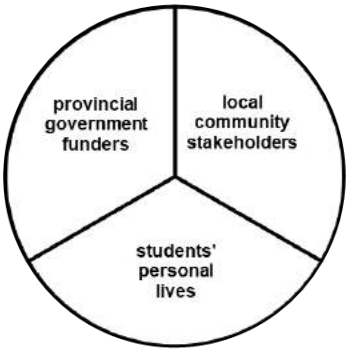
Table 8. Program Supports to Students.

Program Type	Transportation	Off-Site Child Care	Breakfast and/or Snack Food	GED Test Fees	Emergency Funding and Food Bank
ALC	4		2	-	2
LIT	6	1	7	3	-
ALC/LIT	2		1	-	-

Macrosystem

The macrosystem consisted of factors that were beyond each adult education program's control: government funders, community stakeholders, students' personal lives (see Fig. 5). Manitoba's ALCs and LITs are funded by the Adult Learning and Literacy (ALL) Branch of the Government of Manitoba, so they interact with the provincial government employees who act as agents for Adult Learning Centre (ALC) and Adult Literacy Program (ALP) grants. In addition, ALCs and LITs interact with local stakeholders in other educational institutions and community service agencies, both public and private. Aspects of students' personal lives have profound effects on adult education people and programming.

Figure 5. Adult education macrosystem.



Students' personal lives comprised the dominant macrosystem element (see Table 9). ALC, LIT, and ALC/LIT staff and students identified problems related to transportation, housing, employment, family and friends, and other personal issues. Transportation was problematic for programs in out-of-the-way locations in communities without public buses. Housing issues were exacerbated for First Nations students. Family and friends could be educational assets or liabilities. Core area residents were particularly subject to physical and mental health problems.

Table 9. Students' Personal Lives.

Program Type	Transportation	Housing	Employment	Family and Friends	Other Personal Issues
ALC	x	x	x	x	x
LIT	x	x	x	x	x
ALC/LIT	x	x	x	x	x

CONCLUSIONS AND RECOMMENDATIONS

The following conclusions and recommendations are drawn from the discussion of findings within the context of an ecosystem model based on Bronfenbrenner's ecological paradigm.

Microsystem

The Government of Manitoba advocates – and funds – three strong models for the delivery of adult high school and literacy education: ALCs, LITs, and combination ALC/LITs. These models cover a range of services that extend from entry level academics to grade 12. However, other delivery models may also be deserving of government recognition that would include financial support (for examples, see Rabinowitz, 2018). For instance, church and other community groups provide one-to-one and

group-based literacy instruction to various target groups: seniors, immigrants, low-income residents, etc. Almost three decades have passed since Manitoba Education chose to support ALCs and community-based LITs as the preferred adult education delivery models. It is time for a research-based review.

Mesosystem

Given the huge disparity in provincial funding for ALCs and LITs, with its commensurate effects on program facilities, hours, learning resources, and staff salaries, Manitoba needs to revise *The Adult Literacy Act* (Government of Manitoba, 2017), in order to ensure adequate funding for its LITs. Alternative income sources such as community grants, foundations, endowments, and fundraising (Rabinowitz, 2018) marginalize LITs instead of recognizing them as "equivalent" educational opportunities for adults who have dropped out of school.

Other mesosystem recommendations include the following. ALC/LITs should be restricted to apply for just one avenue of funding: ALC or LIT, but not both. The level of provincial support should be based not only on an adult education program's productivity, but also on the cost of suitable delivery facilities in the community. Program administrators should prioritize their students' needs over their teachers' preferences when determining hours of operation. ALCs and ALC/LITs should follow the example of LITs by developing instructional methods and course schedules that will accommodate more frequent student intakes per year, such as modularized instruction options and more than two academic terms.

Exosystem

Instruction and student supports emerged as the most important exosystem components. ALCs and LITs can learn from each other how to diversify their instruction to accommodate students who need either more rigid or more flexible learning opportunities. ALCs should also ascertain their students' needs for supports external to the classroom context. These measures contribute to creating "a quality school" (Kelly, 2018), regardless of the academic level of instruction.

Other exosystem recommendations include the following. ALCs, LITs, and ALC/LITS should continue to hire certified leaders – with commensurate provincial funding adjustments to accommodate certified teacher pay scales. These programs should stress personal development as well as academic development, and find ways to celebrate both types of success. Additional professional training is needed to prepare adult educators for working with students who have special learning needs. Student supports such as child care, transportation, and daily snacks should be built into programming budgets. Individual programs should determine the degree of formality/informality that they wish to engender in their classrooms, and then set up their coffee areas with the following correlations in mind: farther from the classroom → a more formal atmosphere; closer to the classroom → a more casual atmosphere.

Macrosystem

In a society wherein employment dictates lifestyle and is predicated on grade 12 completion, anything less than grade 12 has significant personal consequences. More adult education programs are required to meet the academic needs of our many adults who left school without graduating. The most successful programs will build learning communities that celebrate the distinctive educational and life experiences, personal and academic motivations, and other attributes that adult learners bring to the classroom (Pappas, 2013).

Other macrosystem recommendations include the following. LIT accountability reports should be reduced to align with ALC reporting mechanisms, and all funded programs should have the option of submitting fax or pdf copies instead of mailing in paper copies. ALC, LIT, and ALC/LIT directors/coordinators should proactively attend the inter-agency meetings in their communities. Inter-agency and other community service providers are program referral sources and resources for student support as needed. Adult education programs should incorporate students' families and significant others in events associated with their programming.

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RECLAIMING COLLEGE SPACES TO SERVE THE COLLECTIVE INTERESTS OF RACIALIZED, POOR, WORKING CLASS, INTERNATIONAL STUDENTS

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Abstract

In the Neoliberal era, when individualization is encouraged, there is an expectation for adult learners to take responsibility for their own learning. Under Neoliberalism, the internationalization of higher education has packaged education as a commodity to export to meet the changing demands of the global arena. When institutions begin to focus on the commodification of education, there is a rise of "research and development with commercial purpose" (Leslie and Slaughter, 1997, p. 208). This commercial purpose "allows higher educational institutions to compete for monetary [and] human resources available globally to benefit their institutions (Slaughter & Rhoades, 2004)" (Mitchell and Nielsen, 2012, p.7). This becomes problematic as the commodification of education becomes an entity that is stored and transferred from producers to users; knowledge production and distribution becomes a resource for power on campus sites. In the Neoliberal era, racialized, working class, poor students are experiencing high-level of precarity. The task of this paper is to highlight the material conditions on campus for racialized, working class, poor international students and to begin a dialogue on ways international students can be supported in creating spaces of their own against hegemonic discourses and destabilize power hierarchies.

Keywords: neoliberalism, international students, CAAT, post-secondary, dispossession, precarity, commodification, support services, making spaces

INTRODUCTION

Neoliberal restructuring, including privatization, fiscal austerity, deregulation, free trade, and reductions in government spending, have all led to a significant transformation of the post-secondary education system in Ontario. Under neoliberal policy, internationalization of higher education in Ontario has greatly intensified due to particular historical processes connected to both federal and provincial funding. The task of this paper is to provide an overview of the central relations of neoliberalism, and the way internationalization has become a response to globalization in Ontario Community Colleges. The article proceeds as follows: Section one outlines the neoliberal reform of Ontario Colleges. Section two highlights the effects of neoliberal restructuring on campus spaces. Section three proposes a way to reclaim community college education to serve the collective interests of racialized, poor, working class, international students.

ONTARIO COLLEGES UNDER NEOLIBERAL REFORM

The Honourable Willliam Davis introduced the legislation for the establishment of CAATs on May 21, 1965. The legislation was created in order to cope with significant changes to the demographic and economic conditions in Ontario. In his speech to the legislature, Minister Davis reinforced the need for continued growth and expansion of the economy in Ontario by the establishment of facilitiesavailable for the education and training of craftsmen, technicians and technologists...[and the need to] invest not only in buildings and machines…but also rising amounts in research, and in the education and training of youth (Ontario, Legislative Assembly, Debates, 27th leg., 3rd sess., 21 May, 1965, pp 5-6). The establishment of CAAT was to provide a parallel, not a subordinate, option for students.

The funding for higher education uses the public framework in which block transfer grants are provided to provinces from the Federal level. In sequence, the provinces then distribute the funds among the public sectors, including higher education. The Mulroney Progressive Conservative government endorsed the neoliberal rhetoric of free trade and entrepreneurial spirit for economic

development, both which were deemed as being obstructed by the social welfare state. However, the Mulroney rhetoric did not bring forth radical cutbacks to the social welfare state. It was during the Liberal Party's reign, under the leadership of Jean Chretien, that an aggressive neoliberal agenda was achieved with the implementation of a budget reduction program that cut back transfer payments to income assistance, health, and post-secondary education (Magnusson, 2000, p.80). Chretien's restructuring of the federal transfer payment encouraged provincial restructuring. Then, during the Mike Harris Progressive Conservation Government (1995), the fiscal transformation of Ontario accelerated through cutting 7 billion dollars to health, education, and social services (Mackay 2014). Within the postsecondary sector, the Ontario government experimented with "matched" funding, whereby a certain amount of public funding was available but contingent on securing funding from the private sector. At both the federal and provincial level, corporate and marginal taxes were reduced for highest income earners leaving an increase in income inequality and decline in public services. CAATs has been greatly affected. At the time of founding:

> 75% of operating funding for Colleges of Applied Arts and Technology came from government grants via Ministry of Colleges and Universities (MCU), and the Ministry of Skills Development (MSD)… Tuition originally accounted for between 10 and 15 percent of operating revenues. From 1978-79 to 1981-82, government grants fell by 28 percent... As of 2012-13, there was a 50 percent decrease. (Mackay, 2014, para.6)

The slow decline in provincial funding has burdened the cost of postsecondary education from tax revenues to students in tuition fees (Mackay 2014). The decline and reform of higher education continued under the liberal leadership of Premier McGuinty who commissioned NDP leader Bob Rae to make recommendations to ensure quality, accountability, and accessibility in higher education. The "Rae Review" directly aligned with the neoliberal agenda. Ontario was encouraged "to focus on occupational education and market needs" (Rae, 2005, p. 28). In the Rae Review report institutional evolution was market-needs centered. The implementation of the recommendations in the report achieved neoliberal restructuring.

Under neoliberalism, public education is commodified through endogenous and exogenous reforms. Through endogenous reform, CAATs remains public, but is restructured to take on the practices of the private sector by importing private sector ideals, techniques, and practices (Magnusson 2005; Ball, 2007; Lubienski, 2006). An example of this is the employment of third party individuals to make cutbacks and address issues of equity, funding challenges, student wellness, and curriculum. Furthermore, endogenous reform incites a high level of competition between private and public education. For example, at the college level, students in Ontario will enroll in a private college like Everest College rather than George Brown College. While the ministry oversees CAATs, an increasing amount of funding comes from student enrolment and tuition, so this level competition is seen as necessary to secure funding.

Exogenous reform is when the college space is operated by the private sector. This involves allowing private for-profit publicly traded corporations to deliver college education or aspects of college education. Some examples include contracting out education services such as cafeteria services, building maintenance, transportation, and professional development to private entities. The promotion of automation (online-digitized courses without professor participation in creation of material) by companies such as Apple, IMB, Bell, and Microsoft is a specific example of ways in which campus sites become the market for products "where students outnumber their distance learning counterparts" (Noble, 1998). Vendors see education as an investment opportunity; it is seen as becoming, "the focus industry" for future investments (Noble, 1998). These types of reforms are highly problematic as market criteria is privileged over other kinds of social and community considerations for the delivery of services.

Currently, CAATs has faced increasing fiscal pressures, as government funding has not been in accordance with the rate of inflation and enrollment in Ontario making internationalization an important source of revenue. In Ontario, the two main sources of funding for CAATs come from provincial government grants (contingent upon student enrollment) and tuition from students. Over the years,

government grant revenue has been on a slow decline while tuition revenue has increased. In 2008-09,

> grant revenue was 52% of total revenues, while tuition revenue's share was 23%. By 2014-15, grant revenue's proportion of total revenue had declined to 44%, while tuition revenue had increased to 34%…[In 2014-15]operating grant revenue per student in Ontario was approximately 40% lower than the average among other provinces. (Fiscal sustainability, 2017, p.14-16)

Furthermore, the proportion of tuition fees from international students has gone from 16% in 2008-09 to 34% in 2014-15 (Fiscal sustainability, 2017). International student enrollment has become one of the largest areas of revenue growth for colleges. Between 2008-09 and 2014-15, international student enrollment in Ontario colleges has gone from 10 300 to 36 700. Since colleges have the autonomy to propose international tuition fee rates, international tuition revenue has greatly increased to offset the decline in per student grant revenue (Fiscal sustainability, 2017). Ontario CAATs are particularly more sensitive towards 'market pressures' than the university sector in that the provincially determined funding formulas differ. Moreover, the increase in international student enrollment makes it essential for colleges to create policies that meet the needs of the student demographic.

Internationalization of higher education has become a new means to generate revenue for education sectors. McNally (2011) uses the medical term "exchange transfusion" to refer to the bailouts of the financial crisis. Financial institutions simply exchanged their "toxic assets" for "good money" from central banks. Similarly, the exchange fusion in internationalization is when foreign students are recruited under the assumption that they will be well prepared to 'compete' in the global market. In this example, neoliberal practices serve to replace credentials earned from the Global South, which are seen as 'toxic' by employers, for Global North credentials making them more attractive in the market. In Ontario, the drastic reform of CAATs, under neoliberal restructuring, has altered the approach to education in Canada. It is no longer a semi-pathway to economic security. The restructuring that has occurred has methodically off transferred more of the cost of higher education onto the poor, working class, racialized members of the college community creating a sense of precariousness for faculty, support staff, and student populations (Magnusson, 2000a; 2000b; 2005a; 2005b; 2005c; 2011).

CAMPUS REALITIES

Neoliberal restructuring in CAAT has produced various major outcomes with long lasting detrimental implications for vulnerable, racialized, working-class communities on campus spaces in 2019. Three out of the many outcomes include: precarious faculty, credential and certificate regimes, and precariousness for students.

The first outcome in CAAT under neoliberal reform is the precarious employment of faculty. Many of the faculty in CAAT are hired on a contract or part-time basis and are not members of unions or Ontario College Faculty. In many private for-profit colleges, the credentials and training of faculty are not regulated; therefore, faculty are deemed of 'less value' and are paid less with little job security. With the low cost of staffing and building and the increase of student fees, private campuses become an essential revenue stream for publically funded institutions. Many faculty with high levels of education and experience resort to working multiple jobs in order to supplement their income to survive. The 2017 CAAT faculty strike was a display of solidarity between all faculty, administration, and support staff. The strike was the nascent recovery for many precarious faculty voices bringing forth some positive changes in bargaining.

The second outcome is the emergence of 'credential and certificate regimes (CCR)' (Shan,2009). It is a system: "that devalues foreign credentials, especially those from non-Western countries [and is] promoted aggressively by Canadian employers, educational institutions and professional organizations" (Ng & Shan, 2010, p.176). It is a demoralizing regime that is deeply gendered and racialized. Vulnerable populations are consumed in a cycle of obtaining credentials in hopes of recertification to gain upward social and economic mobility (Shan,2009). The privatization and marketization of training and education has encouraged individuals to engage in training and retraining

not for their own growth but to meet the needs of the market. In this way, newcomers synonymously become both entrepreneurs and consumers responsible for the changing demands of a precarious labour market. Neoliberal autonomy for newcomer education and success is ironically masked by dependence on a market that serves to exclude them. Shaped as having unlimited access to the free market to train and retrain, neoliberalism maintains that newcomers are amongst equal footing with one another. In order to remain competitive, they must re-invent themselves by any means possible to gain economic and social mobility over other newcomers. The strict measures for recertification and time consuming and expensive recertification exams are all components of an emerging knowledge market that serves to use its participants to regulate surplus and generate revenue.

The third outcome of the ongoing production of capitalism is the violent dispossession of racialized, poor student populations. Currently, in Ontario, casualized work and unemployment, lack of affordable housing, erosion of social programs and community programs all contribute to creating a violently dispossessed and precarious student body. An example includes, lack of affordable housing bringing forth a common practice known as 'bed-sharing'. Bed-sharing is when as many as ten students share one room and take turns sleeping on one bed. Further dispossession occurs through the incurrence of increased student debt. High rates of tuition has availed students to take out credit from predatory private-for-profit sources such as credit card companies and for-profit publicly traded student loan corporations, (Magnusson, 2013, p. 71). The high rate of interest and debt from these predatory credit markets force racialized, poor, working class students to take on precarious jobs in harsh, toxic working conditions. Some students even join the 'illegal economy' taking on sex-work and selling drugs to survive. Racialized, working class, poor students are in a state of precarious urgency and exposed to surveillance and criminalization.

Campus realities for international students

Currently, there is an ongoing dialectic between neoliberal rhetoric and the dispossession of international students.

Neoliberal policies have led to a heightened rhetoric of austerity, commodification of education, and increased predatory recruitment that continues the ideology, policy and pedagogy of neoliberalism (Carpenter et all, 2016; Grioux, 2014). The neoliberal, economic logic that CAAT is organized around has created a new economy that relies on knowledge, innovation, and information (McNally, 2011). CAAT policies and practices use discourses based in innovation and the knowledge economy. The capitalist knowledge economy is produced when internationalized recruitment strategies, privatization of services, corporate sponsorship and partners, and professionalized curricula all serve to create surplus populations that are dispossessed (Flynn & Bauder, 2013; Giroux, 2014; Magnusson, 2013; Shan, 2009). International students in Canada, for example, have "contributed more than $8 billion to its economy and created 81,000 jobs in 2011" (Stein and Oliveira de Andreotti, 2016, p.232). However, these same students, due to lack of relevant supports, are met with severe emotional, physical, and fiscal challenges. They are increasingly unable navigate the campus landscape without experiencing economic, housing, food, social and political precarity. The inability to navigate these spaces is causing extreme levels of mental health related problems, resulting in suicide, and self-harm. Vishal Sharma, an international student of a community college in Toronto, is one of the many students affected. Sharma was found hanging outside of his apartment in Toronto. The details surrounding his life and death surfaced in the India Journal newspaper; however, his story was never reported on by mainstream media. There are many other stories such as Sharma's that do not make it to main stream media. There needs to be imminent, immediate change on campus -- change that is student centered and community driven and free of neoliberal rhetoric.

International students face a heterogeneous set of challenges under neoliberal restructuring on Ontario college spaces. Frequent challenges include: cultural differences, loneliness, language proficiency, cultural difference, and curriculum engagement. Limited English language proficiency, a primary challenge, impacts their ability to make deep connections, understand course content, and peer groups (Zhang and Zhou, 2014). Statistically, there was a strong correlation found "between English language competency and confidence in successfully finishing their programs" (Zhang and

Zhou, 2014, p.5). Private ESL colleges, take advantage of this challenge, by providing pathways to public colleges by any means possible and this means creating curriculum that does not fully address the complex language needs of international students. Curriculum and learning outcomes are disguised through the use of complex rhetoric, so on paper, the curriculum looks promising, but in the classroom, it is not delivered. As a result, students are accepted into public colleges with very low language skills causing them to fail and retake courses or drop out. Some public colleges accept students from the same private ESL schools as a means to increase student enrollment and revenue knowing such gaps exist in the curriculum. There needs to be a sense of solidarity and the language of resistance and support to stop such practices.

Campus services and support need to be curated in solidarity and under the direction of international students. Tinto's Theory of Student Departure (1975, 1993) argues that student success and drop-out is directly related to students' academic and social integration. Academic integration in relation to students' comfort and rapport with the institution's academic climate and policy predicts performance level while social integration predicts actual commitment and completion of study (Zhang and Zhou, 2014). Factors that determine social interaction include peer group association, interaction with staff, and extra-curricular participation. Social interaction provides comfort and has positive effects on a students' grade performance (Zhang and Zhou, 2014). Therefore, institutions with a high degree of commitment to the social environment find higher rates of success from their students. However, what is missing is how student experience is organized as 'a bare life' produced through the neoliberal relations organizing the late capitalist knowledge economy. Currently, international students are exposed to Eurocentric means of services for their complex social needs. Examples of such services include 'coffee hour with counselor Joe' so-to-speak, and cultural dance hour at the student center, PowerPoints and webpages dedicated to cultural acculturation, and eurocentric cultural awareness professional development plans for staff. These services are very problematic and homogenize the complex challenges facing international students.

SUPPORTING STUDENTS

The intention of this section is not to categorize or suggest that these are the only ways of providing support. By being cognizant of class classification, cultural capital, and the lived realities of students, faculty, staff, and administrators can work in solidarity with students to encourage active student engagement and thereby improving achievement.

Class distinction

Identities are inscribed with colonial histories, local cultural diversity and political complexity, and contemporary homogenizing experiences of global ''scapes' (Appadurai 1996). Through aspirations and imaginations, identities are also entrenched when engaging with one's surroundings. Therefore, the subjectivities of international students are continually shaped and reshaped with new cultural experiences. Namely, within the neoliberal era, racialized, working class, poor international students need to be given the opportunity to create spaces in higher education to explore their subjectivity to mobilize and locate themselves within the larger narrative of globalization. Bauman (1998) argues that globalization enforces mobility to the elite. When internationalization in higher education is commodified, a class distinction is seen between the ones who have aligned themselves with emerging economic and cultural spheres of corporate globalization versus those who have not. Rizvi (2005) in his study found that international students had:

> considerable class privileges… their experiences of class increasingly articulated according to the degree of their engagement with global economy and culture... unlike the experiences of poor migrants and refugees, for whom there is major cultural disjuncture between their experiences at home and their life in a new country…. (p.5)

Class classification has a direct impact on the way international students navigate higher education. While the students in Rizvi's study have considerable class privilege, there is a significant number of international students in Canada that are a part of the poor, working class structure. Anecdotal

evidence from various professors in Canadian Colleges suggest that in order to secure a study permit and show financial backing, some international students have mentioned that family members have sold land that has been in the family for decades. Furthermore, there have been instances where two or three families have pooled their money together to show financial capital. As a result, when on Canadian soil, students face insecurity when forced to take on precarious employment and living situations, increase in debt, lack of food and proper housing. These are examples are symptomatic of the lived realities of many international students in Canada. These stories are seldom heard and a first step is to work in solidarity with students to create safe spaces that allow them to reflect and connect with other students to be able to cope and respond to their marginalization.

Cultural capital and lived realities

It is imperative to distinguish between the idealized constructions of class and the real lived experiences of international students. Pre-existing social and cultural capital needs to drawn upon when services are created for international students. Both social and cultural capital are valuable assets as they are an anchored set of systems which include acquaintances, influences, and support. Personal networks are critical in settlement in a new nation. Baghdadi and Riaño (2017) refer to cultural capital as three types of assets which include: lasting dispositions of the mind and body; cultural goods; institutionalized credentials and diplomas.

Students cope with marginalization by making spaces for themselves (McCreedy 2004,2010) within a campus environment that may perceive as being hostile. Rather than conforming to certain dominant new cultural norms, students 'make space' in these campus spaces affirming their identities and cultural capital. The concept of spatiality from development physiologist, Beverly Tatum's perspective (1997) argues that "when one is faced with what Chester Pierce calls the 'mundane extreme environmental stress' of racism, in adolescence or in adulthood, the ability to see oneself as part of a larger group from which one can draw support is an important coping strategy" (p. 70). Using the strengths of the collective student demographic when organizing safe spaces allow students to rely on each other for strengths and supports.

To serve the collective interests of all students, it is imperative to foster an environment that does not force racial, working poor international students to give up parts of their history. Incorporating their lived experiences in creating safe spaces allows for success. Venzant Chambers et al. (2011) uses the term "racial opportunity cost, the degree to which schools force students of color to give up, sacrifice, or disconnect from aspect of their racial identity to meet socially constructed norms for academic success"(McCready and Venzant, Chambers,2011, p.1335). Sociospacial strategies of making space are employed by students when they simply enroll in the same class or sit beside someone from their country of origin. Campus services are crucial in creating supportive, affirming environments that incorporate and welcome various viewpoints into mainstream school culture. One way to do this is by hiring a diverse faculty and creating extracurricular programs that focus on non-dominant cultural perspectives. Moreover, the faculty, staff, and administrators need to seek to understand and immerses themselves with the social and cultural dynamics of the school communities to understand the social and cultural processes in the school. The only way forward is to de-homogenize the experiences of racialized, working class, poor students and to work in solidarity with them to support.

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UNDERSTANDING ACQUISITION OF QUEER KNOWLEDGE USING ZINE CREATION AS ARTS-BASED INQUIRY

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Abstract

Queer identities continued to be marginalized. Queer people have shared and created knowledge to understand themselves in this environment. Over a series of four zine making focus groups a group of gay and queer men identified queer knowledge important to them and how they acquired such knowledge. They learned about themselves and their identity from queer and mainstream media, from other queer people, and in community. This paper explores this queer knowledge and how it is created and interrogated through transformative learning.

Keywords: Transformative learning, Queer learning, authenticity, identity development

INTRODUCTION

Queer people need to learn to be themselves, but how do they learn it? This paper presents findings from an arts-based study of how a group of queer and gay men acquire queer knowledge and what knowledge they consider important. The group of men involved in the study are all participants in Like That @ Sunshine House, a non-formal learning space,

> …designed with the hope that people who might not have a place to explore identity issues might come to see the program's space and the time as *theirs*, and through their participation, transform Like That into a dynamic resource where people can grow. (https://sunshinehousewpg.org/programs/)

When the Like That @ Sunshine House program was being developed, the special projects manager asked, "How do people learn queer?" "How do men learn to walk in heels?"

This paper presents participants' experiences in a heterosexist society; the social and emancipatory knowledge required to come out; the importance of community and space for queer learning; and the continual process of critical self reflection required for queer identity development. Research participants and the literature indicate that queer knowledge is necessary to make sense of one self in a heterosexist and cissexist paradigm. Participants' experiences of racism and its perpetuation in queer media was a large focus of discussion and an example of how critical self-reflection is part of on-going identity development.

Transformative learning refers to learning experiences that lead us to challenge our assumptions and values, and to radically change our existing prior knowledge and approaches (Schugurensky, 2000, p. 6). Understanding oneself as queer in a culture where heteronormativity is instilled by families, societies, and their institutions (Egan 2006; Davidson 2006) is a disorienting dilemma central to Mezirow's theory of transformative learning. Cranton & Roy (2003) argue that, "Transformative learning is the emergence of the Self" (p. 92), define authenticity as "the expression of genuine self in the community" (p. 93) and conclude that, "Authenticity, individuation, and transformation become intrinsically intertwined" (p. 94). King (2009) explains "The connections between transformative learning and the sexual orientation and identity journey provide the opportunity for educators, learners, and LGBTQ adults to examine their lives and adult learning using a personal, empowering, and grounded heuristic" (p. 143). Thus transformative learning can be used to help understand queer identity development.

METHODOLOGY

A series of four, two hour, zine making workshop were held during regular Like That @ Sunshine House programming on Wednesday evenings in January, 2019. Zines are handmade (Cameron,

2017), self-published periodicals (Lovata, 2008), they are an appropriate choice for this study given the role of zines, and informal publications in the history of queer knowledge sharing and research (Bérubé, 2001; Bronson & Aarons, 2014; Cameron, 2017). Each workshop was treated as a focus group, conversations were recorded and transcribed for analysis with relevant data sorted into common themes. Participants were invited to discuss and create zine pages focused on answering the questions: What kinds of things do you feel LGBT2SQ+ people need to learn about? How did you learn this information? Why is this kind of knowledge important to you? and Who have you shared this information with? How? Why?

Each workshop included three to five participants, two participants were present at all the workshops. The data analyzed includes the conversation of six participants over the four workshops and the presentation of a zine page by three participants. All are men and range in age from 21 to "fucking old", as one participant described himself. One participant identifies as transgender and pansexual, five participants identify as gay men. Two are African newcomers. One is Asian-Canadian. One is a drag queen. Three perform in drag.

All participants are regular Like That @ Sunshine House participants. Like That @ Sunshine House is well known in Winnipeg as a safe place for queer and trans people of colour and Two-Spirit People. Newcomers are often referred by settlement services and immigration lawyers. It is a space where gender identity expression, identity, and performance are commonly reflected upon, interrogated, and celebrated. Its drag queen bingo, balls, and 420 taco delivery are legendary and recognized in Winnipeg's cultural calendar.

RESULTS

Queer Identities are Marginalized

Throughout the literature queer exclusion by "the triple engines of social regulation – law, medicine, and religion" (Yoshino, 2006, p. 42) and in education and hiring learning is well documented (Hill, 2013; Hill & Grace, 2019; McCaskell, 2012; Mizzi, Hill, Vance, 2016; Yoshino, 2006). This marginalization is reinforced through public pedagogy (Grace, 2016) as society erases and polices queer identities (Grace & Benson, 2000; Kumashiro, 2002).

A participant discussed the effects of this social regulation,

> I got caught in the back lane between a couple garages in a compromising position… When they sent me to psychiatrists they were discussing, in front of me, whether to castrate, lobotomize, or just electro shock therapy. But they just gave me really good, heavy duty, anti-psychotics.

He is a volunteer presenter of poverty awareness workshops and says it is important to share the effects of growing up prior to the 1969 partial decriminalization of homosexuality,

> I mention that growing up in that atmosphere pre sixty-nine. . . The way I was treated and dealt with as a child and it wasn't until about twenty-ish that I was ready to admit to myself and come out of my closet.

Queer Learning

In a culture where heteronormativity is instilled by families, societies, and their institutions (Egan 2006; Davidson 2006) it becomes necessary to learn queer. Queer knowledge has been identified as "fugitive", created by and for queer people and outside the control of "privileged specialists" by adult educators (Grace & Benson, 2000; Hill, 1995, 1996, 2004; Hill & Grace, 2009; Mizzi et al., 2016). Queer fugitive knowledge is created by and for queer people, it informs queer theory, and is part of queer cultural work and political advocacy. (Hill & Grace, 2009; Mizzi et al., 2016). "Fugitive knowledge in lesbian, gay, bisexual, transgender, and queer discourse is a prerequisite of existence and survival in an anti-queer world filled with hate and violence but it also ludic and erotic in nature" (Mizzi et al., 2016, p. 107)

McCaskell (2016) captures the social learning that is part of the coming out process,

> Gay was a culture, a tribe whose values, customs, and mores I had to acquire. There were new rules and vocabulary (p. 28) . . . . At the time, no one seemed to recognize any contradiction in an identity that we were supposed to already be, but still had to learn how to be. (p. 29)

One participant pointed out the value of this type of social knowledge which on the surface appears quite sexual but also indicative of safety and comradery,

> Oh I guess another thing about queer knowledge is like, the slang. Or even just like the hanky code. . . . The discreet ways of communicating what you're into, or yes you are queer, or not.

One participant talked about gaining queer knowledge, not from others queers, but through childhood peers' homophobic comments,

> Even as a kid I heard other kids whispering and even picking up knowledge that way. Through gossip from other children who didn't really know the whole story and were just kids. But, I knew that there was a place behind the legislative ground where those queers, those insert negative word here. And, ya, I used to, whenever I went downtown I would make a point of going to the third floor washroom at Eaton's building. When I was 12 year old.

Media

An older participant talked about the importance of representation in media to know there were others like him,

> When I saw, it was the Post Magazine and Life Magazine and they had these pictures of this riot in a bar in New York City called The Stonewall. And I don't remember, but I remember those pictures. And oh, so there are other guys who like guys, and I am not the only one in the world and I'm not a dirty, filthy, evil, twisted up mess.

In conversation people identified queer cultural media references including *The Wizard of Oz,* artist Tom of Finland, and television shows *Queer as Folk*, *Drag Race*, and *Kink*. Participants also talked about books that were meaningful to them. One participant mentioned the same book in three workshops and connects the title to queer social regulation, ". . . one of the first books that I read was John Rechy's (1977) *Sexual Outlaw*. And I guess maybe that was influenced by the fact that it was still kind of illegal, and so *Sexual Outlaw*."

A trans participant talked about the importance of Leslie Feinberg's (1993) *Stone Buch Blues* in the development of his gender identity, "I think reading Stone Butch Blues really kind of shifted things for me, I was like, oh I don't really have to pick."

A participant talked about pornography as a source of knowledge, "'Cause like honestly, sexual education in the school system is very heteronormative, so a lot of things I learned was from porn, from my own learned experiences of trying to emulate what I saw on pornhub or whatever . . . "

Participants were also critical of queer media typecasting of queers as middle class, white, thin, and unrealistically beautiful.

Mentorship

Mentorship and intergenerational teaching was understood to be a cultural norm, one participant said, "Or we find like a mentor, or someone in the same boat" and later discussing the origins of homosexuality said,

> 'Cause like in the Greek and Roman Empire ages . . . . People would socialize in bath houses . . . and there would be homosexual behaviour between like an older figure and then a younger male. So an older male and a younger male because it's sort of like trying to teach him where um, like how to be a man, like rights of passage to manhood.

Another participant said,

> Generations mixed, like older would talk to young . . . it's old as the hills, you know the older ones have some money and so on, and influence, they wow you a bit with their, and so on.

Community Learning

Queer people have created spaces for non-formal and informal learning spaces, for such dialogue to occur. It is through this dialogue that our identities are formed and queer knowledge is generated. Three participants identified as engaged in community when introducing themselves at the first workshop. A couple of participants also talked about their involvement in their university queer organizations. A newcomer participant talked about the importance of community programs to his settlement and finding community,

> I think if I didn't know Sunshine House and the Resource Centre I don't know how I would live here in Winnipeg. Because me, when I came in Canada, most of the time I was spending my time in the net, on [Plenty of Fish], to chat with people. I didn't see any gay, I couldn't find. It was after I came to Sunshine House or the Resource Centre, gay people. I don't know now, if I didn't find Sunshine House or Resource Centre I don't know how I would manage . . . after coming here I meet people, I really like that now.

He later discussed the absence of space for learning in his country of origin, "To have a group of homosexual, for gay people talking, it don't exist, impossible, impossible."

Another participant, reflecting on his earlier life recalled the importance of community, "We're social creatures. If we aren't part of something if we don't belong, if we don't have purpose, if we don't feel like we're contributing, we go really squirrely really fast." He later said,

> As dysfunctional as it was, and I now look at the culture, the gay culture that lifted me out of, just, horrid oppression when I think back on it. . . . it was everything to me at the time, it was a reason to go on. And, it made life exciting . . . when you're part of something, even very difficult things . . . you get through them as a group in a way that really, is actually it deals with the pain of the situation.

He was also critical of the community today,

> The context changes so big deal. You know it's funny, are we to be grateful now that people have stopped kicking us? Obviously they just harm you in other ways but they stopped kicking you now and everyone can sit on their laurels for several decades . . . . its all people disconnected who don't give a fuck creating the rules and then we just adapt to them instead of starting. And like gay men have gone shopping, they've all redone their, they've all bought condos now . . .

(Un)Learning Racism

Given the diversity of Like That @ Sunshine House it is not surprising that racism in the queer and larger communities formed a large part of group discussion. The three zine pages created included references to racism. One participant discussed the impact of racism on his queer learning when discussing his zine contribution,

> So that in itself is . . . how I gain queer knowledge, because like all I see is like these white men . . . I have like so much internalized racism built up in myself, because growing up I was like, oh I'm never going to date Asian, I'm never going to sleep with Asians because all I see are white men, white bodies, big white dicks.

One participant's zine page focused on his transformative knowledge about racism and was critical of the lack of inclusion and portrayal of people of colour in queer media,

> Not really talking about how we come by queer knowledge, but talking about how, I guess it's about my development as an old white guy and realizing all the shit that white people have done, and dealing with white guilt.

When discussing his zine contribution a participant talked about the lack of representation of Africans in queer media,

> I didn't finish what I was doing . . . I want to put some picture there from black people. To show that homosexuality is the same in the whole world. . . . So people enjoy, that's what I want to show. They are playing sports and they are enjoying themselves. In Africa, it's not allowed. That's why I want to put some black people there, but I couldn't find a black pictures.

Queer Transformative Learning

Based on the dialogue presented above queer knowledge was important to the identity development of all participants. Queer learning happened through mainstream and queer media, mentorship, and in community. All participants shared experiences of homophobia that shaped how they understood themselves and continues to affect their ongoing identity development. This learning is understood to be transformative.

Participants were also critical of the queer community, and their queer learning. Habits of mind, as explored in transformative learning (Cranton, 2013; Cranton & Roy, 2003), can be captured in the personal and political identities within LGBT2SQ+ communities. While Yoshino captures a tension between "normal" and "queer" others present these tensions within the movement as between assimilationists and liberationists. Liberation was a challenge to the heterosexist hegemony while the assimilationist movement was interested in legal recognition and human rights (McCaskell., 2016; Warner, 2002). The tension between assimilationist and queer identities is intimately connected to the same tension within queer community pedagogies. (Hill, 1995, 1996, 2004; McCaskell, 2016; Korinek, 2018; Rechy, 1977; Yoshino, 2006).

Yoshino (2006) says of this personal meaning making and our connection to the larger world,

> Like many gays, I have come to see myself as normal on some issues and queer on others. This suggests gays can cover along many axes. I believe there are four. *Appearance* concerns how an individual physically presents herself to the world. *Affiliation* concerns her cultural identifications. *Activism* concerns how much she politicizes her identity. *Association* concerns her choice of fellow travellers – lovers, friends, colleagues. These are the dimensions along which gays decide just how gay we want to be. (p. 79)

King (2009) suggests that there are,

> . . . potentially four 'framing perspectives': LGBTQ Exists, Coming Out to Yourself, Coming Out to Others, and Valuing and Embracing Different Journeys. These stages of the QRSAA (Question, Risk, Strategy, Act, and Accept New Perspective) are repeated as adults experience the framing perspective" (p. 144).

Further she asserts that "each of these successive comings out contribute to an individual's entire experience of valuing and embracing different journeys" (p. 146).

We have little control over when or where someone will encounter transformative learning, but we can attempt to create the conditions for it (Cranton 2002). Hill (1996) captures the importance of creating such conditions for queer learning,

> Gay discourse allows us as gay men and women to give significance and meaning to our experiences, and to define and claim our knowledge. It entails learning as a process of hope and a practice of freedom. It establishes the terrain where heteronormative discourses can be contested, while sanctioning alterative – and sometimes competing – interpretations of reality. It allows for the multiple voices that are at work in society; voices that have been delegitimised, marginalised, and silenced (p. 4).

Creating space for such dialogue also maintains queer fugitive knowledge.

> [Fugitive knowledge] is constructed by and for us, sometimes shared, and also appropriated (stolen from us) without permission. Such appropriation is a form of neo-colonialism premised on heteronormative assumptions and we believe it is our responsibility to engage in overt and covert decolonization. (Mizzi et al., 2016, p. 107)

Critically questioning queer identify, media, and culture questions the appropriation of queer knowledge. Hill (2004) embraces queer theory in education "to do four things: subvert dominant notions; trouble assumptions; bring rigorous skepticism to so-called regimes of truth; and contest the tendency to domesticate, colonize, and sanitize difference" (p. 86). The dialogue presented indicates that research participants value their journey of transformative learning and the knowledge that comes from it. As educators we have an opportunity to create spaces for queer people to interrogate competing interpretations of queer reality and engage in transformative learning.

CONCLUSION

The findings from this arts-based research study indicate that the six male participants value transformative queer learning. They learned about themselves and their identity from queer and mainstream media, from other queer people, and in community. Participants make sense of their reality and queer culture through a continual process of critical self-reflection. This process contributes to queer fugitive knowledge and keeps it fugitive in an environment where queer knowledge is increasingly under threat of colonization.

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ORALITY IS THE STORY OF CORN

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Abstract

Orality is essential to the intergenerational transmission of traditional ecological knowledges in many Indigenous communities across Turtle Island. Orality gives traditional ecological knowledge (TEK) life and ensures it continues all the way back and all the way forward (Wolfe, 2016). This makes it the original conduit of knowledge transmission amongst peoples with oral cultures and, thus, the original form of adult education. Orality has been the means through which Indigenous peoples have survived, thrived, enacted their Indigenous intelligences (Dumont, 2002), and ensured the continuance of our knowledge systems (Weber-Pillwax, 2003). This paper engages a conceptual framework of orality and its role in the intergenerational transmission of Indigenous knowledge systems and, specifically, TEK. Additionally, it looks at how Muscogean corn theory and the ways in which orality gives life and sustains corn knowledges while also taking up the ongoing impacts of colonization on this knowledge system.

Keywords: traditional ecological knowledge, orality, Indigenous adult education

LOCATING SELF AND RESEARCH

Hesci. Oske Wske cvhocefkv tos. Halito. Chahta ohoyo sia. I am a Muscogee Creek and Choctaw descendent. I am not enrolled as a result of historical and ongoing dispossession and displacement. My pokni (grandmother) is Nelda (Ware) Underwood and my puca (grandfather) is Harrison Leroy Underwood. My ancestors' original homeland is in present day Alabama. Due to forced relocation and removal they were displaced to Oklahoma. The displacement did not end, however, when they reached our "new land" as this required displacement of peoples who already called these lands home; at the same time, there was the continued theft of these lands following the American Civil War and further through the Dawes Allotment period. As a result, I grew up in rural Texas, just south of the Red River which forms the border between the State of Texas and the Chickasaw and Choctaw Nations of Oklahoma. The farm where my family lives is located in the traditional territory of the Nʉmʉnʉʉ people (Comanche Nation). It is salient that I locate myself in terms of story, place, and my ancestral languages, as it is from this place that I speak, from this place that I locate myself, and from this place that I am accountable as a human being and a researcher.

The conceptual framework that is engaged with throughout this paper is the result of a doctoral thesis of remembering (Hampton, 1995) that engaged a corn ceremony sensibility to understand the ways in which traditional corn knowledge within my family and community *travels*. The resulting research is a journey in remembering, restoring, and living the theory of corn and the ways in which we transmit knowledge across generations, like corn travelling (cross-pollination). The research is providing theoretical, methodological, and epistemological contributions that seek to deepen and expand understandings of how we come to know.

ENGAGING A CONCEPTUAL FRAMEWORK OF ORALITY

Corn knowledge and theory is a deep and ancient connection to and enactment of ancestral relationships. Muscogean peoples were gifted corn by Corn Mother. Corn is central to Muscogean lifeways from ceremony and agriculture, to our original instructions. Original instructions include the Natural and Sacred Laws gifted to us by the land and the Creator (McGregor, 2004). Our original instructions, through story, make clear the central and sacred role of corn in giving our people life. In the story of Corn Mother, a grandmother teaches her grandson about our kinship relationships with our land and in the process, makes corn from her body (Chaudhuri & Chaudhuri, 2001). Later in the story she gifts many varieties of corn to Indigenous peoples across Turtle Island so that none would experience hunger. Her instructions are to share this beautiful gift with others. Through orality, Corn

Mother's gift and instructions ensures the survival of our people through the transmission of our knowledge system (Chaudhuri & Chaudhuri, 2001).

The arrival of European settlers prompted Corn Peoples across Turtle Island to gift corn and corn's helpers: squash and beans. The seeds of those gifts travelled the world. At present, the most produced grain on our Earth Mother is corn (United States Department of Agriculture, 2019). Corn is also the most genetically diverse domesticated crop, and genetic diversity is understood to be key to survival (Boutard, 2012). However, due to colonialism and capitalism, the more that corn is being grown worldwide, the less genetically diverse it is becoming. This is the direct result of land grabbing, monocropping, and genetic modifications present within industrial agriculture. Further to this, Indigenous peoples' ancestral varieties of corn are impacted by these and other colonial strategies we have experienced, including genocide, forced removal from ancestral homelands, residential and boarding schools, habitat destruction, targeted efforts by colonial governments to thwart agriculture, and the theft of ancestral seed varieties by corporations. Despite these intense multigenerational colonial efforts, colonization is not complete.

Corn Peoples all over Turtle Island are growing ancestral varieties of corn as well as other traditional crops and are active participants in what is being called the food sovereignty movement (Cidro, Adekunle, Peters, & Martens, 2015; GRAIN, 2012). This resurgence in corn is a resurgence in our TEK systems and is integral to our ongoing survival as Corn Peoples. For Muscogee Creek peoples, however, our sacred variety of corn, sofkey is now considered by scientists to be extinct. Denial of these most foundational relationships (Donald, 2010) impacts greatly our ability to continue transmitting our TEK systems through orality and robs us of the fullness of what it means to be Muscogee. As critical adult educators, we must acknowledge that TEK will be a salient site of resurgence and knowledge mobilization as all peoples face the genocide of our Earth Mother.

Indigenous peoples worldwide are at the forefront of the impacts of climate change and the rapid genocide of the waters, land, and all living beings who call our Earth Mother home. We are also the keepers of TEK and Indigenous knowledge systems (IKS) which are our only option now for healing our lands and waters. The foundation of colonization and the capitalist economic system it brought is genocide (Starblanket, 2018). We cannot expect a system predicated on genocide to do anything other than continue genocide. This is why Indigenous peoples' knowledge systems must be the centre, the heart of any meaningful efforts to heal our Earth Mother and all who inhabit her.

Indigenous peoples have lived in "sustainable," reciprocal harmony as an interconnected part of nature since time immemorial. In our own stories, we know that we were not always perfect and made mistakes, such as during the time Muscogee peoples tried to domesticate bears! Including our most egregious errors, nothing we have ever done has resulted in the imminent and rapid genocide of our planet. We, in fact, continue those stories of our mistakes to teach balance, reciprocity, and how to live in a good way with all our relatives. We maintain a shared orality consciousness with our land and ecosystems. As a result, we are eco-specialists (J. Saddleback, personal communication, January 28, 2016). As eco-specialists, we have developed highly sophisticated societies and ways of knowing and being that emanate from and return to the land.

Scientists often comment that the Muscogee traditional homeland, the region now known as the Southeastern United States, has experienced an unparalleled mass extinction of plants and animal species. They say that this sixth mass extinction period now occurring worldwide could be seen in the Southeastern United States between the 1830's and the end of the American Civil War in the 1860's. What happened between those two periods of time to result in unparalleled mass extinctions? Scientists seem baffled but the answer is painfully obvious to us: the genocide of our peoples followed by the forced relocation and removal of Southeastern woodland peoples to Indian Territory (present day Oklahoma). This forced removal is referred to today as the Trail of Tears.

Climate change and the extinction of our Earth Mother and all she supports started with the genocide and removal of Indigenous peoples (Davis & Todd, 2017). Upon our removal, as European settlers took over our farms, fields, waters, and territories, many species of plants and wildlife began to

disappear, such that only 30 years after our removal, they were believed to be extinct or on the precipice of extinction. Some of these examples include the passenger pigeon, Carolina parakeet, ivory billed woodpecker, red wolves, wood bison, eastern elk, American chestnut trees, giant river cane, and many more. Indeed, even some mainstream scientists are now recognizing that climate change began with the genocide of millions of Indigenous peoples on Turtle Island (Lewis & Maslin, 2015).

This relationship between the genocide and removal of Indigenous peoples through colonization and the present imminent genocide of our Earth Mother through capitalism (a form of ongoing colonization) cannot be ignored by mainstream science as it seeks solutions to and simultaneously continues to participate in global climate change. The dots must continue to be connected so that the solutions which have been proven by Indigenous peoples through thousands of years of existence as eco-specialists on their lands, are actually privileged and presented as viable solutions and perhaps the only viable solutions. Inherent to this is dismantling colonization and its present manifestation, capitalism. This is what all peoples who live on this land we call Turtle Island or North America must recognize and engage with if our Mother, and all who call this place home are to survive. What could be a more important and urgently necessitated focus for adult educators than this? The reality is that the survival of Indigenous TEK is the survival of all of us. After all, TEK is the original adult education as well as education, for that matter.

Integral to the continuation of Indigenous TEK (including corn knowledge) is orality. Orality is a consciousness shared between Indigenous peoples and the lands they have inhabited since time immemorial. Inherent within this shared consciousness with the land is our oral traditions which encompass every aspect of our societies, including TEK. Our oral traditions are the enactment and embodiment of orality. Oral traditions are the doing; the being and orality is the knowing. Oral tradition is the how, the process. Orality is the spirit. If knowledge is the energy that is between us (Sockbeson, 2011; Sockbeson, 2017), where does that energy live? It lives in our orality consciousness. Little Bear (2016) speaks to the concept of energy as being synonymous with spirit within an Indigenous worldview. Orality consciousness is the spirit of what it means to be Indigenous.

There is a reason capitalist societies are destructive to the lands that sustain them; they embody not orality but a literacy consciousness. This is a consciousness shaped not by their interconnectedness to land through oral tradition but to text through rationalism. Literacy is predicated on the destruction of the whole and, especially, the destruction of spirit. Piquemal (2003) describes the genealogy of a literacy consciousness from its very origin. She describes that it isn't just a shift in consciousness from orality to literacy; literacy encompasses only one part of our being, the rational (Gunn Allen, 1998; Piquemal, 2003). According to Piquemal (2003), due to Plato's influence on rational thought and emphasis on literacy, "the written word, as the expression of logical thought then becomes the only viable record of knowledge that can be effectively transmitted" (p. 114).

Orality is wholistic (Archibald, 1990; Cajete, 1994; Ermine, 1995; Gunn Allen, 1994, 1996; Piquemal, 2003; Weber-Pillwax, 2003) and encompasses the fullness of our being: mental, emotional, physical, and spiritual as well as the whole responsiveness and connectedness to our total environment and collective whole (Dumont, 2002). Literacy denies the totality of our being and only recognizes one specific, limited aspect of it. It denies our connectedness to the collective whole and multi-faculty responsiveness to the total environment (Dumont, 2002). In only validating the rational mind through literacy consciousness, there is a stripping away of the value and importance of other ways of knowing and all that informs those ways of knowing, such as orality consciousness. This is a stripping away of the wholeness of our beings and our relationality as interconnected beings to the land and all our relatives (human and non-human).

Many Indigenous knowledge systems are founded upon the recognition of the relational whole, meaning that all four parts of our being are included and equally important. We are more than just brains on feet (Wolfe, 2016). Steeves describes this process in her doctoral dissertation, "a process of genocide, unfolding and threatening the well-being of Aboriginal peoples through the concept of literacy" (2010, p. 44). Power, as cited in Starblanket (2018) states, "[a] group did not have to be

physically exterminated to suffer genocide. They could be stripped of all cultural traces of their identity" (p. 42). This is why Steeves (2010) made the assertion that literacy is genocidal to Indigenous peoples' ways of knowing and being which means it is genocidal to Indigenous peoples.

What happens to orality when Indigenous peoples' relationship to land and oral traditions are denied, disrupted, and dispossessed through genocide? Genocide of all that makes us Indigenous is the genocide of us and further to this is the resulting genocide of Turtle Island and all she sustains. "A nation is not conquered until the hearts of its women are on the ground. Then it is finished, no matter how brave its warriors or how strong its weapons" (Cheyenne teaching as cited in Harvard-Lavell & Corbiere Lavell, 2006). When they could not exterminate us physically through death, disease, relocation, rape and destruction they came for the children and enacted the same unto them; they sought to assimilate us through education. They still come for the women and the children and as they do, they are wrecking death, disease, and destruction upon the land and waters. Why? They took our bodies, and we did not break; they destroyed that which gave us life, the buffalo as well as many other animal and plant relatives, and still we were not conquered. So, they took our children, and still we were not broken; they colonized our minds with their religions and education systems, and we are still here.

We are still here because the source that gives us life emanates from the land and water. Because our orality consciousness and all that encompasses being Indigenous isn't something that comes solely from us; it comes from our relationships to Earth Mother. Upon realizing this, they focused their energies on the destruction and pillaging of our lands and waters. They have even turned our beautiful corn into a weapon against us. They imprison us. They continue to take our lives both directly and indirectly. All the while taking and then destroying more and more of the land and waters. What happens to the land, happens to the people and vice versa. They are directly attacking our spirits and our hearts through our land and our orality consciousness as they create the path towards the genocide of our Earth Mother.

This is why the women are the leaders of the water keepers, and our grandmothers and mothers carry the sacred ceremonies that will heal our lands and waters. Our women and our ceremonies, our songs, our distinct connection to creation, our TEK, our medicines are our hope and strength. They will continue to destroy all that makes us Indigenous, and meanwhile, we will continue to sing our spirits back, sing our lands and waters to health, and sing to our corn and her helpers so that all can be fed and live. They seek to crush our hearts in the very ground that gave our hearts life, in the ground that gave us our original instructions, in the ground which gave us our languages, in the ground that is the body of our Mother. Through our Earth Mother, we are connected to the fabric of the universe and that fabric is compassionate love (Chaudhuri & Chaudhuri, 2001).

As Muscogean women, we will walk back to our traditional homelands in ceremony and with love (Schultz, Walters, Beltran, Stroud, & Johnson-Jennings, 2016). We will be the medicine for our people and the land (P. Steinhauer, personal communication, 2018). We will put our bodies in the way of pipelines and the fascist colonial police states who come to protect them (Brave Bull Allard, 2017). We will grow our ancestral varieties of seeds, including our corn. We will pray and make offerings to the spirit of our corn considered to be extinct, in hopes it will return home. We will call for the rematriation of seeds and lands belonging to us which were illegally taken from our peoples. We will give life to all that surrounds us because we are love and our orality consciousness is connected to the source of compassionate love. Sockbeson (2017) calls for the radical enactment and mobilisation of love as it is the antithesis to genocide.

Corn Mother's gift of maize to all peoples is a powerful enactment of compassionate love. Growing our ancestral varieties of corn and other seeds continues that enactment of Corn Mother's love, all the way back and all the way forward. What greater gift can there be to the land, ancestors, and our future generations than to continue the legacy of compassionate love through our traditional ecological knowledges, such as maize? Increasingly, scientists and experts are throwing up their hands in exasperation. However, every effort they attempt to address imbalance brings about unforeseen additional imbalances. Each day a new article or report claims that Indigenous knowledge systems are

the only hope for our survival and the survival of our Earth Mother. Orality is how those knowledge systems travel; it is the spirit of our ways of knowing and being and emanates from the interconnectedness we have to our lands, waters, and total environments. Orality is the story of corn and is the hope for our survival not just as Corn Peoples, not just all peoples, but all beings that call this beautiful planet home.

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NEGOTIATING LIFELONG LEARNING IN A GENDERED NEO-CALVINIST PILLAR: A CASE FOR LIFE HISTORY METHODOLOGY

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Abstract

Employing a *critical feminist* framework, I conducted a socio-cultural analysis of the lifelong learning of Dutch neo-Calvinist women who immigrated to Canada shortly after World War II. In particular, the purpose of the research was a critique of the institutional *ruling relations* (schooling, religion, family) that shaped and influenced the trajectory of these women's lifelong learning. More specifically, the entry into the inquiry was an interrogation of their Canadian educational experience, in the context of an immigrant family life, their *pillarized* Dutch culture, and Calvinist religiosity. The paper argues the merits of using a *life history methodology* to examine the experiences and memories of immigrant women as it related to their trajectory of lifelong learning. In choosing a life history methodology, the scope of the research broadens where one's life story is juxtaposed to a theory of context. It is within this relationship that the *critical* is possible. Life history is not meant to be a description of the mainstream, but rather is positioned to interrogate the meaning and significance of the past as it influences the present and the future. As a researcher who herself has been shaped by this specific immigrant experience, a key attribute of life history methodology is its capacity for the researcher self to be visible in the research context and to co-construct meaning into how society is structured, how women's learning occurs, and how these women make sense of their lives.

Keywords: Life history, critical feminism, immigration, lifelong learning, neo-Calvinist, pillarization

> *The story looks backwards to the past for her two participants and forward to the puzzle of who they are becoming in their new land. She looks inward to her personal reasons for doing this study and outward to the social significance of the work. (Clandinin & Connelly, 2000, p. 156)*

INTRODUCTION

Employing a *critical feminist* theoretical framework, the purpose of the life history research was an analysis of the lifelong learning of Dutch neo-Calvinist women who immigrated to Canada shortly after World War II. In particular, the research was a socio-cultural critique of the institutional ruling relations (schooling, religious, family) that shaped the trajectory of these women's lifelong learning (Gouthro, 2002, 2009a, 2014; Grace, 2013; Guo, 2013). Smith (1999, 2005) argues, that in a feminist perspective, taking a woman's standpoint, as a place to begin, locates the knower in her body, in a lived world, in the material actuality of her experience. By examining the intersection of formal schooling and the actuality of lived experience for women immigrants to Canada, the research is dialectically predisposed to disclose and mediate the contradictions that are an outcome of cultural (political, social, historical) difference. While the research focused on formal schooling experiences as an entry point, a *life history methodology* encompasses the fullness, breadth, and longitude of lifelong learning as an historical materialism and thus incorporates a broader consideration and context of ruling relations. I begin with a brief background of the study as a context, followed by a discussion of how in its current iteration, life history methodology can be employed as an epistemic tool for critically examining structures, operations, and contestations of power that shape the lifelong learning of immigrant women. I conclude by demonstrating how life history methodology was congruent with the research purpose.

BACKGROUND TO THE PROBLEM

A critical feminist perspective (Gouthro, 2005, 2009a; Weiler, 2001; hooks, 2013; Fraser, 2013) cultivates the idea that in a patriarchal society, there is a gender difference in how a woman negotiates

and experiences both immigration and lifelong learning. This is an important point to make since, arguably, the current literature demonstrates a context that distinctly privileges male stories (Goodson, 2013; Järvinen, 2004) and thus there is a scholarly gap of women's experiences as told and understood by women in life history work. As Schryer (1998), J. VanderVliet (1994), and Lobezoo (2014) argue, this is particularly true for Dutch neo-Calvinist immigrant women whose experiences have not only been minimized in the literature but have also been misrepresented by their own patriarchal religious ethnic enclave. Much of the historical literature (VanderMey,1983; Speerstra, 2005; Schaap, 1998; Ganzevoort,1988; Horn,1997; Petersen, 1955; Fallon, 2000) about Dutch neo-Calvinist immigration to Canada demonstrates this particular perspective. Gouthro (2005; 2009b) argues that, in relation to our understanding of women's lifelong learning, a critical feminist lens critiques the maintenance and normalization of masculine privilege and explores how power shapes their learning contexts.

To articulate a life history context for an immigrant woman's lifelong learning, I conducted an in-depth historical analysis of Dutch neo-Calvinism and its peculiar implications of cultural and religious identity in a Canadian context. In brief, when Dutch Calvinists arrived in Canada in a ten-year (1945-1955) post World War II immigration wave, they came, as Ganzevoort (1988) describes, as a "tribe on the move" (p. 66) convinced that once in Canada the grip of classism and bureaucracy would be loosened and within a vast landscape there would be freedom to live out and preserve a distinctive religious vision. As an ethnic enclave, the Dutch neo-Calvinists brought a particular cultural way of life with them, "transplanted it virtually unchanged on the Canadian soil" (J. VanderVliet, 1994, p. 29). Their peculiar cultural perspective was historically conceived.

Since the latter part of the nineteenth century, Dutch society had been divided into an institutionally segmented society with three (sometimes described as four) ideological pillars or *zuilen*: Catholic, Secular/Socialist, and Calvinists who were divided by Mainstream *(Hervormden)* and Orthodox/Neo-Calvinist *(Gereformeerden)* doctrinal positions (Post, 1989; Schryer, 1998; VanDijk, 2001). Koyzis (2003) explains, "The Netherlands therefore became to be characterized by what is called *verzuiling* [pillars], or the vertical division of society into various confessional subcultures existing parallel to each other and being largely self-contained" (pp. 228-229). In his analysis, Post concludes, "Pillars are blocs of societal organizations and forms of social life based on a *Weltanschauung* [worldview] which have the same legal status. They exist within a larger democratic society (nation), a society that is mixed in terms of *Weltanschauung*, but that, racially and ethnically, is predominantly homogenous" (p. 12). Schryer (1998) notes that even though the Netherlands, with a constitutional monarchy, was politically similar to other European nations, its institutions were segregated to a greater degree than any other Western democracy. Each pillar involved participants from all social classes and had its own social institutions (e.g., churches, schools, political parties, labour unions, banks, newspapers). In the early 1900's, pillarization in the Netherlands had achieved a kind of stable "institutional completeness" (VanDijk, 2001, p. 58).

When Dutch neo-Calvinists established themselves in Canada, there was a clear intent to settle together in communities that could quickly establish Christian Reformed churches and shortly after Calvinist schools, banks (DUCA Credit Union), media publications (Calvinist Contact), unions (Christian Labour Association of Canada, Christian Farmers Federation), and senior's homes (Holland Christian Homes), demonstrating a commitment to maintaining a pillarized mentalism (Schaap, 1998; VanderMey, 1983). For Dutch neo-Calvinists, separation in Canadian society was justified by a Kuyperian view of "antithesis" (Mouw, 2011; Schaap). Resisting the Hegelian and Marxist view of "thesis, antithesis, synthesis" as a necessary relationship and tension for learning and knowledge, the Kuyperian view sets thesis and antithesis apart. Here, the neo-Calvinist is shaped by the conviction that the antithesis represents a biblical separating line, or binary, that distinguishes the Christian (meaning the neo-Calvinist) at the right and the 'paganist' or non-Christian, at the left (Mouw, Post, 1989). Schaap explains that the neo-Calvinist sees clearly two different worlds, the light of God and the darkness (the fall) of humanity. In doing so, the neo-Calvinist is motivated to seek the light of God through the redundancy (thesis) of a social network or an enclave that is bounded and guarded by a particular solidarity and religiosity.

Growing up in a Dutch neo-Calvinist immigrant family, I was aware of the binary and separation raised by the conviction of "antithesis". Unlike most neo-Calvinist immigrant children, I attended a public school and it was here that I negotiated difference. Perceiving myself as the "other" in school, I felt (I still feel) the cultural and religious distinctions of immigration. There was an ongoing divergence of what I was learning in a Canadian context in relation to my distinct ethnic assumptions and beliefs. This was never an open and transparent negotiation. While unable to abandon the "sacred" of my Dutch neo-Calvinist *homeplace* (Gouthro, 2005), I intentionally strategized ways to be invisible in public because from a positivist perspective, I believed being different in a dominant culture made me less—made me deficient (Shan, 2015). Anne VanArrogan Hutten (2001), herself an immigrant child, describes this as a feeling of "vague shame" (p. 217). In this context, I wondered how ethnicity, religiosity, gender, and immigration had shaped the trajectory of Dutch neo-Calvinist women's lifelong learning. How had their lives worked out?

With this background, the following questions framed the research study:

> In the context of lifelong learning, what are the remembered experiences of schooling and learning for Dutch neo-Calvinist women who immigrated to Canada post World War II? What institutional relational structures (e.g., schooling, religion, family) are evidenced in those remembered experiences and how have they shaped the trajectory of these women's lifelong learning? How did these women negotiate and understand the relationship of gender in their lifelong learning? In the next section, I argue the merits of employing a life history methodology to address these research questions.

A CASE FOR LIFE HISTORY METHODOLOGY

In choosing an analytical qualitative methodology to address my research questions I was committed to a holistic and historical approach. Initiated by my education work with immigrant families, I became interested in women's experiences of learning and recognized the parallels and tensions situated in my own lifelong learning. As I contemplated and began to write my own story, I found compelling analytic reasons to frame research around the Dutch neo-Calvinist narrative even though their immigration had occurred more than 50 years ago. Metaphorically, life history methodology takes a lingering past that was stored in dusty vacant bureaus, opens it up, shakes it out, and breathe a new energy, colour, and meaning to one's lifelong learning. As such, I delineate how life history methodology, is conceptualized as a "tool" for critically examining the ruling relations (schooling, religion, family), through the exploration of multiple contexts (political, historical, cultural), that make up the lives of Dutch neo-Calvinist immigrant women.

To inquire about my own lifelong learning, as a researcher, I was drawn to the experiences of other Dutch neo-Calvinist immigrant women. This left me unsure of how to position myself in the research. Cole and Knowles (2001) argue that a fundamental methodological shift has persuaded the qualitative researcher to acknowledge an intersubjective realm of being and meaning that places the researcher squarely in the research frame. Taber (2012) points out that the self can be used as an entry point into research that explores experiences that lead to a socio-cultural analysis. Life history methodology has the capacity for the researcher self to be visible in the research context and to co-construct meaning into how society is structured, how women's learning occurs, and how these women make sense of their lives.

Three Dutch immigrant women, Johanna, Cate, and Kali (pseudonyms) participated in the research study. They arrived as children with their families in Canada in the early 1950's, identified as members of the neo-Calvinist pillar, and attended public schooling. Although lifelong learning encompasses all forms of education/learning (formal, informal, and non-formal) (Grace, 2013) the entry point into the research began with the participants' negotiation of Canadian schooling. Here participants had the opportunity to discuss various influences, including family, church, and social experiences, "to reveal a richer, more textured understanding" (Gouthro, 2009b, p. 20) of their schooling experiences. In this way life history methodology provides a space to explore important learning that occurs outside of formal schooling contexts. As demonstrated, while life histories encourage participants to share,

holistically, their entire life histories without limiting the stories to specific events or environments it also has the capacity to pay attention to and be purposively bound by particular research issues such as schooling and lifelong learning (Samuel, 2009) to illuminate a trajectory of lifelong learning.

Life history methodology offers the scope to explore the relationship between the woman and her social world; where one can take into account an understanding of the subject in the context of their time. In contrast to life stories, life history methodology goes further, beyond the individual or personal, and places narrative accounts and interpretations within a broader context (e.g., cultural, political, familial, and religious spheres). In other words, life history researchers not only pay attention to the informants' life stories but also need to have an in-depth understanding of the focal context in which participants' lives are situated. Cole and Knowles (2001) point out, "Not only do life history researchers create histories of lives, they also reference those lives to history" (p. 79). The researcher's goal is to get as close as possible to understanding a life as it is influenced by and intersects with relational forces or influences of context. As a theory of context, the study included a comprehensive historical, political, and cultural analysis and even though the context itself was not the unit of analysis, it was a reference point—an essential backdrop that brought meaning to the individual's life and experience. "The life history, then, aims to create a different story from that of the personal life story. In this story, the wider worlds of power and meaning are situations in which the life story is embedded" (Goodson & Sikes, 2001, p. 62). In particular, conducting a research about immigrant women and their lifelong learning meant that context (political, historical, cultural) was integral to understanding the phenomenon and central to a socio-cultural critique.

With a radical, anti-positivist paradigm shift (Armstrong, 2003), life history methodology opened up the possibility for an altogether new form of engagement with the past, "allowing new ways of understanding the present and framing action for the future" (p. 203). Samuel (2009) adds, "the act of telling the story is a process of recording how the teller of the tale presently sees her position in relation to the subject/topic being discussed. Stories about one's life therefore encapsulate the past, the future and the present" (p. 3). A life history methodology speaks to the way in which the world is now, through constructions of the past as well as through constructions of the present (Armstrong). For the researcher too, life history methodology is an act of construction that is an engagement of the present; a perturbation that, somehow frustrated, initiates a reconstruction of the past. Polkinghorne (1988) explains, "The going back into the past is not a mechanical reproduction of what has been; rather it is a fetching back of possibilities that have passed by in order to make them real again in the present" (cited in Turvey, 2017, p. 120). Armstrong asserts that the reconstruction of the past is "not so much a fabrication of some objective reality that could be authentically reproduced, but is rather about construction of new coherence in the undertaking of ourselves" (p. 203). Life history methodology gives form to what was unformed (Järvinen, 2004) and in so doing the research is positioned to critically contemplate how an experience shapes learning processes in different ways across the lifespan (Gouthro, 2014) thus bringing new meaning to the lived experiences and memories of lifelong learning.

Choosing to inquire about the lifelong learning of Dutch neo-Calvinist immigrant women begins with a distinction for real people (Smith, 2005) whose relationship to schooling can be critically explicated by the researcher through a dialectic method. The tension created by cultural, political, and historical difference, raises consciousness of ruling relations (Smith) that are otherwise mostly invisible or taken for granted. Armstrong (2003) points out, "Through the careful examination and in the telling, we can discover that specific moments in individual lives inform us about both resistance and points of resistance" (p. 215). The life history researcher is concerned with unpacking the "social spaces of dissent" (p. 217) that have been created by those who resist what is imposed on them through acts of power. Feminist researchers have been particularly drawn to the approach, interpreting it as a methodology that can be used to "give expression to, and celebration of, hidden or silenced lives" (Goodson & Sikes, 2001, p. 10). Mojab (2015) also points out, in a life history narrative, there is an opportunity to write oneself into the history while at the same time reconstruct/reclaim the history of women whose lives have been told, not from a feminist lens, but in a patriarchal framework. Since research focussed on women's learning experiences are more likely to be overlooked (Gouthro, 2005;

2009b), conducting a life history research study is a way of "redressing the balance" (Gouthro, p. 20, 2009b) and critically examining women's learning.

CONCLUSION

The purpose of the paper was to provide a rationale for employing a life history methodology that was congruent to the research questions concerning an analysis and socio-cultural critique of the lifelong learning of Dutch neo-Calvinist immigrant women. Key attributes/conceptual tools: (1) inclusive of the researcher, (2) purposively bounded while not limited, (3) contextual (historical, political, cultural), (4) encapsulating a past, present, and future, and (6) a critical feminist perspective were raised as integral to the decision to employ a life history methodology, thus fulfilling a commitment for an analytical, holistic, and historical approach.

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WHAT DOES IT MEAN TO TEACH? AN ARTS-BASED EXPLORATION WITH PRE-SERVICE TEACHERS

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Abstract

Teacher education is a "significant site of adult learning" (Butterwick, 2014). Teacher education can be a place where neo-liberal ideas about learning and how to be in the world are perpetuated. Alternatively, it can also be a place where an existential view of learning is explored – a view that embraces possibility and has the potential to facilitate children to 'come into the world.' This paper presents findings from a doctoral study that explored pre-service teachers' beliefs about what it means to teach. Using Hannah Arendt's concept of natality, the study asked the following questions: 1) How can an arts-based approach facilitate exploration of existential questions about what it means to be a teacher and to teach? 2) How are explorations of existential questions facilitated by an art exchange? 3) What are the implications for pre-service teacher educations programs?

Keywords: teacher education, pre-service teachers, arts-based research, existential phenomenology

INTRODUCTION: PROBLEM & SIGNIFICANCE

I locate my doctoral research in the midst of several crises facing teaching, teachers and the education of children. Presently, between 25 and 40% of teachers in the Western world leave the profession within the first five years of teaching (Buchanan, 2006; Ewing & Smith, 2003). This was also my story. During my pre-service teacher education program I experienced an existential impasse between the "educative" agenda (pursuit of moral and intellectual virtues) and the "system of schooling" (managing children and classrooms) (Fenstermacher, 1992), which I encountered in my program and in schools. This impasse is one that many others who leave also experience (Dworkin, 2009); representing a significant loss to both the profession and to those who leave (Smithers & Robinson, 2003). Without new ways of teaching and conceiving of what it means to teach, the status quo is perpetuated.

Teacher education programs are also in crisis as teaching jobs disappear and programs are challenged to show their relevancy (Hall & Schulz, 2010). Society also faces crises at a planetary level with respect to environmental degradation and socio-politico-cultural injustices; teachers are in a unique position to help children locate themselves in this wider world (Biesta, 2013). Given these crises, space needs to be created in teacher education programs for existential conversations about teaching and for pre-service teachers to engage relationally with others in our shared world. My research aims to create this space by inviting two groups of elementary pre-service teachers in different geographic contexts (Canada and Nepal) to engage in existential conversations and reflections about what it means to be a teacher and to teach, by exploring their conceptions of "the students and world in their midst" through visual art creation and a trans-national art exchange. It is my contention that bringing an existential orientation to teacher education will enable pre-service teachers to consider more deeply their desires and expectations, as well as inform their decisions to stay in the profession or to leave.

Based on my experience in a pre-service teacher education program, I believe that many pre-service teacher education programs limit possibilities for students to explore existential understandings of teaching. The system (including institutional beliefs/goals/practices, curricular decisions, and pedagogical practices) often creates hurdles for pre-service teachers and these hurdles can impact how many pre-service teachers perceive what is possible for themselves as future teachers and for the children that they will encounter and teach. If the systems and practices in pre-service teacher education programs do not make space for varied needs and understandings, then these programs are limiting the possibility for change in the world.

Higher education institutions (particularly pre-service teacher education programs) and teachers have a significant responsibility for holding the children of the world. Drawing on Hannah Arendt's concept of natality which can be defined as "the capacity for new beginnings" (Bernauer, 1987, p. viii), I explore teachers' responsibility to support the 'coming of children.' The 'coming of children' is connected to birth (beginning), freedom (starting something new), and action (doing the unexpected) (Arendt, 1958). If pre-service teacher education and teaching become tools to perpetuate dominant ideas about how to be in the world, then children will stop 'coming' (starting new things, taking action, and doing unexpected things in the world). What kind of world will we be left with?

METHODOLOGY

Research Questions

The three questions that direct this study, based on the standpoint that being a teacher is about supporting the 'coming of children' by considering the 'children in our midst' are: 1) How can an arts-based approach facilitate exploration of existential questions about what it means to be a teacher and to teach? 2) How are explorations of existential questions facilitated by an art exchange? 3) What are the implications for pre-service teacher educations programs? In asking these questions, I am asking existential questions – questions about the ways in which we understand our being in and with the world.

Conceptual Framework

My research explores pre-service teachers' responsibility to support what Arendt defines as the 'coming of children' which is connected to birth (beginning), freedom (starting something new), and action (doing the unexpected). My research is framed within philosophical ideas that emphasize the existential (being in the world and possibility) and the political (enacting change in the world) (Biesta, 2013) and uses Hannah Arendt's (1958) concept of natality which "signifies both our newness in relation to the world and the possibility that we might bring about something new in relation to it" (Levinson, 2005). Given that "the world" --which is defined as "that which is common and shared among us" (Kattago, 2012) -- is a central component in Arendt's concept of natality, my research involves pre-service teachers in two different contexts (Canada and Nepal).

My study is framed within Gert Biesta's (2014a, 2014b, 2013, 2012) conceptualization of teaching as transcendence. Against the current backdrop of 'lifelong learning' and facilitative teaching, Biesta's (2012) desire is to see teaching re-conceptualized as gift giving from a teacher to a student. These gifts are not material in nature. In fact, Biesta's (2012) notion of the "gift of teaching" relates to the concept of transcendence, which involves interruptions in one's self-understanding. Specifically, Biesta (2012) defines transcendence as an interest in the 'coming of the world' or that which transcends the real of the possible" (p. 456).

Biesta's conceptualization of teaching is existential in that it moves beyond the "facilitation of learning" to emphasize the political (which I define as enacting change in the world). His theorization draws on Hannah Arendt's (1958) philosophy of natality which "signifies both our newness in relation to the world and the possibility that we might bring about something new in relation to it" (Levinson, 2005). Arendt's concept of natality (coming into the world) requires action. For Arendt, action requires humans to take initiative and to begin something 'new.' Natality, or the process of 'birth' brings newness into the world.

In order for our actions to bring newness into the world, others have to take up our actions. Within this conceptualization, self and other are in relation, with actions bringing about newness in the world. Biesta (2012) applies Arendt's conceptualization of natality to gift-giving in teaching by saying: "To be taught – to be open to receiving the gift of teaching – thus means being able to give such interruptions a place in one's understanding and one's being. This is why…such teachings, when they are received, are a matter of subjective truth…of truth to which we are willing to give authority" (p. 459). From this perspective, Biesta believes that the educational 'project' needs to engage with its own impossibility.

Advocating for a post-humanist theory of education, Biesta (2012, 2013) wants to see education move away from focusing on the cultivation of self. Instead, he advocates for exposure towards the world (Biesta, 2013). Against humanism and the idea of 'norms' for what it means to be human, he doesn't want education to be viewed as a process of cultivation of human capacity because this assumes a fixed idea of what humans should become (Biesta, 2014a). In the context of teaching, Biesta (2014a) espouses that these fixed ideas limit opportunities for people to show their newness and to change how we understand what it is to be human.

For Biesta, "being in the world involves being addressed or spoken to by the other" (2014b, p. 14). This definition of the other resists placing the self at the centre of the world and moves away from seeing learning as an act of comprehension where the world is something to be brought into our understanding (Biesta, 2014b). According to Biesta, (2014b) when learning is viewed as an act of comprehension, our existential possibilities are limited. To support his theorizing of the other, Biesta (2014b) uses ideas from Emmanuel Levinas who looks at uniqueness in an existential way. For Levinas, uniqueness is tied to the 'Other' and 'otherness' as uniqueness is where only I can respond or speak because I am "exposed to the other" and I matter (Biesta, 2014b, p. 18).

Biesta's work on re-conceptualizing teaching so that existential possibilities are present to both students and teachers helps me to frame teaching as existential in nature. An understanding of teaching as existential enables me to conduct a study that seeks to explore what might be possible in pre-service teacher education. I view education as 'being in the world.' This view of education places natality in relation to teacher education. Within my study, relationality, interconnection between self and other, and natality come together to interrupt the dominant craft skills notion of teacher education and the corresponding reproductive (i.e. teach in the way one was taught) aspect of teaching. In addition, this view helps encourage pre-service teachers to explore their existing beliefs about teaching.

Methods

In my study, I used an arts-based approach to support pre-service teachers to creatively express their embodied understandings of what it means to be a teacher and to teach. Carter & Irwin (2014) espouse that bringing arts-based approaches and creative expression into pre-service teacher education enables existential explorations. Previous researchers have found that arts-based activities support teacher inquiry (Irwin & de Cosson, 2004; Springgay, Irwin, & Kind, 2008) and create opportunities for transforming perspectives (Barone & Eisner, 1997; Eisner, 1997).

An emphasis on the physical body aligns with existential phenomenology which explores the lived experiences of individuals. In my research, the self and the body are central to how I conceptualize what it means to be in the world. The self is born (both in flesh and in existential terms). In my study, materiality to an existential approach is facilitated by an arts-based approach.

Artmaking is a means to an end, in that I am not exploring the concept of art-making, but rather using art-making to support pre-service teachers to explore their embodied understandings of what it means to be a teacher and to teach. Through my study, I hope to contribute to existing literature within the field of arts-based educational research. Given ABER's potential to help individuals come to see/know others through a focus on particularity and dimensionality and given ABER's potential to help readers build empathy and develop a change in perspective, adopt arts-based methods align with my work. In my study, I aim to honour the conceptualizations that individual pre-service teachers have about what it means to be a teacher and to teach and I hope that these conceptualizations help others broaden their understandings of what it means to be a teacher and to teach.

Procedures

My research took place in Canada and Nepal and involved two groups of elementary (K-7) pre-service teachers: one from the UBC Teacher Education Program and one from the Tribhuvan University (TU) Teacher Education Program in Kathmandu, Nepal. My selection of both of these programs was opportunistic as I have familiarity and existing relationships with these groups gleaned from my past

teaching experience in the UBC Teacher Education Program and work experience with TU and UNESCO in Kathmandu, Nepal. I also selected two different geographic locations because conceptually, I want to provoke thinking among the pre-service teachers of the concept of the larger 'world' that we live in. I am interested in exploring what happens when pre-service teachers from two different geographic contexts come into engagement with each other's ideas.

Given my interest in existential phenomenology, at both UBC and TU, I worked with five pre-service teachers who volunteered for my study; allowing for an in-depth exploration of how participants within each group conceived of their role in helping children 'come into the world.' With each group, I conducted an in-person arts-based project that invited each individual to create an arpillera (design appliquéd on burlap) to represent their understandings of what it means to be a teacher and to teach.

My study had three phases: 1) facilitating and observing a visual art-making project with 5 participants in Canada on the theme of "the students and world in your midst" 2) repeating the same process with 5 participants from TU in Nepal; and 3) facilitating an art exchange between the participants from UBC and TU. For the exchange, I brought the artwork made by UBC pre-service teachers to Nepal and invited the TU pre-service teachers to respond to the themes about "the students and world in your midst" that emerged through the UBC pre-service teachers' art and compare these to the themes that emerged in their own art. Similarly, upon my return to Canada, I brought the artwork created by the TU pre-service teachers to the UBC pre-service teachers and invited the UBC students to respond and compare to the themes that emerged in their own art.

Data included: 1) a field journal of all observations (Hammersley & Atkinson, 2007) from each art project in Canada and Nepal, paying particular attention to how participants talked about their role as educators in helping children 'come into the world' as well as how they talked about 'the world;' 2) individual interviews with all participants before and after the art exchange to understand how they conceived of their role as educators in helping children "come into the world" and how their conceptions may have changed.

Recognizing that interviews can vary widely in approach and structure, I drew on current theorizing of interviews as phenomenological (see Hoffding & Martiny, 2016), to align with my methodological positioning in existential phenomenology. Phenomenological interviews conceive of both the interviewee and the interviewer as 'yous' where "subjectivity (i.e. the 'you' in the interview) possesses a transcendental and ubiquitous dimension" (Hoffding & Martiny, 2016, p. 543). Based on this premise, phenomenological interviews conceive of the interview as an encounter where knowledge is co-generated by both the interviewee and interviewer (Hoffding & Martiny, 2016). Phenomenological interviews focus on both experience ("which always transcends the here and now") and the "invariant structures of experience" (Hoffding & Martiny, 2016, p. 543).

Interview data was transcribed and analyzed following the two-stage process that Hoffding & Martiny (2016) suggest: 1) generating descriptions of experiential content which helps researchers to gain intimate first-hand knowledge of the interviewee's lived experience; 2) analyzing these descriptions to help generalize to say something about experiential structures and subjectivity (p. 543).

RESULTS

Initial findings show that pre-service teachers in Canada and Nepal: 1) share a common goal of supporting students to 'come into the world' and 2) view relationships between teachers and students as central to helping students demonstrate their "newness in relation to the world" (Levinson, 2005). How one helps students 'come into the world' and demonstrate their "newness in relation to the world" varies between Canada and Nepal due to systemic issues and institutional constraints. Initial findings also show that an arts-based approach facilitated self-reflection about what it means to teach and helped participants: 1) better understand themselves in relation to others, and 2) identify a common goal of best serving the child despite geographic, cultural, socio-political, and linguistic differences.

CONCLUSIONS

By creating an opportunity for pre-service teachers in Canada and Nepal to explore their beliefs about what it means to be a teacher and to teach; to represent their ideas visually; and to engage in an art exchange; my research helps pre-service teachers 'centre themselves' as educators. Self-awareness and self-understanding are requisites for educators to demonstrate the ability to consider the needs of all learners, regardless of age. Without this self-awareness and self-understanding, educators will not be able to support the 'coming of the world.'

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EXPLORING HOW MEN AND WOMEN INTERACT WITH PATIENT EDUCATION RESOURCES BEFORE AND AFTER SURGERY: FINDINGS AND IMPLICATIONS

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Abstract

When patients undergo invasive procedures, clinicians often rely on patient education resources to help inform, educate and engage patients in managing their health outcomes. Patient educational resources can consist of items such as care booklets, videos, pamphlets, posters, counselling sessions/groups. Medicine and patient education have evolved over many decades; however, both have been skewed to favor one gender. An emphasis on representation of one gender has upheld a hegemonic status quo, possibly excluding approximately half of the patient population. Thus, there is a need for a more inclusive and research informed approach to patient education. As part of this round table discussion, this paper expands discussion of inclusive patient education and experience in the Enhanced Recovery After Surgery (ERAS) protocol for colorectal surgery based on the findings and implications emerging from this recent research on patient education.

Keywords: Patient education, colorectal, Enhanced Recovery After Surgery, inclusive

INTRODUCTION

Patient education (PE) is defined as a process of providing information to patients with the goal of changing knowledge and behaviors aimed at maintaining or improving health (Holly, Hale, Bennett, Treharne, Carroll, & Kitas, 2011). PE is the most commonly used medical intervention in North America and Europe, and most "educational initiatives are typically designed and evaluated using samples of 'white' homogeneous males" (Fredericks & Guruge, 2015, p. E13). These PE tools are often oriented to and produced from the male perspective and "have been designed, delivered and evaluated using samples of white men" despite the fact that women make up approximately 50% of many patient populations within some diseases. Patient education across the spectrum in medicine follows the male dominant perspective (Fredericks & Guruge, 2015, p. E14). Adding to this imbalance is the power of stereotypes regarding disease, an important aspect when considering gender (Gramlich, Nelson, de Groot, Viceer, & Gilmore, 2017).

Gender, as a concept, was introduced to the social sciences and humanistic sciences in the 1960s as a construct to determine how sex; male/female, was interpreted by different societies and cultures (Gramlich, Nelson, de Groot, Viceer & Gilmore, 2016; Risberg, Johansson, & Hamerg, 2009). In the past 10 to 15 years in Europe and North America, there has been a push for patient-centered care and key social determinants of health including "social and economic conditions that positively and negatively affect the health of individuals, their families, their communities," including gender (Fredericks & Guruge, 2015, p. E15). Until fairly recently, evidence-based medicine has largely ignored sex and gender and has demonstrated a bias favoring one gender over another (Risberg et al., 2009). This imbalance may have also introduced serious errors into scientific research; the foundation upon which medical practice is based (Bastable, 2006; Eichler, et al., 1992). Examples of gender bias exist in all components of the medical research process in Canada and the U.S. and across subspecialties; in titles, the research design, methods, particularly data collection, data interpretation, and treatment recommendations (Eichler et al, 1992).

The present PE research was done to (1) uncover how gender (male/female) is represented and how it might play a role in the development/use of PE resources, (2) explore perceptions of patients and healthcare providers on how PE is created, and whether it adequately represents the patient population for colorectal surgery when it is disseminated to patients, and (3) probe for how men/women approach the use PE and if this focus on one gender may affect patient experience.

The theoretical framework employed in this study is the postmodern feminist theoretical lens. It is used to research issues of "diversity, difference and equality in healthcare" (Aranda, 2006, p. 136). Feminist theory is used in healthcare studies and offers intersections of sex, gender, power and inequality, thus allowing for analysis of the discourse and language in PE resources. The underpinnings of this study are informed by a critical social constructivist paradigm/framework (Mead, 1934; Berger and Luckman, 1966).

METHODOLOGY

An instrumental case study was conducted at two major urban Alberta hospitals. Data collection included: i) document analysis: a review of gender (m/f) and PE literature was conducted, ii) semi-structured interviews: were conducted as they allowed for conversational opportunities to be open to explanations; providing some emotional space for participants (n=18) to comment as needed (nine ERAS healthcare providers (HCP): surgeons, nurses, a psychosocial oncologist and a dietician; eight patients: female=3 and men=5; one female caregiver) were interviewed from October 2018 to January 2019) and iii) informal observation which looked at events, behaviors and artifacts in the clinical settings (the colorectal units and an ERAS educational class held for patients was attended by the researcher). Data was analyzed using topic coding in order to derive themes.

RESULTS

The first cycle of coding indicated that most HCP participants did not see the need for increased personalization of PE resources, while there was some interest from patient participants as they indicated that more personalized PE may have been beneficial to their experience. HCPs indicated some interest in having greater patient involvement in the creation/development of the PE materials, in response to learning that most patients indicated that this would be important to them. Patient participants also showed interest in receiving more information about sexual aspects of recovery, age related implications for elderly patients, caregiver's education, nutrition and educational classes. The results from this data analysis may help to inform strategies for more informative patient education in future designs.

CONCLUSION

The implications for this work may include greater patient involvement in the design of PE, informing improvements to existing PE and the creation of new PE, and provide additional information to be added to PE overall and when providing resources to unrepresented groups and/or in other surgical procedures. Future research can focus on making PE more inclusive for all patient populations, with greater attention to patient specified needs. At this roundtable, both findings and implications from the entire study will be discussed.

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WHAT HAVE WE LEARNED? FEMINISM AND SOCIAL MOVEMENT LEARNING

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Abstract

In this paper, we explore feminist social movement learning (SML) and include stories of our own SML, seeking to extend our understandings of the various forms and sites of SML, the interrelationship between social movements, and feminist contributions to SML and the field of adult education.

Keywords: Social movement learning, feminism, stories for change

INTRODUCTION

The New York Times (Zernicke, 2018) declared 2018 as the 'year of the woman's activism'. In that year, the #metoo moment burst onto the scenes; hundreds of women learned from and took inspiration from others who were breaking decades-long silence of sexual harassment within major institutions and industries. The connection between adult education/learning and feminist action has a long history. In Canada, we have witnessed the suffragist movement (Cleverdon, 1974), Indigenous women's multi-decade fight for social justice (Young & Nadeau 2005), and the emergence of feminist consciousness-raising (CR) circles (Sarachild,1978). In Canadian adult education research, attention has been given to feminist movements including women social activists (Butterwick & Elfert, 2014) and the pioneering work of people like Florence Mary O'Neill, the first Canadian to receive a doctorate in adult education, who was director of adult education programmes in Newfoundland and for the federal government (see McManus, 2015). Within adult education research circles, we have also had our own feminist actions including the creation of women's caucuses within CASAE and the Adult Education Research Conference (AERC). These spaces were a necessary haven for women who were still overwhelmingly working within predominantly male-dominated environments. In this paper, we further explore women's activism through the lens of theories of adult education and of social movement learning (SML) (e.g., Freire, 2000; Scandrett et al, 2010; Walters & Manicom, 1996) and consider the rise of, and challenges facing, feminist social action.

WHAT IS A FEMINIST SOCIAL MOVEMENT LEARNING?

Social movement learning (SML) is a growing subfield of study within adult education, particularly within Canadian adult education (Hall, 2006). SML refers to the learning occurring within, from, and between social movements (Hall & Clover, 2005; Kilgore, 1999). Education in these spaces is largely informal (Foley, 1999) though it often contains non-formal and even formal dimensions. Feminist SML, we argue, involves a) learning from women's movements, from the experience of women within social movements, from women learning about and from social movements, b) a retheorising of social action in light of this; and, c) valuing, and learning more about, pedagogies traditionally associated with the feminine, which are open to people of all gender identifications.

Much of our official history here in Canada has been orchestrated and told by men; it behoves us to uncover women's stories —largely because they are hidden (Butterwick 2018). Feminist sociologist Dorothy Smith (1978) calls this "a peculiar eclipsing" (1978, p. 281), a process of mainstream theorising which ignores women's contributions. In the Canadian field of adult education, many scholars have contributed to a deeper understanding to women's contributions to feminism and social movements (see chapters by Taber, Zahraei & Mojab, Brigham & Parris, Stella, Ng, Kelly & Pillay, Roy, Gouthro in Clover, Butterwick & Collins' 2016 book *Women, Adult Education, Leadership in Canada*). The role of feminist organisations in SML was the focus of Irving and English's (2011) systematic analysis of 100 feminist organisations' websites, showing how these groups contributed to

“education, research, and collaboration” (p.273). Other sites and foci of feminist SML were explored in Taber’s 2015 special issue of CJSAE.

Exploring feminist SML invites us to revisit our understanding of social action. Stall and Stoecker (1998) challenged the dominance given to the “Alinsky model” of social activism, bringing attention to women-centred models of community work which are oriented to relationship building and collaboration. Mohanty (2003, p. 6) reminds us that in our efforts to collaborate and build solidarity we must attend to women’s differences in the “active struggle to construct the universal on the basis of particulars/differences”. The significance of history, place and politics in solidarity movements was also noted by Nagar (2014) who called for a situated understanding. In that spirit of a situated understanding, Walters and Butterwick (2016) explored the relational dimensions of women’s contributions to the South African anti-apartheid movement, and how women in that movement were differently located in race and class hierarchies. The importance of race was also noted in Gouin’s (2009) anti-racist feminist critique of Foley’s learning framework, bringing an intersectional sensitivity to issues of class, gender, race and other factors. As a whole, these discussions extend SML explorations such as Scandrett et al’s (2010) theorising of social movement learning at the micro, meso, and macro levels; transformative learning theory (Cranton, 2016); and Freire’s (2000) insights into naïve consciousness. We hope our examination of SML in relation to women’s movements, both presently and historically, can help us understand the ways in which existing hierarchies are, and have been, both challenged and maintained.

Examining feminist SML also turns our attention to ways of learning, teaching, and knowing that have traditionally been associated with the feminine and, consequently we would argue, undervalued. This includes embodied, experiential, affective epistemologies and creative/artistic pedagogies, such as feminist popular theatre (Butterwick & Selman, 2005), puppetry, painting, or film (see Butterwick & Roy, 2016).

THE PERSONAL IS POLITICAL

In all of the above, we would argue that feminist social movement learning is at once personal and political, individual and collective. What has been central to feminist social movement learning is the telling of stories. As Frank (2002) noted, listening to stories about “things that matter”—that is, “sustained civic involvements in the instigation of collective social change” (p. 111)—can be deeply educational. As CR groups found, telling our personal stories helps us to see how our individual lives are linked to structures of exploitation. Story telling is also, however, about privilege: who gets to (or is required to) speak, who is listening, and what is the context of that speaking and listening exchange. Telling stories is not always liberating or educational, it can be implicated in maintaining, rather than interrupting, unequal power relations (see Alcoff 1991; Razack, 1998; Zingaro, 2009). With these considerations in mind, in what follows, we reflect on our own experiences of feminist SML.

Shauna’s Stories: The Tao of Activist and Academic Learning

SML was not a term I used until the last decade or so; prior to this, feminist activism was how I would describe SML. While I learned a great deal through individual efforts, it was learning in relation to others and through collective engagement that were the most significant. The sites of my feminist learning included on-the-streets, on-the-job, in feminist organisations, graduate classrooms, and through reading. Like Irving and English (2011), I found feminist organisations and feminist direct action provided me with the most radical and grounded curricula. As Choudry (2017, p. xii) has noted, “popular/activist knowledge produced outside of the academy and academic scholarship can each have their own integrity, strengths and weaknesses.” My SML was also deepened through my paid work, volunteering, graduate studies, research, and teaching … a powerful combination of praxical knowing.

My feminist instincts began earlier in my life, most notably as I observed my mother’s struggles to have a voice (later in life I came to appreciate her quiet strength). A sensitivity to patriarchal structures was sharpened during my nursing training. Being part of a collective of young women with whom I

lived for three years (living in residence was a requirement for that programme) was also a major site of my education. Much like CR groups occurring at the time, we shared our struggles as young women finding our voices in personal and institutional relationships. We bemoaned how our growing nursing knowledge and skills were often eclipsed by a male medical hierarchical system. When I began to work in hospitals, my discomfort with the privileging of male medical knowledge and the dismissal of patient's own understanding of their bodies and nurses insights grew. When my RN Diploma was deemed inadequate for patient teaching and clinical education positions, I went to university to get my degree, joining with other returning RNs. Here again we encountered epistemological hierarchies, but I also learned so much through the sisterhood we created.

My class and race consciousness, and my understanding of the privilege afforded me as a white middle class woman developed not so much from the formal university curriculum, but through learning from others, often a very shameful (Walker, 2017) and humbling experience. Working at a street-level clinic serving women in the sex industry, I learned about male violence underpinning that work. As a community health nurse in a low-income neighbourhood with a large South Asian community, I witnessed a lot of racism and there was a lot of class prejudice as well which was notable in my work with a group of single mothers. Those communities taught me about resilience and how oppressive mainstream policies could be.

Wanting a change in career, I went to the UBC women's centre which offered peer counselling and life planning for women. I volunteered there, helping run programmes, and realised that much of my work life had involved supporting adults as they learned, so I turned my attention to studying that field. I enrolled in the AE MA programme at UBC. While studying, I joined several feminist organisations which were working on improving women's employment opportunities including the Canadian Congress for Learning Opportunities for Women (CCLOW), the Women's Employment and Training Coalition (WETC), and the Women's Reference Group (WRG). While I was being introduced to critical adult education theory, I had the great privilege to take a course from Paulo Freire in 1984 when he was a visiting professor in our programme. His view that education was either for liberation or domestication resonated strongly with me and aligned well with my feminism. However, in the formal AE curriculum there was little, if any, attention given to feminism and feminist pedagogy. Along with a group of other women in the AE programme, we formed a study group where we read and discussed the works of feminist authors. Here again, my feminist learning was significantly collective and relational. Given how little recognition was afforded to feminist theory and activism in the wider AE literature, I wrote my MA thesis about the pedagogy of feminist CR groups comparing it with Freire's approach.

In my doctoral studies, I continued to learn through my engagement with feminist organisations and my study of feminist scholarship. In that research I turned my attention to how the policy of the Canadian government shaped women's learning opportunities. It was not, however, until I participated in a summer programme in Halifax, run by the IDRC (International Development Research Centre) where I woke up to the role of Canada's colonial legacy and its devastation of Indigenous cultures. Again, my education resulted from a mix of learning from the formal curriculum and collective experiential learning. For six weeks, I lived in residence with 22 other women, two of whom were Indigenous women from Canada and others from countries in the Global South. I was again humbled by my ignorance and grateful that these women were willing to teach me. I owe much as well to those women of colour in the WRG who also taught me about the centrality of race in women's oppression. As a faculty member, my SML continues, much of it has been deepened through the work of feminist professors such as Sunera Thobani (2007) and my doctoral peers such as Joyce Stalker (2001). Later as a faculty member, my learning continuing through my research partnerships with different women's organisations including the Philippine Women's Centre of Vancouver. I also learned a great deal from my graduate students who, with much courage, undertook research into white supremacy, race, class and gender hierarchies (e.g. Verjee, 2012; Zingaro, 2009).

I conclude my reflections with a story of learning through feminist direct action. In the late 80s, the federal government cut funding to women's resources centres and shelters. Feminist protests across

Canada rapidly ensued with groups sharing through phone calls and mailing of videos (this was before the internet). In the Vancouver collective, we watched these videos noting how other groups got public and media attention. A federal bureaucrat suggested we hold a bake sale and we took up his idea. In the Vancouver federal women's programme office, wearing aprons and selling bread for $100 and cookies for $10, we brought attention to the cuts. The press came in droves. In our press release we compared the funds cut for women's centres to the monies being spent on repainting government offices, a strategy we called 'the politics of embarrassment'. Another action also exploited mainstream ideas about women's role. At a protest in front of a federal building, we walked silently carrying signs about the cuts, dressed as handmaidens building on Margaret Atwood's book *The Handmaid's Tale*. Again we got a lot of media attention. After a lot of actions across the country by feminist groups, federal funding was restored (although later it was removed). Through these actions, we learned that being creative got media and public attention. We learned to use technology (that available at the time) to document and share our actions in order to build a nation-wide sense of resistance. We learned to debrief after each action analysing what worked and didn't work. We learned to laugh, have fun, and celebrate our victories no matter how small. This was as important to sustaining our actions as was our desire for social justice. We learned how to speak truth to power, turning the discourse of dismissal and silencing to our advantage.

Jude's Stories: Learning Feminist SML in Various Spaces

Unlike Shauna, I have not been a part of a women's movement per se. Rather, most of my activism has been with human rights' organisations, as a peripheral member in the student movement in the 1990s, and more recently in studying social movements (Walker & Walter, 2018) and trying to grapple with my role in the ongoing TRC process in Canada in attending talking circles and events, in a slow process of legitimate peripheral participation (Lave & Wenger, 1991). Yet from these experiences, I have learned about women, about women in social movements, and about feminist engagement. Further, I have learned more directly about a feminist social movement learning through immersing myself more deeply in affective, embodied, and arts-based pedagogies.

I remember sitting at a University of Auckland Amnesty International meeting in the mid-1990s, in a sharing circle on why we were there. An awkward, 19 year-old man announced that he was there "to meet girls", followed by an unconvincing "just kidding." I looked around the room at that moment and noted the predominantly female faces in the circle, and remember wondering "why was that?" Why were women the majority in the organising and social movement events in which I subsequently participated? Why was it that men showed up for the protests but were not there in the same numbers for meetings and in the minutia of planning? Stalker (2001) observed the same silence and absence. I remembered that women were what had taken me to human rights activism in the first place: the year before starting university, I had lived in Argentina where I learned of the atrocities of the 'dirty war' and had witnessed, first-hand, the *madres* and *abuelas de la plaza* who were relentless in their search for justice, accountability, and answers. I remember the collective, democratic learning spaces of those predominantly female spaces in Amnesty International and other activist circles.

Fast forward ten years, and I'm contorting myself into a collective tree in one of Shauna's classes. Shauna basically introduced me to arts-based/embodied pedagogies in adult education, and solidified my interest in arts-based education for social action. A decade later, I took a workshop co-facilitated by Shauna and Carole Roy on arts-based pedagogy in adult education and subsequently took a class in popular theatre, both of which have furthered my professional development as both a researcher and an educator.

How does all of this connect to a feminist social movement learning? First, I think it is about learning about women in social movements, how their service and contributions can often be hidden and almost always undervalued in comparison to more visible bodily exposure in the forms of 'protest' or 'direct action', something also noted by Stall and Stoecker (1998). It is learning about their courage and bravery. Second, I think collective, arts-based, embodied, affective pedagogies are feminist, and deeply feminine, ways of learning. Adult education has generally prized individual achievement, rational, logical, detached, cognitive engagement, which have historically been held up as superior in

their espoused relationship to masculinity. Both men and women have access to these ways of knowing, learning, and teaching, just as both men and women have capacity for logical, rational, individualistic thought and engagement. Both are important. Yet, in thinking about how we might embrace an education to change the world, we need to try different modes of engagement.

CONCLUSIONS

A feminist social movement learning is about content and process. In content, it means learning about the various women's movements, and women activists, from today and from the feminist movements of eras past; it is about learning from those women activists who lived through these decades of activism of the latter part of the 20th century. In process, it is about paying conscious attention to the types of learning we undergo through involvement in all social movements, feminist and otherwise, that privilege both informal learning more generally, and the embodied, experiential, affective, and artistic ways of knowing, learning, and teaching more specifically—in other words, those ways which have been traditionally associated with women, and therefore subjugated. We learn from, within, and across social movements. Let us tell more stories of feminist SML; such reflections deepen our knowledge and are, in and of themselves, significant moments of feminist SML.

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ADULT EDUCATION INFORMED THEORY AS FOUNDATIONS OF CHANGE IN BUSINESS SCHOOLS AND DECOLONIZING COMMUNITY WORK

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Abstract

We live in a world of neoliberal structures that are "unfair, unjust and undemocratic and urgently need to be changed" (Monk, 2017, p.26). In response to this neoliberal ideology, adult educators such as Freire (2000), Regan (2010), Bozalek, Leibowitz, Carolissen & Boler (2014), and others bring forward the concept of critical hope, rooted in the belief that education is less about the simple transfer of knowledge, and more in the transformative experiential learning which "empowers people to make changes in the world" (Regan, 2010, p. 23). In the effort to push back against neoliberal structures which dominate aspects of society, the authors come together to discuss how the concept of critical hope within adult education can be applied to formal business education programs and community-based adult decolonizing initiatives.

Keywords: Adult education, critical hope, decolonization, business school

INTRODUCTION

The notion of critical hope is a unified concept that "invokes the histories, theories and praxis associated with critical theory such as the Frankfurt School and neo-Maxist critiques to the humanism of Freire" (Bozalek et al., 2014, p.1). Critical hope emphasizes care for the self and the other, in a relational manner understood within sociopolitical dimensions (Bozalek et al. 2014, p.2). According to Zembylas (2014), critical hope "entails an ethical and political responsibility for constant vigilance in the process of change and becoming" (p.13). In effect, critical hope can be summarized as "an act of ethical and political responsibility that has the potential to recover a lost sense of connectedness, relationality, and solidarity with others" (Zembylas, 2014, p.14).

According to Warmington (2014):

> Critical hope offers a dynamic framework for theorizing aspirations towards the removal of social injustices, towards social flourishing and also concern with the process itself – *how* we strive for flourishing. The collective directions of critical hope are predicated upon an affirmation of the importance of praxis; a forging of alliances across social groups; democratic citizenship and participation; and a focus on relationality as central to how we think and learn (p.115).

The authors have chosen to use critical hope predominantly as a framework, with the understanding that by doing so, critical hope can be applied in a multitude of ways while simultaneously creating a foundation on which to ground ourselves. As critical hope is "embedded in flexibility and openness rather than being rooted in rigidly held assumptions" (Bozalek et al., 2014, p.3), the authors invite readers to think of different ways and applications the framework of critical hope could be employed within the field of adult education and beyond.

Infusing a framework of critical hope within business education is vital in order to enable students to think about being agents for social justice and change. This aids in a paradigm shift away from neoliberal agendas. This paper illustrates how change endorsing elements of adult education such as creativity, imagination, and compassion, within a critical hope framework, led towards hope for new educational practices disrupting neoliberal ideologies in business schools. Informed by adult education scholars such as Clover, Freire, and Monk, the aforementioned pedagogy motivated students to collectively develop a deeper understanding of themselves as well as "particular social, cultural, or environmental" issues (Clover, Jayme, Hall & Follen, 2013, p.20).

The framework of critical hope is also infused in community-based practices, which is evident in the adult education literature. This paper will speak to the innovative way a critical hope framework is applied to conversations about decolonization and Reconciliation from a non-Indigenous perspective. Informed by Regan (2010), Schenck & Cruikshank (2015), Bozalek et al. (2014), Dunbar (2014) and Lowman & Barker (2015), this paper will discuss how the framework of critical hope is applied to community-based decolonization workshops for non-Indigenous people within Canada, challenging aspects of colonial neoliberal ideology within Canadian settler society.

ADULT EDUCATION AND ITS POTENTIAL TO CREATE AGENTS FOR CHANGE

Within the field of adult education, there is a strong critical change endorsing focus. Freire identified a model of conscientization in which teachers and students engage in dialogue "in the process of understanding their lives in relationship with the world" (Freire, in Collins, 2001, p.1). Collins (2001) describes Freire's cycle of action-reflection-action, through which people can individually or collectively challenge and change oppressive systems. In Freire's work, learning is transformational and about empowerment, developing agency and confidence to challenge the social norms, and change society. As explained by Merriam, Caffarella & Baumgartner (2007), transformative learning "occurs when there is a transformation in one of our beliefs or attitudes, or a transformation of our entire perspective" (p.133). Collins, Freire, and Merriam et al. all state that critical reflective processes are a necessary condition for transformation.

In addition to critical reflection and transformation, "there is an important component of imagination in the idea of critical hope" (Bozalek et al., 2014 p.1). The field of adult education offers important and creative elements that can be used for developing agents of change. These elements include: embodied learning, experiential learning, and noncognitive dimensions of meaning-making that "can bring greater understanding to our lives and enable us to make sense of everyday experiences" (Merriam et al., 2007, p.192). Albertson (2015) found that participation in the creative and imaginative processes of arts-based activities promote agency, empathy with others, improve participants emotional skills, and help them locate hope and motivation.

Freire and Van Heertum's (2010) research show how "knowledge and hope could be brought together in a project of individual and collective emancipation from the sources of oppression and exploitation and toward a more just and equitable world" (p. 211). Paulette Regan (2010) builds upon the aforementioned research by positing that "education is not simply about the transfer of knowledge, but it is a transformative experiential learning that empowers people to make changes in the world" (p. 23). Simple knowledge transfer and critical self-reflection can lead people into a state of pessimism, apathy and paralysis. Therefore, Regan (2010), like many adult education scholars, argues that critical reflection and social action must be linked (praxis, if you will) in a framework of critical hope.

Linking critical reflection and social action is taken up in the field of adult education, specifically via arts-based practices. Arts-based education enables students to collectively develop a deeper understanding of themselves as well as environmental, cultural, and social issues. Clover & Stalker (2005) show that engagement with the arts and creativity "stimulates dialogue, critique, knowledge/learning, imagination and action by developing spaces of resistance, choice, accommodation, debate and control" (p 2). Clover et al. (2013) characterise arts-based practice as "an imaginative, participatory aesthetic approach to individual and social transformation, and emancipation. It is about people using collective artistic processes to understand a particular social, cultural, or environmental issue" (Clover et al., 2013, p.29). Art used as a critical and creative mean helps "uncover or create new knowledge, highlight experiences, pose questions, or tackle problems" (Clover et al, 2013, p.13).

What the adult educators mentioned in this paper express is the need for pedagogical and theoretical approaches to education that identify the ways in which we can educate to link critical reflection and social action; Framing education as "an ongoing process, expanding capacity for perception and insight, rooted in materialist recognition of both the present and the past as formative but not fixed,

influential but not over-determining" (Bozalek et al., 2014, p.2). This can be done with a critical hope framework.

Using critical hope as a framework, issue-based workshops were found to be the ideal method in which agents for change could be created. The use of issue-based workshops, according to Clover et al. (2013), revolves around a specific issue, allowing participants the ability to view issues from various standpoints, use settings in the community to enhance learning, create space where participants can take risks and challenge/reflect on assumptions, as well as collectively develop plans for action. Issue-based workshops also allows the context and content of the workshops to shift, while still providing a method that utilizes a critical hope framework seamlessly.

APPLYING CRITICAL HOPE TO BUSINESS SCHOOLS

Van der Walt (2017) argues how neoliberal agendas have become entrenched in the common sense of educators and has "colonized our minds" (p.1). Bolin (2017) therefore suggests that market-driven schools focusing on the creation of a competitive culture is a reality that must be disrupted if we are to move toward more sustainable and ethical businesses. Jovanovic (2017) argues that amongst others, it is the responsibility of adult educators to confront neoliberalism and tip the scales of justice toward equality and compassion. Escrigas (2014) builds on this when she suggests that for change to really occur, we need to begin with educating women and men with new values to find solutions for the problems of today's world.

Rinsum (2014) explains how corporate social responsibility and critical hope are applied in universities that commit to being accountable in "making an important contribution to society" (p. 95). Bozalek and her colleagues (2014) show how critical hope can be applied "not only as a crucial conceptual and theoretical direction, but also as an action-oriented response to contemporary despair" (p.1). This action-oriented approach can be used at universities, specifically business schools, to "educate students in ways that qualify them to take up responsibilities in society" (Rinsum, 2014, p.96). Barber, Wilson, Venkatachalam, Cleaves & Garnham (2014) believe that for a long time "businesses have been perceived as part of the problem rather than a part of the solution to societal problems" (p.489). They call for business faculties to take risks, collaborate, and provide students with skills necessary to become agents for change.

BUSINESS SCHOOL WORKSHOPS

How do we educate business students to become agents for change rather than perpetuators of the status quo? This question and the belief that students are willing and ready to become social change agents guided the development of Wanninger's (2018) major graduate project, a transformational workshop for undergraduate students in business schools. Rooted in research about the social responsibility of universities and businesses, and based on personal experiences as a business student, the workshop was created to challenge current practices at business schools. In an aim to find ways to introduce students to skills, motivation, and a passion necessary to become change agents, a critical hope framework was applied as an analytical concept throughout the development of the workshop for business schools (Bozalek et al., 2014). The workshop includes features of critical hope that "recognize the affective, political, intellectual and spiritual" (p. 4) such as:

- creativity and imagination
- discomfort in relation to 'shattering world views'
- exploring the relationships of ambiguity, uncertainty, hope and despair
- a focus on relationality and affect as central to thinking and learning
- the importance of connectedness and solidarity – and thus social networking – for twenty-first century education
- flexibility and openness (Bozalek et al., 2014, p.4)

Elements of adult education were used to invite students to engage with social issues, find their area of interest, and see their potential in changing the world. The workshop was designed following with the following objectives, rooted in a critical hope framework:

1. To introduce students to reflective practices and explore feelings of discomfort
2. To promote mindfulness and care as important values for a healthy society
3. To encourage students to act on positive changes rather than perpetuate hegemony
4. To inspire students to make a difference for themselves and others

Creative and reflective practices were introduced as tools for collective and personal growth towards a healthier, more just, and more sustainable society. Activities such as collage making, writing sessions, and the creation of vision boards challenge students to broaden their horizons and expand their frame of reference to more inclusive, open, and different ways of knowing. Clover et al. (2013) discuss the values of emotions, humor, and creativity in workshops, which are elements not commonly used in business education. It is important to gradually introduce business students to such elements and activities to provide them with a positive and engaging learning experience that motivates them to take on social responsibility and become change agents.

APPLYING CRITICAL HOPE TO DECOLONIZATION FROM A NON-INDIGENOUS PERSPECTIVE

It should be noted that this research and workshop are thoughtfully and deliberately placed within the non-Indigenous community. Although there are pieces of work included by Indigenous scholars, the work included has been carefully selected where the authors were speaking to and about non-Indigenous communities, in an attempt to acknowledge, honor and respect the fact that Indigenous stories and perspectives are not ours to share.

There is a noticeable gap in the field of adult education around decolonization and Reconciliation from a non-Indigenous perspective. Although this topic has gained traction in recent years, Indigenous researchers, authors, and facilitators are still carrying the burden of work when it comes to decolonization education among non-Indigenous people. The research undertaken around decolonization from a non-Indigenous perspective and the workshop created was and is an attempt to answer the Truth and Reconciliation Commission's *Calls for Action* (2015), as well as to begin to take on more of the responsibility of decolonization as a non-Indigenous adult educator.

Research by critical race theorist Christopher Dunbar (2014) highlights the necessity of non-Indigenous educators creating space for non-Indigenous people to work on decolonization. Dunbar (2014) posits that there are facts that are best disseminated when the facilitator/educator and participants have shared experiences. For Dunbar (2014), "there exist other intangibles/nuances that are best transmitted and understood when shared experiences, epistemologies, and the relationship to both are evident" (p.92). Non-Indigenous adult educators must move into the uncertain waters of decolonization and begin to create space for these courageous conversations if there is going to be tangible progress towards Reconciliation.

For it is vital that Non-Indigenous people understand that assimilation tactics and colonial thinking are not past tense. As Lowman & Barker (2015) state, "there is a large and growing body of literature that reveals the ongoing and overwhelming impact of colonial ideologies at work" (p.6). Colonial ideologies are held up by institutions, culture and pervading societal myths. As such, there is a need to rebuild and shift the relationship between Indigenous and non-Indigenous peoples. Lowman & Barker (2015) speak of how non-Indigenous people are simultaneously blind to how colonial ideologies target Indigenous persons and continue to define the lives of individuals. According to Bozalek et al. (2014), "pedagogies of critical hope can thus be regarded as decolonizing pedagogies in the sense of challenging dominant knowledge and practice and inspiring hope for change" (p.7).

DECOLONIZING WORKSHOP FROM A NON-INDIGENOUS PERSPECTIVE

Extensive research was done around decolonization spaces for non-Indigenous people and a decolonizing workshop was created utilizing a critical hope framework applied to Visano & Jakubowski's (2002) arts-based pedagogical approach as well as Schenck and Cruickshank's (2015) Co-Constructed Developmental Teaching Theory (CDTT).

In *Teaching Controversy* (2002) Visano & Jakubowski apply a pedagogical approach with three fluid and dynamic phases of education: Experience and reflection, structured reflection and dialogue, and action. Participants are invited to share their experiential insights relating to an issue and reflect upon their experience, assumptions and myths, in which the group participates in inquiry-based dialogue. Participants will then creatively represent their reflection/assumptions and experiences through arts-based mediums, speaking in small groups and as a whole about what they are discovering about themselves, others and about their society through creating (Visano & Jakubowski, 2002). Finally, participants are invited to link their learning with the community by moving into action. The goal of utilizing this pedagogical approach is to use emotional commonalities to actively engage participants in their learning within a critical hope framework.

Schenck & Cruickshank (2015) effectively re-conceptualized experiential learning by weaving effective education practices, like Kolb's (1984) learning cycle, with cognitive neuroscience into "a self-adjusting fractal-like cycle" (p.73). By utilizing CDTT, participants are able to move through a learning cycle, centered around decolonization, that utilizes the biology of the learning process, or a "neurobiologically supported sequence" (p.73). CDTT "conceptualizes the learner holistically and seeks to meet them where they are, whatever their background, where variability is the norm" (Schenck & Cruickshank, 2015, p.85). By incorporating elements of the conscious (front end) and non-conscious (back-end) processes of learning, CDTT frames the learning event through activities, debriefing, bridge-building and assimilation, in which "significant breaks" or pauses are incorporated in between to allow the brain to move through the learning process (Schenck & Cruikshank, 2015).

Activities such as creatively expressing self-identity/national identity through arts-based mediums, reflective writing sessions, inquiry-based dialogue, fact-or-fiction & find-the-privilege gameplay, and dealing with uncertainty using art are utilized at specific periods in the workshop. This is done to move participants through fundamental aspects of decolonization within the CDTT process. All activities are framed within a critical hope framework and ask the participants to weave their learning into action. Participants help to create an environment that is co-constructed where the learning comes from the participants as well as the educator. Through a critical hope framework, participants are able to move forward on their decolonizing journey in a way that encourages critical reflection and action in their daily lives, thereby aiding the process of decolonization on a scale larger than the individual.

LIMITATIONS

Whether it be in business education contexts or decolonizing contexts from a non-Indigenous perspective, workshops are beneficial, but must be part of a larger process. From a business education perspective, a workshop framed with critical hope must be incorporated in a bigger organizational effort. Schools of business would benefit from a review of their courses, assignments, and projects to ensure that enough time is spent on social responsibility. Students should be exposed to and spend time thinking about social change and responsibility from a critical hope perspective in their assignments and projects.

In relation to non-Indigenous space where dialogue on decolonization can happen, a workshop must be part of an ongoing conversation on decolonization. A topic as complex and intricate as decolonization is not one that can be tackled in a single event. Further, by following the CDTT process there must be periods of 'pause' in-between deep moments of learning. As such, an initial eight-hour workshop needs to be followed with 'decolonizing drop-ins', where participants who attended the workshop can drop in to discuss the challenges and triumphs of their decolonizing journeys.

Although workshops framed with critical hope are incredibly beneficial, any workshop which "enables the construction of an affective praxis that is anchored in critical action to interrogate the role of emotions in perpetuating hegemony" (Bozalek et al., 2014, p.7) must be an ongoing process and cannot be taught in a few hours.

CONCLUSIONS

Education can play a crucial role "in fostering critical hope where education is understood as ranging from formal settings such as the school or university, to informal settings, including the public pedagogical roles or educational spaces of non-governmental organizations and non-profit organizations." (Bozalek et al., 2014, p.1). As adult educators, we have a responsibility to aid in the restructuring of ourselves and society towards a different way of living and being in the world. By utilizing a critical hope framework, we invite ourselves and our participants to "realistically assess one's environment through a lens of equity and justice while also envisioning the possibility of a better future" (Dugan, 2017; Duncan-Andrade, 2009 in Bishundat, Phillip & Gore, 2018, p.91).

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RECONCILIATION THROUGH MEMORY ANALYSIS: MAKING SENSE OF PERSONAL AND PROFESSIONAL INDIGENOUS-SETTLER RELATIONSHIPS

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Abstract

In this self- study I analyze how my lived experience intersects with my ability to authentically indigenize the curriculum of the courses I teach. I was prompted to begin this process while participating in a Massive Open Online Course created and presented by Jan Hare (2016, University of British Columbia): "Reconciliation Through Indigenous Education". In the introduction to the course, Hare suggests that students go beyond the present and look back at the ways in which perspectives, attitudes, and actions in Indigenous/settler relationships intersect with personal history. This self-study explores how my personal history with Indigenous Peoples intersects with my professional practice as an adult educator. The research question for this study is: What are my understandings of Indigenous Peoples and their histories, cultures, and contemporary realities and how have these understandings been constructed over time? This study looks back to look forward, situating my personal reflection of Indigenous-Settler relationships in context, and as such, enhancing my ability to Indigenize the curriculum of the courses and programs I teach. The purpose of this roundtable presentation is to share the ways in which I propose to conduct this self-study, to gather possible insights on how to proceed and to share resources that will support the analysis.

Keywords: Indigenization, self-study, memory work.

INTRODUCTION

Recently, I have been wondering about how I can Indigenize curriculum in the courses and programs I teach in an authentic way. I do not know how to begin. I struggle to add teaching practices, teaching strategies, and philosophical underpinnings of Indigenous approaches to education to my practice, while also trying to avoid Pidgeon's (2016) caution to avoid a checklist approach. I have attended a number of presentations, workshops, and conferences on the process of indigenizing curriculum, and I have taken two Massive Open Online Courses (MOOCS), yet I remain unsure of how to begin this process, and anxious about having errors or omissions (Haig-Brown, 2013; Hare, 2016; Joseph, 2018; Pidgeon, 2016). As such, I embark on this study with an analysis of my interactions with Indigenous Peoples through images that represent my memories.

METHODOLOGY

Memory work is an approach to self-study that encourages teachers to examine their own lived experiences (Clift & Clift, 2017, Pithouse-Morgan, Mitchell, & Pillay, 2012). Memory work frameworks guide this study as I work through a journey of my remembering my social experiences with Indigenous peoples, my historical knowledge of colonization, and my understanding of the final report of the Truth and Reconciliation Commission (2015). Following Clift and Clift's (2017) framework for self-study memory work, which recognizes the relevant and significant links between personal and professional constructions of self-as-teacher, and Hare's (2016) strategies to decolonize my thinking about Indigenous-settler relationships, I take this opportunity to investigate my own complicated history concerning Indigenous-Settler relations at personal, familial, and collective levels.

This study is an analysis of images that represent the personal and professional histories, values, and assumptions I hold in regards to Indigenous Peoples. Since my K-12 education was in the 1960s and 70s, I was subject to the null curriculum, that which is missing and excluded, of the history Indigenous Peoples living in Canada and Indigenous-Settler relationships. As such, I can only draw upon the

memories I have as I move through naïve (unexamined), interpretive (questioning) to critical (analysis) levels of consciousness around colonization and reconciliation.

INDIGENOUS-SETTLER RELATIONSHIPS

Hare (2016) reminds us that reconciliation requires us to engage in thinking and practices that contribute to creating and sustaining respectful Indigenous-Settler relationships in our societies. I want to move beyond conversations about empathy and understanding to analyze the ways in which creating this relationship has been interrupted by my own history. As such, I turn to the current and contemporary literature on Indigenous-Settler relationships (Hare, 2016; Haig-Brown, 2013; Joseph, 2018; Pidgeon, 2016).

PRELIMINARY ANALYSIS: CONNECTION TO THE LAND

I am not an Indigenous person, and I do not necessarily feel a strong sense of place, or a strong connection to the land. In the classroom, I struggle to help students make the connection to this concept. When I reach back into my memories of place, I experience a kaleidoscope of living and being in many places, but, of always feeling like a visitor. Except in one place.

> *"When I am in this place, I can feel my roots stretch right through my body into the ground".*
>
> *These are the words I shared with a cousin when we were in our thirties at a family gathering. We grew up together on our collective familial land: a tract of waterfront land with 7 sites: each site occupied by relatives of my family. It is called Cope Lane. It is my home. In this place, amongst my parents, siblings, grandparents, aunts, uncles, and cousins, I feel an authentic sense of place and a deep connection to the land. I know everything about this place, and I feel connected to the animals, the lake, the beaches, the jetties, the gardens, and the woods. Especially the woods.*
>
> *When I was 7 years old, I pitched a tent between my family's home and my grandparent's home in the little plot we called 'The Woods'. I set up a bed, I had a flashlight system for light, and I had snacks and drinks. I also brought along my dog, Susie. Susie and I lived in that tent for the summer. I was never afraid, as I felt I was home, and that there was nothing to fear in the woods. I was happy there. Cope Lane is the only place I have ever felt that I had a clear sense of place and where I knew exactly who I am and where I come from. This is the story I share with students, to help them engage in thinking about the ways in which Indigenous people are connected to the land. This is one strategy that I have developed to engage in conversations about reconciliation with students.*

Figure 1. A tent in 'The Woods'.

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THE IMPACT OF EXPECTATIONS ON FIRST YEAR CHINESE STUDENTS' TRANSITION TO A CANADIAN UNIVERSITY

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Abstract

This narrative inquiry aims to research the impact of expectations held by self and third persons on Chinese students' holistic experiences during their first-year transition into a Canadian university. It is stressful to transition first from high school to university, second from China to Canada. Meanwhile, this group of students are moving from adolescence to young adulthood, a dynamic transitional period of both physical and psychological development. The research will utilize the theories of transition and development as the framework to examine how all the factors contribute to Chinese students' transition into their university life in Canada and how these experiences shape their worldview (re)formation and identity development.

Keywords: Chinese international students, expectation, transition to university, holistic experience, narrative inquiry, development.

INTRODUCTION

Internationalization has become a significant part of Canadian higher education and universities have made a serious commitment to it (Canadian Bureau for International Education, 2016). Of all the internationalization activities, recruitment of international student is one of the earliest forms and is still the widely used means for revenue generation to combat decreased government funding (Chao, Hegarty, Angelidis, & Lu, 2017; Chen, 2017).

As Canada is such a different country from China, first year Chinese students are going through transition from high school to university and from China to Canada that may affect their life significantly. We may not know exactly what the Chinese students experience when they came to a country with another linguistic and cultural environment, a different set of social norms, and an unfamiliar education system, and all experienced in the absence of their usual support network of family, friends, and school teachers.

PURPOSE OF RESEARCH

The purpose of this research is to explore how all internal and external forces in both home and host countries shape the expectations held by Chinese students themselves and by other people for their academic and social life during their first-year transitioning from Chinese high schools to a Canadian university. As well, the study will research how these expectations in turn shape the students' Canadian experiences holistically through their transition during the period of both their physical and psychological development and how these experiences further influence their worldview (re)formation of and identity development Erikson (1968, 1985).

Two sides of the expectations will be explored in this study. The students' own expectations for academic and social life in Canada are rooted in the sociocultural values of the home country and their understanding of the host country. The expectations held by third persons include those from the students' parents as well as their Canadian instructors and peers. High expectations from their parents rooted in the Chinese sociocultural factors and global economic forces can either be motivating or pressure filled, or both, for Chinese students. Additional expectations may come from students' instructors, peers, or other people in the Canadian university or in the broader community that may have positive or negative impact on them.

LITERATURE REVIEW

Culturally and historically, Chinese families attach great importance to education (Anicama, Zhou, & Ly, 2018; Pratt, 1992). Socioeconomically, overseas education has been fueled by globalization and the concomitant market demands in the Chinese society. Parent expectations and the responsibility to honor their family influence students' personal planning and decision making.

Tinto's (1975, 1987, 1993) seminal work on students' transition from high school to college identified academic integration and social integration as the two factors that influence student retention in higher education. Tinto (1987, 1993) further included two elements required for students' successful integration: match between the individual student and the post-secondary institution, as well as efforts from both students and the institution they are in.

First-year post-secondary students are a special group moving from adolescence to young adulthood, a dynamic transitional period of both physical and psychological development, in which young individuals need love, respect, and social acceptance. According to Erikson (1956, 1968, 1985), a crucial period of identity formation occurs at the end of adolescence. Referred to as identity crisis by Erikson (1956, 1968), this period witnesses the temporary instability and role confusion young people experience while they struggle with all the life options and possibilities. In the "emerging adulthood" stage Arnett's (2000) proposed, various life directions in love, work and worldviews remain possible, but it is also very demanding as the most important events in life take place in this period of adult role experimentation.

The first year in universities is more complicated for international students while experiencing cultural change in multilayered contexts. They also have a different process of identity formation as their goal of a healthy development is relationship instead of autonomy for their local peers (Walsh, Shulman, Feldman, & Maurer, 2005). Effort to facilitate a positive transition can give rise to an opportunity for constructive identity development and personal growth. On the contrary, missing sense of belonging may make a negative impact of this transition dangerous and destructive.

METHODOLOGY

Drawing on Clandinin and Connelly's approach to narrative inquiry (Clandinin & Connelly, 2000; Connelly & Clandinin, 2006), I will take a holistic position on the study within the three commonplaces of temporality, place, and sociality, which is rooted in Dewey's (1938) theory of experience, especially his two criteria of experience, continuity and interaction.

Six to ten Chinese students with dissimilar family background and personal experiences will be recruited from diverse faculties across campus to generate richer data. Three rounds of semi-structured interviews will be conducted one on one during the period of four months. I will attempt to elicit stories of personal background, expectations, and experiences lived by the participants. I will organize and analyze data in sequential steps: first reconstruct each participant's story, then reorganize and analyze all the stories by emerging thematic categories.

Underpinning the research will be Tinto's (1987, 1993) theory of transition to higher education in the intercultural context and the theory of adult development proposed by Erikson's (1958, 1968) and his followers (Arnett, 2000; Marcia, 1966).

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IMAGINING ALTERNATIVES FOR THE UNMET NEEDS OF ADULT EDUCATION IN MEXICO

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Abstract

The historical social debt that the Mexican society holds towards marginalized communities, increases the necessity to attend adult education to social justice. Despite the several accomplishments for the qualitative improvement of adult education programs in Mexico, we are still in need to question the adult education policy approaches and its mechanisms. The paper gives a detailed description of the structure, programs, policy and demography of adult education, trying to open a discussion from a critical perspective for imagining alternatives for the unmet needs of adult education in the Mexican context.

Keywords: adult education, critical perspective, social debt, Mexican context, alternatives

INTRODUCTION

This presentation main objective is to question the adult education policy approaches in Mexico and its mechanisms. By analysing and questioning the programs put forth by INEA (National Institute for Adult Education) in the context of existing needs, I will try to open conversations about the challenges in designing pertinent educational programs as well as improving the existing ones with the aim of advancing social justice.

There is a historical social debt that increases over the years and has been accumulating disparity in the educational system among social classes, in every region in the country. Hence, the Mexican educational system´s focus is on educational coverage than any other aspect, trying to make education accessible and increasing the number of students enrolled in basic education (Ornelas, 2014). However, inequality has not been abolished and the number of people in poverty is still increasing, impacting adult education in Mexico and constructing an important educational gap in the present.

Over the past 25 years there has been progress in reducing the illiteracy percentage in Mexico from 12.4% (1990) to 5.5% (2015). Nevertheless, high school dropout rates of 15.5% (2015-2016) still present a major challenge (Instituto Nacional para la Evaluación de la Educación, 2018). INEA and its curricular flexibility program's main goal is to seek and offer opportunities to combat illiteracy and give the chance for youth and adults to complete their compulsory education.

Educational coverage became the major recognized assignments for public schooling in Mexico for the next years. The establishment of several educational organisms as rural schools or INEA for example, were one of the first official and formal educational forms for adults and indigenous peoples in Mexico in urban and marginalized communities. (Ramírez & Ramírez, 2010). In spite of several literacy campaigns, illiteracy was still persistent among the population with a 60% of illiteracy in 1930 (Schmelkes, 2010).

METHODOLOGY

Using critical theory as my framework, I structured my analysis in two main sections. The first section consists of a detailed description of adult education in Mexico. This description is principally based on Sylvia Schmelkes´ work, but it is also focused on the governmental educational proposal for adults, examining its structure and a brief demographic description of its advancements and challenges.

As Boyadjieva and Ilieva-Trichkova explain (2017), when we analyze lifelong learning "we need to ask at least three questions: What growth? (referred to participation) Access for Whom? and Access to what?" (p. 100). Hence, adult education can expose the level of social inequalities in a certain context,

as the level of participation there is. For this reason, in the following section, I will discuss my findings questioning the pertinence of adult education in Mexico through the evaluation of its programs and the impact they have for social justice.

Subsequently, my conclusions will be presented with some alternatives that suggest a collective and continuing conversation that enables the improvement of the unmet needs of adults in Mexico.

ADULT EDUCATION IN MEXICO

Adult education in Mexico has acquired a compensatory character as a result of inequality. Attributable to the inefficacy of the educational system, the educational gap between social classes is still increasing (Ornelas, 2014). The constant unrealistic ambitions that the educational system establishes, make an ideological progress for meeting social justice in the country. Nonetheless, the scholar dropouts in the country forced by the economic context, the inequality of infrastructure and material inputs in different regions, the curricular quality among other factors (Instituto Nacional para la Evaluación de la Educación, 2018) contradict these ambitions and converts social justice into demagogy. Consequently to the dynamic of these factors, adult education has become a continuing attempt to narrow gaps in basic education, and it is defined by the State as the educational offer focused on the 15 years old and over population who has not completed elementary and/or secondary schooling. Simultaneously, the educational gap mitigates the type of lifelong learning that the State offers, acquiring a supplementary character for the educational system.

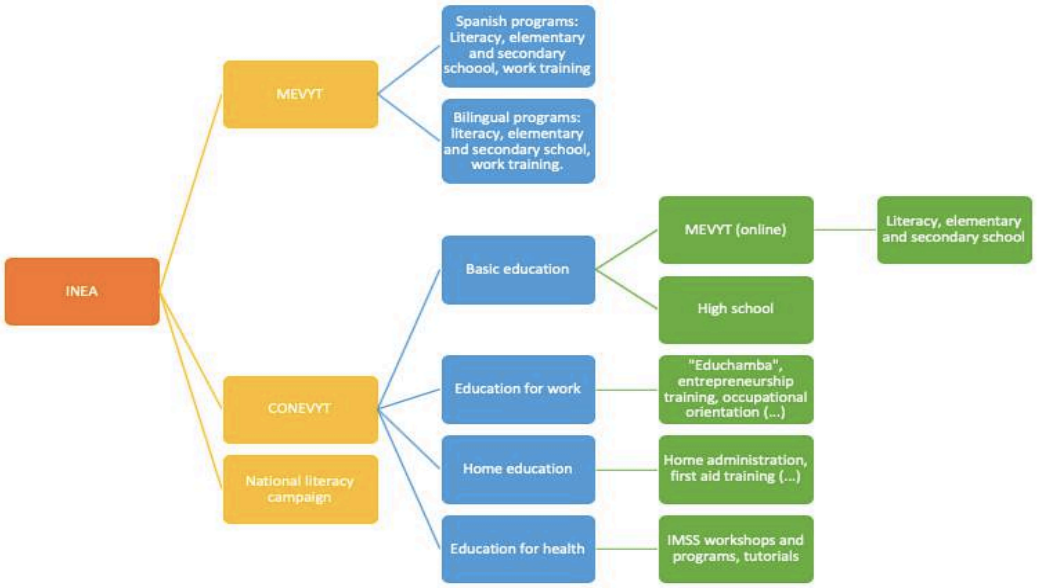
Adult education programs and structure

In Mexico there are two different organisms that offer adult education: the government and the civil society, each with a different approach. For the civil society, adult education is emancipatory, and its programs have more profound results than the government's, however its participation is low (Schmelkes & Kalman, 1994). On the other hand, the State's educational offer has a higher coverage of adult education through different institutions and purposes, however INEA is the institution specially designed for adult education.

INEA is a decentralized institution that was inaugurated in 1981 and promotes, designs and develops adult education programs through the distribution of teaching material, teaching advisory and the evaluation of lifelong learning (Schmelkes, 2010). Its main purpose is to preserve the national education unity and as a decentralized institution, each state in Mexico has its own adult education institution, allowing the recognition of the different necessities in every region. For INEA it is important that all its programs are flexible and accessible for young people and adults (Zapata, 2017).

INEA offers programs categorized by different purposes such as: basic education, training programs, education for health and home education. Each category has a different educational design and they are all given by INEA and its different organisms as Modelo Educación para la Vida y el Trabajo (MEVYT, Education for Life and Work Model) and the Consejo Nacional de educación para la vida y el trabajo (CONEVYT, National Council of education for life and work).

Figure 1. INEA structure and programs :*Own elaboration, based on CONEVYT (2012) & INEA (2010)*



As it is shown in the diagram, CONEVYT is one of INEA's adult education proposal that attempts to promote work and life training through courses and certifications that would facilitate the entry into the labour market. The main modality of CONEVYT programs are through virtual learning and it offers an even more flexible option for adults to access basic education, technical high school, work certification and virtual job boards (Consejo Nacional de Educación para la Vida y el Trabajo, 2012).

On the other hand, INEA designed a literacy and basic education program MEVYT that seeks the connection of life experiences and curriculum, keeping flexibility at the center of the model due to the context circumstances of adults (Zapata, 2017). The MEVYT was designed in the 90's and as a result of the recognition of adult diversity with a previous educational research, it was a significant qualitative improvement for the pertinence of adult education programs. The MEVYT consists of a modular design for three ascendant levels of basic education: initial, intermediate and advanced. The modular design guarantees the needed flexibility for young people and adults, allowing them to choose the most coherent modules for their own context. The curricular design facilitates lifelong learning in marginalized context, and its teachers are volunteers who are usually college students (Schmelkes, 2010).

INEA approaches adults in urban and marginalized communities through its community centers called Plazas comunitarias that were established in 2001 through CONEVYT. These community centers promote adult basic education in 14 regions in the country and 49 consulates in United States (2010) through a cost-free mixed model where adults can attend to class and access the internet web page dispensing literacy, elementary and secondary schooling. It should be mentioned that this program is in high demand by the population for its free access and flexibility (Schmelkes, 2010).

Adult Education Policy in Mexico

In the general education law, adult education is defined and structured in the 43, 44, 45 and 46 articles (Congreso de los Estados Unidos Mexicanos, 2011). Each article has been modified in different years and has a supplementary character by targeting education to the individuals who are 15 years old and over who are illiterate and/or have not completed or are not enrolled in primary and secondary education. Moreover, basic job training is also given by the authorities to facilitate adult's participation in society. (Schmelkes & Street, Tres visiones de la educación de adultos en México: los funcionarios, los instructores y los adultos., 2015)

In the 44th article (Congreso de los Estados Unidos Mexicanos 2011, 2013), it is determined that adult education is meant to be given by the federal and local authorities and that adult's studies will be certified by partial or global examinations and in a case of failure, a feedback report must be given. Additionally, it is described the way the State is responsible for facilitating and organizing the means for adults to achieve high school certification.

The 45th article describes job training as de "acquisition of knowledge and abilities that facilitates the development of a productive activity demanded by the market, through a qualified profession" (Congreso de los Estados Unidos Mexicanos, 2016). Moreover, job training can be offered by other institutions other than the federal and local authorities, and the State is also willing to consider the needs, opinions and proposals from the private productive sectors.

Finally, adult education policy also determines that the adult education programs are designed in a non-schooled and mixed modality to achieve the required flexibility adults need.

Adult Education in numbers

Over the past 48 years, there has been many advances in eradicating illiteracy and educational gaps. In the next table there is a qualitative reference of adult education in Mexico that examines the total educational gap within the population of 15 years and over:

Table 1. Historical illiteracy and educational gaps (Campo, 2017, p. 42)

Year	**Population of 15 years and over**	**Illiterates**	**%**	**Non-primary schooling**	**%**	**Non-secondary schooling**	**%**	**Total educational gap**	**%**
2015	86,692,412	4,749,057	5.5%	9,468,441	10.9%	16,113,744	18.6%	30,331,242	35%
2010	78,423,336	5,393,665	6.9%	10,082,386	12.9%	16,424,106	20.9	31,900,157	40.7%
2000	62,842,638	5,942,091	9.5%	11,716,715	18.6%	14,898,655	23.7%	32,557,461	51.8%
1990	49,610,876	6,161,662	12.4%	11,642,527	23.5%	11,921,824	24.0%	29,726,013	59.9%
1980	37,927,410	6,451,740	17.0%	9,442,220	24.9%	9,202,459	24.3%	25,096,419	66.2%
1970	25,938,558	6,693,706	25.8%	11,063,021	42.7%	4,822,789	18.6%	22,579,516	87.1%

We can see reflected that there has been a drastic decrease in illiteracy from 87.1% (1970) to 35% (2015), however the population has also increased over the years making this advancement relative to the global population in Mexico. In other words, illiteracy and educational gaps are still increasing and representing a social debt that exhibits inequality and social injustice in the country.

There is a significant difference in the location of educational gaps. Owing to inequality the distribution of INEA's educational service provokes major educational gaps in some regions of the country (Schmelkes, 2010). For instance, Chiapas has been the most marginalized state over the years, accumulating an educational gap of 51.4% of its population of 15 years and over. In the next table the states are listed as the 10 first positions of educational gap in Mexico:

Table 2. Education distribution inequality – 2015 (Campo, 2017, p. 43)

		State	Population of 15 years and over	Total educational gap
		Mexico	88 154 689	34.1%
First 10 places	***1º***	Chiapas	3 604 589	51.4
	2º	Oaxaca	2 831 787	48.6
	3º	Michoacán	3 295 877	47.5
	4º	Guerrero	2 480 074	46.6
	5º	Veracruz	5 945 578	43.8
	6º	Puebla	4 381 897	42.3
	7º	Guanajuato	4 140 983	40
	8º	Zacatecas	1 125 450	37.3
	9º	Yucatán	1 567 728	37.2
	10º	San Luis Potosí	1 969 210	35.1
Last 5 places	***28º***	Quintana Roo	1 145 394	27
	29º	Coahuila	2 165 652	26.1
	30º	Sonora	2 141 795	25.3
	3º	Nuevo León	3 794 535	23.4
	32º	CDMX	6 936 213	20.1

Moreover, we can find a higher percentage of the educational gap in rural locations than urban ones. In both cases we can see a difference in the educational marginalization of the elderly:

Figure 2. Urban educational gap – 2015 Campo, 2017, p. 45)

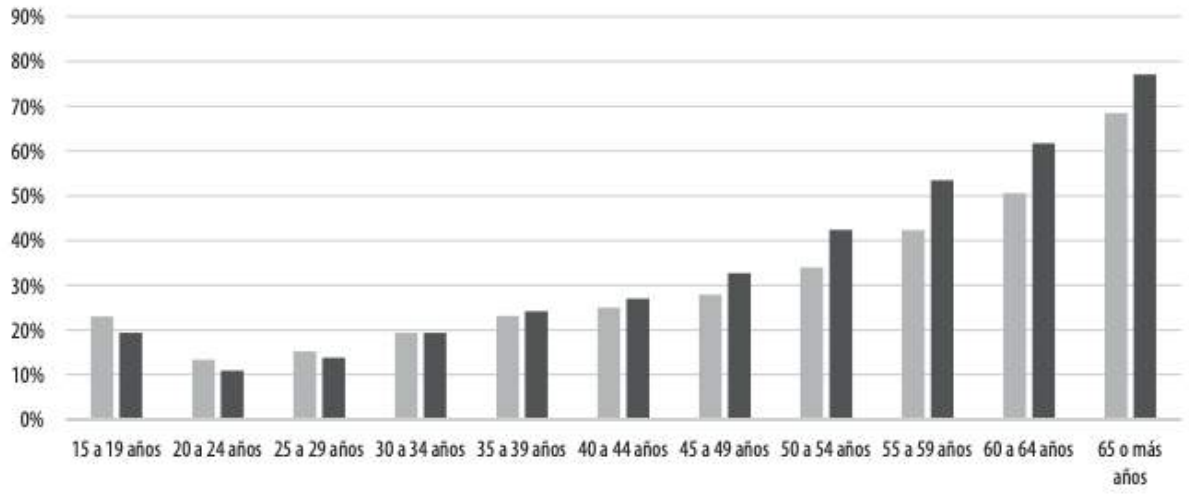
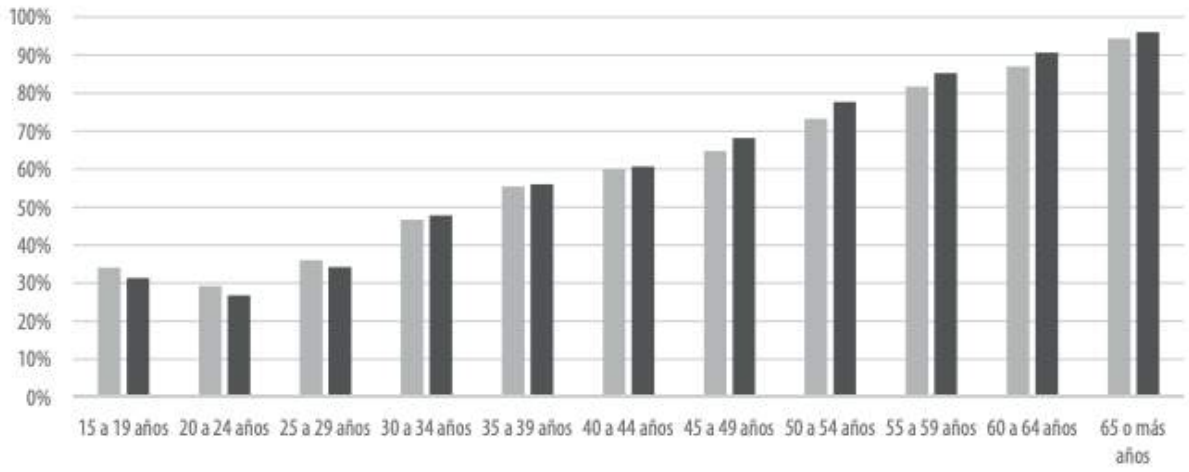


Figure 3. Rural educational gap - 2015 (Campo, 2017, p. 45)



Discussion

During the post-revolutionary period adult education in Mexico became one of major priorities for education due to the high level of marginalization and educational gap existing at that time (Sarre, 1999). We must recognize that the historical efforts for literacy and coverage of basic education have produced good results, however, inequality is still persistent in the Mexican education context and it represents a historical social debt. The present educational gap can evidence that marginalization of some social groups is still increasing and becoming one of the major obstacles against the achievement for social justice. Hence, we can also question education's role for social mobility, since historically there has not been any evidence of decreasing marginalization (Ornelas, 2014).

Basic educational coverage has been a priority for Mexico as it is now. This is a significant attempt to abolish inequality, however the 2018 INEE's report states the way inequality related to quality within the educational system is still present and increasing the educational gap among the population, forcing adult education to focus on literacy and basic education. Nevertheless, we can expect that basic education coverage will eventually change adult education's needs and requirements in a long-term period. This means that as the educational level of the Mexican population increases, the adult education's purposes and priorities will have to adapt to the contexts' needs.

As Schmelkes (1994) also explains, there has been a shift in the way we must conceive adult education due to the living conditions of illiterates. Beyond the inefficacy of the educational system, the increase of poverty is related to historical and structural factors that affect the adults´ needs. Therefore, we must acknowledge that isolated adult education programs are not enough to abolish inequality. In other words, when we imagine other possibilities for social justice through adult education, we should consider reinforcing these programs with a holistic nature that considers the historical and structural influences.

The supplementary character of adult education in Mexico has decreased the possibilities and social impact that adult education could have. Schmelkes and Kalman's (1994) critiques highlight the lack of pertinence of adult education programs by their lack of accommodation of adults´ real needs and circumstances. Nevertheless, these critiques were recognized by INEA and the adult educational models have evolved and related more to adult's needs and circumstances through a flexible curriculum design. Yet, the increase of the educational gap compels adult education studies to identify these programs' social pertinence evaluating the possibilities they enable for social, cultural, political and economic reintegration of marginalized groups.

As the FLACSO (2008) report explains, external evaluations of INEA examine the programs' financial aspects and the internal operations by different organisms, however these external evaluations have

not been conducted through a methodology that would explore the impact of these programs in terms of its purposes. Additionally, internal examinations have been constantly done exploring and assessing adult learner's satisfaction of the programs. The impact these programs have on decreasing the educational gap, the advancement there has been made in adults' scholar level, the percentage of adult learners who graduate in every level is registered and evaluated by INEA. In the next table, some data are shown to explore the internal examinations, where we can see how educational dropout a significant concern for INEA is also:

Table 3. Enrolled learners (INEA 2018)

Mexico		
2018 data: January – November 2018	*Enrolled learners*	*2,156,289*
	Learners attended	*1,292.044*
	Graduated learners	*850,252*

According to FLACSO's (2008), the educational coverage made by INEA has not been sufficient in view of the still increasing educational gap and with the data given by INEA, we can also observe how educational dropout rates expose the way they are not responding entirely to adult learners' needs.

On the other hand, the pedagogical approach of adult education programs in Mexico also limits the possibilities that could improve social integration. For instance, the 45th article of adult education describes job training in a traditional educational paradigm that does not respond to the economic integration that could enable a higher status for adult learners. In other words, work training is focused on the reinforcement of the Mexican workforce that mitigates the unequal existing social and economic hierarchies. Moreover, the epistemological dimension of this description of the knowledge and abilities of adult learners is limiting by not seeking adult´s autonomy that could enable other possibilities.

Furthermore, the lack of professionalization of teaching is severely aggravating adult education´s quality (Schmelkes, 2010, 2015). As we can identify in the 43rd article, in the general education law, it is determined that adult education "will be supported by social solidarity" (Congreso de los Estados Unidos Mexicanos, 2011), this means that the programs will be implemented by volunteers with a previous online training course called *Format*. The roles that the volunteers take upon are instructors (basic education teachers) and literacy teachers, teacher trainers and institutional figures (Instituto Nacional para la Educación de Adultos, 2019)

It would be naïve for this analysis not to recognize the economic influence in social marginalization and the importance of adult education programs to enable and facilitate their entry into the labor market. However, by reinforcing the economic hierarchies through the adult program's curriculum we are mitigating labor exploitation. Therefore, the economic aspect of adult education obliges us to question the social mobility that adult education offers to adults. We can question without diminishing literacy's importance the real influence that adult education has while imagining an elderly indigenous person learning how to write and read. Is this knowledge going to enable the improvement of her/his quality life? Is this program enabling his/her entry to the labor market? Hence the importance of proposing emancipatory adult education programs that would increase other possibilities for adults and social justice.

Finally, and not less important, it must be mentioned that the elderly are extremely marginalized in adult programs in both urban and rural regions in Mexico. This means that adult education programs are mostly taken by young people with educational gaps and we can consider the elder generation as a "lost generation" for basic education coverage and access to any kind of education (Schmelkes, 2010).

CONCLUSIONS

We should recognize the historical improvements and advances that Mexico has had in adult education. The flexible curricular design, the attempt to promote and design pertinent programs, the qualitative improvement of INEA's programs are by extension an achievement for the promotion of lifelong learning in Mexico. However, the educational and political instability represents a concern for the future of adult education. The abrogation of the past regime educational reforms and the financial interest that each presidency devotes to adult education, place the continuity and improvement of INEA's programs at risk. Nevertheless, there are still many gaps to fill within the adult education system related to quality, pertinence and social, political and economic reintegration of adult learners.

On the other hand, a lot is to be done in adult educational research. The qualitative inquiry must be done concerning the pertinence and possibilities adult education programs enable for social, cultural, political and economic reintegration of marginalized groups. This would facilitate the improvement of adult education program's seeking social justice as it is now lacking total coverage and pertinence for adult learners. For this reason, we should consider infusing literacy, basic education and work training with emancipatory discourses and programs for adults. Furthermore, we should also consider adding a holistic nature to the programs as a process to empowerment, that could allow the learner to transform its own surrounding according to his/her will. This means imagining ways to include them in the decision of their own learning. Making them the key constructors of the definitions of their needs and learning objectives

Additionally, the demographic behavior and the current basic education coverage that can change the future for the purposes and necessities of adult education must be included in future adult education research programs. This is important to identify for designing pertinent programs for adults in a not very far future, so we can propose ingenious strategies to abolish the enormous inequality problem in Mexico.

I can only finish this study with more questions than answers when it comes to finding social justice strategies through adult education. Is this effort enough to abolish social injustice in Mexico, given that illiteracy is related to social and economic vulnerability and marginalization? What are the characteristics that adult education programs should have to address social justice and reassure social mobility? How are we going to engage the political economic and social spheres to the improvement of adult education? How are we going to construct professionalization of teaching to ensure quality education? How are we going to narrow the significant gaps for education distribution in the urban and rural contexts? In what way should we open the space for adults to be part of their own learning through these programs?

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BRIDGING ADULT AND HEALTH SCIENCE EDUCATION: A SCOPING LITERATURE REVIEW

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Abstract

Educators from adult and health science education have a shared interest in professional learning and development. The increasing overlap of literature in these fields highlights a need for careful systematic synthesis. The objective of this scoping literature review was to use the literature analysis results to inform future research endeavours by both adult education and health science education researchers. Via this investigation, we attempt to highlight the need to foster cross-disciplinary collaboration. Based on a 6-month scoping literature review, the researchers analyzed the core literature on professional learning in adult and health science education. The authors summarized the major themes, major directions and trends from the literature that are utilized for investigating professional learning.

Keywords: scoping literature review, adult education, health science education, professional learning

INTRODUCTION

Educators from adult and health science education have a shared interest in professional learning and development. The increasing overlap of literature in these fields highlights a need for careful literature synthesis. Current health science education is situated in the context where changing societal needs urge professional preparational programs to rethink their curricular goals. How might adult learning research inform health science education research and vice versa? Specifically, adult education researchers have increasingly focused their discussions on facilitating health professionals' learning to enhance laymen's health awareness, and promote social change as an educational goal – this is often known as a transformative education ideology.

This paper reports a "scoping literature review" of health professional learning in adult and health science education domains. The objective of this review is to use the literature analysis results to inform future research activities by both adult education and health science education researchers. Additionally, via this investigation, we attempt to highlight the need to foster cross-disciplinary collaboration. Based on a 6-month scoping literature review endeavour, the researchers analyzed the core literature on professional learning in adult and health science education.

Scoping literature reviews aim to rapidly map the key concepts underpinning a research area and the main sources and types of evidence available; they can be undertaken as stand-alone projects in their own right, especially where an area is complex or has not been reviewed comprehensively before. This scoping literature review investigates the breadth of research on health professional learning in both adult and health science education. In general, this review explores what is known about health professional learning and how health professionals learn in clinical, workplace, and higher education settings.

The authors first introduce the scoping literature review as a research method, then provide the six steps involved in conducting this review. Seven major trends and directions were mapped through analysis of the in-depth findings. This paper concludes by proposing a "health professional learning" model for informing future studies in these areas.

METHODOLOGY

A scoping literature review is a methodology that "allows assessment of emerging evidence, as well as a first step in research development" (Peterson, 2017). It starts with a research question allowing scholars to search related literature that could help to explore the research area. There are three

reasons the authors chose to use this type of review for the study. First, it is more flexible than a traditional systematic review, which enabled the exploration of a diverse body of relevant literature and studies in different disciplines. Since one of the purposes of this study was to bridge adult and health science education, a scoping literature review helps to identify different topics in both fields and explore the research questions by looking at the vast and complex literature across different disciplines. Second, scoping literature reviews offer both quantitative and qualitative methods of analyzing and mapping the current literature. It is beneficial to conduct a comprehensive search of the literature, not only as a review of the amount of literature available but also in order to gain an understanding of what is known and what remains unknown. Third, the process of using a scoping literature review helps researchers discover a number of paths and frameworks that are suitable for future studies in different areas by mapping various themes and information. Because both adult and health science education share an interest in professional learning, this review aids in the identification and mapping of current literature in both areas; thereby, informing and directing future research.

This review was conducted between March 2018 and October 2018. Six steps were completed during the scoping literature review: 1) Identifying the Research Question(s); 2) Identifying the Relevant Studies; 3) Study Selection; 4) Charting the Data; 5) Collating, Summarizing, and Reporting; and 6) Consultation. We identify each step in the subsections below.

Identifying the Research Question(s)

Two research questions were explored in this study: 1) How do health science professionals learn professional skills, knowledge and competencies in the clinics, community, workplaces, universities and other places? and 2) How does the investigation of health science professionals' learning and their development of competencies help to improve health science education?

Both research questions involved health professionals as the major subject in the study. It is important to clarify here that the health professionals are highly trained experts in the field of health science and healthcare, including physicians, doctors, nurses, dentists, pharmacists, occupational therapists, physiotherapist, and midwives.

Identifying the Relevant Studies

After confirming health professionals as the major subject, we further identified three major dimensions for conducting the literature search. The first dimension was professional learning. This dimension refers to different kinds of learning practices and the various places and/or contexts in which this is happening, such as workplace learning, clinical learning, community-based learning, and higher education. The second dimension was continuing professional development. This dimension refers to learning that continues after the initial training received, such as learning medical competence, different skills, leadership, team building, professionalism, and the use of novel technologies. The third dimensions was professional culture and identity, which includes how professional culture and identity impact on health professionals' learning activities.

The authors utilized three different sets of keyword searches: 1) "health professional(s)" AND "professional learning", 2) "health professional(s)" AND "continuing professional development", and 3) "professional learning" OR "continuing professional development" AND "health professional(s)" AND "professional culture and identity".

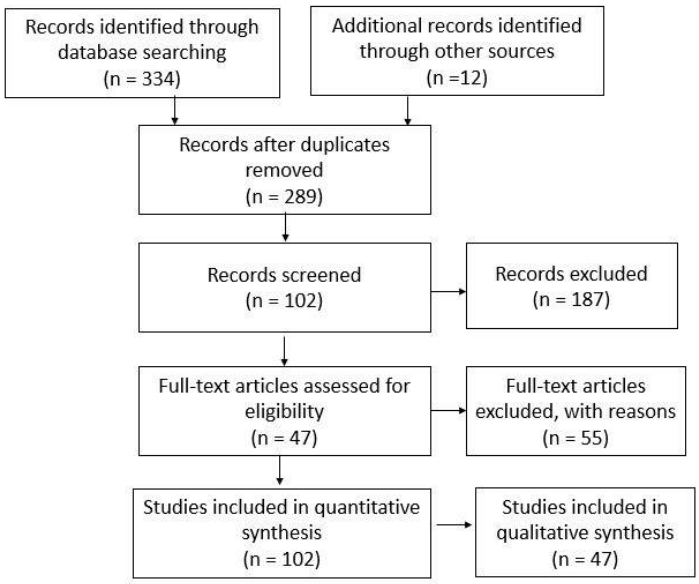
Study Selection

Various databases were accessed while conducting this scoping literature review. The databases included MEDLINE (OVID), ERIC, and Web of science. There were 334 items discovered in total. After removing any duplicates 289 items remained, we then screened 102 items. The exclusion criteria included documents that were inaccessible, not in English, not journal articles, or unrelated to health professionals' learning. After excluding all the papers based on the exclusion criteria, 47 papers were selected for full-textual synthesis.

Charting the Data

PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) was used for charting the data. The PRISMA is the key guideline for reporting on the results of the literature search. PRISMA provides a flow diagram for the visual presentation of findings, which helps researchers to visually identify their searching results. The PRISMA flow diagram associated with this study is provided in Fig. 1.

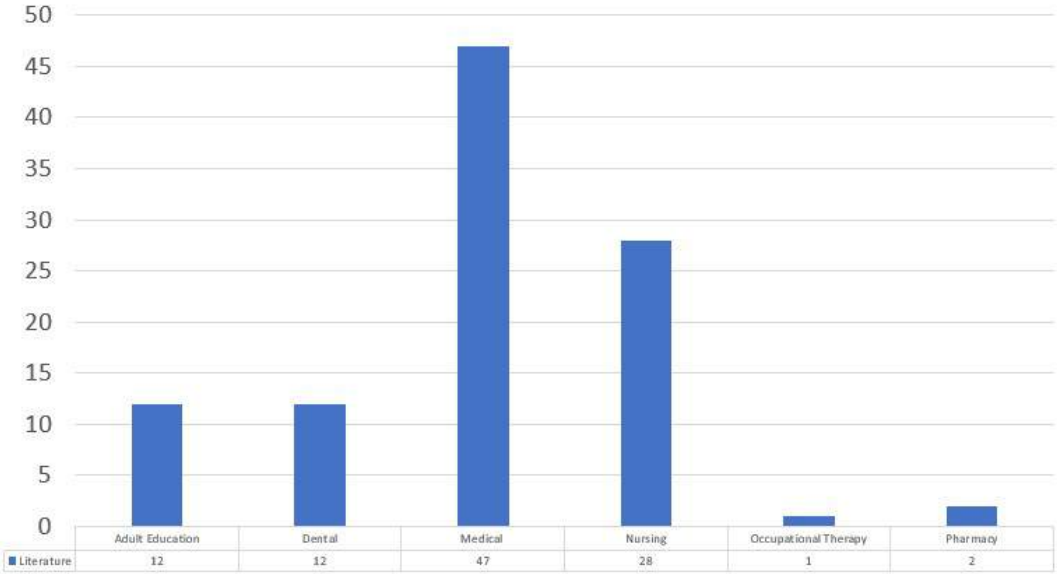
Figure 1. PRISMA Flow Diagram



Collating, Summarizing, and Reporting

Quantitative and qualitative methods were used for collating, summarizing, and reporting the data. We provide detailed analysis in the section of result.

Figure 2. Quantitative Summary



Consultation

The authors consulted a librarian from the University of British Columbia (UBC) Woodward Library through one-on-one meetings. The team members met the librarian every two weeks (approximately) in order to conduct the scoping review step-by-step. In addition, we have discussions with faculty members and postdoctoral fellows within our dental education lab at the Faculty of Dentistry at UBC.

RESULTS

In this scoping review, 12 articles (~11%) were in the area of adult education, 12 in dental education, 47 (~46%) in medical education, 28 in nursing education, 1 in occupational therapy, and 2 in pharmaceutical sciences. Fig. 2 provides a visualization of the number of articles pertaining to the various areas mentioned above. In addition, a number of themes were discovered in health professional learning that have been studied in both adult and health science education. The themes found, along with the number of articles in which they appear (in brackets), are as follows: adult education theory (4), continuing professional development (20), distance/online learning (11), educational methods and curriculum (20), embodied learning and wellness (3), equity and social justice (4), evaluation and assessment (4), interprofessional collaborative practice (4), patient education (1), problem-based learning (6), professional identity (5), professional learning (17), programming (6), and workplace, service-based, and community-based learning (9).

Through an in-depth qualitative analysis of all the 47 literature, the authors found seven major paths and frameworks indicating trends and directions that could guide future research in terms of health professional learning. These include: (A) self-directed learning, (B) professional identity and learning, (C) reflexive learning and problem-based learning, (D) inter-professional collaboration and learning, (E) professional culture and professional education, (F) community-based learning and knowledge mobilization, and (G) transformative learning and social justice. These trends and directions are discussed in more detail below.

(A). Self-directed learning: The self-directed learning literature (e.g. King, 2014; Richards, 1986) explored how health professionals learn in a workplace or clinical setting and how different factors affect professionals' learning motivations and self-directed learning practice. For example, Cumings & Kline (1959) found that nurses' learning characteristic and vocational interests greatly affect their learning process, motivations, and self-concept. Jennett & Swanson (1994) discussed how physician have acquired the skills of lifelong learning and are able to optimally apply them in actual clinical practices.

(B). Professional identity and learning: Literature (e.g. Dieckmann, Friis, Lippert, & Ostergaard, 2012; Kettler, Frenzel Baudisch, Micheelis, Klingenberger, & Jordan, 2017; and Morison, Marley, & Machniewski, 2011)) explored how health professionals understand professional identity and how they define themselves as professionals. For example, Alves & Gazzola (2011) explored how mental health professionals construct their professional identities. They discussed the core of professional identity, along with the key influences and instrumental influences on professional identity. They also proposed a provisional model for informing future counsellor education. Morison et. al. (2011) found that professional identity becomes one of the barriers to the implementation of Interprofessional education.

(C). Reflexive learning and problem-based learning: Scholars in both dental education and medical education explored how professionals adopt problem-based learning and reflexive learning in the workplace. Cheng (2009) examined the relationship between PBL and reflexive learning and proposed five key features based on it, including: self-directed learning, critical thinking, teamwork, communication, and life-long learning. Tremblay, Richard, Brousselle, & Beaudet. (2014) proposed a reflexive learning model in health professional education, which served "a critical function culminating in a social and moral understanding of the impacts on society of the professionals' practices and roles" (p. 538). Bisset, Tremblay, Wright, Poland, & Frohlich (2017) explore how health professionals practice reflexive learning and find that their reflexive learning involves two dimensions: participants' understanding of reflexivity and certain conditions needed for integrating reflexivity into professional and organizational practices.

(D). Inter-professional collaboration and learning: The literature (e.g. Owen & Schmitt, 2013; Pimmer, Pachler, Nierle, & Genewein, 2012) also discussed inter-professional collaboration and learning. For instance, Farmer-Dixon, et al. (2016) proposed an interprofessional collaborative model, which includes wellness and prevention, biologic applications, selective disease awareness, behavioural health, and interprofessional health team members' roles.

(E). Professional culture and professional education: Some articles (e.g. Blake & Gartshore, 2016; Chapman & Law, 2009) examined professional culture and professional education. Steiner (2013) discussed how professionalism is understood in adult education. He stated that understanding professional cultures helps to accommodate the specific needs of adult educators in different contexts in terms of continuing education and the development of competencies.

(F) Community-based learning and knowledge mobilization: Literature (e.g. Robinson & Larsen, 1990) addresses how to mobilize knowledge from theory to practice and from academia to the community. For example, Dumbauld, et. al. (2014) explored how to train community health workers (CHWs) for the purpose of community engagement in medical education. Stacey et. al. (2009) discussed the Knowledge to Action Process for mobilizing adult learning knowledge in nursing education.

(G) Transformative learning and social justice: Transformative learning and social justice was also addressed (e.g. Breese & French, 2012). For example, Sundberg et. al. (2017) explore power and resistance in medical education. They employ a power model to highlight how educational leaders influence the development of undergraduate medical curricula and the resistance they encounter.

In summary, the seven areas discussed above represent the current trends and directions in studying professional learning in both adult education and health science education.

CONCLUSIONS

Our preliminary results show that literature in adult education is more focused on learning theories, such as how health professionals learn in a workplace or clinical settings, and emphasized the transformative learning practice of promoting social justice and social equity. Whereas, in health science education literature, we recognized an emphasis on the development of programs to integrate future health professionals with changing health care systems, to foster health professionals' abilities of providing technology-enhanced health care services, habits of evidence-based clinical practices, and to emphasize a culture of quality assurance of both teaching and learning practice and patient care. Behind each research community's agenda, we observed a few common threads that can be made explicit so that these two research communities can help strengthen each other's work.

Therefore, we propose a concept of "health professional learning", which can serve to bridge many educational research topics between both health science and adult education researchers. Health professional learning, combining adult learning theories and health science education theories, refers to health professionals' self-directed learning, problem-based learning, community-based learning, workplace learning, and different types of formal and informal learning happening in higher education and/or outside of the school settings.

This literature analysis-derived concept concentrates on three focus areas for future studies in both adult and health professional education. The three focus areas are: disciplinary, humanistic, and pedagogical. A disciplinary focus aims at bridging the theories and practices between both adult and health science education. It not only concentrates on using evidence-based knowledge and ethical practice in studying health professional learning, but also on using a transformative learning model for promoting social justice. A humanistic focus helps to examine cultural knowledge, ethics, and contextual sensitivity in health professional learning. A pedagogical focus aids in the study and/or develop of different learning methods, types of professional learning, professional identities, and assessment and evaluation of health science professionals' learning and education.

In conclusion, this 6-month scoping literature review analyzed the core literature on professional learning in adult and health sciences education. We identified seven major trends and directions,

which could be utilized for investigating professional learning and informing the design and implementation of next generation health science curricula.

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LEARNER AGENCY AND CHOICE IN MUSEUM CONTEXTS

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This theoretical paper outlines the ways in which museums can be conceptualized as a site of agency and choice for adult learners, with a focus on newcomer populations. As non-work and non-home third spaces, museums present a unique opportunity for adult learners, and newcomers in particular, to experiment with their identities. 'Newcomer' is a social position laden with assumptions and expectations that individuals must contend with. Using Dorothy Holland and Kevin Leander's writing on how individuals come to inhabit these social identities, the paper discusses how museums might afford newcomers an opportunity to cast off their imposed social position and take on other positions voluntarily. Referencing the chordal triad of agency as articulated by Mustafa Emirbayer and Anne Mische, this paper then explores how adult learners may exercise agency in museum settings in increasingly significant ways to redefine or underscore their identity and assert themselves in a greater social context.

Offering a different perspective on museum-based learning, this paper proposes that learner agency can be fostered through thoughtful use of museums and galleries. This has implications for educators, researchers and museum staff alike, as the research can support the development of programs that may better meet the needs of diverse learners.

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RACISM AND NURSING: TRANSFORMATIVE LEARNING FOR RADICAL CHANGE

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Racialization is a social determinant of health that has persistent and far-reaching outcomes for those marginalized by it. We know that much of contemporary racism in Canada is invisible, buried in the unconscious and in the institutions; a symptom of White Eurocentricity and an outcome of colonialism. Nurses represent an enormous body of frontline health care workers and yet scholars argue that social justice has not commonly been more that rhetoric in nursing curriculum with explicit anti-racism education being very rare, despite the profession claiming a social justice ethos (Cortis & Law, 2005; Garneau, Browne, & Varcoe, 2018).

Research questions: How is anti-racist pedagogy taken up in nursing curriculum across Canada? How are students engaging in transformative learning towards uncovering and dismantling systemic racism? How are nursing educators being prepared to teach anti-racism?

Methods: thematic analysis of current nursing syllabi for explicit anti-racist pedagogy and competencies; semi-structured interviews with nursing faculty about transformative learning experiences extended to students; Narrative Métissage as method and pedagogy with nursing faculty to explore readiness to teach anti-racism.

This is proposed research for an MA in Leadership Studies: Adult Education and Community Engagement.

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LEGACY INSTRUCTION IN A VIRTUAL ENVIRONMENT

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Virtual Reality (VR) is growing in popularity due to its 360° view and immersive nature, which makes it an appropriate archival platform for movement. Such footage also exposes a quickening in the student/instructor relationship that benefits adult learners both online and in the classroom.

When a dance student observes an instructor, mirror neurons fire in their brain in accordance with the observed movement. The student's brain is neurologically practicing the sequence it will physically engage in when the student is asked to perform the movement for themselves. This allows subtle aspects of the movement to be transferred from the instructor to the student. The more advanced the instructor, the faster the student develops. This results in Legacy Instruction.

Virtual Reality offers applications to educational technology, participatory learning strategies, and Legacy Instruction. My poster includes my research, and an experiential VR component that allows viewers to appreciate the relationship between student and teacher, offering a corporeal representation of Legacy Instruction through movement, captured in VR.

THE ART OF SOCIAL CONSCIOUSNESS: AN EXPLORATION OF THE IMPACT OF FORMAL EDUCATION, NON- FORMAL ADULT EDUCATION AND INFORMAL LEARNING ON INTERNATIONAL STUDENTS

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In recent years, internationalisation has played a key factor in higher education, particularly in the increased numbers of student mobility. On one hand, it is understood as superficial as institutions focus almost solely on marketing strategies and the flow of students is from the Global South to Global North. However, there is another side and this has not been explored. Many universities provide opportunities to learn about social justice issues, through formal classes, nonformal education and informal learning opportunities. This includes academic reading, discussion, seminars, workshops but also, image and visual representations that speak to diversity and change.

Adult education speaks to the power of teaching and learning to augment our consciousness and to instil a sense of agency. One question that guides my study is: What impact might formal, informal and nonformal education and learning have on the consciousness and empowerment of international students? This is unexplored but using an arts-based methodology, this research will enquire into their influence. As such, it will make new contribution to the literature of 'studying abroad' and to adult education and its place and role on university campuses.

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MENTAL HEALTH LITERACY: APPLICATIONS AND EFFECTIVENESS IN THE HIGHER EDUCATION WORKPLACE

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With 1 in 5 Canadians experiencing a mental illness in any given year, a growing body of international evidence indicates that education, prevention efforts and early intervention are critical to the mental health of our populations. These efforts are increasingly taking place across social systems and within organizational structures including public health, educational institutions and workplaces. This poster presentation will showcase the results of a literature review that identified a gap in evidence relating to mental health literacy (MHL) training within the unique setting of higher education workplaces. Given the unique context, literature was drawn from the areas of mental health promotion, occupational health and safety, higher education and adult learning and education.

It will also present the results of a case study synthetizing the training outcomes of academic faculty and administrative staff participants in two MHL education programs (Mental Health First Aid and The Working Mind) at the University of British Columbia (UBC). The results aim to grow the research in this area as well as support and improve the current MHL training efforts within UBC's department of Human Resources.

DISRUPTING COLONIALISM: WEAVING INDIGENEITY INTO THE GALLERY IN SCHOOLS PROJECT OF THE ART GALLERY OF GREATER VICTORIA

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As an institution steeped in colonialism, the Art Gallery of Greater Victoria (AGGV) faces pressure to implement the *Calls to Action* by the Truth and Reconciliation Commission (TRC) (2015a). Despite these increasing calls for justice and decolonization, there is a paucity of research on potential responses by public art galleries and museums. As education and art are identified by the TRC as powerful tools for change, this study considered how the AGGV could centralize the suggestions of Indigenous artist educators to revamp their *Gallery in the Schools* art program for school age children. Research results recommend increased contributions by Indigenous artists as key policy makers within gallery governance and educational programming, to challenge deeply embedded racism in institutional power structures and offer alternatives for authentic Indigenous envisioned futures. While central to the delivery of Indigenous centered pedagogy is the position of educators, there is a lack of research on the theoretical and practical implementations of their roles. As analyzed through the lens of critical theory, educators will either work for social transformation or continue to support the systematic oppression of colonialism (Kincheloe, 2005). Therefore, educators must take risks to move beyond a banking method of education (Freire, 2000), begin to critically reflect on their personal histories through self-location exercises and embrace pedagogy that supports co-creativity with students. To support these shifts to transformative practice zones, galleries must create communities of learning so that educators may embrace ongoing practices of praxis and continue to build accountable relationships with Indigenous communities.

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COURSE DESIGN AND INTERPERSONAL RELATIONSHIPS AMONG ONLINE ADULT LEARNERS

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Online students in the post-secondary institutions are put in the position of active interactions with each other. However, those interactions are confusing because in post-secondary education, the students' age, life and educational experiences vary greatly, and that is in addition to their different learning preferences, technological skills, and personalities. What is the perception of interpersonal relationships among students in an online class? What is the relevance of interpersonal relationships among online students to learning and teaching practices in an online environment? What course design features contribute to forming interpersonal relationships among undergraduate students in an online course?

As an online student and online instructor, I know firsthand how difficult building working online student-student relationships could be when the time of the course is limited to only a few weeks. My research explores course design features that contribute to interpersonal relationships between students in the online environment.

EXPLORING THE ROLE OF CROSS-CULTURAL FRIENDSHIPS IN INTERNATIONALIZATION OF HIGHER EDUCATION IN CANADA: A CASE STUDY

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This poster will share preliminary findings of a qualitative case study that explores friendship as a site for transformative intercultural learning at a regional teaching university in British Columbia. A study completed by the Canadian Bureau of International Education (CBIE) stated that the majority of international students in Canada (56%) reported not having made a Canadian friend during the course of their degree (CBIE, 2015, para. 4). This appears contrary to the call for ethical internationalization: internationalization that promotes intercultural and mutual understanding between students (CBIE, 2013). This research is grounded in adult education and intercultural competence development theory and is guided by the following questions: How do intercultural friendships make a difference when it comes to a more holistic internationalization of post-secondary institutions? How is the integration of international and domestic students considered in institutional policies and procedures? What do international and Canadian students learn from their friendships?

REFERENCES

CBIE (2013). *Internationalization Principles for Canadian Educational Institutions.* CBIE. Retrieved from: http://cbie.ca/our-network/become-a-member/code-of-ethical-practice/

CBIE (2015). *The Integration Challenge: Connecting International Students with their Canadian peers*. CBIE. Retrieved from: http://cbie.ca/wp-content/uploads/2016/04/CBIE-Research-in-Brief-2-The-Integration-Challenge-EN.pdf

A NEW PERSPECTIVE ON CONTINUING MENTAL HEALTH EDUCATION: A CASE STUDY ON HOW REFLECTIVE PRACTICE CAN IMPROVE RESILIENCE IN PARAMEDICS.

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The purpose of this case study is to reveal a new perspective on continuing mental health education, to improve resilience to occupational stress injury in paramedics. Using a constructivist approach, the study is a retrospective investigation to identify how might reflective practice be used to foster transformational learning as a resilience strategy. The question adult education literature leaves is whether or not an individual can learn how to prepare for critical stressors. The literature suggests that it is the influence or the lens of the individual's beliefs that create the reality they respond to. The central research question is; How can paramedics be trained to think critically in order to prepare for critical stressors as an occupational stress resiliency strategy? The underlying belief driving this qualitative study is the day to day critical stressors of being a paramedic cannot change but changing the lens through which an individual views the world may assist in resistance and protection from the effects of the day to day stressors. By facilitating or guiding an individual to become a self-directed and critically reflective learner; to become more open to transformational learning where they can self-initiate their own cognitive restructuring, seeking out opportunities to change, and adapting to accommodate new meanings derived from experiences into their belief structures, may serve as a resilience strategy.