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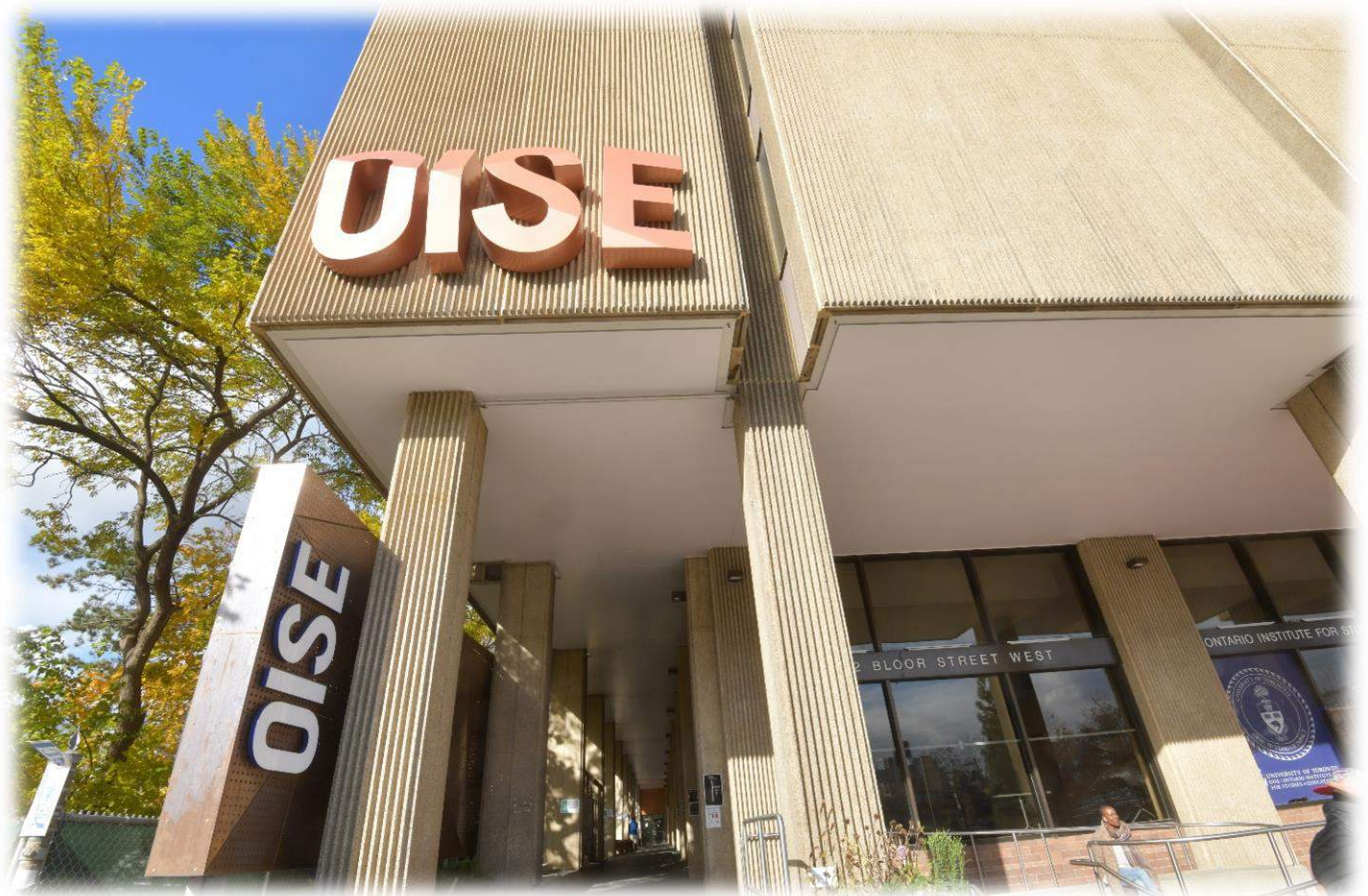**2023 Annual Conference/conférence annuelle 2023**

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Hosted by the Ontario Institute for Studies in Education
Organisé par L'Institut d'études pédagogiques de l'Ontario

Conference Proceedings

Edited by Jennifer Sumner and Emily Dobrich

2023 Annual Conference of the Canadian Association for the Study of Adult Education (CASAE)/ Association canadienne pour l'étude de l'éducation des adults (ACÉÉA) from June 1 to 3, 2023.

Edited by Jennifer Sumner and Emily Dobrich.

About CASAE/ACÉÉA

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

Message from the President

Robert McGray, PhD
President, Canadian Association for the Study of Adult Education/ Association canadienne pour l'étude de l'éducation des adultes (CASAE/ACÉÉA).

It is my pleasure to welcome everyone to the 2023 CASAE/ACÉÉA annual conference! This year will mark the first time since 2019, in Vancouver, where we host an in-person event of any kind. This is no small task and our colleagues at OISE have certainly risen to the occasion. I would extend a great thanks to the team for the organization, coordination, and labour involved in making this year a great success.

Many have remarked how wonderful it will be to meet our colleagues face to face and once again be able to gather at the conference. Undoubtably, this will be a highlight. I would, however, take a moment to recognize the great efforts of our members during the pandemic to advance the critical scholarship of the field while making great sacrifices to keep our communities safe.

Participants will note this year an important Equity, Diversity, Inclusion, and Decolonization (EDID) initiative. This initiative is the creation of conference registration categories for unfunded Black, Indigenous, and Equity-deserving students. These categories do not pay a conference fee to attend, or present, their research.

I would like to thank the Board and Executive for their service this year. The ongoing commitment to the organization by our membership is inspiring and a sign of the health of the organization. Finally, I would also like to recognize the work of Tim Howard and Barb Ford at the Secretariat for their continued work supporting the organization.

I look forward to seeing everyone again in Toronto!

Robert McGray
President, 2022-23

Mot de bienvenue du président

Je suis ravi de vous souhaiter la bienvenue au congrès annuel de 2023 de l'ACÉÉA! Cette année marque la première fois, depuis 2019 à Vancouver, qu'est organisé un événement en présentiel. Ce n'est pas une mince tâche et nos collègues de l'IÉPO ont certainement été à la hauteur. Je tiens à remercier vivement l'équipe pour tout leur travail d'organisation et de coordination en vue d'assurer le succès du congrès de cette année.

Un grand nombre d'entre vous ont fait remarquer à quel point ce sera merveilleux de rencontrer leurs collègues en personne et de pouvoir à nouveau se réunir à l'occasion du congrès. Ce sera sans aucun doute un moment fort. Mais je m'en voudrais de ne pas souligner les immenses efforts déployés par nos membres au cours de la pandémie en vue de faire progresser la quête de savoir dans notre domaine, tout en faisant de grands sacrifices pour assurer la sécurité de nos communautés.

Les congressistes noteront cette année la présence d'une importante initiative en matière d'équité, de diversité, d'inclusion et de décolonisation (EDID). Elle consiste en la création de certaines catégories d'inscription au congrès pour les membres de la population étudiante noire, autochtone et ayant droit à l'équité qui sont sans financement. Les personnes dans ces catégories n'ont aucuns frais d'inscription à payer pour venir au congrès ou y présenter une communication.

Je tiens à remercier le conseil d'administration et le bureau de direction pour les services qu'ils nous ont rendus cette année. Le dévouement indéfectible de nos membres envers notre organisation est inspirant et témoigne de la santé de l'ACÉÉA. Avant de terminer, je voudrais aussi souligner tout le travail de Tim Howard et de Barb Ford au secrétariat, qui nous sont d'un si grand secours.

Au plaisir de vous rencontrer de nouveau, cette fois à Toronto!

Robert MC Gray
Président, 2022-23

Message from the 2023 CASAE Conference Organizing Committee

Welcome to CASAE 2023! It has been several years since we have been able to meet in person, which makes us especially proud to be hosting the annual conference and welcoming you to the Ontario Institute for Studies in Education (OISE) at the University of Toronto. This year's conference is shaping up to be an exciting event, with 50 individual papers, six roundtables, five symposia and 13 posters. In addition, we are pleased to have a graduate of the Adult Education and Community Development (AECD) Program here at OISE as our Plenary Speaker, Dr. Jorge Sousa, whose talk is entitled "Building Adult Education through Community and Solidarity: Practice, Theory and Hope." Sousa's background and current work powerfully combine the perennial focus of the CASAE conference – adult education across contexts, communities, and commitments – with this year's theme of Returning to / Creating / Encountering Community.

We are also very excited to be hosting the first annual Jack Quarter Lectureship on the Social Economy as part of this year's conference. A giant in the field of social economy, the late Jack Quarter was a cherished faculty member in the AECD Program, where he taught the flagship Introduction to Community Development course for many years. The featured speaker for this inaugural lecture, Dr. Priscilla Ferreira, joins us from Rutgers University to speak about "Popular Education and the Economics of Abolition" in this important historical moment.

We have many people to thank for helping with this conference – without their contributions this event would not have been possible. We would especially like to thank:

Robert McGray, President of CASAE
Vidya Sri, Curator of the Poster Gallery

Our student volunteers: Sara Al-Nassr, Yifei Bai, Emily Dobrich, Dani Fischer, Zhaocheng (Jerry) Gui, Mengyuan (Rebecca) Guo, Seo Young Lee, Paula Libfield, Ghazal Malik, Chantal Morel, Kameka Morrison, Vyshali Murukaiyah, Linh Ngo, Owen Wu, Yufei Xiang, Baixian Zhang, Shiying Zou

We hope you enjoy the conference.

Katherine Entigar   Lance McCready
Jennifer Sumner   M. Derya Tarhan

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Message de la part du comité organisateur du congrès de l'ACÉÉA de 2023

Bienvenue au congrès de l'ACÉÉA de 2023! Cela fait plusieurs années que nous n'avons pas eu l'occasion de nous rencontrer en personne, ce qui nous rend particulièrement fiers d'avoir organisé ce congrès annuel et de vous accueillir à l'Institut des études pédagogiques de l'Ontario (IÉPO) de l'Université de Toronto. Le congrès de cette année s'annonce très prometteur avec 50 exposés magistraux, six tables rondes, cinq colloques et 13 présentations visuelles. Nous aurons en outre le plaisir de recevoir un diplômé du programme Adult Education and Community Development (AECD) de l'IÉPO comme conférencier invité – Jorge Sousa, Ph. D., dont l'allocution s'intitule « *Building Adult Education through Community and Solidarity: Practice, Theory and Hope* ». La feuille de route du Pr Sousa et son travail actuel s'inscrivent parfaitement dans l'axe permanent des congrès de l'ACÉÉA – l'éducation des adultes dans tous les contextes, toutes les communautés et tous les mandats – comme dans le thème de cette année, à savoir « Retrouver/créer/rencontrer la communauté ».

Nous sommes également ravis d'être l'hôte de la première Conférence annuelle Jack Quarter sur l'économie sociale dans le cadre du congrès de cette année. Un géant dans le domaine de l'économie sociale, le regretté Jack Quarter était un membre très apprécié du corps professoral au sein du programme AECD, où il a enseigné pendant de nombreuses années le cours-clé d'introduction au développement communautaire. La conférencière d'honneur pour cette allocution inaugurale sera Priscilla Ferreira, Ph. D., de la Rutgers University; sa communication portera sur l'éducation populaire et l'économie de l'abolition en ce moment historique important.

Nous avons de nombreuses personnes à remercier pour l'aide qu'elles nous ont apportée en lien avec ce congrès. Sans leur contribution, la tenue de cet événement n'aurait pas été possible. Nous tenons tout particulièrement à exprimer toute notre gratitude aux personnes suivantes :

Robert McGray, président de l'ACÉÉA
Vidya Sri, responsable de la galerie des présentations visuelles

Étudiants et étudiantes bénévoles : Sara Al-Nassr, Yifei Bai, Emily Dobrich, Dani Fischer, Zhaocheng (Jerry) Gui, Mengyuan (Rebecca) Guo, Seo Young Lee, Paula Libfield, Ghazal Malik, Chantal Morel, Kameka Morrison, Vyshali Murukaiyah, Linh Ngo, Owen Wu, Yufei Xiang, Baixian Zhang, Shiying Zou

Nous espérons que le congrès sera à la hauteur de vos attentes.

Katherine Entigar   Lance McCready
Jennifer Sumner   M. Derya Tarhan

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PAPERS

MENTORING RACIALIZED EARLY-CAREER FACULTY: A PATHWAY TOWARDS EQUITY IN HIGHER EDUCATION

Rita Atake

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Abstract

Formal mentorship programs designed for racialized early-career faculty are still not prioritized despite the challenging climate of higher education. Through a review of literature, a conceptual framework for formal mentorship was developed that integrates Critical Race Theory and the College of Arts Antiracism Action Plan for mentoring racialized early-career faculty during the critical first year of probation towards tenure and promotion. The Canadian Employment Equity Act defined "racialized" as inclusive of persons, other than Indigenous peoples, who do not identify as Caucasian, European, and/or White in race, ethnicity, origin, and/or colour, regardless of birthplace or citizenship. To better understand the conceptual framework, each component will be explained and a visual representation of the conceptual framework will be presented.

Keywords: Early-Career faculty, Formal mentorship, Critical Race Theory, Antiracism Action Plan.

INTRODUCTION

For early-career racialized faculty, the value of formal mentorship within academic institutions is extremely high. Such mentorship is particularly valuable in helping new faculty navigate exclusive academic circles and overcome challenges they face in advancing their careers. Examination of existing literature show varied interpretations and definitions for mentorship. Some definitions stress the function of mentors as advisors and guides, and others underscore the significance of emotional support and building relationships. Mullen and Klimaitis (2021) identified nine types of mentorships based on empirical educational mentoring literature. Regardless of the varied categorizations, mentorship in higher education fit into two broad approaches, formal (structured) and informal (unstructured).

With both formal and informal mentorship, there can be unclear boundaries regarding function and support roles involved. Generally, the mentor plays an important role in guiding and supporting the mentee's growth and development (Li, Malin & Hackman, 2018). For racialized early-career faculty, access to a supportive mentoring community can help counterbalance negative impacts of power dynamics, implicit biases, gender discrimination, and rank/status differences that exist in higher education.

METHODOLOGY

Through a review of literature, a conceptual framework was developed that integrates Critical Race Theory and the College of Arts Antiracism Action Plan for creating a formal mentoring program to support racialized early-career faculty during the critical first year of probation. The Canadian Employment Equity Act defined "racialized" as inclusive of persons, other than Indigenous peoples, who do not identify as Caucasian, European, and/or White in race, ethnicity, origin, and/or colour, regardless of birthplace or citizenship.

The criteria used for selection of literature included: 1) peer-reviewed articles published between 2010 and 2023 and considered contemporary in mentoring research specific to higher education, 2) scholarly work describing mentoring programs from various disciplines based on empirical evidence or framed conceptually or theoretically, and 3) scholarly work that highlight challenges faced by racialized early-career faculty within the academy.

LITERATURE REVIEW

Mentorship for racialized early-career faculty can be complicated by historical, societal, and academic contexts of systemic racism so that when mentors and mentees have different racial backgrounds, racial disparities can aggravate power imbalances and lead to negative mentoring experiences (Thorne, Jones, Davis, & Settles, 2021; Vargas, Saetermoe & Chavira, 2021). Mentoring relationships can be particularly challenging for Black and Brown early-career faculty as they face multiple intersections of marginalization within academia (King & Upadhyay, 2022). Davis, Jones, Settles and Russell (2022) emphasized the importance of intersectionality when examining the experiences of racialized early-career faculty in relation to mentoring. Specifically, findings from their study suggest that the challenges faced by racialized faculty are complex, varied by race/ethnicity and gender with Black and Latinx women for example, most likely to describe barriers to mentoring while Asian and Black men reported the fewest.

An overarching theme in the literature on mentoring suggest that early-career racialized faculty continue to face challenges that create roadblocks to their tenure and promotion despite substantial research on the positive benefits of mentorship in higher education. Two subthemes emerged in the literature: 1) Racism in mentor-mentee relationships, and 2) Negative mentoring experiences.

Racism in Mentor-Mentee Relationships

The belief that race and racism are problems of the past reflects the mindset of many institutions that claim impartiality and objectivity in matters of inequity. Recent studies affirm that racialized early-career faculty can face intersecting challenges when it comes to mentoring including difficulty finding mentors and lack of diversity in leadership positions that result in insufficient institutional support (Han & Onchwari, 2018; Davis et al., 2022).

Even when mentoring is available, it often comes from white colleagues who may not fully understand the experiences of racialized early-career faculty members (Zambrana, Ray, Espino, Castro, Douthirt Cohen, & Eliason, 2015; Denson, Szelenyi, & Bresonis, 2018; Webber & Rogers, 2018; Espino & Zambrana, 2019). The issue is further compounded by the fact that in higher education, only about 16% of full professors

belong to underrepresented minority groups (Denson et al., 2018). As there is often a low representation of racialized faculty members in higher academic ranks, it is inevitable that white faculty members are included in the professional development of racialized early-career faculty.

Negative stereotypes about competence and legitimacy have also been reported by racialized faculty in academia (Ghavami & Peplau, 2013). Actions and behaviors of racialized faculty members are often interpreted singularly through racialized lens which can lead to negative evaluations. Discrimination against racialized faculty including overt acts of bias or more subtle forms of marginalization have been found to exist in some mentor-mentee relationships (Zambrana et al., 2017). When racism occurs in mentoring relationships, there can also be a closing of ranks to protect the institution's image. This silences any discussion or examination of how race-based power relations impact the mentoring relationship (Daniel, 2019).

It is important to note that mentors and mentees do not necessarily need to share the same racial, ethnic, or gender identity to form effective and meaningful mentoring relationships. Although historically underrepresented individuals may prefer mentors of the same gender or race as themselves, they can benefit from diverse mentoring dyads and groups (Mullen & Klimaiti, 2021). In their study, Louis, Michel, Deranek and Louis (2018) offer a unique perspective on the challenges of cross-racial mentoring and highlight the importance of understanding and addressing issues such as White privilege, Black social reticence, and cultural misconceptions within successful cross-racial mentoring relationships.

Negative Mentoring Experiences

Racial differences can exacerbate power imbalances when mentors and mentees come from different racial backgrounds (Thorne et al., 2021; Vargas et al., 2021). The power dynamic is further complicated by the historical, societal, and academic contexts of White supremacy within which faculty mentoring often takes place. As a result, racialized faculty may be undervalued and relegated to the bottom of the academic

hierarchy making it difficult for them to receive adequate mentorship (Gonzales, 2018; Settles et al., 2020; Vargas et al., 2021).

Although racialized faculty recognize the importance of mentorship in their careers, they continue to report negative experiences with mentors such as paternalistic attitudes, unsupportive behavior and covert racism (Zambrana et al., 2015; Zambrana, Harvey-Wingfield, Lapeyouse, Davila, Hoagland & Valdez, 2017). For example, narratives gathered in a study by Arnold, Crawford and Khalifa (2016) revealed that the notion of being "nice" is a significant factor for Black faculty members in professional circles highlighting how racial microaggressions intersect with race and gender. These types of negative mentoring experiences have direct consequences for racialized early-career faculty towards meeting tenure and promotion.

Epistemic Devaluation and Exclusion

Due to the composition of academic systems, White senior scholars often mentor racialized faculty which can result in undervaluing and relegating racialized faculty to the bottom of the academic hierarchy, making it difficult for them to receive effective mentorship that can help enhance teaching and scholarship excellence (Gonzales, 2018; Settles et al., 2021; Vargas, et al., 2022). Within the contexts of ongoing sociocultural challenges, marginalized and racialized faculty often experience devaluation of their scholarship which limit opportunities for their advancement and recognition (Settles, Jones, Buchanan, & Dotson, K. 2021). Findings from a study by Davis et al. (2022) suggest that racially and ethnically marginalized individuals are still more likely to report negative and lower quality mentoring as a result of these biases.

Bias in Teaching Assessments

Racialized faculty can also experience discriminatory treatment and racial microaggressions that present as objective assessments of their teaching. For example, evaluation standards for Black faculty can be more stringent resulting in negative outcomes for tenure and promotion (Arnold et al., 2016). Furthermore, exclusion from informal groups and professional networks that provide teaching and scholarship support exacerbates feelings of isolation by racialized faculty and can hinder their career progression (Lloyd-Jones, 2014; Settles et al., 2020). Consequently, racialized early-career faculty may not have access to the same opportunities for professional development as their white colleagues. This can make it more difficult for them to develop and refine their teaching skills and to stay up to date on their research and new pedagogical approaches.

Research also shows that racialized faculty tend to spend more time on service than their white counterparts. This includes serving on committees related to diversity, race, and gender within their department and institutions. This service expectation can reduce the amount of time available for research and for developing additional skills (Arnold et al., 2016; Frazier, 2011).

CONCEPTUAL FRAMEWORK

The conceptual framework presents an equity informed roadmap for formal mentoring of racialized early-career faculty during their initial probationary evaluation period that integrates Critical Race Theory and the College of Arts Antiracism Action Plan. The 2022 Universities Canada report defined equity as "an approach that acknowledges the existence of social inequities and a process that introduces proactive measures to remove barriers to equality of opportunity" (2022 Universities Canada Report, p. 7).

Critical Race Theory

As a multi-disciplinary approach, Critical Race Theory (CRT) examines how race, power and the law intersect in society, with a focus on racism as a systemic problem that requires significant social changes. In the context of higher education, CRT contends that despite diversity and equity policies, racist ideologies persist, therefore storytelling is essential in exposing and challenging the illusions of impartiality, neutrality, and color blindness. The use of storytelling is underscored in CRT as a way of documenting various forms of

institutional racism and to amplify the experiences of those who are victimized by racism (Ladson-Billings, 1998; León & Thomas, 2016; Vargas et al., 2021).

A CRT mentoring framework is grounded on the belief that racism is ingrained in higher education practices and policies as it is in society, and the recognition that racism is not just an individual problem but a systemic and institutional one that affects all aspects of educational practices (León & Thomas, 2016). CRT informed mentorship programs are designed to help mentors and mentees understand how race and racism impact the mentoring relationship by acknowledging and challenging institutionalized racism and advocating for policies that promote equity and inclusion.

Antiracism Action Plan

There is a general awareness that racism can prevent racialized early-career faculty from fully accessing, participating in and contributing to academia (Abdul-Raheem, 2016; Hannon, Nadrich, Ferguson, Bonner, Ford & Vereen 2019; King & Upadhyay, 2022). Since the Black Lives Matter (BLM) movement of 2020, and prior, academic institutions in Canada have been challenged to put tangible support and outcomes towards the work to become antiracist institutions.

The College of Arts Antiracism Action Plan (AAP) was created as a means to disrupt systemic racism through decolonization efforts and centering/empowering voices of Indigenous, Black, and racialized members within the College of Arts. The AAP aims to transform institutional and departmental cultures including power dynamics, resource allocation, teaching methods, hiring practices and leadership by valuing equity and shifting the focus away from prioritizing Whiteness while addressing historical impacts of settler colonialism in Canada.

The AAP framework is positioned as a step towards the critical work necessary to rebalance uneven power structures, oppression, and marginalization within the College of Arts. Therefore, integrating CRT and the AAP in the creation of a formal mentorship program for racialized early-career faculty during their probationary period towards tenure and promotion positions the College of Arts to meet institutional goals for equity and inclusion.

The proposed Equity Group mentorship conceptual framework (Fig. 1) accounts for instrumental and psychosocial support as well as relationship building for racialized early-career faculty within the academy. The Equity Group mentorship conceptual framework recognizes the interdependence of different components of the higher education system in promoting the success of racialized faculty and endeavors to establish a secure and inclusive environment for mentees to explore their experiences and identity as new faculty.

DISCUSSIONS

During the first two-years of the probationary evaluation period, new faculty to the College of Arts receive formative feedback through their Initial Probationary Evaluation Committee (IPEC) although the role of the IPEC is to serve as advisers to the Dean of the College of Arts in assessing new faculty in teaching, scholarly and research according to the standards for tenure and promotion.

New faculty can also choose an informal mentor although mentorship is not a requirement in the College of Arts. Furthermore, potential avenues for informal mentoring within the College of Arts do not account for the unique challenges racialized early-career faculty face within the academy. Therefore, creating a formal mentorship program as a required component during their probationary evaluation period has potential to ensure early-career racialized faculty have the necessary support and community they need to be successful.
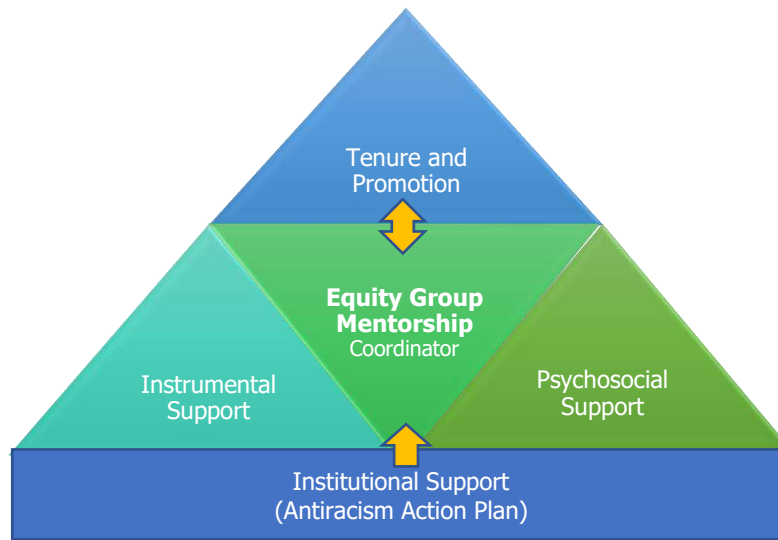
Figure 1. Equity Group Mentorship Conceptual Framework

Traditional methods of mentoring which involves pairing one mentor with one mentee may not always be feasible or effective for racialized early-career faculty due to ongoing and potential challenges with mentor-mentee relationships in predominantly White institutions (Zambrana et al., 2015; Webber & Rogers, 2018; Espino & Zambrana, 2019). The proposed Equity Group mentorship conceptual framework is a departure from traditional mentorship with the inclusion of a mentoring coordinator and a cohort model. The Equity Group mentoring model is also an innovative way to bring racialized early-career faculty with different backgrounds and experiences into a supportive and inclusive community.

By creating safe spaces for sharing stories, exploring multiple identities, providing guidance and emotional support from peers, racialized tenured faculty and allies, the Equity Group mentoring conceptual framework can help early-career racialized faculty navigate systemic barriers and achieve their professional goals in addition to scholarly sharing and exchange of pedagogical practices.

Table 1. Equity Group Mentorship Framework for Racialized Early-Career Faculty

Coordinator	**Psychosocial Support** **Through monthly meetings using a safe space model (talks, discussions, invited speakers, opportunities for storytelling and support, etc.), the coordinator can facilitate community building and connections with the aim of demystifying the codes of academia, networking and removing the sense of isolation that some racialized faculty face in their individual departments.**
	Instrumental Support In concert with existing training and new programs, the coordinator of the Equity Group mentoring can facilitate training and scholarly exchanges in culturally-responsive teaching skills, pedagogical approaches, research-oriented training, and networking opportunities relevant for tenure, promotion as well as personal development. Instrumental support also includes opportunities for cross-cultural, cross-racial and cross-disciplinary collaborations and skill sharing within the College of Arts.
	IPEC Support

	The coordinator can also act as a member of the probationary faculty tenure and promotion committee in a supportive and advisory capacity to ensure necessary training and resources are provided to the faculty member based on the formation feedback offered by the IPEC.
Institution Support	It is paramount that the College of Arts adopt the Equity Group mentoring framework as part of the Antiracism Action Plan to enable consistent and ongoing support for racialized early-career faculty in accordance with the institution's antiracism, equity and inclusion commitments. A coordinator for the Equity Group mentorship program is recommended in response to challenges of time commitments typically required for dyad mentorship. Instead, institutional financial support is recommended for funding the faculty coordinator position through the continuation of the two-course releases per academic year model currently being piloted as part of the College of Arts Antiracism Action Plan implementation process.

LIMITATIONS

Although CRT can be a useful tool for understanding and addressing issues of racism in higher education, it may offer a narrow framework for mentoring, as it primarily focuses on race and racism and may not fully address the full range of issues that racialized faculty face in higher education. This can be particularly problematic if other forms of marginalization (e.g., sexism, homophobia, ableism) are also at play in the mentor-mentee relationship.

Furthermore, the current literature does not offer much information on how to implement formal mentorship programs based on the integrated components outlined in the proposed conceptual framework. It is therefore necessary to conduct further research to assess the feasibility of this framework for mentoring racialized early-career faculty. To gain a deeper understanding of the needs of early-career racialized faculty in the College of Arts, the author is conducting exploratory research. So far, there appears to be a lack of institutional commitment to implement and sustain a formal mentorship practice in general, and specifically for racialized early-career faculty. Academic institutions that initiate formal mentoring programs for racialized early-career faculty affirm their own commitment to the principles of equity in higher education.

CONCLUSION

There are currently few mentoring programs designed to provide intentional guidance and support for racialized early-career faculty while also addressing power imbalances based on exclusion and racial bias in higher education. To address this issue, the Equity Group mentorship conceptual framework integrates CRT and the College of Arts Antiracism Action plan for a formal mentoring program to support racialized early-career faculty during their initial probationary period towards tenure and promotion. Additional outcome of the Equity Group mentorship framework is capacity building for racialized faculty in leadership roles within the academy.

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Canadian Association for the Study of Adult Education / Association canadienne pour l'étude de l'éducation des adultes

USING A NARRATIVE KNOWING APPROACH TO BUILD COMMUNITY BETWEEN WORLDVIEWS: TWO-WAY BRIDGING TO SUPPORT DIVERSITY IN A GOOD WAY.

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Abstract

The TRC provides action themes for the learning goals of ADED 365 (Atleo & Wilbur, 2022) that seeks to acknowledge the "two row wampum/two-eyed seeing" nature of moving between Indigenous and non-Indigenous perspectives in Canadian experience of education as part of a more complex model of seeing for meaning making (Fauconnier, 2001) and action, to resolve the perceived binaries/dichotomies. The authors bring a background of adult education, TESL, settlement work, remote and urban Indigenous community living and working, post-secondary teaching: on-line, blended, face to face and remote sites, community, and academic research experience, as well as mindfulness, trauma informed practice and multilingualism to our teaching. The actual differentiation and elaboration occurring through social movements, mobility, and technology. must be recognized as an evolving matrix of complexities that underpins a growing diversity. Indeed, supporting diversity is integral to maintain innovation and sustainability through lifelong learning across educational sectors to meet future social and economic needs by valuing and fostering intersectionality as is a legitimating aspect of such action (Egbo, 2018).

INTRODUCTION

ADED 365, Indigenous Adult Education, was developed as an integral part of the Adult Education B.A Program at the University of the Fraser Valley. The students of this third-year course included some young undergraduates but mostly was attended by early and mid-career professionals who work with adult learners in social, employment, educational, therapeutic and correctional, rehabilitative, and medical settings. These students are expected to be continuously attuned to the needs of their clients to meet their responsibilities as the classroom shifts from a lecture-based 'sage on the stage' to a 'student-oriented,' 'social-media paced' learning context in which academic content nevertheless must be delivered for learning goals to be achieved.

PROFESSIONAL DEVELOPMENT BY EXPOSING ERASURE OF INDIGNOUS HISTORY OF COLONIALISM

Schooling non-Indigenous students in colonial practice as professional development by engaging in a strategic framework to provide dialogical safety, albeit challenging. Providing these mainly non-Indigenous adult learners with both a course content about Indigenous People in Canada that was new and disturbing yet delivering it in a manner that was supportive and developmental was the challenge of the ADED 365 curricular construction and pacing. Students were expected to complete assigned readings, to propose their research topic and relate it to their practice, visit a site and reflect on their experiences autobiographically, complete a reading and write a precis, use a number of peer reviewed journal articles to anchor their final report, deliver a presentation to their peers, write a final report that brought their course research and reflections together, and finally provide a reflection on their learning experience and how they expect to turn those

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learnings into action in their practice through photos, podcast, video, or report (Wilbur, et. al., 2022). The pedagogical approach was designed to provide Indigenous educational strategies, nourishing the learning spirit, to promote independence and agency in practice (Battiste, 2010). To facilitate engagement and legitimacy, principles of Indigenous storywork have been used. Tessero, et. al, (2018) discussed the re-constructed framework of 5 Rs (Kirkness & Reinhart, 2001; Restoule, 2008) (respect, relevance, reciprocity, responsibility, and relationships) used in their development of an on-line course for on reserve principals serving Indigenous populations. Harris and Wasilewski (2004) adapt a variation of these principles for other systems analysis. Pidgeon and Hardy Cox (2002) use four of the principles to frame and analyze Indigenous research in higher education. In ADED 365, which was also an online course, the 4Rs (reverence, respect, relations, responsibilities) and 4D(dynamics) (w/holism, synergies/synchronicities, reciprocities, inter-relatedness) consist of a re-structuring of Archibald's (1997; 2008) seven principles used by Sto:lo Elders (respect, responsibility, reverence, reciprocity, holism, interrelatedness, and synergy) used for Storywork analysis consonant with the guidance of the Nuu-chah-nulth elders participating with me in understanding the learning ideology of the Umeek narrative (Atleo, 2001; 2009). The outcome over two winter semesters of these strategies were most favorable with students in the program resulting continuing students demanding another course of similar opportunity for learning.

NARRATIVE KNOWING AND TRAUMA INFORMED COURSE PRACTICE

A Narrative Knowing (Merriam & Baumgartner, 2020) approach allows a relational exploration and reflection of student narratives through Indigenous Storywork (Archibald, 1997, 2008; Atleo, 2001) has fostered rich cultural societies in Indigenous territories for millennia. Storywork also serves students to acknowledge, construct and celebrate their own personal and professional agency through adult education that informs their practice and career trajectories. The approach is buttressed by being trauma informed (Makokis & Greenwood, 2023) and providing compassionate transformative leadership (Atleo, 2022) support that allows the development of a self-talk by students to continuously re-orient their situated selves, providing social and self-reality checking. Many return to education to tap into these opportunities.

ADED 365, Indigenous Adult Education, was developed with nested assignments to permit a dialogic depth of legitimating insight into worldviews through Narrative Knowing for Indigenous and other Canadians in higher education. This is important for mid-level professionals and college-level instructors in an educational era of reconciliation nation-wide while meeting course content requirements of adult education. Building community between different worldviews through negotiating meaning and conceptual blending (Coulson 2011, Fauconnier 2001, Turner & Fauconnier 1995) can be an entry point to promoting diversity and innovation employing 4R and 4D strategies.

CONCLUSION

Adult education provides an important institutional space for individual reorientation and analysis in a time of crisis. Adult educators can move beyond the disorienting dilemmas (Mezirow, 2003) and support generative knowing and dispositions of an emerging process through transparent and overt pedagogy that honors transformative learning (Nicolaides, 2022). An increasingly diverse student body rightfully deserves instructors with a depth of understanding of supporting Indigenous and non-Indigenous students across Western Canada to be able to promote equities and achieve aspirations.

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WE SHOULD ALL BE NERDS ABOUT SOMETHING

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Abstract

Communities of nerds are hubs for lifelong learning, energized by a passion and motivation outside of the context of the performance motivators of formal education. In this paper, I build on the theorization of McIver (2021), who argues that we need to see geekery as learning. In this theoretical paper, I want to extend McIver's idea by suggesting that nerdiness, geekery and fandom are integrals part of lifelong learning in community. I begin by defining and explaining the intersection between the three similar but distinct terms: nerd, geek, and fandom. Then, I go on to make the case for these subject positions as lifelong learners in a unique community environment. To do this, I look at three different aspects of lifelong learning: fandoms and social connections, advocacy for social justice, and future-oriented positioning. I conclude that we should all be nerds about something, and when we are, I think we are far more likely to engage in the tenets of lifelong learning that enrichen our social fabric, advocate for social justice, and imagine a better world for us to share together. Fandoms provide brightness and hope when things seem bleak, and through their extrinsic motivation, advocacy, and collective knowledge, are ideal sites for communal lifelong learning.

Keywords: geeks, nerds, lifelong learning

Introduction

I have always felt a strong kinship with anyone who was really *into* a subject or hobby, even if I shared none of their passion with them about said passion. Listening to folks talk about their passion projects always lightens my spirit and bolsters my energy. What can I say? I love nerds and am always happy to consider myself one of them. It is only today, after engaging with one of this week's readings, that I fully understand why. People who are nerds love to learn as much as I do. We derive pleasure from knowledge and seek it out, unbidden and sometimes to our own detriment. Though I always warmly embrace the label of nerd, it seems that fellow academic Alastair McIver similarly identifies with one of its cognates, the geek. Indeed, Alastair McIver (2021) is taking a stand on being a geek. He thinks we need to stop seeing being a geek as bad, and instead, see geekery as learning. Though he suggests that geek culture has been studied almost as a psychological disorder, he is ready for the world to embrace it for what it truly is: "Whatever the topic of the geekery, it is a method of/attitude to learning, where the learner decides what to learn and how to learn it; where the learning is primarily an end rather than a means; and where the depth of engagement is notably strong. Depth of engagement is the key aspect, because it controls the learning." (McIver, 2021, p. 2)

I am inclined to agree with McIver that geekery is an attitude of learning; in fact, I want to extend his idea by suggesting that nerdom and geekery are an integral part of lifelong learning. We should all be nerds about something, and when we are, I think we are far more likely to engage in the tenets of lifelong learning that enrichen our social fabric, advocate for social justice, and imagine a better world for us to share together.

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Nerds, geeks, and fandoms

Before I approach my argument, I need to be clear about the slippage I see between the term geek, which McIver is interested in, and the term nerd, which I am more interested in. Generally, I see these two terms as somewhat interchangeable, though this is not a universal opinion. In many corners of the internet, nerds versus geeks is a topic of contestation, with many folks attempting to definitively separate the two terms. For Laurle Vazquez (2013), geeks are "enthusiasts," often "collection oriented," while nerds are "studious intellectuals" who are "achievement oriented." Indeed, Settles (2013) examined millions of tweets to graphically plot the terns more associated with one versus the other, as I have reproduced in Figure 1. What this figure shows, in my mind, is less areas of distinction and indeed, many possible sites of overlap. Most words are in the centre, walking the continuum instead of on its margins.

Source: Settles, B. On "Geek" Versus "Nerd." June 13, 2013
http://slackprop.wordpress.com/2013/06/03/on-geek-versus-nerd/
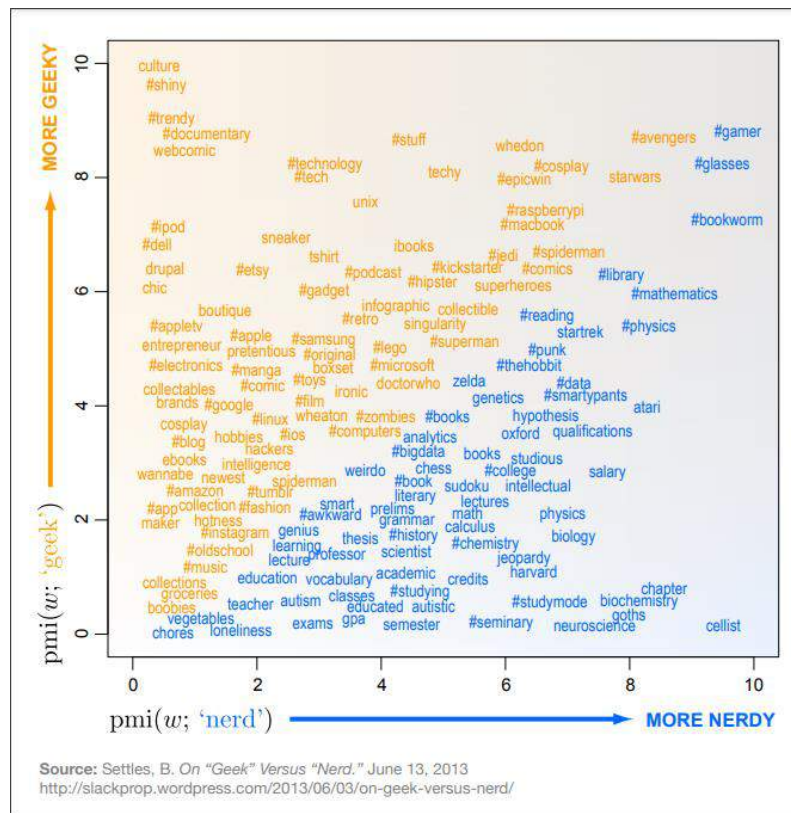
From "On 'Geek Versus 'Nerd' by B. Settles, (2013, June 3), *Slackpropagation* https://slackprop.wordpress.com/2013/06/03/on-geek-versus-nerd/ Copyright 2013 by B. Settles.

As I said in my introduction, I think it is best to see these two terms as cognates, showing a relation that links them together. The third term I'll briefly mention, fandom, perhaps further connects the two. Fandom is the state of mind and the state of community that connects fans of a thing. Wikipedia calls it "a subculture composed of fans characterized by a feeling of empathy and camaraderie with others who share a common interest". Fandom speaks the collective and mindset of the geek and the nerd. What ties them together, to me, is a deep investment in a

subject that often involves a significant investment of time, resources, and sometimes money or community affiliation. With this definition sorted, let's get into the lifelong learning.

Nerdiness & lifelong learning

I fundamentally disagree with McIver's positioning of geeks as somehow marginalized, negative and or purist, though I agree wholeheartedly with his theoretical positioning of geekery as a method of learning. He argues that geeks engage in "a learning process form which there is no money to be made, no empires to be built, no technological innovation to be discovered, and, as far as I know, no sexual partners to be word. The learning here takes place purely because it is delightful" (4). I don't buy any of this. The geek cultures he cites are largely now mainstream, the term has been at least somewhat reclaimed (), sexualized, and commodified, and geek culture has certainly influenced our current culture (hello superhero franchises and Harry Potter), technology (hello Siri) and economy (did I mention the superhero franchises and Harry Potter?). I'm not convinced by McIver's argument of delight as the sole purpose and motivator for learning, but there is no doubt in my mind that engagement in geek and nerd cultures certainly has the potential to constitute learning. Indeed, more than just learning, I think it properly fits into the ethos of lifelong learning.

UNESCO (n.d.) defines lifelong learning as "rooted in the integration of learning and living, covering lifelong (cradle to grave) and lifewide learning for people of all ages, delivered and undertaken through a variety of modalities and meeting a wide range of learning needs and demands" (p. 1). This broad definition suitably applies to nerds and geeks, who often find themselves learning informally in self-paced ways, through different modalities, and often for very specific needs and motivations. Given the broad range of geek and nerd interests, I'll just speak in generalities here. Participation in these activities is often connected to leisure but has also been commodified and contributes widely to the 'side gig' economy with folks creating as an extension of their work life. Nerds come in all ages, and often participate in physical and virtual spaces to connect with their fandoms of choice. The learning goals may range broadly, but are often linked to knowledge acquisition, skill development, and social participation.

An ideal learner is also intrinsically motivated, learning for the love of it. Indeed, I think one of the best claims to nerdiness as a lifelong learning ethos is tied to motivation itself. Participating in geek culture is a choice; fandom, while it is encouraged by capitalist and consumer culture, is often driven by intrinsic motivation. You can expect to find success in it; indeed, positive expectancies are built in. There is almost always a zone of proximal development and different tiers of knowledge and expertise. For example, think about the world of cosplay. A novice is able to participate by buying a costume and impersonating their favourite player. A beginner might watch tutorials and attend conventions. An apprentice might attempt to craft some of their own components using existing thrifted parts. A proficient cosplayer might build their own armour, visit conventions in other cities, and even take an occasional custom order, winning prizes, and helping others through web tutorials. An expert would have their own brand and following, taking commissions and attending conventions as a paid performer.

fandom as learning community

Fandom has really benefited from the connections offered by virtual space. Indeed, it now encompasses many different fan-created and supported spaces for thinking about, connecting about, and researching deeply within, the worlds of popular entertainment. Indeed, fandom has, since 2004, become more than a word; Fandom is now also its own media empire owned by one

of the co-founders of Wikipedia (Fandom, 2022). Fandom hosts wiki sites for entertainment communities including popular movies, television shows, video games and more (Fandom, 2022). As it explains on its website, "Fandom encompasses over 40 million content pages in over 80 languages on 250,000 wikis about every fictional universe ever created. Fandom is where fans find themselves through entertainment. We provide a judgement-free zone where people can discover new favorites, go as deep as they want to and engage with other fans." (Fandom, 2022). There are many statements here that we can interpret using the language of lifelong learning and learning community. Note the agency and choice offered, and the encouragement about the level of engagement provided. This is not an Ivory Tower, but indeed a place that is meant to be mutually supportive and allows for engagement at different levels of interest and expertise. In this way, fans, geeks, and nerds, create their own learning spaces to disseminate knowledge, contest it, and indeed, seek action.

geeks as social advocates

If one of the goals of lifelong learning is social development, then there is much potential to be found in geek and nerd culture. Geeks are certainly agents of change and have the potential to be real social advocates. Given that some, like the author who instigated this reflection, McIver, associates his geek identity with social ostracism, many also see geek culture as a safe space and as a space to make societal change. McIver (2021) suggests that "geekery threatens society-as-oppressor because it gives control of what to learn and how to learn to the learner, and treats learning itself as an end, rather than a means to an end of which society approves" (8). They also are often innovators, associated sometimes with technology, early adoption, and can become power users. More than that, geeks and nerds are good at collective action (think of the term 'cult status' and all of the various media 'brought back' or nostalgically rebooted), and have also been at the core of positive vigilante justice and whistleblowing (think Edward Snowden). However, this advocacy is not all a good thing. Geek passion, when taken to the extreme, may turn into policing who gets to participate in fandoms, harassment, and trolling. Geeks can certainly function as social advocates, but they are also subject to many biases and protections in virtual spaces that can create ideal conditions for fostering and disseminating hate, anger and fear. This does not make them any less learning communities and areas for lifelong learning; it simply makes them socially undesirable sites of lifelong learning.

nerds as utopic generators and hope practitioners

I also see nerds, particularly those interested in alternative worlds offered through science fiction and fantasy, as on the front line of other ways of being and developing. Engaging in fandom can be a space of hopeful engagement. I smiled at Lioli (2016)'s framing of the possibility of nerd in his statement "Nerdism is a cultural technology for the ethical transformation of self and world motivated by the American urge for progress through hard work" (p. 24). Here he points to both the individual and broader social good of a technical and ethical engagement with all things nerdy. To extend this, I am calling nerds "utopic generators," because it is often through their vision and hope that new ways of being have come to us. Virtual assistants, digitized libraries and community-supported encyclopedia, creative commons licences, navigation software, and electric cars, I like to think, all have come from nerds with a utopic vision. In a desire to make in real life something they fantasized about in a fandom, they have made the world a better place, or at least, have had a utopic impulse underlying their economic drivers.

In closing, I want to return to this idea that we all should be nerds about something. The world needs lifelong learners; in fact, international development agency UNESCO's recent publication *Making Lifelong Learning A Reality: A Handbook* (2022) cites lifelong learning as an "effective and potentially transformational means of addressing many of [our current] challenges" and "makes a major contribution to sustainable development" (8). UNESCO (2022) goes on to position lifelong learning as underpinning of all its economic development indicators, as well as standing on its own as a social development goal. With the right vision, I think we can harness nerds, geek culture, even fandoms, to serving the larger social good. While I see many flaws in McIver's (2022) article, I am committed to the vision in his theory. Geekery is learning. Fandoms provide brightness and hope when things seem bleak, and through their extrinsic motivation, advocacy, and collective knowledge, are ideal sites for lifelong learning. So go on, be a nerd. In my mind, you're just another type of lifelong learning practitioner.

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IMMIGRANT SENIORS NAVIGATING THE COVID-19 INFODEMIC

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Abstract

This paper presents the results of a first stage in a year-long research project that examined how immigrant seniors in Canada engage with new media and access COVID-19 related information. Due to their language and newcomer status, many immigrant seniors have been disproportionately affected by the pandemic and the prevalence of misinformation surrounding it. The research aimed to explore their experiences and help them establish a sustainable information support network within their communities. The study found that seniors accessed COVID-19 information from diverse sources and in multiple languages, with social media platforms being the most commonly used. Seniors relied on various platforms, reflecting their diverse social networks and information-seeking behaviors. The research highlights the need to address the spread of misinformation among older adults via digital platforms.

Keywords: infodemic, COVID-19, seniors, multimodality, critical digital literacy.

INTRODUCTION

This paper reports on the first stage of a year-long project (funded by SSHRC Partnership Engagement Grant), which explored immigrant seniors' (aged 65 and above) experiences with new media and their engagement with COVID-related information. The project was developed and led by Drs. Claire Ahn (Queens University) and Natalia Balyasnikova (York University) in collaboration with a non-profit registered charity –Options Community Services – an innovative organization that has been providing a broad range of social services to the communities of Surrey, Langley, White Rock and North Delta since 1969.

The aim of the project was to investigate how immigrant seniors engage with information about COVID-related issues for two reasons. First, in today's digital age, many organizations and governments use various digital platforms (e.g., websites, mobile applications, social media) to communicate their messages, but not all members of the public can benefit from them equally. Second, the COVID-19 pandemic has created an "infodemic," (World Health Organization, 2020, p. 1), which is a term to describe the state of overabundance of information that includes accurate and inaccurate information, as well as rumors and speculation (Rothkopf, 2003). Older adults in Canada have been disproportionately affected by both the pandemic and the prevalence of misinformation surrounding it. Amidst the deluge of information about the pandemic and the evolving guidance on necessary precautions, older individuals have been at an elevated risk of falling victim to fraudulent schemes, deceptive claims, and other forms of misinformation pertaining to COVID-19. Immigrant seniors faced additional challenges related to language, culture, and newcomer status, are particularly vulnerable to misleading information and scams related to COVID-19. However, resources to support this group in navigating COVID-19 information have been insufficient. It has become apparent that immigrant seniors in Canada encounter numerous and overlapping vulnerabilities, such as age, language, culture, and newcomer status, that impede their ability to access and engage with COVID-19 information effectively. Therefore, while this research project aimed to explore immigrant seniors' experiences and engagement with COVID-related information, it also had an objective to help them build a sustainable information support network within their own communities.

Today, seniors are facing a significant increase in the amount of health information delivered on a number of diverse platforms, at the same time as the blurring of the line between authentic information and false information becomes even less distinct. Our review of literature suggests that older adults are active users of digital platforms, they engage with the new media and, similarly to other age groups, share misinformation online (Carbone, 2019; Chokshi, 2019; Guess, Nagler, & Tucker, 2019; Levenson, 2019). Some studies posit that age is a factor in determining the likelihood of sharing unchecked information on social media platforms (Guess, Nagler, & Tucker, 2019). This is particularly concerning given the increased reliance on digital media during the COVID-19 pandemic.

While some digital literacy initiatives exist to support older adults, Canadian seniors continue to lag behind younger generations in terms of critical engagement with new media (Schreurs, Quan-Haase, & Martin, 2017, p. 359). However, there remains a need for more research on the issue (Julien & Detlor, 2020) in order to better understand what the barriers are preventing engagement with new media among seniors. By identifying these barriers, we can then develop targeted interventions and practices that can help older immigrants overcome them. One potential avenue for such interventions could be peer communities, where seniors can learn from and support each other as they navigate the world of new media. This is particularly important given the significant increase in health information that became available online during the rise of COVID-19.

METHODOLOGY

This research approached seniors' engagement with the media through the multiliteracies framework. This framing recognizes the complex nature of the modern media landscape and draws attention to the underlying issues associated with navigating multimodal informational spaces that present information in multiple forms, (e.g., text to images to video). In order to navigate this landscape effectively, one needs to develop critical digital literacy (CDL) competencies (The New London Group, 1996) including the ability to locate, evaluate, and apply information from a variety of sources (Association of College & Research Libraries, 1989). The multiliteracies framework recognizes the importance of understanding the different modes and formats in which information is presented. This framework considers not only the text-based content but also visual and multimedia content. We pose that a high level of CDL is evidenced by one's ability to adapt to new technologies and platforms as they emerge and to understand the nuances of each. The study was developed through several stages. This paper presents on findings from survey research. The survey included questions about immigrant seniors' engagement with information related to COVID-19. 91seniors have taken the survey with the help of the community partner staff.

RESULTS

The analysis of the survey data reveals that seniors access COVID-19 related information from diverse sources and in multiple languages.

Media Sources

Social media platforms and networks emerged as the most commonly used sources of information, but there was no single shared platform that participants used. This suggests that seniors rely on a variety of social media platforms and networks to access information, which may reflect the diversity of their social networks and information-seeking behaviors.

In addition to social media, seniors accessed COVID-19 related information through print media and television sources. It is noteworthy that participants accessed Canadian newspapers in both English and other languages, indicating that they have diverse linguistic repertoires and access to news sources. Similarly, while most respondents received information from international television news in languages other than English, they accessed Canadian-produced television news in languages other than English less frequently. This suggests that seniors may have diverse preferences for news sources depending on language and location.

Levels of Trust

The survey also revealed that seniors have varying levels of trust in the credibility of COVID-19 related information depending on the source. A majority of respondents indicated that they trust information shared by government sources and health experts, which may reflect seniors' reliance on official sources for information during the pandemic. In contrast, the majority percentage of respondents who trusted information shared by friends and family was lower, and even lower for information shared by journalists. This suggests that seniors may have different criteria for assessing the credibility of information depending on the source and their level of familiarity with the information provider.

Despite the variability in information sources and trust, the majority of seniors expressed confidence that the COVID-19 related information they receive comes from a reliable source. This may reflect seniors' overall trust in the information ecosystem, or their ability to distinguish credible information from misinformation. It is also possible that seniors may be more vulnerable to misinformation, given their age and potential health concerns, and thus may be more cautious about assessing the credibility of information.

CONCLUSIONS

The survey data highlights the importance of critical literacy skills in accessing COVID-19 related information for seniors. With the abundance of information sources available, seniors must be equipped to critically evaluate the credibility of the information they receive. This includes considering the source of the information, the language it is presented in, and the potential biases or misinformation that may be present.

Furthermore, the survey underscores the multimodal nature of information accessed by immigrant seniors. To ensure that seniors have the necessary multimodal skills to access and evaluate information effectively, it is essential to provide them with appropriate training and resources. Beyond simple access to information, seniors must also be empowered to question and critically evaluate the information they receive. This requires building trust in the credibility of information sources, such as government officials and health experts, but also promoting critical thinking skills to enable seniors to evaluate the credibility of information from other sources, such as friends and family or journalists.

This project re-highlighted the intricate nature of immigrant seniors' engagement with COVID-19 information. Indeed, immigrant seniors are faced with challenges related to accessing and evaluating diverse forms of media, including those produced in different languages and modalities. Nevertheless, these challenges also offer opportunities for collaborative development of educational programming, whereby seniors can assume a leading role as experts. This is why, the next phase of research will entail collaborative development of session materials and delivery of train-the-trainer workshops by researchers over the course of 10 sessions. These workshops

will impart new knowledge and skills related to CLD, while also preparing seniors to replicate the workshops in multiple languages of their communities. Through this approach, seniors can develop the capacity to disseminate practices that will enable their peers to evaluate information as accurate and reliable. Through collaborative development and dissemination of educational programming, seniors can play an active role in promoting CDL and reducing the spread of misinformation regarding COVID-19 and other issues.

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LEARNING TO RETIRE: BABY BOOMER WOMEN IN NEW BRUNSWICK SPEAK ABOUT RETIREMENT

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Abstract
Women of the baby-boom generation are the first generation of women to have participated in significant numbers in the paid work force since retirement has become institutionalized. Using in-depth interviews, this research queries what retirement means to baby-boomer women and how they talk about their experience and the role of learning in preparing for and experiencing retirement.
Keywords: Adult Learning, Women, Retirement

INTRODUCTION
An unprecedented proportion of Canada's population is 65 or older (18.8%) with New Brunswick's being among the "oldest" provinces with second highest percentage of the population (22.7%) over the age of 65 (Statistics Canada, 2022). In addition, the role of women has changed significantly in the last 50 years, pioneered by the baby-boomers who comprise the first generation that has had its "adult consciousness formed within the 'youth culture'" of the 1960s (Gilleard & Higgs, 2002, p. 376). In this research, we attempt to capture the experiences of this first cohort of women who are moving into uncharted social territory.

While there is robust literature around older adults' learning to use technology in retirement, rarely have we asked about the kinds of purposeful learning that adults engage in as they prepare for and enter retirement, either by choice or necessity. Kim and Merriam (2004) warned us that the field of adult education needed to respond accordingly to examine the motivations for learning among older adults, particularly given the increase in an aging population that was predicted. In the context of retirement, and specifically women's experiences, we continue to need to look at this underrepresented group of learners. The WHO speaks about active ageing (Formosa 2019), and that participation in lifelong learning is a significant space for adults, but it leaves us asking how to capture the dynamic process of learning. This paper will explore one of the key questions that our research posed around engagement with learning in preparation for retirement and learning engaged in since retirement.

WOMEN AND RETIREMENT
Retirement is sometimes described as a transitional phase (Tam, 2018). In their research, Tam (2018) identified two prevailing perspectives on retirement. First it is negative and can be a stressful experience that may contribute to poor health. Alternatively, retirement represents an opportunity for "growth and development" (p. 55) leading to freedom. While most research on retirement planning focuses in on a single issue (i.e., financial planning), Tam (2018) notes it is

also important to consider the individual's context which includes items such as health, education, prior employment, and reasons for retiring.

What makes our study significant is how little research there is on the experiences of women. Borrero and Kruger (2015), furthering earlier arguments (see: Stewart & Netwon, 2010), suggest male-based models of retirement are ill suited to understanding the experience of women. This disconnect stems from institutional barriers and societal inequities that exist within the labour force. Further, it tends to devalue traditionally female familial responsibilities. By adopting critical feminist theory, Borrero and Kruger (2015) empowered their participants and challenged traditional ideas about retirement. By shedding light on realities which "were historically devalued and silenced" (p. 324), they showed the female experience of retirement to be unique and separate from men. For example, Jarecke et al. (2014) reminds us that women may be less likely to seek financial education.

Retirement is often described linearly as having three phases which include, preretirement, retirement, and post-retirement (Tam, 2018), and it is important to unpack the different forms of learning that happens in each phase. What is clear from our research is that individuals are learning at all phases of retirement, but the context of when and how that learning happened was important to consider. Tam (2018) describes 'learning process' as consisting of formal and informal learning; both types of learning contribute to the retiree's ability to "negotiate and adjust to the transition" (p. 55). When viewed as a transition unique to the individual, the individual resources, beliefs, social context, and philosophical understanding of what retirement means affect the process, which is influenced by this unique set of circumstances and decision (Tam, 2018).

THE STUDY

This research study was a joint collaboration between adult educators and gerontologists, which used in-depth, semi-structured interviews with self-identified Baby-Boomer women, in New Brunswick, Canada. In this case, woman was a self-identified identity that was meant to be inclusive of all persons. The study, which commenced just before the COVID-19 pandemic and continued during the pandemic, used a word of mouth and a snowball recruitment approach. Many interviews were conducted by distance methods including video chatting and telephone. We explored a variety of topics from what led women to retire, to how they prepared and included a question that specifically focused on any learning they did in preparation for retiring or post transition to retirement. We recorded and transcribed the interviews and employed a thematic analysis that included reading and rereading the transcripts and identifying prominent themes. This paper brings together the theme of learning and the ways in which the participants spoke about engaging in learning, or not, in preparation for and since retiring. The participants' observations about the importance of learning in their preparation or learning since they retired helps us to explore the complex landscape of retirement and the beliefs this group of women had about the way they needed to prepare and the actual experience of being retired.

THE DATA

A significant form of learning for our participants came from the preparation for retirement and the associated financial literacy that comes with planning for retirement. Financial literacy is often defined as "a combination of awareness, knowledge, skills, attitudes and behaviour necessary to make sound financial decisions and ultimately achieve individual financial well-being" (Atkinson &

Messy, 2012, p. 14). Atkinson and Messy (2012) presented an OECD Study of financial literacy across 14 countries that focuses on variations in attitudes, behaviours and knowledge. Their study found that a large proportion of the population in each country had a significant lack of knowledge about finances, and they highlighted some key gaps in financial education.

Our data showed some expected patterns in terms of financial literacy. We recognize, as English (2014) does, that financial literacy is tied to social class. She notes, "social class is interlinked with the circumstances of our birth and home, and if these circumstances are troubled, then our future is less certain" (p. 51). Death of a spouse is one of the situations in which financial literacy increases in importance because it can have a big impact on financial stability in retirement. One participant noted that "When I see a woman whose husband has died and the husband did everything monetarily, I want to shake them and say why? Why did you let that happen? because they're lost and the situation wouldn't have been that way if [Name of Husband] hadn't gone first, because [Name of Husband] was terrible with money?" Another participant made a similar observation, "Women do have to be careful cause they think, well, if you are married what are you worried about?" But the truth of the matter is if your husband dies first, suddenly you have a whole lot less income. You might get a portion of their pension, but some of the...money just vanishes, but you still have the upkeep of your place. And frankly there's a lot of things I wouldn't even know what to do in a house like if the air conditioning went wonky." These participants highlight how family structures can impact experiences of retirement, where the husband is responsible for knowing about finances.

Another important theme around financial literacy was related to access to financial courses or family members who worked in the financial field. In some cases, the participants we spoke to took courses through their workplaces while other participants spoke to professionals. For example, a participant noted, "I think the biggest preparation was over organizing investments and money. Well, I made several trips to Investors Group to discuss how my savings would be dealt out to me over time." In this case the participant relies on the advice and help from Investors Group to be able to survive. She further notes, "I've never inherited money. The money I have is money I have saved… but the man who looks after it, Investors Group has made it, so I get the supplement are you familiar with that supplement?" In this instance, the participant is speaking of the Guaranteed Income Supplement which you must qualify to receive and must be aware you are eligible to receive.

Along with seminars put on by employers, the participants often mentioned their financial advisors. Women who worked in professional positions or for employers like the provincial government, had more access to retirement seminars. A participant expressed "there is a good course that government does put on its "Phase me into retirement" or something, but you really should be taking that long before you really think about it you know, I think I probably went, you know, I can't even remember whether it was just when the whole the whole pension business was changing a little." Retirement was a multi-pronged approach, as described by one interviewee, "So when we met with our financial advisor, we looked at everything that we had and wanted to retire like I said with little or no debt at all then because my husband works for the federal government; they offered courses and spouses could take advantage of that so he did courses through work…we did a course on retirement, and they covered everything from having wills, power of attorney, all the things you should be looking at and I thought we were fairly well prepared and had thought about a lot of those things so that's the preparation we did for our

finances. We had a financial advisor." Access to this kind of learning is often limited to those who already have financial knowledge or who are aware of the resources available.

English (2014) talks about how financial literacy programs are often targeted towards well-paid, middle-class women. The important takeaway for our research is that financial literacy, as an ideology, can have the unintended result of embracing meritocratic and individualistic ways of seeing the world. She warns that many of these programs, under the guise of financial literacy, tend to prey on fears and are geared towards the most vulnerable. English (2014) highlights the race and class issues that come with many of these programs in that women tend to be underpaid and caregivers, but these women are also most likely to be participants in the financial literacy programs described by our participants.

Learning was articulated quite differently when the participants spoke about the post-retirement phase. For some participants, learning was sometimes integrated into their retirement plan and manifested as recreational activities such as gardening, crafting and other artistic pursuits. One participant described taking the time to learn about how to upholster, "It's not like… learning as an academic type of learning, it was like it, more things that I wanted to do and that was on my bucket list, I wanted to reupholster something." Another participant described learning online as an ongoing process, "I learned how to felt, which is a new craft for me. I guess most of my learning is online. I've joined a lot of plants and gardening groups. I've learned a lot of things that way." Another participant described her learning about crafting quite simply through an activity she was already engaged in, "I've got a circle of knitting, I guess."

While some participants were able to identify purposeful learning, such as learning a new craft like felting or working with oil paints, others overlooked their informal learning. Using crafting as an example, one participant said, "I have a little hobby and I work in a little craft store here in [town]." This participant also established a small crafting and hobby co-op in their local community. While they spoke to learning a craft, the actions necessary to establish and run a business are overlooked and not necessarily identified as informal learning. They go on to describe working with their son and learning several skills, such as being a cashier to support their shows. Another participant described taking the time to learn about birds after putting up a bird feeder in their yard. "I'm watching these birds and they just fascinated me, so I'm looking up certain research on them…types of bird and I'm like wow I've seen that behavior and that's really quite interesting and learning different things about… I tamed a cardinal."

There was a lot of discussion about the amount of time the participants had to engage in different forms of learning. This can be seen in one participant's articulation of whether they would engage in learning. "No, I look at [name of university] at their, distance learning, or leisure learning classes and so I often think, jeez, I should do something like that, and probably I will, you know, as long as I can do it on… I don't want to have to go out to a course somewhere and drive out to [University] and or drive up to [city] and do all that stuff, I'm not interested in that. But, if I could do it on my own terms. I'm a lifelong learner, I'm always learning something new, always." Another participant described it this way, "Any purposeful learning? I like to oil paint and I do that. I do a lot of things with my hands. I haven't taken any sort of a course, so I sort of looked at this as time to… have purposeful learning about myself and my wellness." These ideas of purposeful learning speak to choice. Sherry et al. (2017) associated choice in retirement with enjoyment due to the absence of workplace responsibilities and constraints. This newly acquired

freedom, or "newfound time" (p. 174), aligns with Tam's (2018) observations and our own participants who identified the connection between time, wellness, and choice.

Freedom to learn was raised by some participants. While the discussion above showed that there was more time to learn, there was also a group of participants who thought formal learning might restrict their freedom too much, as one participant articulated, "No, I still would like to, but I'm really reluctant to box myself into anything. I just want total freedom." Part of our understanding of this phenomenon is that many of our participants saw learning as a formal thing to be engaged in at institutions. While some participants sought out both informal and formal learning opportunities, others were adamantly opposed. Some opposition stemmed from earlier experiences with workplace education. One participant explained their resistance to required learning and their lack of interest beyond that by stating "other than what I needed from my job..., the little bit that I need at home, I'm just not interested in learning more about it." In this instance the participant was speaking about the need to keep current with technology and the learning involved to use that technology. For one small group of women, there was a sense of not wanting to engage in learning anymore. Often this was in relationship to previous experiences of workplace learning.

In contrast, other participants actively engaged in learning even if they did not recognize it as such. After responding that they had not engaged in purposeful learning in retirement, one participant went on to describe how retirement has led to a more active lifestyle. Through their local gym and its seniors programming, one participant took up several sports in retirement, such as curling and pickle ball, which represents both a community-driven and informal approach to learning. When asked, have you taken any purposeful learning since retirement, a participant stated, "I would say no… I would say no in regards to learning…no, I haven't picked up anything on learning since I retired." As noted above, many of the women we spoke to either did not think they were learning in any formal capacity but were in fact either doing or felt they should be engaged in formal learning in retirement. This finding is confirmed by Ecclestone et al. (2010) who suggests that older people adopt multiple identities but rarely embrace the term 'learner.' However, participation in education should not be viewed as a passive endeavour by older adults as the current generation actively looks for intellectual opportunities, challenges, and the ability to learn and engage within their community (Kops, 2020). In fact, increasing in age does not diminish a person's desire to learn (Spadafora & Tsotsos, 2016). Instead, we argue that the disconnect comes from how we define learning and the amount of time required to be engaged in that learning process.

CONCLUSION

Our data showed a vast array of motivations that this group of women used to describe their learning or their choice to purposefully avoid formal learning once in retirement. Some of the key themes around learning that have emerged in our data include financial literacy, learning about health, and learning as a formal retirement activity, while other participants expressed that they were actively choosing not to learn or did not recognize that the activities they were engaged in as a form of learning. Learning tends to be perceived as an activity you do when you are engaged in work.

Older adults experience a variety of changes in life following retirement ranging from increased leisure time to reduced finances (Conrad, 2022). While many changes are positive (e.g., ability to participate in volunteer work) others are not (e.g., death of a partner), with both types

influencing one's quality of life and the extent older adults participate in educational activities (Conrad, 2022). Educational activities positively support the transition into retirement and afterwards can contribute to successful ageing (Conrad, 2022). These beliefs and a shift from research that views ageing as a period of "disease and decline" to one of "creativity and continued growth" (Spadafora & Tsotsos, 2016, p. 75).

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SOCIAL DIMENSIONS OF LEARNING IN TRANSITIONS: THE HEURISTIC VALUE OF NON-WESTERN PERSPECTIVES ON COMMUNAL LEARNING

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Abstract

Transitions in the life course, understood as a change in social status, are marked by periods of uncertainty that may serve as an impetus for learning (Ecclestone et al., 2009). To investigate learning during transitions, one can draw on pragmatist (Dewey) or transformative (Mezirow) learning theories. However, from these perspectives, learning tends to appear as a primarily individual act, whereas the socially situated dimensions of learning are relegated to the background. To bring the embeddedness of learning in community into closer view, we inquire about the heuristic value of so-called "non-Western perspectives" (Merriam, 2007c; Reagan, 2018) for investigating learning in transitions. As part of an empirical study into learning processes during migration, we analysed biographical narrative interviews with adults who moved to Canada. Informants described different societal norms, requirements of the labour market and challenges in understanding everyday practices which could be reconstructed as irritations (Dewey, 1933/1986) or disorienting dilemmas (Mezirow, 1978) that triggered learning as a primarily individual act of reflection. Yet at the same time, it appeared that the forms of dealing with these challenges, and references to the social embeddedness differed among research participants. We therefore contrasted our initial analysis with a view of the data through the lens of the African concept of Ubuntu which "view[s] human existence in relation to the existence of others" (Ntseane, 2012, p. 278) and as "part of a larger and more significant relational, communal, societal, environmental and spiritual world" (Mugumbate & Chereni, 2020, p. vi). The results indicate new aspects of learning during transitions with a particular emphasis on communal and socially embedded learning. The results indicate that the meaning of community takes different forms for adults in transition, is contingent on subjective learning theories (Säljö, 2021), and may be more comprehensively understood from a broader range of theoretical perspectives, including so-called non-Western ones.

Keywords: Learning theories, migration, non-Western, Ubuntu, narrative methods

INTRODUCTION

Transitions in the life course are marked by periods of uncertainty that may serve as an impetus for learning (Ecclestone et al., 2009). To investigate learning during transitions, one can draw on the transformative (Mezirow, 1978) or pragmatist (Dewey, 1933/1986) learning theory. Both emphasize irritation as an impetus for reflection and learning. However, from these perspectives, learning tends to appear as a primarily individual act, whereas the socially-situated dimensions of learning—such as the normative expectations in the shaping of transitions or the communal forms of creating and sharing knowledge—are relegated to the background.

To elucidate the embeddedness of learning in community, we therefore inquire about the heuristic value of so-called "non-Western perspectives" (Merriam, 2007c; Reagan, 2018) when studying learning in transitions. Although the distinction of educational traditions in Western and

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non-Western is problematic, it "can emerge as an effective way of challenging and reforming racist and ethnocentric assumptions and biases" (Reagan, 2018, p. 10). Referring less to a geographical distinction than to the development of ideas, Merriam (2007a) describes non-Western perspectives as having "roots in cultures and philosophical traditions that pre-date Western colonization, modernization, and Western-driven globalization" (p. 173). Despite its heterogeneity, non-Western traditions have in common that they emphasize learning as communal, meaning that "learning is the responsibility of all members of the community because it is through this learning that the community itself can develop" (Merriam & Kim, 2008, p. 73). The inclusion of these so-called non-Western learning theories foregrounds that learning not only occurs individually but is a socially embedded communal process. In the context of the African Ubuntu, for example, it is emphasized that learning is not only aimed at individual competence development, but moreover at authentic participation in a "larger and more significant relational, communal, societal, environmental and spiritual world" (Mugumbate & Chereni, 2020, p. vi). We build on this idea and ask what new insights into learning processes we can gain if we include non-Western perspectives in our empirical analysis.

METHODOLOGY

We draw on a study that reconstructed learning processes during migration. We analysed biographical narrative interviews with adults who moved to Canada. Informants described different societal norms, requirements of the labour market and challenges in understanding everyday practices which led to a primarily individual act of acquiring knowledge and skills. Simultaneously, it appeared that the biographical meaning-making, forms of dealing with these challenges, and references to the social embeddedness differed among research participants. We therefore contrasted our initial analysis with a view of the data through the lens of the African concept of Ubuntu which "view[s] human existence in relation to the existence of others" (Ntseane, 2012, p. 278).

Findings

We will first present interview excerpts in which learning can be understood from pragmatist or transformative learning perspectives, before highlighting passages in which non-Western perspectives reveal the more communal aspects of learning.

Chen: Learning as gaining actionable knowledge

Small chat is challenging for me to do (…) People say "How is it going?" I would just stuck (…). The only one way we learned to say was is "Hello. How are you? I'm fine. Thank you and you?" So, if you ask "How are you?" I will say "I'm fine", but I never heard "How is it going", "How are you doing" or "What's up". So I would just stuck and standing there I don't know. (…) But slowly I picked up some of that kind of knowledge and now I know, if you don't know what to talk you can talk about the weather. (Chen)

This passage reveals an irritation triggered by a lack of knowledge of everyday practices, especially small talk. Chen considers himself unable to participate in this form of communication and instead remains "stuck".

Drawing on Dewey's elaboration on the significance of irritations as the starting point for learning (Dewey, 1933/1986) we see that Chen moves past uncertainty and doubt through reflection. He mentally develops an idea of how the problem of everyday communication can be solved and thus the ability to act can be achieved (p. 206). He first experiences a pre-reflexive irritation by the expressions unknown to him, e.g. "What's up?", whereupon he interprets the problem, intellectualizes it and collects new experiences that enable a 'new order of facts' (Dewey,

1933/1986, p. 117). Learning for Chen takes place primarily individually and refers to the acquisition of knowledge about everyday communication practices.

Lin: New norms on age and time

Lin, like Chen, has new experiences that become an opportunity to learn. However, these relate in a more profound way to her view of herself and the world:

For example in China over 35 if you want to go to look for a job it's almost- it's very difficult unless you have a very good network. But in Canada no, even you can look for a job after you are 45. And I have a colleague she looked- she stayed home for 30 years and she started to look for a job after her children are grown up after 55. And now she becomes even a manager. That is something very new. (…) If I knew that I have so much time I wouldn't rush myself. I wouldn't rush myself jumping to something to grab something, like "I have to take this, I have to take this program, I have to learn this", but after it turns out didn't like it that much. Actually at the age of 35 I can start brand new to learn something new.

Lin interprets the world against the background of her frames of reference in terms of age. However, in her new environment in Canada, these frames of reference don't prove helpful in understanding the situation in which she observes someone changing careers at 55. Lin's processing and reflecting upon disorienting experiences and the subsequent transformation of frames of references can be viewed from the perspective of transformative learning (Mezirow, 1978) which "refers to the processes that result in significant and irreversible changes in the way a person experiences, conceptualizes, and interacts with the world" (Hoggan, 2016, p. 71). Lin takes the irritation as an opportunity to acquire new perspectives and embeds the new convictions gained in the personal store of knowledge: "Actually at the age of 35 I can start brand new." The accompanying action scripts are habitualised and enacted by taking previously impossible steps in career and family planning. For Lin, the new perspectives become "beliefs and opinions that will prove more true or justified to guide action" (Mezirow, 2000, p. 7). Here, similar to Chen, learning manifests itself as a primarily individual process that is oriented towards the acquisition of new knowledge and dispositions.

A prerequisite for transformative learning is rational reflection which is not always possible, particularly in crisis situations (Eschenbacher & Fleming, 2021, p. 307). Merriam (2007b) observes critically that "much of the literature on transformational learning position self-direction, independence, rational discourse, and reflective thought as pinnacles of adult learning" (pp. 1-2). She consequently pleads for more attention to „major systems of thought and beliefs embedded in entirely different cultural values and epistemological systems, some of which pre-date Western perspectives by thousands of years and encompass most of the world's peoples" (p. 2). The pertinence of her call is demonstrated through the interview excerpts of Ayanda and Adebola.

Ayanda: Learning in "Circles of Support"

Ayanda moved to Canada with her family and repeatedly refers to the role of others. In the following excerpt, she talks about times when she learns from everyday practices through her "circle":

it was in November that someone mentioned to me, also someone in our Kenyan circle. Cause our circles are at that time, mostly being introduced to other Kenyans who also immigrated here. these were people who were very useful and would tell us shop at Costco, for wholesale stuff, then it's cheaper. or someone would mention "oh you can go get your hair done at place A, B and

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C" those kind of connections were very useful. I remember actually the Costco connection was, my husband at the bank one day and he sees this fellow and he says to himself "this guy looks like a Kenyan", I'm going to speak to him and it turns out yes, he is a Kenyan so, and the person introduces you to their circle and that is really a support circle. because we didn't know about, organizations like Open Doors or the Newcomer Centre at that time

Ayanda's learning appears as embedded in social relationships. It is her "Kenyan circle," through which she acquires necessary everyday knowledge, e.g. for shopping or resources to support her migration process. These "circles" act as a reciprocal support network: Ayanda receives necessary information from her social environment, even before leaving Kenya („we started hearing about this potential for leave"). In addition, the "circle" embodies the social expectations that frame the migration-related transition. In other words, life and learning in transition are not framed as individual learning and decision-making processes, as with Chen and Lin, but as embedded in social "circles."

Ayanda is guided by the knowledge and social expectations of her Kenyan network. As a result, she feels supported in coping with her new life situation. At the same time, however, this leads to tensions and contradictions between reality and socially mediated expectations. It's not easy for

Ayanda deal with this situation:

and at that point, I evaded calls from Kenya. If people called me and they asked me "have you found a job yet", it was always "have you found a job yet" and slowly you start having to say, "no I haven't found a job yet", and you start thinking there is something wrong with me. then you kind of start evading those calls. because you don't want to hear those questions

While the social environment can act as a means of conveying knowledge and promoting learning, the sociality of the "circle" is evident here in the form of the pressure experienced by Ayanda. Others' expectations are expressed by the repeated question "have you found a job yet". Ayanda does not meet these expectations and therefore reduces contact. Furthermore, it shows that goals are not formulated solely by the individual (Ayanda) but arise from socially mediated expectations. Ayanda appropriates these expectations and sees the problem increasing in herself. On the one hand, Ayanda is part of networks in which knowledge and expectations are shared socially, providing her with orientation. On the other hand, she partially withdraws from these networks, as a consequence of the tension between reality and socially mediated expectations. This interpretation of the situation could point to learning as more broadly understood by non-Western perspectives, which despite all heterogeneity emphasize the importance of communalized learning (Merriam & Kim, 2008).

The inclusion or consideration of these so-called non-Western learning theories opens the view that learning does not only take place as an individual process but is socially embedded. In the context of the African Ubuntu, for example, it is emphasized that learning is not only aimed at individual competence development, but above all also the authentic participation in a "larger and more significant relational, communal, societal, environmental and spiritual world" (Mugumbate & Chereni, 2020, p. vi). Beyond just being individual activity, learning is seen as a communal process.

Adebola: Lack of guidance and collective misinformation

In contrast to Ayanda, who draws important information from her network, Adebola repeatedly experiences a lack of guidance from her social environment:

then there is other things, the food how things are done it's totally different and nobody schools you about that nobody gives you that information just when you move it's gonna be greener pastures (…) because when I went to UK I didn't have- nobody educated me about that about okay so now you have come here you're working work ab- work on your retirement if you're not thinking about settling in UK for the long haul for long term then have your own private thing (…) I don't have that I don't have that- I don't have that option and I don't have that option because I moved around and I did not have education or that information or somebody to guide me in that regard to say "do that" which is why I said that- that support circle is very important because that's where those kind of things would have come from so that lacked I didn't have that Adebola first notes that everyday practices, such as food preparation, are very different from their expectations. However, while Ayanda receives information from her "circles", Adebola experiences a lack of this socially mediated learning. The repeated reference to this absence can be interpreted as an expression that she expects social support and guidance: "nobody schools you," "nobody educated me about that," "I did not have (...) somebody to guide me."

Due to this orientation towards socially mediated learning and the (missing) circle, Adebola takes little initiative in self-directed information gathering. In contrast to Chen and Lin, for example, she hardly displays individual agency and shows little initiative for her own analysis and processing of her situation. Learning thus does not appear as an active process of appropriation and reflection, as with Chen and Lin, but as the implementation of socially traditional orientations and modes of action.

Adebola notices the missing social transfer of knowledge and repeatedly looks for community involvement. By observing the mismatch between expectation and reality, she learns that "things are not always the way they seem" and that she is largely on her own ("you have to work").

Discussion: Learning as a socially mediated and culturally theorized process

The results point to new aspects of learning during transitions with a particular emphasis on communal and socially embedded learning. In the biographical narrations, others now appear as essential 'social circles', a 'community to learn with and from', or as absent instructors when the relied-upon learning community has not been found. The results indicate that the meaning of community takes different forms for adults in transition, is contingent on subjective learning theories (Säljö, 2021), and may be more comprehensively understood from a broader range of theoretical perspectives, including so-called non-Western ones. Such inclusion would not only aid "to legitimate and enable the inclusion of knowledge production processes that accommodate the shared knowledge and wisdom of those suffering from the oppressive colonial teaching and learning paradigms" (Ntseane, 2012, p. 278). Furthermore it could point to the association between community development and adult education (Sousa, 2021) and help illuminate the foundation that has to be considered when we want to understand – and support – adult learning.

CONCLUSION

As the analysis of interview data showed, transitions in the course of life – here in the context of migration – can serve as an impetus für learning processes (Hof & Bernhard, 2022). Dealing with irritations and unexpected experiences is seen in a 'Western tradition' as a starting point for individual learning processes. Particularly pragmatist and transformative learning theories focus on the reflexive ways of processing the irritations. Social cultural perspectives on learning (Säljö, 2021) and theories which centre on the participation in social practices (Lave & Wenger, 1991/2008) highlight the social embeddedness of learning. Although this avoids the theoretical

bias toward rationality and reflexivity, both concepts tend to regard learning as primarily individual processes of acquisition of knowledge or competences.

As the passages of Ayanda and Adebola showed, however, for the further development of learning theory it seems instructive to pay more attention to the aspect of the social mediation of learning. We posit that for instance drawing on the tradition of Ubuntu could theoretically broaden our view of learning.

Ubuntu is a largely oral way of thinking and living (Mugumbate & Chereni, 2020), at the centre of which are relationships with others:

Most African communities—with particular reference to Bantu people of Southern Africa—view human existence in relation to the existence of others; hence the popular concept *Motho ke motho ka batho ba bangwe.* According to Goduka (2000, p. 7), an English translation that comes close to this principle is "I am we; I am because we are; we are because of I am." (Ntseane, 2012, p. 278)

The interdependence and reference to a "we" becomes clear – in different ways – with Ayanda and Adebola. Ayanda repeatedly emphasizes the importance of her "circles" on which she depends in learning everyday practices and acquiring knowledge. In contrast, the role of socially mediated learning in Adebola is revealed by a void: there is nobody who "schooles," "educates" or "guides" her. Since there is no complete "we", her self is not complete either. Contrasting with Chen and Lin's individual-focused learning, Ayanda and Adebola are interwoven with others – as a supportive community or through the perceived absence of it. This indicates different learning orientations, which are more clearly recognizable in their specificity due to the distinction between Western and non-Western learning theories. At the same time, this approach opens up connections to explain challenges in migration-related transitions that cannot be explained solely by a lack of knowledge or competences but arise very fundamentally from different self- and learning ideas and divergent concepts of the social world. In addition, drawing upon non-Western traditions brings into view ways of learning and relating which would otherwise be obscured from view, such as the role of elders in community education (Brigham et al., 2022).

It may not be necessary to perpetuate the contrast between Western and non-Western theoretical traditions by calling for the inclusion of indigenous notions of learning. However, it seems interesting and important to us to continue working on perspectives that understand learning not only as an individual, but also as a socially mediated process that takes place in and through community. A first step in this direction could be to consider people's fundamental self- and world-orientations as the basis for their learning processes. A second step – with regard to the question of community development – could be to include the people's learning-related expectations and experiences to support communal learning.

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A CALL FOR EXPANSION: INCLUDING MOTHERHOOD AS A LEGITIMATE FORM OF KNOWLEDGE IN ADULT EDUCATION

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Abstract

This paper is an autoethnographical examination of my personal experiences as an adult education student-mother attempting to reconcile my lifelong occupation of mother into the existing frameworks of education. Although research has confirmed that motherhood learning is a multi-faceted, ever-changing, never-ending source of lifelong learning (Barg, 2004; Gouthro, 2005; Daniels, 2010), the interrelationship that occurs between Motherhood and its function as a source of knowledge in places of higher learning is seemingly absent, dismissed by society, and frowned upon as career path leading to success. This paper will examine the impact that these barriers have had on both my informal and formal learning processes. I will explore the absence of Motherhood as a legitimate source of knowledge in Adult Education, and the impact of societal perceptions on mothers and their lived experiences. This continued exclusion of motherwork in higher learning has led to its omission as a valid source from which to draw from in places of higher learning.

Keywords: motherhood, homeplace, higher education, community education

Women in Canada and abroad are often engaged in work that is limited to the homeplace and community due to maternal responsibilities centered around the needs of others. The homeplace is defined by Gouthro (2005, p. 6), "…as a core aspect of the lifeworld: the place of everyday existence within our homes and local community in which all human experience is grounded."

PURPOSE

To understand the purpose of this work and its relevance to my learning experiences, one must acknowledge that formal education has long catered to a preferred audience. The ideal university student has been described "as male, white, middle class and 'unencumbered by domestic responsibility'" (Brooks, 2012, p. 443). The domestic realm has long been dismissed as a legitimate site of work and learning because of its lack of monetary value, affecting both societal and educational perceptions of homeplace learning (Grace & Gouthro, 2000). Women are often burdened with a disproportionate amount of unpaid, emotional, and cognitive labor that is seldom acknowledged. A 2015 Statistics Canada survey found that "Stay-at-home mothers were also more likely to have lower levels of education" (Uppal, n.d.). Many stay-at-home mothers eventually experience the ensuing desire to undertake formal educational studies as children age, identities shift, and financial needs grow. Education, "…is often used by women 'returners' as a bridge between unpaid labour at home and the paid workforce… For many women (and men), lifelong education is an economic necessity. Yet, gendered differences in roles and labour in the homeplace often situate women at a disadvantage" (Gouthro, 2005, p. 8).

This autoethnography describes my experiences as a homeplace learner and teacher that were overlooked, misinterpreted, and diminished both inside and outside the classroom (Daniels, 2010). This work will endeavor to make a case for the inclusion of motherhood as a legitimate form of knowledge in adult education.

RESEARCH QUESTIONS

This paper will address the following questions: how does the societal perception of motherhood impact mothers? What impact does a lack of acknowledgment for motherhood have on mothers? Why is education usually seen as a means of escape for mothers? Who validates and invalidates motherhood in higher learning? How does higher learning delegitimize motherhood as a place of learning? What purpose will the legitimization of motherhood serve to create more inclusive and equitable learning spaces?

RESEARCH METHOD

Using an auto-ethnographical research method approach, this narrative will explore my motherhood experiences through a feministic, inclusive lens to inform this discussion. Autoethnography as a chosen method will serve to "…confront[s] dominant forms of representation and power in an attempt to reclaim, through self-reflective response, representational spaces that have marginalized those of us at the borders" (Keles, 2022, p. 2037). This is where I found myself to be, a mature student-mother at the borders attempting to bridge the domestic with the academic.

BACKGROUND

Societal perceptions of homeplace gender-roles allow us to imply that most women engaged in homeplace labour are largely responsible for day-to-day responsibilities and child-related tasks. Daniels (2010) tells us that society at large has never considered motherhood to be permissible as a valid learning experience because the "…problem in fact lies with the narrowness of the framework itself, within which experiences of the homeplace are concealed, and richly contextualised lives are translated into barriers to be overcome" (Daniels, 2010, p. 86). This framework has been observed to continually disadvantage women despite the powerful transformative processes' women undergo because of motherhood (Laney et al., 2015). Responsibilities to the homeplace have regrettably led to the exclusion of motherhood from discussions of formal education. Mothers are often overlooked when attempting to incorporate motherhood experiences as legitimate sites of learning in academic and societal contexts (Barg, 2004). Stehlik (2010, p.376) noted that a greater focus on the home as the first site of learning and socialization should be stressed, as "Parenting is one of the most important jobs, but perhaps the most undervalued. It really is a vocation, and one that takes constant work, both inner and outer."

SOCIETAL IMPACT ON MOTHERHOOD

I sat in the empty hallway of my city's Children's Hospital as I waited for my month-old daughter to undergo her third spinal tap. Battling two infections and a virus, convinced that she had meningitis, the on-call doctor persuaded me to allow a third spinal tap, even after the first two had failed.

Stressed and worried, I ran into someone I knew. Thankful for this brief reprieve that would distract me from my existing concerns, I welcomed conversation. I hoped that our discussion would lessen my fears. As we spoke, they asked me about my university program and how it was coming along. Sheepishly, I told them that I had dropped out of the program and was now a stay-at-home mother. This decision to leave school and raise children had never been an issue to me or my husband; I was content with my role, and proud of this new identity I had developed.

There was an awkward silence that penetrated our conversation before they spoke again.
"That's really too bad… What does it feel like now, to be unsuccessful?"

Stunned, I moved the conversation along as I ignored their remarks. I do not remember the rest of our conversation but do recall the feelings of dejection I felt when it came to an end. This single conversation would, for a long time, color my perception of motherwork. Motherwork is the:
"…work of basic human care that contributes to the reproduction, nurture and sustenance of children within households. It is subsistence work that, when done well, contributes to the quality of life for individuals, families and society… left undone, this can result in loss of life or the quality of life, which impacts negatively on individuals, families and society" (Barg, 2001, p.5).

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I constantly compared myself to the careerwomen and student-mothers around me. Although I recognized that the "…idealized view of a good mother has its roots in the 19th century and has been largely created and controlled by middle-class Western standards" (Koniak-Griffin et al., 2006, p.672), my internalization of that single conversation led to warring emotions and the eventual resentment of my role at home. Koniak-Griffin et al. (2006) shares several depictions of motherhood that shed further light on this conflict, as some believe mothering to be the epitome of feminine ideals, the heart of what it means to be a woman. Others view motherhood as a system of oppression that has chained and imprisoned the direction of many women's lives. This unspoken mommy war has caused unsurprising consequences for many mothers, not just me, as "[m]others who internalize idealized motherhood prescriptions – and compare themselves to other mothers – experience feelings of inadequacy and guilt… These feelings make mothers highly susceptible to stress, anxiety, depression (Henderson et al., 2016) and lower satisfaction with their romantic relationships and co-parenting arrangements" (Odenweller et al., 2020, p. 16-17).

This new perception of myself as unsuccessful resulted in desperate attempts to form new identities outside of the home. My inability to pinpoint the source of my dissatisfaction was damaging to my person. Unbeknownst to me, "mother blaming" was at the heart of the issue and is defined as "… making mothers the primary target of criticism and blame regardless of their personal choices and constraints… Women may internalize the mother-blaming attitudes of those around them, thereby compromising their own maternal behaviors and self-esteem" (Koniak-Griffin et al., 2006, p. 673). Since then, I have encountered several more remarks regarding my motherwork and have been subjected to unwelcome opinions from well-intended but unkind "other mothers". Odenweller et al. (2020, p. 16) share that "Although media and institutional messages about idealized motherhood are pervasive, mothers' interactions with each other are arguably more responsible for the pressures of motherhood… mothers' policing of their own and other mothers' maternal competence fuels antagonistic competition among these (and other) subgroups of mothers". This conclusion was realized in my own life as most of my adverse experiences were encounters with other mothers. These negative perceptions of my occupation as mother created dissatisfaction in what had once been an enjoyable role.

A LACK OF MOTHERHOOD ACKNOWLEDGMENT

Conversations usually fell flat when people asked me what I did for a living. I had developed no other identity.

"Rut, are you still thinking about a Masters?"

Truthfully, I was. I was afraid of the rejection however and didn't know how my motherwork would transfer into a graduate program. It wasn't even transferring into the University of the Fraser Valley (UFV) very well. Encouraged by my professor, I reached out to some of her colleagues and hoped they would address my concerns. One professor emphasized that I should make a case for and argue that motherhood is both my workplace and also, a site of learning. Additionally, I was told to play up my community volunteer work to improve my chances. I was perplexed. At home I wore many hats including caretaker, project manager, and teacher, to name a few. Outside of the home, I was an active member and volunteer in my faith community. Why did I have to play up any aspect of who I was? Why did I have to make a case for this at all? Although there was much personal involvement in my community and homeplace, my work was seldom acknowledged by society at large (Gouthro, 2009, p.21).

Prior to my enrollment at the UFV, I was depressed, anxious, and desperately sad. The continued lack of acknowledgement for my role, the constant barrage of destructive opinions, and the continuous defence of my motherwork diminished the love I once had for it. I felt that I no longer had an identity outside of mother and found that my identity was "…sometimes diminished by the nearly invisible role women occupy within the homeplace, where the woman comes think of herself only in relationship to another - as a wife, as a mother, as a daughter. The low evaluation of the status of women in the home means that education is often seen as an escape from this limiting perception of self" (Gouthro, 1999, p. 5).

EDUCATION AS LIBERATION

Unable to form an identity outside of my home due to the disproportionate amount of unpaid physical, cognitive, and emotional labour I performed, feelings of dissatisfaction and frustration surfaced. My husband was kind and attentive but worked long hours. I carried the majority of our homeplace load. Exasperated, I desired a return to formal learning although I was hesitant. I questioned a return and feared more judgement: would people judge me? Would my children resent me? How would these decisions affect them and their growth? Was I selfish? I didn't have time to dwell on these thoughts for long as a 2020 stroke put these concerns to bed. A new post-stroke obsession gripped me: I would not die a failure.

In 2021, I began studies in Adult Education at the UFV. I welcomed this learning and was excited to take part in a program that was considerate of my lifelong learning. As I attempted to settle into this new, online learning environment while balancing obligations at home, the first semester proved difficult. I questioned my place in the program often and encountered another problem: my experiences as a mother did not fit into the discussions of adult learning taking place in the classroom. The conversations were largely informed by traditional workplace occupations and non-parental identities. All of my peers had a career outside the home; I was the only one who did not. My inability to use motherhood as a source of knowledge to inform my studies was a blow to my already fragile perception of self (Gouthro, 2005). This educational program, a welcome pathway initially used as an escape from my dissatisfaction and low perception of self (Gouthro, 2005) now seemed to imprison both the experiential and transformative learning I had experienced as a mother. It was limiting its use in the classrooms of higher learning, and I could see the bridge burning as I considered dropping out once again.

VALIDATING AND INVALIDATING MOTHERHOOD IN HIGHER LEARNING

Post-secondary institutions are increasingly seeing enrollments of non-traditional students that comprise large populations of the student body, but "…many of the current practices within higher education have not responded to the needs of this new majority" (Hanline et al., 2019). Vaccaro and Lovell (2009) were able to conclude that traditional concepts of education inaccurately reflected the complexity of female mature students. Traditional learning frameworks have been responsible for creating these ideal student narratives that women like me, with only motherwork and homeplace learning in their pockets, have not been able to fill. Daniels (2010, p.88) maintains that until this motherhood work and learning accomplished in the home is regarded as equally important as paid employment, "…women whose knowledge and skills are located largely in the homeplace will find that when they return to vocational learning, their virtual handbags will remain closed and their contents—representing women's educational needs—will remain hidden."

THE DELEGITIMIZATION OF MOTHERHOOD AS A PLACE OF LEARNING

I found myself in a Zoom breakout room with a highly educated peer. After asking me what I did for a living, they responded:

"Oh… ok. How does that apply to adult learning?"

I was disappointed. I thought that they, as a parent, would be able to make educational connections to adult learning. The devaluing of the homeplace and its longstanding invisibility has delegitimized the role that homeplace learning and motherwork play in teaching and learning (Gouthro, 2009). Society at large has never considered personal life histories to be permissible as valid educational experiences in the discourses of learning. I was learning this the hard way. Although I was actively engaged in volunteer work, studying full-time as a student, and managing a multiplicity of schedules and activities for many at home, none of this was able to inform my learning. I could see that the "…pedagogical processes of the everyday (Luke 1996), the teaching and learning that occurs in their roles as mothers… and the ways of knowing that emerge from them are not recognised within contexts of institutionalised educational learning…While these experiences are alluded to, they do not shape international lifelong learning practices" (Daniels, 2010, p. 79).

My peers struggled to connect with my non-traditional occupation and did not engage with my posts and discussions. I often wondered if there was any way I could legitimize my own learning to be included in these discussions. I began to consider work that I did, prior to motherhood, as an employee trainer. Although this work seemed dated and no longer applicable, it was accepted into classroom discussions and preferred over my motherwork. Many were able to engage with these experiences that were perceived to be familiar, even if no longer relevant to the field.

Predictably, I also found that mothers, who should have been able to connect with me on an occupational level, frequently discussed their paid, traditional work experiences rather than their unpaid homeplace work. I often wished that I also had a "career" as it was more applicable to the learning being done and offered more engagement online.

Clearly demonstrated by my learning experiences, "…emphasis on paid work and related identities (i.e., professor vs. mother) reflects masculine values, whereby unpaid work and identities linked with these roles are assigned little or no merit. Domestic and caregiving activities are often ignored or sidelined as not being real 'work'; hence the invisibility of being a housewife/stay at-home mom (in western terms)" (Gouthro, 2009, p. 12).

MOTHERHOOD LEGITIMIZATION IN EDUCATIONAL DISCOURSES

The legitimization of motherhood in academia would contribute to educational discourses that are cognizant of the labour that women perform in all areas of their lives without having to focus on single identities. The current expectation, that women be *only* academics in places of higher learning results in "… potentially paralysing fragmentations of thought and being, a bifurcation that is self-defeating" (Pillay, 2009, p. 510). The acceptance of identities without a bifurcation would allow for women to successfully combine several identities from which to collectively draw knowledge from, in places of higher learning.

As Pillay (2009) concludes, "[t]he academic mother is academic and mother. Should she compromise the wholeness of herself she is likely to compromise her fulfilment in being either… as long as the relational character of difference is theorised as oppositional, as apart, the academic mother will not find her wholeness of being." I refuse to accept one identity over the other; both are important to me. Legitimizing these experiences would allow women in a similar position to no longer view motherhood as another obstacle to overcome when returning to higher learning.

CONCLUSION

There needs to be a continued discussion and exploration that focuses on the inclusion of mothers and their lifework in higher learning. Continued research in this area of adult education would shun the fractured mother-student identity and positively inform society's negative perception of motherhood and caregiving roles. Today, "… a woman can participate in mothering or studying, as homemaker or student, but not both… to succeed in formal study 'women need to fit into a male-defined "academic" mode' (Daniels, 2010, p.79). The societal recognition of caregiving as a whole, outside of the realm of motherhood, would continue to develop a narrative that is mindful of sites of learning currently transpiring in occupations of care.

Confirming motherhood experiences as valuable in the conversations of education would also encourage an expansive lens of inclusion that would speak to Freirean principles. It would lead to education that is liberatory for mothers, consciousness raising for society and places of higher learning, and dialogical to the benefit of both. The ability to access and participate, question and inquire (conscientization), and partake of problem-posing learning (Freire, 2018) are the foundations of Adult Education after all.

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NARRATIVE AND NUMBERS – STORIES AND NUMBERS IN INSTRUCTIONAL CASE STUDIES

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Abstract
In an increasingly globalized business world shaped by the analysis of big data, risk management, and rational objective control in decision making, teaching business using quantitative rational methods is not enough. Cases are common in many professional education contexts. By situating themselves in the case, students take on roles and responsibilities of organizational leaders, become deeply involved in real decision-making, and take ownership of their actions and related pressure, risk, and defense of their ideas in front of their peers. The business case content based on numbers provides objective, unbiased, and thus "agenda free" and rational decision-making. The narrative component in business cases stimulate emotions which in turn make information memorable and business cases engaging. Business students are better able to retain information, are more motivated, more engaged, and practice critical thinking more effectively than cases that lack a narrative. The combination of both story and numbers, in equal measure, in instructional business case studies will give students the best possible form of 'on-the-job training' and help learners understand and build inclusive behavior skills.

Keywords: Narrative learning, case studies, case method, business metrics, engagement, inclusion, stories, numbers

Overview
A well-told story connects with listeners in a way that numbers never can
                                                            - Damodaran (2017, p.11)

Narrative learning means learning through stories—stories heard, stories told, and stories recognized (Clark & Rossiter, 2008, p.1). In formal business education the use of business cases has become a common approach to bring "real life experience" to a community of learners to deepen understanding and awareness (Hoffer, 2020). A case is "a story of professional practice, real or fictional, and it has the usual elements of story: characters, setting, and plot" (Clark & Rossiter, 2008, p. 68); learners are asked to situate themselves into the story to solve the problem. Business stories are more likely to be remembered than numbers (Damodaran, 2017) and use of cases encourages student engagement and active participation in classroom learning (Bannon, 2014), online learning, and one-to-one virtual coaching models (Hoffer, 2020). Instructional cases for business include a narrative component as well as a numerical component. Numbers are integral to business decision making: "if you cannot measure it, you cannot manage it" (Damodaran, 2017, p.39). In a business case, "numbers offer us a sense of precision and objectivity and provide a counterweight to Storytelling". (Damodaran, 2017, p.4).

INSTRUCTIONAL CASE STUDIES' USE IN TEACHING AND LEARNING

Cases are common in many professional education contexts. In business education, storytelling or narrative has been formalized into the Case-study or the case method approach. A good case facilitates participatory and collaborative learning weaving together descriptions of decisions faced by practicing managers with facts and a disciplines' theory. To encourage student discussions in business classes, Harvard Business School started the Case-study approach in 1910 (Herreid, 2005). Both the instructor and student must be active in the teaching and learning of the case (Ellet, 2007). Instructors, the experts, rarely deliver their expertise directly, but through asking the right questions (Ellet, 2007) try to nudge students toward the right answer (Damodaran, 2017). Cases can be written to point to and educate on a problem or challenge, engaging learners' experience and theoretical concepts in a complex practical situation. Medicine, law, education, and the business professions use narratives embedded in cases to exhibit an aspect of practice and present the case as a problem to "promote analysis, inquiry and problem solving" (Slabon, Richards, & Dennen, 2014, p. 507). Case-studies in each profession reflect "the structure each discipline has evolved to interpret the world" (Davies, 2003, p. 218). The case requires the reader to step figuratively into the position of a decision maker and asks the learner to "identify, analyze, and solve a number of cases in a variety of settings" (Herreid, 2005, p.12). By having more than one correct answer, case study pedagogy "provide practice and use of professional judgment in making decisions" (Bannon, 2014, p.293) and "prepares learners to become truly professional in their field of work" (Herreid, 2005, p.12).

Instructor and students collaborate to explain or solve the business case. The case is a description of an actual situation depicting a decision, a challenge, an opportunity, a problem, or an issue faced by a decision maker in an organization (Herreid, 2005). "Every good business case is a narrative or story" (Damodaran, 2017, p. 15), a story "that refuses to explain itself" (Ellet, 2007, p. 19). Business cases are designed to "offer a coherent and plausible account of a series of temporally embedded events and/or happenings" (Oswick, 2014, p.7). Through the narrative, a practical business context is conveyed to the students. Through appropriate Socratic questioning, the instructor, with the students "sustain a discussion that opens up meanings of the case" (Ellet, 2007, p.11). Students learn to use the information conveyed through the business scenario teaching them critical thinking processes, enhancing confidence, motivation, and responsibly for their own learning (Bannon, 2014). A case "has the usual elements of story: characters, setting, and plot" (Clark & Rossiter, 2008, p. 68); learners are asked to situate themselves into the story to solve the problem. Cases usually reflect real-world practice and could narrate to local, national, or global professional situations in diverse cultural contexts.

Collaboration with others as well as addressing issues across a wide spectrum of functional areas, industries, organizational norms, and environments are enabled by the case method. "Stories and case studies are one form of worldview slice" (Hoffer, 2020, p. 75) that is served to students to assess, digest, construct new meaning, and perhaps act upon. By situating themselves in the case, students take on roles and responsibilities of organizational leaders, become deeply involved in real decision-making, and take ownership of their actions and related pressure, risk, and defense of their ideas in front of their peers (Erskine, Leenders, & Mauffette-Leenders, 2003). Case narratives can be across a wide range of issues, functions, industries, levels of responsibilities, types and sizes of organizations, global locations, and contexts giving students "a form of on-the-job training" (Erskine et al., 2003, p. 5).

Business cases give students a chance to practice the art as well as the science of business. By forcing students to make decisions with available information, students are more engaged with

the case and therefore are able to better retain case content. Information on business functions, industries, theory, systems operations, and complex situations are better remembered by students (Damodaran, 2017; Slabon et al, 2014). "In essence, cases are to management students what cadavers are to medical students – the opportunity to practice on the real thing harmlessly" (Erskine et al., 2003, p. 6). With time, business contexts change and while business principles contained in business cases may last forever, contexts become outdated (Erskine et al., 2003). The best cases are relevant, address today's problems and decisions, and are situated in an environment where students are expected to live and work. Such 'current' material is in constant evolution and dynamic business scenarios are always in flux and have the best chance in engaging learners. Instructors can expand the storytelling to include, aside from business theory, new concepts of diversity and inclusion to bring to life to the community of learners a worldview slice opening minds to diversity (Hoffer, 2020).

NARRATIVE LEARNING THEORIES

Narrative learning is located within the broader landscape of constructivist learning theory "which understands learning as construction of meaning from experience" (Clark & Rossiter, 2008, p. 63). As human beings, we are incessantly storying and re-storing our lives to the self, shaping our identities, and assimilating new knowledge gained in continuous meaning making attempts of the self and our environment. As stated by Merriam, Caffarella, and Baumgartner (2007), "a narrative framework sees the life course as an unfolding story . . . retrospective, always in process" (p. 213–214). We are reminded by Wright (2010) that "it is encoded in human nature to love a good story – and to learn from stories" (p. 49). In a Deweyan sense—stories based on experience, stories that have been lived, and told stories "serve a function, namely, to make meaning of our experience" (Clark & Rossiter, 2008, p. 61). The information contained in cases spurs action, an important component of learning. New world perspectives prompt learners to hypothesize about a specific set of actors, a situation, assumptions, beliefs, and possible solutions (Hoffer, 2020). Students synthesize new or alternative systems of meaning, possibly towards maximizing engagement and inclusion.

In a business case, both instructor and students take a narrative and business challenge to make meaning of it. Stories contribute to the crafting of our sense of self and our identity and serve as a vehicle to explaining our actions and decisions to ourselves and to others. According to Griffin, (2009), "the story is a basic human vehicle for gaining and imparting knowledge" (p. 258). Stories help us make sense of the world, our past, our present, and our future. Good, entertaining, and engaging stories become popular; they "become narratives that shape our cultures" (Wright, 2010, p. 49).

The case method is a constructivist learning approach where students actively create their own knowledge structures by integrating case information and scenarios with their own prior knowledge (Armstrong & Landers, 2017). The constructivist view posits that "knowledge is constructed and socially co-constructed by learners based on their experiences and interactions with others" (Slabon et al, 2014, p. 506). In a case method classroom, individual learning becomes communal learning when the learning is discussed among classmates and instructors. The 'solving' of the business case helps students and instructors make sense of the self and of the world. In the classroom, the business case story is the vehicle to gain, share, and impart knowledge. Thus, 'experiences' are constructed. "From this perspective reality is an ongoing,

current achievement" (Ramsey, 2005, p. 220). As the experiences are constructed in class discussions through storying and restorying, "the narrative presentation consists not just of how we tell the story, but of how it is received and interpreted" (Ramsey, 2005, p. 227). By studying the business case narrative, we "study the ways humans experience the world" (Connelly & Clandinin, 1990, p. 2), particularly the experience contained in the business case narrative.

Business students are better able to retain information, are more motivated, more engaged, and practice critical thinking more effectively that cases that lack a narrative. Egan (1987) noted that stories "evoke, stimulate, and develop the human potential for what we can call the imagination" (p.78). Our more logical capacities are poor in storing information in a memorable form. Events in stories stimulate emotions which in turn make information memorable (Egan, 1987). Students are predisposed to "story their experiences, organizing and making sense of their world in terms of narrative memory structures" (Slabon et al, 2014, p. 507). When challenged to solve a business case, students can link and understand the case information content as "an extension of the stories they already know to facilitate knowledge indexing and case-based reasoning processes" (Slabon et al, 2014, p. 507). Leveraging old and restorying new information to solve current problems keeps students motivated and engaged (Slabon et al, 2014). Using existing 'stored knowledge' and past experiences and adding new content information from business cases communally assimilated in the classroom with peers results in deeper understanding. As noted by Slabon et al. (2014) "the ability to apply what they were learning to a personal scenario helped them to understand and retain domain concepts and the case study assignment showed promising results with respect to transfer.

Business is about control, forecasting the future, setting goals, and planning to reach those goals effectively and efficiently. Business wants to be in control of the determinable objective reality. Business leaders in business case studies are depicted as rational emotionless objective decision-makers. Emotions get in the way and may derail objectivity. Most business cases keep narrative elements to a minimum. Abram (1996) questioned the Western philosophical tradition, "the modern assumption of a single, wholly determinable, objective reality" (p. 31), arguing that the sciences overlook daily direct experiences which are "necessarily subjective [and] necessarily relative to our own position" (p. 32). Contributing to the discourse on experience and our perception of reality, Jarvis (2015) commented:

Our experience can be transformed by thought, emotion or action. We frequently recognize that our perception of reality is socially constructed but we do not always recognize that there are other phenomena in the situation which are not included in our social construction – but it is these that we experience in a non-cognitive manner. (p. 91)

Beck (2006) noted that risk is a power game where Western governments and powerful economic actors define risks for others. Jarvis (2010) suggested that "because transnational corporations need to manufacture new commodities and to produce them most efficiently, they demand new knowledge and new skills appropriate to the markets in which they are competing, and this has had its effect on education at every level, since not all subjects are relevant to this global capitalist world" (n.p.). In agreement, Livingstone (2001) argued that a knowledge-based economy and lifelong learning currently dominate the work and learning academic discourse. In practical terms, the domination is due to the need of highly skilled workers whose lifelong learning would make them more capable to survive in the new economy. Businesses learn to survive in learning how to manage risk. Workplace learning is thus used for a purely economic

need, better productivity, and a key imperative of the capitalist labor process (Kreber, 2009; Livingstone, 2001).

In the study of business "principles are generally used to interpret events" and "much research in business disciplines is based on a positivist epistemology, namely the idea that reality is objective and knowable and can be discovered through the scientific examination of empirical evidence" (Klonoski, 2013, p.262). Use of emotion enticing stories in business cases is limited. While stories typically attribute emotion, agency to objects and providential significance, these tropes were not embedded with case studies" (Oswick, 2014, p.12). Rather, process oriented quantitative methods that can be objectively analyzed determines a good and useful business case.

ROLE OF THE STORY (NARRATIVE) AND QUANTITATIVE (NUMBERS) ELEMENTS IN THE INSTRUCTIONAL CASE STUDY

The story or narrative part of the case study helps in retention, recall, ease of reading (Armstrong & Landers, 2017) and engages the student and instructor in joint reflecting and solving of the case. A case can be resolved in many ways and its essence is the engagement of the students (Herreid, 2005). Stories are a powerful way to communicate experiences, connecting "lived experience to learning at a more complex and profoundly human level" (Clark & Rossiter, 2008, p. 69). Through stories and by deeply engaging listeners—their spirit, imagination, and their heart, life-worlds different from our own may be illuminated in meaningful ways. It is also important to remember that, in trying to make meaning from contextual experiences, representations can only be partial and may represent "trade-offs between distortions and instrumental ends" (Clandinin, 2006, p. 45).

Human lives and experiences are essentially narratives that are exchanged. For the business case study, business scenarios or stories are personal, relatable examples that the learner can relate to and engage in personal reflection regarding content (Armstrong & Landers, 2017). "One of the benefits of storytelling is that as listeners get more absorbed in stories, they tend to become much more willing to suspend disbelief and let questionable assertions and assumptions go unchallenged" (Damodaran, 2017, p.18). Expert storytelling engages emotions and can make us "drunk on emotion so we will lose track of rational considerations and yield to their agenda" (Damodaran, 2017, p.18). Yet stories are critical in business. Through narratives, "businesses connect to investors, customers, and employees at a level that pure facts or numbers cannot, and they induce action" (p. 23). Unchecked with facts, narratives tend to lead to "imaginary worlds where success is guaranteed" (Damodaran, 2017, p.23).

What anchors a business situation from wandering into fantasyland is tying the narrative into reality with the use of numbers. With the expansion of computer power there is a clear trend to use big data to make unbiased decisions and gain control. People are attracted to the perception that numbers are objective, unbiased, and thus "agenda free" (Damodaran, 2017, p.39). In business, you cannot know what you don't measure, and numbers guide what products businesses should sell, to whom, and at what price (Damodaran, 2017). In the positivist worldview, objective numbers and related metrics will allow business leaders better control. Like narrative, numbers have their weaknesses. "The strengths of numbers can very quickly become weaknesses that can be exploited by number crunchers to push their agendas" (Damodaran, 2017, p.40). As an example, Damodaran (2017) noted that companies cannot be valued using

just equations and models. Numbers need to be framed in a narrative that provides context to the numbers. As numbers have come to be omnipresent dominating business discussions, decision-makers have come to trust them less and are increasingly trying to decipher a string of events to provide credibility to the story. Both stories and numbers play a key role in business. A case or a story can provide an experience that engages students to reflect, make new meaning, integrate theory, and learn to apply new concepts. Educators have the opportunity to introduce concepts of diversity and inclusion (Hoffer, 2020).

SUMMARY

In this paper, the potential elevation of narrative along number in business case studies was explored. By drawing from evidence in the scholarly literature and exploring connections and synergies between narrative learning theory, instructional case studies' use in teaching business, and the role of the story (narrative) and quantitative (numbers) elements in the instructional case study, I advocate on the equally important role of the narrative components and the numeric aspects of an instructional case study. Both the story elements, as well as the factual numbers play a critical role in business case studies. The narrative creates connections, engagement, and retention, but numbers convince learners by giving them a sense of precision and comfort when dealing with uncertainty.

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VISUALISING, MOBILISING AND PRACTISING THE FEMINIST IMAGINARY

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Abstract

This paper discusses three collaborative research global projects on the 'feminist imaginary'. The first shares understandings of the feminist imaginary from two object-based research focus groups. The second describes how the feminist imaginary underpins a participatory study with care workers. The third is the trickster-activist work of 'ArtActivistBarbie' in museums.

Keywords: feminist imaginary, care, object-based research, trickster, possibility

INTRODUCTION

Despite advances, "the millennia old status hierarchy between men/male and women/female persists [as] patriarchal patterns of gender oppression [have proved] more resilient than any of us suspected" (Vintges, 2018, p. 165). A "backlash of rising fundamentalist and fascist agendas", including assaults against feminists as a threat to public morality, is currently shaping public discourse and consciousness across the globe (Shameen, 2021, p. 10).

For us, members of the global Feminist Imaginary Research Network (FIRN) comprised of feminist adult education researchers and practitioners who use arts-based and creative practices, persistent gender injustices represent what Solnit (2014) called "a failure of the imagination" (p. 10). In response, individually and collectively we are exploring how the feminist imaginary is being visualised, practised, and mobilised in diverse contexts and institutions and its contributions to enabling new forms of critique, possibility, innovation, consciousness, agency, identity, and activism.

This paper shares three examples of this feminist imaginary work. The first is findings from study with two focus groups of FIRN members who explored their understandings of the feminist imaginary through metaphoric objects. The second is a nascent study that aims to 'reimagine' care through a feminist lens and mobilise findings through art. The third is the work of 'ArtActivistBarbie' (aka Sarah Williamson) who draws satiric attention to patriarchal imaginings of women in museum artworks.

THEORETICAL FRAMEWORK: THE IMAGINATION

Arts-based and creative teaching and research practices are increasingly important in feminist adult education (Clover et al, 2021; English & Irving, 2015). So too is the imagination as a form of thinking through which new perspectives of the world can be entertained and deployed. For

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Riceour (1979) there are two types of imaginative thinking. One is the 'reproductive' imagination which relies on memory and mimesis (representation). Remembering aids "the organisation of social and cultural life by endowing [it] with meaning, a communicative currency" (Pickering, 2006, p. 176). Pedagogically, material representations such as images, objects, artefacts, texts, or drawings can be used as metaphorical processes to 'take the place of' something (Whitton, 2018). Representations are always political; metaphorical processes are both cognition and feeling and as such operate as rhetorical devices to unleash the power to 'redescribe' reality. In this way, the reproductive imagination is 'semantically (narratives and visuals) innovative'" (Whitton, 2018, p. 21).

The second form of imagination is 'productive' which Ricoeur (1979) sees as generative. A key component of the productive imagination configured by Whitton (2018) is the idea of a person having deliberate intentions and interests (and capabilities) in shaping reality from their own perspective and experiences. For feminists, this includes shaping new relationships and ways of working (Bell, 2000). The productive imagination "grasps together and integrates into one whole and complete story multiple and scattered events", thereby schematizing them into intelligible significations. Bottici (2019) positions the imagination as an individual faculty that everyone has, and the imaginary as the social context that shapes what and how we can imagine. Social context can be restricting, limiting people's experiences and consciousness of how they have been shaped by history and therefore, can shape the present and the future. For Mills (1959) this is 'sociological imagination' which can be deployed to help to understand history, not only in terms of its meaning for their personal lives and work, but also for making conscious choices. The feminist imagination for Bell (2000) is always a political and activist imagination based on critical and creative explorations of historical and current social conditions and how they have restricted and bound those who identity as women. By opening the social world up to critical and creative examination, feminists create the conditions for resistance and a sense of agency and possibility to shape or reshape the cultural, social and political landscape.

OBJECT-BASED RESEARCH: KNOTTY COMPLICATED TRUTHS

Borrowing from feminist Olufemi (2020), one task for feminists is to imagine the world as if it can and will be different. Imagining through cultural and aesthetic objects and creations gives us "avenues to reflect on the dynamics that govern our lives" and "bolsters what Gramsci called 'optimism of the will'; the courage to believe that a more dignified world is possible" (p. 6). A need to learn to imagine the feminist imaginary, in order to teach and use the feminist imaginary is where our study began. In February 2021 (online) and August 2022 (in persons, England), two groups (19 and 16) of FIRN members met to begin to understand what we mean by the 'feminist imaginary' and how it has played out in our own consciousnesses and lives. We used an object-based metaphorical approach to generate memories, stories and conceptualisations (Pickering (2008). As the object was central to this, findings are allocated under four sets of objects.

The first set of objects was publications. Four participants chose publications as key to their development of a feminist imaginary. Books on feminist theory gave one participant new insights and a framework for her teaching whilst for another, feminist magazines enabled her to see her mother's life and actions in the context of patriarchy and become more accepting and understanding. Another participant brought a novel (fiction) because reading had given her the confidence to dream and to imagine beyond her working-class status. For an Indigenous

participant a book about the matriarchal nature of Indigenous communities brought her back to women's ways of knowing that existed on land and has become a source of empowerment.

The second set of objects were 'trailblazers'. Participants brought images of inspiring women, a puppet, and a doll. Through the images, they spoke of the important role that women as role models had played in their lives, both famous painters, for example or 'ordinary' women. The puppets and the doll were more complex due to their complexity and complicity. The puppet was a nun who had been a trailblazer yet of colonialism and its genocidal outcomes. The doll was an adored childhood object, a now activist character yet something that has been complicit in women's problematic views of their bodies (see AAB below). As one participant noted, "the feminist imaginary is centred in opposites that cannot simply be dissolved or reconciled. Equally, however, it is politically committed, attends to relations of power, and enables us to envision and enact what can and should be."

A number of participants brought items of cloth as objects. For one participant clothing has been used to control their public lives. One participant spoke metaphorically and poetically, through headscarves of 'the corners of the house', one corner "the place where my mother runs to at the knock on the door, a ring of the bell or before she steps out; 'Cover up', they demand; 'It's a sign of respect', they justify; Such corners meet at the intersections of the walls of patriarchy; collectively uprooting these corners is what to me is feminist activism." Yet for another participant, clothing symbolized "thousands of years of Indigenous knowledge and wisdom that has been passed down through matrilineal lines."

Metaphoric objects were the third set. One participant told a story of finding out about gender injustice in form of the ostracization of her grandmother from the family for being made pregnant by a priest. "The cogwheel in the ruins of a windmill, broken mechanisms still there, scattered on the ground, chewed by insects, is mute witnesses of my grand-grandmother's life. A broken life." It has sent her on a "pilgrimage into family memories" and her own "struggles to be a mother." Another participant brought an elastic band to tell a complex story of maternity, of how a "birth re-ordered my universe and sent me searching for new definitions and examples of beauty…For me, this is a key part of the feminist imaginary--turning away from clichéd and consumer-driven ideas of what we ought to look like, wear, care about, or spend time and money 'perfecting'." An image of girl called the 'bear hunter' which based in humour and playful materials including fake fur, sequins, vinyl and tulle, acted as a mischievous feminist mayhem in her quest for gender justice.

Together, the objects told tales of strength, triumph and hope as well as shame, exclusion, and complicity. It is a world of powerful women and the ostracized; of gaining a new feminist consciousness and struggling with complicity. These are narratives that do justice to the knotty, complicated truths lived by feminists. We have curated these findings into a virtual exhibition, available across the world.

REIMAGINING HOME CARE

Our current project with women homecare workers in the UK with the feminist political ambition of 'reimagining care' illustrates the notion of *aesthetic rupture*, which we argue is an integral dimension of the feminist imaginary. *Reimagining Homecare* is part of a three year, AHRC funded

Care Aesthetics Research Exploration (CARE) project in the UK. The feminist imaginary underpins the way the project has been conceived, conducted and the ways research findings will be disseminated. The project starts from the position that homecare workers are 'knowers' and creators of knowledge rather than low skilled workers. Homecare work is performed predominantly by women workers in the UK and currently the hourly rate of pay is under £10 per hour (Fenton et al., 2022).

Starting from that position homecare workers were employed as co-researchers on the project and actively involved in all elements of the project, from project planning through to data collection, analysis and producing project outputs. Not only do the processes for conducting the research embed that premise but the content of the project is explicitly about reimagining care work (and paid carers) in ways that enable attention to be directed to sensory and embodied ways of knowing – again reconfiguring (or disrupting) taken for granted ways of understanding knowledge and how it is produced in the Western academy. Our approach is firmly located in feminist struggles for equality and praxis arising from a feminist way of understanding knowledge production and decades of feminist literature on care ethics, which points to ongoing struggles and the politics of care (Tronto, 2017).

The members of the *Reimagining Homecare* project team feel exhausted by the ongoing invisibility and concomitant devaluing of care in the UK (see Chatzidakis et al., 2020) and seek to change how care is known and understood by embracing the notion of *aesthetic rupture*. Through a process of aesthetic rupture, the taken for granted can be reconfigured and the existing distribution of the sensible (or what we are able see, hear, think, feel, smell and touch) is changed. A rupturing and reconfiguring of the 'distribution of the sensible' enables what wasn't previously able to exist, to come into being. Mol (1999) refers to this as 'ontological politics' and the CARE project can be understood as a site for engaging in ontological politics. The *Reimaging Homecare* case study is underpinned by the feminist imaginary and an ethos of reconfiguring the way paid homecare work is typically known and understood.

The research team comprises two paid homecare workers, a dancer, two applied theatre practitioners, and a feminist adult educator. We have been conducting experimental work that spans our respective disciplinary and occupational areas, which are already very murky and impure, to re-create and explore work routines in homecare. This includes video recording the homecare workers re-enacting care routines they perform on a daily/nightly basis such as shopping, lifting, bathing, cooking, washing hair, changing an incontinence pad, dressing, providing medication, and writing reports; and training the other members of the research team to perform these routines. We then discuss the video and audio recordings of the homecare workers talking about their work and as a group, are developing 'a compendium of neglected things'. These are the sensory elements of their work that are often overlooked, ignored/taken for granted.

The plan is to collaboratively develop a more expansive repertoire for examining these sensory (or aesthetic) elements (aka the 'compendium of neglected things') and use this as a resource to aesthetically educate policy makers and other stakeholders working in health and social care. This aesthetic education will become through plays, performances, dialogues, exhibitions, and video essays produced as project outputs.

The hope underpinning the project is that this feminist reimagining of homecare, enabled through an emphasis on sensory ways of knowing and creative practices, will contribute to a more expansive, less parochial way of knowing, which opens up the possibility of organising homecare differently. This includes not only the new knowledges that will be produced by the homecare workers about their work but also the new ways that academic researchers work with the homecare worker researchers employed on the project.

THE TRICKSTER

The feminist art activism of 'ArtActivistBarbie' (AAB) is grounded in a feminist trickster imaginary performing in museums. This activism, which takes place in art galleries and museums, sees the iconic celebrity doll Barbie re-imagined. The most famous doll in Western culture is now a fearless and feminist art activist (Williamson, 2020). Provocatively and playfully, AAB artfully disrupts the gendered status quo, visually interrupting the patriarchal collections and narratives presented in so many cultural institutions. Small but determined, to draw upon the words of Shakespeare (1595/2017, 3.2), "though she be but little, she is fierce". With her modus operandi of small signs, big questions, fabulous wardrobe, AAB calls into question the lack of female artists and the objectification of women on prestigious gallery walls with miniature placards made from lollipop sticks. Served with a dash of wit, her playful and subversive activism and actions make visible the invisible, raising issues and asking critical questions. AAB is a modern-day trickster who operates with a "female trickster energy" (Tannen, 2007, p. 3), and in the tradition of the trickster archetype, she seeks to illuminate and challenge (Williamson & Williamson, 2023).

Throughout the world, the trickster figure can be found in the traditions of folklore and myth. A subversive creature or character, the trickster is mischievous, playful, sometimes outrageous. The trickster meddles and disturbs, with actions that can potentially alter a situation and "jolt the world out of established or habitual modes of being" (Priyadhashini, 2012, p. 548). Tricksters "combine awareness and action" to transgress norms and reveal the "concealed aspects of inequitable power structures" (Hensley, 2018, p. 608). As Lindquist (1991, cited in Hensley, 2018, p. 609) reminds, we "cannot know what something is or should be without contrasting it with what it is not or should not be." A female contemporary trickster is described by Tannen (2007, p. 3) as someone who "stands at the crossroads of feminism, humour, psychology and postmodernism". The re-emergence of trickster energy through the female imagination thus has radical potential argues Tannen (2007), and ArtActivistBarbie can be seen as a realisation of this through her activism which "subverts and inverts, exposes and reimagines" (Sanford et al., 2020, p. 13).

Many thousands follow ArtActivistBarbie on Twitter (@BarbieReports), enjoying the documentation of her performative work in art galleries or museums, or what AAB prefers to describe as 'Patriarchal Palaces of Painting'. AAB imagines conversations between patrons and artists and she also re-imagines famous paintings such as Botticelli's Birth of Venus. She exhorts female subjects to 'refuse to be the muse' and wonders where all the naked women in galleries have put their clothes. AAB reminds us that society loves to see the submissive and quiet female and how images have taught women their limits: 'ladies, know your limits!'. AAB also performs a public information service which helpfully informs gallery visitors of the number of works by men, and the number by women (less than 1% in the National Gallery, London). Reaction by the public and gallery visitors is overwhelmingly positive and encouraging, reaction by institutions

sometimes less so…they are having their homework marked by 'ArtActivistBarbie' and 'could do better!'.

"Thinking with Trickster" can allow "room for newness to enter the world" (Priyadharshini, 2012, p. 547), and the feminist re-imagining of Barbie as AAB offers a way to illuminate and challenge injustice, activate a feminist consciousness, and to re-imagine a better world.

DISCUSSION AND CONCLUSIONS

The three projects highlight different modes, foci and practices of 'the feminist imaginary'. Like feminism, the feminist imaginary is not a united or coherent set of practices, nor is it our intent to make it so (Olufemi, 2020). Yet, even in the absence of unanimity, our work displays some commonalities and concurs in significant ways that yet also adds to with theorizations of the imagination.

Central to the three projects is 'cognitive' thinking and critique be it about historical or present social conditions and practices that have hindered and continue to hinder women. In one case critique is deployed though metaphor as a practice of remembering whilst in the others, it is through enactments of women's labour and re-enactments of women's images. Our work also values and employs emotions and feelings and their ability to inform intelligent, appropriate responses to the world.

Another central component of all three projects is mimesis or representation. For centuries, women have been subject to the representation of men and the powerful (e.g. Marshment, 1993). Objects form the basis to (re)represent the world in which we live or (re)representations is the form of activism. In all three cases, there is a sense of creative resistance and rupture, a semantic – stories and visuals – of innovation in how we see and act upon the world. There are also new configurations in the form of the stories/visuals of artworks (AAB) of everyday objects or re-descriptive accounts of care work.

Aesthetic feminist practices enable us/women to see more into our own experiences and to hear the normally unheard but also, to disrupt and reconfigure the patriarchal web of assumptions of common sense in which women are all too frequently complicit. But there is also an element of fun and humour in the work. Humour can provide a healthy and therapeutic outlet (Teruel et al., 2016) but it is also a political act. As Arendt (1971) reminds us, "the greatest enemy of authority… is contempt, and the surest way to undermine it is laughter" (p. 40).

This work is not only a language of critique it is a language of possibility. Within the context of reproductive imagination, our work holds space for possibility as gender injustice is reworked, reimagined, and reiterated in different ways from our difference in locations and archives. Our work is hopeful in that it is highly creative, direct, performative, self-and socially aware, disruptive, and reconfiguring.

The imagination is in all our projects as a language of critique and possibility, a state of creative involvement with perception or action, a trying out of new ideas, and new ways of seeing and being in the world. For feminist Mohanty (1989, p. 208) the imagination is not only a 'practice of resistance', but also "the conscious engagement with dominant, normative discourses and representations" through an oppositional analytic. As such it is also the most subversive thing

women can have. Control over the imagination is powerful, Helmore (2021, n/p) adds, because "control over it is control over the future."

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A JOURNEY TOWARDS RECONCILIATION: A COLLABORATIVE COMMUNITY PROJECT

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Abstract
I wish to acknowledge that the land on which I reside is within the Ktunaxa traditional territory and is the homeland of the Ktunaxa people. The Ktunaxa people have always been here. Historically, other Indigenous peoples also harvested, hunted, fished, and settled seasonally within the area, including the Secwepemc peoples who for centuries have travelled to and inhabited the Ktunaxa homelands.

In this paper presentation, I share an experience that is part of my path towards Reconcili*action*. Reconcili*action* is a term that is based in personal action and praxis towards Reconciliation and Decolonization. Over the past two decades, I have engaged in a journey to learn about the history of Indigenous people of Canada, and about the ways that colonization has impacted all aspects of their lives. This journey has involved intense self-directed study through MOOCs, through workshops and seminars, through conference participation, through research studies, and through course taking. The purpose of this paper presentation is to share a collaborative community experience of writing towards Reconcili*action*. The question I respond to in this presentation is: How can a Professional Learning Community (PLC) help adult educators move towards decolonization and reconciliation? For this paper presentation, a learning community is defined as a group of academic colleagues who come together to work towards a common goal. The common goal in this experience was to create a collection of both arts-based and text-based research articles to share personalized efforts to address the TRC Calls to Action. This presentation offers a possible framework for other adult educators working in higher education who are engaged in decolonization and reconciliation.

Keywords: Professional Learning Community, Reconciliation, Decolonization, Reconciliaction

INTRODUCTION
This paper shares my experience as part of a Professional Learning Community (PLC) whose collective purpose was to create an edited book to address some of the Truth and Reconciliation (TRC) Calls to Action (2015) through both arts based and text based methods. Dufour et al. (2006) described PLCs as a group of educators who collaborate regularly to create a supportive community and work together to achieve common goals, share their expertise, and reflect on their teaching practices. In this case, participants in the seminar were all members of the staff and faculty of the same university, and, as such, we were already colleagues. For me, it was a safe space to explore my own thoughts, insights, and actions around my journey towards Reconcili*action* and a response to the TRC Calls to Action. It was a transformational learning experience, as I addressed a disorienting dilemma (decolonizing self) in a way that entailed action, or Reconcili*action.* The purpose of this paper is to share how a PLC helped me work towards reconciliation. The paper proceeds with a discussion of the concept of Reconcil*action*

followed by a contextualized introduction to PLCs and a description of our project. Next, I share some of my personal journey towards decolonizing self over the past four decades. Finally, I share my how my participation in the PLC helped with this journey. The paper ends with an action plan to continue with Reconcili*action*.

As way to participate in Reconciliation, I have been moving towards Reconcili*action*. For two decades, I have taken courses, participated in MOOCs, attended workshops, read books and articles, visited sites and ceremonies, and completed research studies in order to build knowledge and discover truths around Indigenous peoples history in Canada. My positionality as a settler and my lens as a university professor must be considered in this work. I speak from a privileged space filtered through my lived experience as a member of the dominant social group and I acknowledge that a reflexive approach is required in this work. Reflexivity requires that I articulate, construct, deconstruct and reconstruct my identities within my own context and lived experiences (Lyle, 2017). This practice is connected to an intersectional analysis of how social identity and lived experience shape values and beliefs, as well as ways to uncover unconscious bias and inherent privilege.

Professional Learning Community

A community of practice is a group of individuals who participate and engage in mutual learning through interactions with one another. Lave and Wenger (1991) argued that learning is not just an individual cognitive process, but a social and cultural activity that takes place in communities of practice. Dufour et al. (2006) extended this idea, proposing Professional Learning Communities as specific to education and educators. These communities are characterized by shared goals, norms, values, and ways of doing things, and they provide a context for learning that is situated in the real world. In a PLC, individuals learn by participating in the practice and interacting with more experienced members of the community. Through these interactions, they acquire the knowledge, skills, and identity associated with the practice, and they become contributing participants in the community.

Our PLC was formalized by a weekly meeting over seven weeks that took place during the early months of 2022. During the weekly seminars, I listened in earnest to the knowledge shared by our leader and by my colleagues. It was during this experience that I began to understand the idea of Reconcili*action* in a new and practical way. But before I could authentically move forward, I needed to reflect back on my own history of knowing with a lens towards change.

My journey of knowing began with a searching metaphor. I grew up in a small town in Niagara, Ontario, in a privileged environment, oblivious to my unearned advantages and dominance as a white person. I even thought about my white skin as a privilege at a young age, which prompted my search for my place and positionality. However, my attitude towards Indigenous people was grounded in a deficit ideology, stereotyping and false narratives, as Indigenous history was excluded from the curriculum in the 60s and 70s (Gorski, 2011). I did not interact with any Indigenous people during those years.

In the 80s, I moved to Alberta, then to British Columbia, where I had a closer encounter with Indigenous people, culture, language, history, and knowledge. I became more interested in learning about colonization's history, perpetual oppression, and the Indian Residential School System (IRSS), but I never considered myself a colonizer or participant in Canadian history.

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In the 2000s, Indigenous history was beginning to be included in some of the curriculum in higher education, and I taught an Introduction to Women's Studies course, which required an intensive study of colonization's historical context. Since then, I have engaged in multiple workshops, academic courses, MOOCs, conferences, self-directed learning, research, and Indigenous cultural events to search for knowledge. My journey of knowing has been an ongoing and reflective search for knowledge and understanding of colonization, its impact on Indigenous people, and my positionality as a white settler. The next step for me was the seven-week PLC I reflect upon in this presentation. All of these experiences helped move me along in the process of reconciliation. In the next section of this paper, I share some of the insights and impulses to action I gained from participation in the PLC.

The plc seminar

The purpose of a Professional Learning Community is to provide a space for educators to engage in ongoing learning and reflection to support their professional growth and to promote student learning (Dufour & Eaker, 1998). The topics we covered during the PLC seminar on Indigenous issues are connected to the purpose of PLCs, as they encouraged educators to understand and respect different cultural perspectives, particularly in the context of education. The discussions on the challenges faced by Indigenous people included the impact of colonialism and the ongoing struggles for educational equity. There was also an emphasis on the importance of ongoing learning and reflection to support the decolonization process. My colleagues and I were challenged to consider how we might actively work to resist and dismantle colonialism in our own practice, center Indigenous perspectives and experiences in efforts to decolonize education and other institutional structures, and use both Indigenous and Western worldviews to understand complex issues and work towards reconciliation. The ideas presented during the PLC seminar helped me to broaden my understanding of the issues facing Indigenous communities and to reflect on my own practices in order to support the academic, social, and emotional well-being of Indigenous students. TRC Call 63, which calls for mandatory education for all teachers on the history and legacy of residential schools, was also relevant to the purpose of our PLC, as it emphasizes the importance of ongoing learning and reflection to promote reconciliation.

During the opening week of the Professional Learning Community (PLC) seminar, we engaged in a variety of activities focused on the challenges faced by Indigenous people. As part of this exploration, we discussed the meaning of land and how it has been impacted by capitalism and colonialism. Our seminar leader, who presented from a Secwepemc cultural perspective, shared that Indigenous languages often lack a direct translation for the English word "land," emphasizing the fundamentally different ways in which Indigenous people conceptualize their relationship to the environment. This was helpful for me to understand the idea that everything is connected to the land, something that I had known, but not fully conceptualized.

The group also discussed the ongoing impact of colonialism and the ways in which a colonial perspective continues to shape society today As Coulthard (2014) explained, colonialism is a belief system and way of thinking that seeks to dominate and exploit others, often in the name of progress or civilization. This perspective has been entrenched in many societies for centuries, leading to ongoing oppression of Indigenous people and their cultures. We were challenged to consider how we might actively work to resist and dismantle colonialism in our own practice. These discussions on sharing practices and experiences, an important part of the PLC mandate, deepened my own reflexive thoughts on how to enact a decolonizing effort.

During the second week of the Professional Learning Community (PLC) seminar, we explored the topic of settlers and the impact of colonization on Indigenous peoples. One of the key discussions centered on the notion that settlers often fail to acknowledge the present realities of Indigenous people and communities, including ongoing experiences of marginalization and discrimination. The group also examined the concept of settler guilt and questioned whether simply acknowledging the harm done by colonization is enough to address the ongoing impact of these historical processes (Coulthard, 2014). From this discussion I realized that it was imperative that I act against colonizing practices and this prompted me to consider ways to push back against the reproduction of colonized structures in higher education.

This led to an analysis of the meaning of decolonization and the need to examine and challenge settler attitudes and belief systems (Tuck & Yang, 2012). I learned that decolonization is not just about acknowledging the harm done by colonization but also about actively working to dismantle the structures and systems that perpetuate inequity and marginalization. We examined the impact of colonization on Indigenous education and the ongoing struggles for educational equity (Battiste, 2018). We reviewed the reality behind Indigenous educational outcomes, including the fact that only 12% of Indigenous students complete K-12 education and just 5% pursue higher education (Government of Canada, 2022). One part of the discussion that was helpful to me considered the potential for psychological colonization, or the ways in which educational structures may perpetuate settler attitudes and beliefs (Smith, 2012).

As part of this analysis we discussed the importance of centering Indigenous perspectives and experiences in efforts to decolonize education and other institutional structures (Smith, 2012). For example, we were encouraged to engage with Coyote Stories, a set of traditional Indigenous stories that highlight the importance of recognizing the humanity and interconnectedness of all beings (Armstrong & Archibald, 2018).

During the third PLC seminar, we discussed the impact of residential schools on Indigenous families, drawing on one colleague's personal experience of having 10 out of 13 siblings attend the Kamloops Indian Residential School. This led to a broader discussion of settler colonialism and its ongoing impact on Indigenous communities. One key theme that emerged from the discussion was the importance of education in challenging colonial practices and promoting reconciliation. PLC colleagues questioned how educators can work to break colonial practices if they lacked knowledge about the impact of colonialism and ongoing Indigenous resistance (Battiste, 2018). There began a collective emphasis on the need for ongoing learning and reflection to support the decolonization process.

One colleague brought up the idea of Canadian settlers as exploiters who stole land and resources from Indigenous peoples and continue to oppress and marginalize them. Another colleague argued that immigrants to Canada carry the legacy of settler history and must acknowledge their role in perpetuating colonialism. The group also explored the ways in which colonialism perpetuates a particular mindset and language. We discussed the challenges of using the colonial language and the impact of The Indian Act (Joseph, , which aimed to assimilate Indigenous peoples into Canadian society and suppress their cultural practices. I was not able to attend Week 4 of the seminar.

In Week 5 of the PLC seminar, the group focused on the concept of "walking in two worlds" and the challenges of navigating between Indigenous and Western worldviews. The concept of "in

between spaces" was also explored, with colleagues discussing the challenges of navigating the space between Indigenous and Western cultures. This includes recognizing the impacts of colonialism on Indigenous peoples and the need for reconciliation, while also acknowledging the strengths and values of Indigenous cultures. This discussion led me to conceptualize another research project. Currently, I am engaged in a self-study whose purpose is to examine how educators with different worldviews navigate a curriculum redevelopment project that meets the TRC Call to Action # 63.

Another key theme of the discussion was the concept of "two-eyed seeing," which refers to the practice of using both Indigenous and Western worldviews to understand complex issues and work towards reconciliation (Hatcher & Bartlett, 2014). Colleagues emphasized the importance of incorporating Indigenous knowledge and perspectives into education and research to promote a more holistic understanding of the world. This led discussion led nicely into the Week 6's discussion on Indigenous Research Methodologies (IRM).

Indigenous Research Methodologies (IRMs) are approaches to research that honor and integrate Indigenous worldviews, perspectives, and values. These methodologies are based on principles that guide the research process and ensure that it is conducted in a respectful and ethical manner. Some of the key principles of IRMs include collaboration, reciprocity, respect for cultural knowledge, and a commitment to decolonization (Smith, 2012).

In Week 6, colleagues examined documents that had been generated at our university regarding conducting research with the Secwepemc First Nation. These documents provide an excellent example of how IRM principles are put into practice. The Secwepemc First Nation is a community located in British Columbia, Canada, that has a rich cultural heritage and traditional knowledge. Research with this community is guided by a commitment to collaboration and partnership, with a focus on building relationships based on mutual trust and respect.

I was interested in the 5Rs of Indigenous research that provide a useful framework for understanding the principles that guide IRMs (Wilson, 2008). These 5Rs are Respect, Relevance, Reciprocity, Responsibility, and Relationships. Respect involves recognizing and valuing Indigenous knowledge, cultures, and perspectives. Relevance refers to ensuring that the research is meaningful and useful to the Indigenous community being studied. Reciprocity involves ensuring that the benefits of the research are shared equally between researchers and the Indigenous community. Responsibility involves acknowledging and addressing the potential harms and risks associated with the research. Relationships refer to building strong and mutually beneficial relationships between researchers and the Indigenous community being studied. Week 6's discussion was helpful in the seminar writing to address the TRC Calls to Action, and also helpful in learning how IRM can be embedded into future research projects.

During Week 7 of the PLC seminar, we discussed the use of creative writing, specifically poetry, as a tool for expressing complex ideas and emotions. To challenge ourselves, we were instructed to write poetry with constraints, such as limiting the number of words per line and leaving out articles and hard consonants. I researched and reviewed a book of poems written by one of our colleagues to help me create my poem (Gottfriedson, 2010). The group emphasized the importance of avoiding preachy or obvious language and instead focusing on evocative imagery and metaphor to convey deeper meanings. By using creative writing as a means of expression, colleagues were able to explore their own thoughts and emotions while also sharing their experiences with the group.

The final PLC meeting was a retreat held at a lodge away from campus. At the retreat, there was an opportunity for colleagues to reflect on the seminar and to express gratitude to each other for the experience. As a way of honoring Indigenous ways of knowing, Elders were invited to share their knowledge and wisdom with the group. These Knowledge Keepers played a crucial role in guiding the group's understanding of Indigenous ways of knowing and in the importance of decolonizing education. By sharing their stories and traditional knowledge, they helped us gain a deeper appreciation for Indigenous culture and values. They also provided guidance on how to incorporate Indigenous perspectives and practices into educational settings. Through their involvement in the PLC, Indigenous Knowledge Keepers helped to bridge the gap between Indigenous and non-Indigenous ways of knowing and to create a more inclusive and respectful learning environment.

Colleagues in the PLC encouraged each other to continue exploring creative writing as a means of expression, particularly through poetry, and to share their work with each other. Finally, the group took time to express appreciation for one another and to say thank you for the shared journey of learning and growth. By incorporating these practices, the final retreat allowed colleagues to connect with one another on a deeper level and to express gratitude for the knowledge and wisdom gained throughout the PLC experience. One statement really resonated with me from Elder Mike: "Don't let it end here, let it begin". The search was coming to an end, I had engaged in two decades of searching for ways to engage with reconciliation, and it was now time for Reconcil*action*.

Commitment to reconcili*action* and future research
Based on the experiences I shared above, here is my plan of action for reconciliation:
I will continue to increase awareness and understanding of Indigenous pedagogies and culturally responsive curriculum. This can be achieved by attending workshops, conferences, and other professional development opportunities that focus on Indigenous ways of knowing and teaching. I am currently working with an Indigenous student on a self-study of the ways that curriculum can be developed through different worldviews.
I will acknowledge and address the colonial histories and legacies that have contributed to ongoing systemic oppression of Indigenous peoples. This can be done by educating myself and others about the history of colonization and its ongoing impacts, and by actively working to dismantle oppressive systems and practices. This is contextualized by my current project of redeveloping curriculum at the graduate level with a purpose of Indigenization and Decolonization.

I will incorporate the First Peoples Principles of Learning (FNESC, 2018) into my teaching and learning practices. These principles prioritize Indigenous ways of knowing and learning, and can help to create more inclusive and culturally responsive learning environments. Whenever I develop content, lesson plans or assessments and evaluations, I will consider the FPPL.

I will foster authentic and transformative relationships with Indigenous communities and knowledge keepers. This involves engaging with Indigenous communities in a respectful and meaningful way, seeking to learn from and build relationships with Indigenous peoples and their knowledge. Since I recently moved to the traditional territory of Ktunaxa First Nation, it is my project to learn as much as I can about the history and culture of my surroundings.

I will implement the Truth and Reconciliation Commission's Calls to Action 63 ii, iii, and iv (TRC, 2015), including those related to education. This involves actively working to integrate Indigenous knowledge and perspectives into education, and to ensure that all learners have the opportunity to learn about the history and ongoing impacts of colonization.

By committing to these actions, I can work towards reconciliation and create a more inclusive and equitable society for all.

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ENCOUNTERING COMMUNITY THROUGH EMBODIED LEARNING: EXPLORING THE POTENTIAL OF EMBODIED LEARNING TO SUPPORT IMMIGRANTS' LEARNING EXPERIENCES AND COMMUNITY DEVELOPMENT

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Abstract

This paper theorizes on the application of embodied learning in newcomer education programming to support immigrant's learning experiences and encourage community development. It opens with a discussion on issues identified in current literature pertinent to Canada's education-migration system. Two specific examples of embodied learning methods successfully being used in immigrant learning contexts and community building efforts are provided to show how embodied learning may support and strengthen newcomer education. The research findings suggest that using embodied learning methodologies in newcomer education may result in more meaningful learning and well-being, support community building include inter-cultural competence, community and social relationship building, and decolonizing diaspora. In addition, greater attention to and respectful learning from Indigenous Knowledges which are holistic, relational, and embodied may be of benefit.

Keywords: embodied learning, migration, community, Indigenous Knowledge, Canada

INTRODUCTION

In 2021, 80% of Canada's population growth was due to newcomers and approximately 1 in 4 Canadians is an immigrant or descended from immigrants (IRCC, 2021). These facts and figures reflect and speak to Canada's historical dependence on immigration for economic and demographic growth (Shan, 2009). At the present time, immigrants' success is considered essential for Canada's social and economic recovery in the aftermath of the COVID-19 pandemic (IRCC, 2021). Social support and solidarity through community development is significant for newcomers who face multiple and intersecting challenges such as race, gender, class, language barriers, and socio-economic status (Shan, 2015b).

A shift in thinking to challenge dominant forms of knowledge has been promoted in recent scholarship in the migration studies literature with suggestions for how to re-envision immigrant education. Maitra and Guo (2019) theorize that immigrant education needs to be more "holistic, inclusive, and 'integrative of experience'" (p. 15) to decolonize learning contexts in transnational migration journeys. Developing strengths-based curricula and learning from non-western knowledge systems are also encouraged for program innovation. This paper will extend this discourse and add to the area of immigrant education by exploring how and to what extent incorporating embodied learning into curricula might enhance immigrant learning experiences.

The purpose of this paper is to explore, envision, and encourage new possibilities for immigrant education programming in Canada that supports community capacity building through an embodied, whole person learning approach. Researchers in adult education have explored embodied learning practices as part of initiatives for decolonization, for the exploration of lived experience, and for the examination of social relations of power (Wong & Batacharya, 2018). This area of scholarship has the potential to re-imagine education in diverse contexts. However, applications of embodied learning remain under-theorized in immigrant education and place-making contexts (Biglin, 2020). Two questions guide this research: How might embodied learning contribute to strengthening learning outcomes and encouraging community

building in immigrant education programming? How can the education-migration system in Canada be made more equitable through pedagogical approaches that foster more meaningful learning and support community building for immigrants with the encouragement to re-imagine collective life?

This paper begins with a brief discussion of some current issues that have been identified in Canada's education-migration system. It will then define and explain embodied learning theories. Two examples of the use of embodied learning methods in newcomer education and place-making will be presented to provide support for the argument for embodied learning in newcomer education. Based on these examples and support from the literature I will theorize new directions for application of embodied learning into curriculum to address issues and enhance immigrant educational experiences in the Canadian context.

CONTEXTUALIZING CANADA'S EDUCATION-MIGRATION SYSTEM

Western educational systems, in which the Canadian educational system has its roots, have a deeply colonial history (Joseph & Kerr, 2021). Colonial legacies continue to impact many aspects of curriculum and pedagogy, and this includes newcomer education in Canada (Maitra & Guo, 2019). Teaching and learning focus on employment training that prioritizes language, cultural, and employment skills to navigate the Canadian labour market (Morrice et al., 2017). Brunner (2022) recognizes that "education-migration encompasses several areas, including international student/education mobility, the internationalization of HE, temporary foreign worker mobility, migrant "integration", settler-colonialism, and the global knowledge economy" (p. 82) and multiple intersecting ethical issues pertaining to individuals, educational institutions, state immigration regimes and planetary geoecologies. A major impediment is the process of deskilling and the lack of recognition for immigrants' experience and qualification and undermines their potential contributions (Mojab, 2000).

Shan (2015b) discusses newcomer education programs as transformative learning spaces. This argument is furthered in positive directions by Tanaka (2022) whose findings from a joint immigrant-Indigenous employment program were that a "holistic approach" is needed to support finding employment, healing "hearts and minds" and connecting "with other individuals and communities" (p. 16) and may promote resistance to neoliberalism while counteracting both assimilation of Indigenous people and integration of immigrants. Maitra (2015) supports the holistic pedagogical shift and adds that critical reflection and discussion of gendered and racialized experiences should be part of newcomer education to advocate for more inclusive, embodied, and anti-racist pedagogies. Adult educators practice will benefit from educational approaches that can do more to support cultural engagement and facilitate knowledge transfer as a multi-directional socio-cultural practice where mental, physical, spiritual, emotional health, safety, and well-being are appreciated (Dei, 2012; Kaasila-Pakanen, 2021; Shan, 2020).

EMBODIED LEARNING

Embodied learning theories emphasize the importance of movement and the body in learning (Clarke, 2005; Shonstrom, 2020). Due to colonial systems, there have been many challenges and much resistance to acknowledging and bringing embodied learning into Western academic spaces (Wong & Batacharya, 2018). Knowledge production is a social process and in Western educational systems it has been complicit in creating and maintaining the colonizing knowledge system (Akena, 2012). This includes Cartesian dualism, or the mind-body split, which sees the intellectual thought and reason as separate and superior to all other ways of knowing (Jarvis, 2005; Shahjahan, 2015; Wong & Batacharya, 2018).

There is a great deal that can be learned from Indigenous epistemologies for understanding and appreciating the nature of embodiment and embodied ways of teaching and learning. Indigenous knowledges have not ignored or rejected embodied engagement between body, mind, emotions, spirit, the land and cosmos, although they have been ignored and concealed out of sight from mainstream consciousness (Mojica, 2012; Simpson, 2014; Wemigwans, 2018). Indigenous ways of knowing/existing are about "align[ing] the human body in relationship to the earth" (Mojica, 2012, p. 242) and creating connection through time and space with Indigenous Knowledge. In this sense, embodied memory is

understood as equally valuable to conventional ways of learning and remembering such as through writing, listening, and speaking. The way to access knowledge is through community and relationship building and requires consensual engagement in the learning process (Simpson, 2014). Indigenous worldviews, which are foundational to Indigenous Knowledge, are holistic and relational, interrelational and interdependent (Absolon, 2011; Little Bear, 2000). Indigenous pedagogies emphasize relationality and reciprocity and being open and engaged with both the natural and spirit world so that one can embody what the world teaches us (Simpson, 2014; Wilson, 2018). Also, according to Simpson (2014), "[a]ll kinds of knowledge are important and necessary in a communal and emergent balance" especially to "imagine our way to a decolonized future" which will come "from a web of consensual relationships that is infused with movement (kinetic) through lived experience and embodiment" (p. 16). Reconnecting mind, body, emotions, and spirit in education has the potential to shift theory and practice away from colonial educational frameworks (Shahjahan, 2015).

TWO EXAMPLES OF EMBODIED LEARNING FOR NEWCOMER EDUCATION

In this section, I present two areas of research from the literature which recognize the potential of embodied learning to strengthen learning outcomes and encourage community building in newcomer education programming.

Community Gardens

Community gardens, also called allotments, are sites of non-formal learning (Walter, 2013). Biglin (2020) explored refugee sensory and embodied place-making through an allotment project in the UK. The allotment was considered a place for restoration and healing where refugees experienced and benefited from embodied social interaction and physical activity. Being in the presence of others, bodies created a sense of collectiveness which alleviated potential loneliness. Even when working in silence at the allotment, participants still experienced an "embodied feeling of the presence of others" (p. 4). Moreover, a participant could "use their body to convey to the group their desired level of social interaction" (p. 4) which improved inter-group communication. Additionally, the anthropomorphic connectedness to the plants in the allotment reminded participants of the importance of nurturing and caring for themselves. This observation is supported by Walter's (2013) research which suggests that community gardens help "develop an ecological consciousness" and act as "sites which foster health, psychological well-being, self-esteem, personal growth and social engagement" (p. 530).

Language Learning through Dance

Anttila (2019) conducted an intervention which approached language learning through dance for immigrant students in a preparatory class at a Finnish public school. The goal of this intervention was to investigate how movement, specifically dancing, might support intersubjective understanding, social interaction, and communication. The immigrant pupils in this context were from different cultural and ethnic backgrounds. Through the embodied interaction of dance Anttila (2019) observed the creation of a third space for learning and meaningful connection between immigrant students where words were not necessary for dialogue and understanding. The importance of embodied learning for language learning therefore is in the promotion of more pluralinguistic stances that inspire intercultural competence and awareness. It was noted that dance is not considered part of but rather different to the prescribed and traditional curriculum and classroom instruction which complicated the implementation and understanding of the pedagogical approach.

DISCUSSION: TRANSFORMING NEWCOMER EDUCATION THROUGH EMBODIED LEARNING AND COMMUNITY DEVELOPMENT

Embodied learning methods and theories have the potential to make some significant contributions in the context of newcomer education. Embodied approaches show potential for both education and for community development. However, these methods are not being recognized or implemented in mainstream curricula, as yet. Based on my findings from the literature I theorize methods for incorporating embodied learning into curricula and how such approaches might contribute to improving newcomers' educational

experiences and encouraging positive social change in the education-migration system in Canada. Based on the aforementioned examples and with consideration for the Canadian context, specific ways I theorize in which implementation of embodied learning methods in newcomer education could foster educational systems transformation and more meaningful learning and community outcomes include: enhanced inter-cultural competence, stronger community and social relationship building, decolonizing diaspora, and greater awareness for the richness of Indigenous Knowledge.

In the examples of embodied learning of community gardening and dance, learners were able to communicate and interact without the use of words. This shows embodied interaction supports intercultural understanding and community building. The importance of these outcomes in education is further supported by Ilmi (2012) who writes based on the context of the Diasporic Indigenous African experiences of Somali immigrants in Canada, advocates for the need to "collectively evoke our embodied Indigenous knowledge to find true interconnectedness between our past and present" (p. 155) and the power that comes from "the processes of embodying culture" (p. 156). An embodied learning approach therefore fits with Shan's (2015a) recommendations for educators to employ pedagogies of difference which acknowledge socio-cultural differences by developing "a knowledge base about cultural diversity, demonstrate caring in building learning communities, communicate with students of diverse backgrounds, and use differentiated modes of instructions" (p. 7).

Shan (2015b) notes that immigrants are vulnerable to receiving poor health information. Moreover, social isolation is not a new concern for immigrants, often because they lack proficiency with language (Monkman, 1999). In fact, a recent report on self-perceived loneliness of new immigrants claimed recent immigrants are experiencing higher levels of loneliness than Canadian-born individuals and that this loneliness does not decrease with time in Canada (Stick, Hou & Kaida, 2021). The reasons for loneliness include but are not limited to social disruption, social isolation, employment challenges and culture shock (Stick, Hou & Kaida, 2021). In both Biglin's (2020) study of community gardening and Anttila's (2019) research into dance, both researchers observed how a sense of community and social connectedness was experienced without the need for words. This suggests that embodied learning methods have the potential to both support community development and the physical and emotional health of newcomers.

Indigenous knowledges and epistemologies, specifically because of their richness and appreciation for embodiment and the value of diversity in knowledge and abilities deserve greater attention in all areas of education in Canada, particularly in the education-migration system. Indigenous embodied knowledges encourage using one's whole being, with consideration for the physical being, intellectual being, emotional being, spiritual being – which provides a particular way of being in the world; one that seeks a balance between physical, mental, emotional, and spiritual dimensions (Simpson, 2011). This kind of educational experience has the potential of being particularly supportive for newcomers, who may be dealing with prior trauma and the effects of migrating to a new country (Biglin, 2020; Shan, 2015b).

An approach that is informed by Indigenous perspectives on education also contrasts the critiques for the "dismissal and devaluation of immigrants' credentials prior to immigration … is prevalent" (Ng & Shan, 2010, p. 177). Shan (2020) notes that knowledge transfer is not unidirectional and embrained and embodied knowledge can be transferred through migratory corporal mobility. Greater understanding of the sociocultural and sociomaterial processes of knowledge transfer is crucial (Shan, 2020). This is an area that can be supported by Indigenous epistemologies. As mentioned earlier in this paper, Indigenous ways of learning consider all kinds of knowledge are valued and involves bringing all parts of oneself to the process of learning and embodying knowledge (Simpson, 2011; 2014). This can be further understood and elaborated through Wemigwans' (2018) discussion of different conceptualizations of *bundles* of knowledge and skills, that is her definition of the personal "more "metaphorical" and non-physical use for bundles" (rather than sacred or ceremonial knowledge bundles). Wemigwans (2018) distinguishes this type of an Indigenous bundle as "collections of knowledge or practice that get passed on" or as "in the sense of gifts that we are given by the Creator" (p. 37). As such, it can be theorized that Indigenous knowledge

paradigms could contribute to enhancing immigrant's learning experiences by honouring and appreciating individual's unique lived experiences, cultural backgrounds and the embodied knowledge they bring.

The use of embodied learning in newcomer education presents an opportunity for decolonizing diaspora by confronting the hegemonic knowledge systems within the education-migration system as well as considering the traditional lands newcomers are coming to and their responsibilities (Haig-Brown, 2009). Decolonizing requires being open and receptive to different ways of thinking, doing, and being and learning. It will also require reckoning with and re-imagining dominant and destructive paradigms. Learning and skilling have prioritized and recognized particular skills to make migrants valuable and successful in the knowledge economy, primarily based on neoliberal economic globalization (Mojab, 2000). Moreover, the Truth and Reconciliation Commission of Canada Calls to Action encourage "ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*" (TRC, 2015, p. 5). The use of Indigenous educational approaches would require dialogue and education for newcomers on the history of Indigenous Peoples in Canada and reconciliation which is also part of the Calls to Action.

It is important to note that working with Indigenous Knowledge requires respect and reciprocity for promoting and protecting sacred and cultural knowledge (McGregor, 2018; Wemigwans, 2018). Ensuring mutually beneficial relationships and ethical spaces in teaching, research and knowledge sharing is paramount (McGregor et al., 2018; Wilson, 2008). Given Canada's colonial history, it is essential that proper protocols and respectful practices are followed so that Indigenous Knowledge is not misused (Wemigwans, 2018).

CONCLUSIONS

The Government of Canada's 2023-2025 Immigration Levels Plan is to welcome 500,000 immigrants in 2025 (Government of Canada, 2022). Considering this goal, research into creating more meaningful immigration experiences and safer and more satisfactory migration outcomes for people coming to Canada is very timely, relevant, and necessary. A more hopeful and socially just future for newcomers in Canada will be supported by adult education that has a "citizen-centered project of social change" (Mojab, 2000, p. 39), which will require new ways of working together and learning from one another.

This paper explored and argued for the use of embodied learning theories and methods in newcomer education. Due to the deeply colonial history of both Canada's immigration policy and educational system this is a learning approach that has the potential to create a decolonial shift in teaching and practice. This will require a reckoning with the colonial past and the re-imagining of relationships and encounters that honour and are supportive of our differences. Embodied learning has shown to be beneficial to newcomer education and place-making. Key examples of encouraging encounters from a community gardening project and a dance-based intervention in language learning provided evidence from literature to support for this pedagogical shift. Specific reasons for considering embodied teaching and learning methods from these examples and why such an educational approach would be valuable in newcomer education include: improved inter-cultural awareness, a stronger sense of connection and relationships to support health and well-being, the potential for decolonizing diaspora, and honouring of Indigenous Knowledge.

Implementation of embodied learning in newcomer education is underexplored but has potential for new directions and re-imagining Canada's migration-education system. Future research and scholarship is needed to explore the application of embodied learning in newcomer curricula and bring these methods from the margins so that there is potential for greater awareness and acceptance in mainstream practice. Particular attention and respectfully working with and learning from the perspective of Indigenous ways of knowing and approaches to teaching and learning is also a promising area for educational research and practice.

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COMMUNITY CREATION AND BIBLIOTHERAPY READING GROUPS: THE RECOVERY OF COLLECTIVE EFFERVESCENCE

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Abstract

Adult Education is often an important element of community creation and development. In this paper I examine bibliotherapy reading groups as an example of adult education responding to the community loss during the pandemic by seeking to re-create community through the group effect of what Durkheim referred to as collective effervescence. This effect of this collective gathering can give a sense of meaning, joy and empathy and link community members together. I investigate the effects of these groups in Durham Region through semi-structured in-depth interviews with 14 adult learners from three separate online bibliotherapy reading groups that took place during the pandemic. They were based in: 1) Ontario Works (OW) which is a government social service agency for job seekers 2) a local library 3) an architecture and design firm. I also interviewed the Executive Director of the Literacy Network of Durham Region (LiNDR) who facilitates these groups and who introduced them to the region with the help of bibliotherapy specialist Natalia Tukhareli. The demonstrated impacts of these groups varied with each individual learner but overall are consistent with what Tukhareli (2014; 2018) has identified as key positive evidence-based outcomes shown in previous case studies of bibliotherapy. These included providing accessible ways to cope with everyday challenges, increased informational resources to promote resilience building tools and, universalizing personal problems to allow for self-exploration and social relationships. Contained in these outcomes is the group effect of collective effervescence and its central role in community creation.

Keywords: Bibliotherapy, collective effervescence, community, online reading groups

INTRODUCTION

Adult education has been used as an effective community development tool to promote community engagement and increase community knowledge, strength and wellbeing. (Bean 2000; Brown and Hannis 2012; Grace 2013; Krupar & Prins 2016) It has always been particularly important for adults to have accessible education particularly if they have been isolated for many reasons including mental health issues, low literacy attainment, poverty, or lack of meaningful connections in their communities. (Feeley 2012; McIntyre 2012; Merriam & Kee 2014; Fernando 2016; McCaffrey 2016). Therefore, adult education, particularly community-based adult education, can be effectively utilized as an important tool to make possible a return to community, in its many forms, that has been lost over the last few years of the pandemic and to assist in the creation of new types of resilient and adaptable communities. At the outset of the pandemic many people in communities were more isolated than usual and while they started to gradually emerge and gather, there were profound and lasting changes in how this gathering was occurring. This applies to adult education as well in which many classes and groups were not meeting during the beginning of the pandemic and then were re-invented as online groups so that they could begin meeting again. I examined one such group that moved from in person to online groups. This was the community based bibliotherapy online reading groups facilitated by the Literacy Network of Durham Region (LiNDR) which is the adult literacy network that coordinates the delivery of regional adult education programs. These community-based reading groups were one form of community development and community recovery that illustrated the innovative ways in which adult educators were supporting learners who were seeking to re-create and recover their own personal communities and connectedness lost during the pandemic.

Something which I argue can help with community recovery is regaining or recapturing what Durkheim referred to as collective effervescence or shared experience. He was defining collective effervescence as the joy of rare, unusual, and intense large collective events. Gabriel et al (2020) argue, however, that collective effervescence can still be experienced on a smaller scale through everyday shared experiences and "can also be used as a framework for understanding how any kind of small and/or common collective gathering may give meaning, a sense of connection, and joy to life." It was also described by Naidu Parvati and Gabriel (2022) as a non-traditional social strategy that was valuable during a time of limited social opportunities such as the pandemic. Collective Effervescence can also create community because of "the warming currents of social solidarity in a shared language, norms and knowledge. Our 'moral harmony' with others nourishes and sustains an appetite for society." (Law, 2011) This strategy of group connection and meaning creation is exemplified by the bibliotherapy reading groups I examined in terms of the purpose and goals of their theme driven sessions in which a facilitator reads poems, songs or literature passages and the group shares the immediacy of their reactions. Jennine Agnew-Kata, Executive Director of LiNDR became interested in bibliotherapy because it was a form of adult education that was not solely focused on job market or skills-based literacy:

I was looking at the time for an intervention that I could introduce to programs to recapture some of those better more holistic approaches or reasons why people would attach to literacy. So I'm concerned about civic participation, I'm concerned about just the love of reading, family literacy, promoting literacy as a tool for self-engagement or, self-discovery. ((J. Agnew-Katta, Zoom interview, June 27, 2022)

She ultimately found this more holistic approach by connecting with bibliotherapy expert and trainer Natalia Tukhareli who worked with her to start bibliotherapy reading groups, originally conducted in person, in Durham Region. Tukhareli had started groups such as "Read to Connect" (reading to combat loneliness and promote resilience) which were "creative bibliotherapy" which she had piloted in a number of health care settings. These were groups in which passages from literature, poetry and non-fiction centred on identified themes were read aloud and discussed in a group class format. This model was the basis for the current adult bibliotherapy reading groups run by our regional literacy network. In this paper I will argue that adult education programs like online bibliotherapy reading groups based in libraries, community groups and workplaces have generated collective effervescence and connections that helped to re-create some of the community that was lost during the pandemic. Natalia Tukhareli (2014; 2018) identified a number of positive evidence-based outcomes of bibliotherapy which included providing accessible ways to cope with everyday challenges, increased informational resources to promote resilience building tools and, universalizing personal problems to allow for self-exploration and social relationships. Contained in these outcomes is the group effect of collective effervescence and its central role in community creation. These outcomes are also seen in the online bibliotherapy reading groups that are the basis for my current case study.

METHODOLOGY

The theoretical framework for analysis of my case study uses the relevant literature in bibliotherapy, adult education and collective effervescence and examines how they connect to community and the social isolation challenges of the pandemic. I used this to guide my analysis of the interview data I gathered from those who were in online bibliotherapy reading groups run by

LiNDR. I compared their outcomes to the outcomes Tukhareli had detailed from other bibliotherapy reading group case studies. Bibliotherapy literature includes case studies and theories demonstrating the effectiveness these reading groups have in addressing social isolation by creating a profound sense of wellbeing, connectedness, and hope that learners can derive from being part of these reading groups. (Tukhareli 2014; McCaffrey 2016; Brewster 2018; McNicol 2018; Tukhareli 2018). Adult education literature addresses the specific challenges and opportunities that adult learning presents and has shown that community-based adult learning in libraries, workplaces and other organization can increase accessibility. (Feeley, 2012; McLean 2015; Boyadjieva & Ilieva-Trichkova 2021; Irving 2021;) The literature on collective effervescence gives evidence of the power of shared everyday connections to create joy and connected communities. (Law 2011;Parvati and Gabriel 2022) As I mentioned earlier the concept which Durkheim used to describe sacred or large communal gatherings but as Gabriel et al (2020) state it is also found in everyday contact with members of your community and friends and family that you connect with and "studies found that collective effervescent experiences are common; three quarters of people experience collective effervescence at least once a week and a third experience them every day." (p.129) It also "predicts wellbeing above and beyond the effects of other kinds of social connection." (p. 129)

My initial 2019 study of Bibliotherapy in person reading groups relied on my access to quantitative surveys (Likert scale) that were created and administered by the group facilitators and their assistants. This study found that there were positive outcomes in terms of connecting with the other members of the groups and that there was an increase in hope and positive feelings that were engendered by the group and the readings. (Fernando & Agnew-Kata 2020) In this current case study I conduct a more intense qualitative examination of the reactions of the participants, so I was allowed to delve deeper and find out the reasons behind some of the positive reactions to the online reading groups. In fall 2021 and summer 2022 I conducted 14 semi-structured online interviews with participants who had been in 3 different local bibliotherapy groups. One group was based in an Ontario Works (OW) location, although online its learners were OW recipients based at that location. The second group was based in a local library that offered online bibliotherapy groups through its library website. The third group was based in a private sector architecture and design firm who offered online bibliotherapy groups to employees as part of their adult education institute that offered both professional and licensing classes along with classes like bibliotherapy that were not work related. The interviews were then transcribed and anonymized and I did a theme analysis. I also interviewed Jennine Agnew Katta who is the Executive Director of the Literacy Network of Durham Region (LiNDR) and also the facilitator of all the bibliotherapy groups as well as being the person responsible for bringing bibliotherapy reading groups to Durham Region

ANALYSIS OF INTERVIEW DATA

The major themes that were present in the interview data analysis were the feelings of connectedness, felt to varying extents, the relief of social connectedness after social isolation and the greater appreciation for literature, poetry and textual analysis for self reflection. Similar to the outcomes that Tukhareli (2014; 2018) has chronicled in past studies the participants found that these online bibliotherapy reading groups were 1) an accessible way to help learners cope with everyday challenges while isolated in which 2) they found information that helped build resilience and 3) they also helped to universalize personal problems which further connected people and improved social well being.

Accessible Way to Help Individuals Cope and Connect

Tukhareli (2018) presented studies which demonstrated bibliotherapy contributed to reduced isolation and loneliness and reinforced community by helping participants to connect and this helped them cope with isolation. This outcome was the most common according to my case study interview data. Bibliotherapy has been used effectively, both clinically and non-clinically to help learners cope with mental health issues, painful events or isolation in their lives and at its most basic level help them cope with everyday life. For these online bibliotherapy reading groups the painful event was the pandemic and social isolation which led to the move to online versions of these reading groups. The pandemic was one coalescing event that had the potential to unite or connect people who were in these groups. Participants explained how the group helped reduce their isolation and provide a sense of community. Some of the comments included:

I'm pretty isolated [because of] COVID so yeah it definitely does make me feel like I belong a little bit more you know? That sense of community a little bit right so? And we all need that. We are social beings so we do need that. So this is – and it's part of the reason why I joined right? Just to be able to connect with other human beings. (participant 105; OW)

It was such a timely exercise to do right in the midst of the pandemic, like it really helped to build those connections and kind of like, just keep that time face to face, even if it's virtual going. …So, like people will sign up from all different departments and your group might end up having people that you've never even talked to, because they're not even in your department or in your team. (participant 107; architecture and design firm)

Well, I loved sort of the feeling of community. Like it was kind of the like I think it was the immediacy. Because it made it seem that we were all in it together. (participant 103; Library)

I was quite surprised at how open people were, personally open. And what a personal connection there seemed to be. It was quite an emotional experience in all meetings that we've had. (participant 106;architecture and design firm)

There's a great feeling, I think, of togetherness and inclusion, and support and all those emotional things. I think you could definitely sense that in the group. It was online, but you could still see that just from the feedback people gave and just the way everybody was happy at the end of the session. (participant 106;architecture and design firm)

Use Of Informational Resources for Resilience Building

Tukhareli (2014; 2018) presented case studies showing bibliotherapy can be an effective tool in health promotion and life skill education and also the potential for increased knowledge of specific genres of literature which can be seen in the participants of this study. Participants in my case study also demonstrated increased knowledge in familiarizing themselves with bibliotherapy as a form of adult education. They also showed increased knowledge in specific themes covered in the bibliotherapy reading groups which included resilience, community inclusion and readings about coping with the pandemic. They also said it helped them to understood importance of self-care and spending time throughout their days doing other things aside from work and daily tasks. Here are some of their comments:

we all started going in Google searches, our, the participants, like look what I just found, look what I just found, right and the facilitators like, oh man, we're going off on the chat, we can stop, we've got to pull these resources up, right. And so, they were wonderful, because they would pull

all the resources from the chat and email us everything in one shot, right. Yeah, so it was really, it was really lovely… (participant 115; OW)

I felt it's almost like meditation. It's a very relaxing and contemplative exercise. And you don't need to be well-read, first of all. I think that's the one thing, you don't need to know any of the authors. (participant 106; architecture and design firm)

I love learning and I do not want to stop learning, because once you stop it's very hard to start again. And also I think when you stop learning is probably when you stop growing. (participant 113; architecture and design firm)

I found the program would introduce me to authors or poets, and then I would follow their work afterwards. And I found that really helpful. In just expanding my own reading, so that was the biggest reason. (participant 104; Library)

It was also a lifestyle skill building group where they talked about budgeting [which related to a reading]. So, it was like, being mindful of purchasing cell phone plans. So, figuring out the best cellphone plan with regard to how much money they had allocated. And then they suggested things like going to Costco and getting a Costco membership, as opposed to just buying one or two items. Instead, they should just buy in bulk. So those are the type of suggestions that they have for the participants. (participant 101; OW)

Universalizing Personal Problems

Tukahreli's (2014; 2018) analysis of bibliotherapy studies also characterized one of the most positive outcomes as the universalizing of personal problems. This allowed participants to feel more positive about their own personal situations and gave them time to reflect on them more deeply. Bibliotherapy reading groups gave learners space for self reflection and ultimately, they experienced collective effervescence through relating and experiencing their feelings with others. Here are some of their comments:

I think these groups become very intimate very quickly, you know they in amazingly short order feel comfortable to sort of share grief, you know, life circumstances, things that are upsetting or difficult or challenging and reassure and support one another without any of the long-term obligations or structural issues that occur with your regular peer group, right. (facilitator Jennine Agnew-Kata, Zoom interview June 27, 2022)

Just having the opportunity to have deeper discussions than I'm used to having you know in my everyday life with these people that I know and stuff. So yeah just the ability to really flesh things out and really have serious conversations. Like dive deep into a subject and that's exactly what we end up doing a lot of the time is we have the opportunity to do that. (participant 105 Library)

I think I was there for community, inclusion, and happiness, maybe. I really enjoyed [talking about our feelings about our] community too because there's a lot of different ways you can explore that and I think our group did. (participant 102; Library)

Like everybody's sort of feeling and dealing with very similar things. And awareness was so high, that I don't even know if it would every happen again. That was really like – now that I think about it, it's [a] plague. It was, like, crazy. It was something that shaped everybody. (participant 113 architecture and design firm)

CONCLUSIONS

Bibliotherapy reading groups are mental health interventions that promote wellness and connection, which makes them effective adult education classes that combine information with community building and self-reflection. This adds emotional weight to traditional information based adult education and these connections create collective effervescence. Collective effervescence is created by shared experience and is the spark of a shared connection that creates meaning, joy and creativity that is the lifeblood of communities. Collective effervescence also boosts imagination and hope which can be seen through all of the positive outcomes of the bibliotherapy reading groups in my case study which showed increased personal connections and development for those involved in online bibliotherapy reading groups. It is those newfound connections that can develop not only their personal communities but also communities in a larger sense. This is of increased importance with the 'return to community' since the pandemic. This type of adult education has allowed learners to reflect on how to move forward in these re-created and renewed communities:

Reflective learning experiences are educative because, in them, we reflectively explore this space in order to understand the nature of our interaction with the world. I describe this realm of uncertainty as an in-between realm of learning; it is a space in which we are between old and new, right and wrong, in which we have recognised that old values and beliefs no longer guide us but have not yet found new ways forward. (English, 2016, p. 1050).

The reflective learning spaces of adult bibliotherapy reading groups have helped learners to connect with others to collectively deal with the social isolation of the pandemic and then find new ways forward to re-create and renew their personal and larger communities.

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COMMUNITY REFLECTIONS WITH ECUADORIAN WOMEN ON CHILDBIRTH EXPERIENCES, PERCEPTIONS OF SKIN-TO-SKIN CONTACT AND IMMEDIATE BREASTFEEDING DURING THE FIRST WAVE OF COVID-19

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Abstract

Introduction: the 2020 COVID-19 pandemic represented a moment of crisis for humanity. The emergency revealed social and economic inequalities in vulnerable communities, especially in low- and middle-income countries (LMICs). In addition, it impacted the health of vulnerable women and children by hindering the proper flow of antenatal care and childbirth procedures, consequently affecting the right to a positive childbirth experience. The Johns Hopkins Bloomberg School of Public Health modeled the indirect effects of COVID-19 on Maternal and Infant mortality in LMICs, estimating the consequences of reducing maternal and child interventions in the services in the global context during the infection. The United Nations evidenced that if routine medical care disrupts and food access decreases, infant and maternal deaths would be enormous. The purpose of the study was to reflect with a critical feminist approach on the learnings and perceptions of skin-to-skin contact and immediate breastfeeding of women who experienced childbirth at the public health services during the first wave of COVID-19. *Methodology*: the research design was Community-Based, participatory, and critical. The method was a focus group using adult education circles, with 60 minutes meetings where women talked with a community facilitator and the principal researcher about their childbirth experiences. The adult education strategy followed the sequence of asking about a. the real-life experience, b. the reflection, c. the critical thinking, and d. the critical action-. The sampling was purposive. The participants were 26 women living in Conocoto, Ecuador, who gave birth to their newborns in public health service facilities between March 15th and July 15th, 2020. The data was analyzed served from an inductive process using content and thematic analysis. The constant comparison analysis was used for creating codes, categories, and themes, moving from data to propositions. *Results:* The data from the study revealed that most participants had a challenging childbirth experience mediated by the pandemic and experienced health inequity and oppression. The women mentioned that the lack of resources in public health facilities affected their right to quality healthcare, limiting their ability to have a positive childbirth experience. In addition, they reported adverse mental health consequences and feelings of isolation. Due to the pandemic and social distancing measures, they did not have access to breastfeeding counseling, antennal education, and skin-to-skin contact literacy. *Conclusion:* the participants reflected on the inequitable power relations that violated their rights established in The Constitution of Ecuador. Women were impacted by health inequity and intersectionality, among others, due to their physiological condition as pregnant women and their status as a user of a public health system in crisis. The results are valuable in informing public policy decision-makers on appropriate actions to protect maternal and child health services in emergencies.

Keywords: COVID-19, Health inequity, skin-to-skin contact, breastfeeding, community resilience.

INTRODUCTION

The first wave of the pandemic in March 2020 represented a time of crisis for humanity. Since March 2020, the existing social and economic inequalities were revealed and exacerbated in vulnerable communities that were unprepared to face the challenges the outbreak brought. This situation had a greater impact on low

and middle-income countries (LMICs) (Akaseer et al., 2020; Peterman et al., 2020; Waller et al., 2020). Moreover, the pandemic highlighted how the region's marginalized groups were disproportionally susceptible to the situation. Some countries were unable to give proper health care as the pandemic spread because the public healthcare infrastructure collapsed when it faced the first wave of the Covid-19 infection (Desa, 2020; Ramos, 2020; Shadmi et al., 2020). Additionally, health workers, equipment, and facilities were reassigned to address the pandemic needs related to the growing numbers of COVID-19 cases, at the expense of other primary health needs (UNICEF, 2020). Commonly, fundamental rights were restricted with the implementation of biosecurity measures to prevent the spread of the virus; movement restrictions, travel bans, lockdowns, and curfews, made it difficult to people to access public primary health services; in addition, public health information and guidance in maternal and childcare was often unclear, confusing, and incomplete for communities (Corthier, 2020; Jolivet et al., 2020; Kaba, 2020; Leite et al., 2020; UNICEF, 2020).

In countries like Ecuador, these facts heightened the risk that mothers' and child's health and nutrition were affected with unknown consequences (Jolivet et al., 2020; Kaba, 2020; Leite et al., 2020). The study was done in Ecuador, a middle-income country (MIC) pursuing the Sustainable Development Goals 2030 (UN-SDG, 2016), an ambitious challenge considering the effects of the COVID-19 pandemic on the population and the country's economy. On March 17th, 2020, the Government of Ecuador ordered a lockdown, which affected public health services. The curfew and closure in Ecuador resulted in reduced access to maternity health facilities; women giving birth were not allowed a birth companion, they were separated from their newborn after birth, and they were not permitted skin-to-skin contact and immediate breastfeeding after birth. Ecuador is a multicultural country. Most of the population (80,7%) are from the mestizo ethnic group (Villacis & Carrillo, 2011); the remaining groups part of the Ecuadorian society are whites, indigenous and African Ecuadorians. There has been a significant influx of immigrants from Venezuela, the most vulnerable on the social scale. Regarding health services, only one-fifth of Ecuadorians or one-third of the economically active population, is covered by social security health services; the majority of Ecuadorians rely entirely on the public health services. When the pandemic started in Ecuador, pregnant women could not easily access public health services to deliver their babies. (UNICEF, 2020). The pandemic created the risk of a severe setback in health and nutrition conditions. The legal framework, through *Law For Access To Maternal And Childcare* - Ley de Maternidad Gratuita y Atención a la Infancia (Registro Oficial Ecuador, 2016)- warranties that every woman has the right to quality health during pregnancy, childbirth and postpartum, as well as their newborns and children under five years old. And it is mandatory that every woman experience skin-to-skin contact with her newborn according to the Política Nacional de Lactancia materna (MSP, 2016) -*Breastfeeding National Policy*-, for which a protocol has been implemented -Normativa Sanitaria Para La Certificación Como Amigos De La Madre Y Del Niño, A Los Establecimientos De Salud Del Sistema Nacional De Salud, Que Atiendan Partos (MSP, 2016)- *Health regulations of the national health system that attend childbirths for certification as friendly mother and child facility health facilities.* Ultimately, supported by the United Nation's declaration of the rights of women and newborns during pregnancy and birth (ECLAC, 2020; UNICEF, 2018).

As in most countries, in Ecuador, during the first wave of the pandemic in 2020, public health resources were reallocated and mostly dedicated to address the needs related to COVID-19 at the expense of other public health needs (e.g., pregnancy follow-up controls, minor illness attention, vaccinations), affecting child and maternal health (UN-SDG, 2016). Gradually the pandemic revealed severe secondary impacts on the health of vulnerable women and children as predicted by Bloomberg School of Public Health (Roberton et al., 2020). Since vulnerable communities use public health services and rely on those services for their health care, when the health system was somewhat fragile, the compromise of the provision of essential services has been costly (Kaba, 2020). Recent evidence (Basu et al, 2021) from sixty-four countries, including Ecuador found that most women reported being worried from several consequences of the pandemic in their daily lives. Certainly, COVID-19 crisis highlighted deficiencies within and beyond the health systems. However, using critical feminist lens to explore the lifelong learning of

vulnerable women provided an opportunity to reflect on the need to preserve and strengthen equitable maternal and child health services.

The purpose of the study was to reflect with a critical feminist approach on the learnings of childbirth, perceptions of skin-to-skin contact and immediate breastfeeding of women who attended public health services during the first wave of COVID-19.

METHODOLOGY

The study served from Community-Based participatory research (CBPR) that is a critical methodology opposite to the positivist paradigm (Guba and Lincoln, 1996). Rather, it is a collaborative qualitative approach that equitably involves all partners in the inquiry process and recognizes the unique strengths that each one brings by combining knowledge with action and achieving social change to improve health outcomes and eliminate health disparities (Flicker et al. 2007). CBPR promotes an understanding of people´s lived experiences through dialogue and serves to reflect on oppression present in the communities (Caine & Mill, 2016; Reid, 2009). The methodology promotes respect for the communities' culture acknowledging that communities possess rich lived experiences, knowledge, and skills resulting from a lifelong learning process; more over, it aims to eliminate oppression in all its forms and practices co-learning, empowerment, and reflection about health inequity (Caine & Mill, 2016). CBPR is the perfect umbrella to use adult education strategies, it is a highly reflective process that promoted knowledge sharing, giving voice to vulnerable women (Reid et al., 2009) and empowering them (Wiggins, 2011). The study served from the focus group method, running eight adult education circles of 60 minutes duration, the encounters happened with a few participants, the principal researcher and the community facilitator. The adult education circle followed the sequence of asking about *a.* the real-life experience, *b.* the reflection, *c.* the critical thinking, and *d.* the critical action (Darder, 2014; Freire, 2018, 2008; Israel et al., 2010).

Study Setting and Sampling

The study setting was the community of Conocoto, located 11 km from Quito, the capital city of Ecuador; it is considered a rural territory of a size of 51,46 Km2, but the rate of urbanization is high. The social and economic status showed that poverty affects 28% of the population, 47% of the household does not meet basic needs of life including food, shelter, safe drinking water, education, healthcare, and others; and 21.927 women are vulnerable (Villacis & Carrillo, 2011). For the study, women are considered vulnerable because of their level of poverty, inequity in health services access, undermining power relations, low levels of health literacy, and physiological state due to pregnancy, as stated in Art.35 of The National Constitution of Ecuador (Asamblea Nacional Ecuador, 2008), and because they gave birth during the first wave of the pandemic in a national collapsed public health system (Alava & Guevara, 2021). Conocoto is a small community but representative of the Ecuadorian population, with constituency groups of women- Ecuadorian mestizo, Ecuadorian from indigenous and Afro groups, and Venezuelan immigrants. The study used a purposive sampling accordingly to the following inclusion criteria: 1.- woman living in the community of Conocoto and surroundings, 2.- woman who delivered an alive newborn between March 15th through July 15th, 2020, 3.- woman who delivered an alive newborn in a public health facility, and 4.- woman belonging to one of the constituency groups. Twenty-six women participated in the study and complied with the REB mandates.

Data Analysis

The data analysis was served from an inductive process (Merriam & Tisdell, 2016) to analyze data by identifying common themes, coding, and interpreting the content of data. The data collected were transcribed verbatim after each encounter. The thematic analysis involved building in-depth descriptions and interpretation of data, and annotations, marginal notes, and memos were processed to enrich the final analysis (Fassinger & Marlow, 2013; Israel et al., 2010; Newing, 2010; Strauss & Corbin, 1990). The constant comparison analysis was used for creating codes, categories, and themes, moving from data to propositions (Caine & Mill, 2016).

RESULTS
Participants

The participants distributed in eight focus groups, were 26 women living in Conocoto, Ecuador, who gave birth to their newborns in public health service facilities between March 15th and July 15th, 2020. The women's median age of 21 years ranges from 16 to 36. The women belonged to the constituencies represented in the Conocoto, Ecuador community. Eighteen mestizo women attended the sessions representing 69.2% of the participants; five Ecuadorian women from other indigenous and ethnic groups represented 19.2 % of the participants (three Indigenous women, 11.5%, and two afro Ecuadorian women, 7.7%). Three Venezuelan women represented 11.5% of the participants. Of the twenty-six women, 65.4% were primiparous, and 34.6% were multiparous. Out of the twenty-six, twenty (76.9%) had a vaginal birth, and six (23.1%) women had a caesarean section. One woman had a twin delivery (3.8%).

Findings

The research project's findings turned on two themes that describe first the impact of the pandemic on the childbirth experience lived, and secondly women's childbirth learnings, skin-to-skin contact, immediate breastfeeding, and feelings of isolation.

First Theme: The Impact Of The Pandemic On The Childbirth Experience Lived

The women said (100%) that without the pandemic, everything would have gone better. They did not remember childbirth as a positive experience (88.5%). It was a difficult situation and they had to face physical (92.3%) and emotional pain without help due to lack of resources (76.9%). They got teachings about social distancing and biosecurity measures (100%). They experienced intense fear and severe anxiety about their babies getting sick and dying from COVID-19 (88.5%). They (61.5%) remembered that nobody knew about managing pandemic-related risks. They commented on the difficulties in visiting public health services for antennal care (65.4%). They talked about the suspension of access to health benefits and education (50%). They (61.5%) experienced misinformation about the pandemic. Their perception was that health units were closed for childbirth care (26,9%); the situation caused anxiety (84.6%). The participants (76.9%) perceived that the public health facilities did not assert women´s rights. The women perceived a need for more resources (76.9%), the situation affected their perceptions of customer service at the health units (88.5%). The participants perceived a need for more resources at the facilities (76.9%). They could not access the family planning service and were pregnant soon after childbirth (11.5%).

Two women talked about giving birth on the floor or in corridors of maternity wards and hospitals due to the scarcity of space and resources (7.7%). The women complained about the health personnel because they did not show concern or a warm and gentle attitude (88.5%). The participants said health facilities lacked space, and the overall perception was of limited resources and prioritization of pandemic patients (76.9%). Sometimes, health workers asked women to leave immediately after childbirth to avoid contagion (26.9%)

The women perceived intense suffering during childbirth; they remembered it as a difficult time, unlike any they had lived before (88.5%). They felt deep emotional pain, recalling feelings such as lack of control, uncertainty, and vulnerability during childbirth (84.6%). They reflected on the physical pain caused by childbirth procedures (92.4%); they perceived that medicines could not be provided amid a shortage of resources at the public health service (76.9%). They talked about physical pain, worry, and fear, all related to mental health constraints (84.6%). They said it was one of the most challenging situations they had ever had (88.5%). Some women (34.6%) told us that they cried in grief and despair because of the situation they were living in caused by the pandemic and its consequences.

Second Theme: The Childbirth Experiences - Women´S Perceptions Of Skin-To-Skin Contact, Immediate Breastfeeding- And Feelings Of Isolation

The data from the study revealed that in most cases (73.1%), health personnel did not promote skin-to-skin contact between the woman and the newborn. The data showed that for some women, the woman

and her baby were allowed to be together for a few minutes, they perceived it as less than five minutes (26.9%). Other participants (26.9%) were permitted to hold the newborn after the baby was cleaned and dressed. The research findings showed that seven women experienced skin-to-skin contact with their newborns (26.9%), then an individual follow-up session with three of these young primiparous women (13.5%), who told us they experienced skin-to-skin contact when delivering their babies. The follow-up session was approved by the REB a constituted a personal interview with three of the seven women that reported having experienced skin-to-skin contact immediately after childbirth. The women were asked to describe the experience of skin-to skin contact in detail. They recalled skin-to-skin contact as a heartful and soulful experience, even though it was very short, about three - five minutes; they were separated from their newborns for several minutes and received them back wholly cleaned and dressed. They perceived that a short time of skin-to-skin contact helped them to develop bonding with their infants. They reported a better outcome in breastfeeding satisfaction, and they continued it until March 2022. In all cases, the women still need to receive information about skin-to-skin contact and immediate breastfeeding from the health staff. Only one woman reported learning about the importance
of immediate breastfeeding for newborns because her sister was a nurse, but she did not mentioned about knowing about skin-to-skin contact.

The study findings on breastfeeding revealed that some participants received breastfeeding counselling (69.2%). However, they were unaware of many topics when we asked about receiving complete information such as breast care, milk production, and storage. None of the women received information on the infant's signs of readiness to breastfeed and satisfaction. Most women had health staff recommend breastfeeding on a schedule (65.4%), although some counselled breastfeeding on demand (34.6%). Bottle feeding was suggested in many cases (65.4%). In the follow-up group, the participants explained that they and their newborns lived the initiation of breastfeeding alone and without guidance; the experience was fulfilled by instinctive behaviour. They were fearful of being unable to breastfeed their babies. They reported injured and sore nipples, pain, and discomfort. Finally, they experienced the sleeping stage after breastfeeding. The participants experienced feelings of isolation, because they gave birth alone and were unaccompanied, which increased their anxiety, and they faced physical pain in solitude. They (88.5%) experienced this kind of feelings when in childbirth. More than half of the participants (65.4%) perceived a neglected attitude towards them, considering that they were in labour and facing immediate childbirth. The women (73.1%) perceived that health staff were unaware of their needs. In a few cases (26.9%), their husbands, partners, or relatives were allowed to enter the health facilities. The study revealed that some women (30.8%) perceived that health staff did not inform the family about the baby's or woman´s health. The data reported that some participants experienced sadness after childbirth (26.9%).

CONCLUSIONS

Similarly to the study, Asefa et al. (2022) found that health workers from 71 countries and 120 participants from 33 countries perceived that the COVID-19 pandemic negatively affected the provision of RMC; they discovered that it led to less family involvement, reduced emotional and physical support for women, compromised standards of care, increased exposure to medically unjustified cesarean sections, and staff who were overwhelmed by rapidly changing guidelines and enhanced infection prevention measures. It is crucial to reflect on the learnings from women´s experiences and perceptions. Certainly, health crisis, especially in LMICs, requires rethinking women's services during the prenatal, childbirth and postnatal periods, and to consider women's vulnerability and unique needs. The findings of the study are a call to a profound reflection from a patriarchal public health system in Ecuador.

The Constitution of Ecuador (Asamblea Nacional Ecuador, 2008) in Articles 16 and 32 established that the public health system should serve pregnant women, who are vulnerable citizens and deserve priority health attention. Moreover, several legal bodies (WHO, 2016; 2018; Registro Oficial del Ecuador, 2016) support public policy to grant a positive childbirth experience in public health facilities. Showing that every parturient woman should be considered a priority client for the public health system.

It is a priority to manage emergencies, such as the COVID-19 outbreak inside the maternal and childcare facilities, in order to promote health equity and to acknowledge intersectionality in vulnerable groups (Choi et al., 2020). The evidence revealed the pandemic removed the veil on health inequity; certainly, it is a problem deeply anchored in political and social reality, originating in the stratification and power relations in the context of societies. Dealing with it requires targeted interventions and profound changes at the structural level (Garriga et al., 2012). Indeed, the findings of the study represent an opportunity to learn from women`s experiences to promote social justice, especially in maternal and child care facilities. More profoundly, it is an opportunity to make a women-centred health practice a priority, even in pandemic emergencies.

Scientific evidence widely supports a positive childbirth experience as a public health policy in most low and medium income countries. Skin-to-skin contact has immense benefits for newborns and mothers and several longitudinal studies shows that it is beneficial for emotional health and well-being to both mothers and infants. Finally, in future emergencies, it is essential to guard women`s and newborn`s fundamental rights to respectful maternity and child care.

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EDUCATING CULTURE THROUGH ADULT LEARNING IN THE CANADIAN ARMED FORCES

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Abstract
The Canadian Armed Forces (CAF) is a large organization responsible for training and educating its membership. Recent scandal and longstanding systemic issues have prompted the CAF to undertake cultural reforms. In contrast to occupational training, changing an individual's attitudes and beliefs is much more difficult and essential to culture change. Exploring this as an adult-learning problem, this paper proposes a framework rooted in both andragogy and anti-oppressive practices to help learners make sense of underlying issues of power and oppression.

Keywords: Military Training and Education, Canadian Armed Forces, Culture.

INTRODUCTION
From the moment an individual joins the Canadian Armed Forces (CAF) and attends basic training, they are on a continuous journey of training and development. Understandably, military members need to acquire a variety of knowledge and skills, and this is provided by the CAF through education, training, and experience. However, institutional learning struggles to address the less tangible, such as an individual's beliefs and often these attempts are seen as *checks in the box*. Recent scandals related to sexual misconduct and longstanding systemic issues have prompted the CAF to undertake cultural reforms. In contrast to providing occupational training, it is more difficult to intentionally alter dominant attitudes and beliefs. Within *CAF Ethos: Trusted to Serve* (DND, 2022), an institutional publication that articulates the Canadian military's values and beliefs, culture change is described as achieving mutual respect, dignity, and inclusion of all and emphasizes the impact leaders have on "CAF culture and cohesion" (p. 36). While the importance of leadership and education are highlighted throughout, the *how* one ought to approach changing an individual's beliefs and attitudes is absent, particularly when that individual is unwilling or unaware of the need to change.

Following an examination of current CAF culture and military education, this paper explores how to engage adult learners on topics of culture within the CAF. I identify the benefits of approaching instruction as an adult-learning problem and suggest using the principles of andragogy to facilitate engagement amongst learners. Further, I propose embracing an anti-oppressive practice to both identify and confront core issues within the CAF. By examining the issue of CAF culture through the lens of adult education, this paper focuses on the how and suggests understanding one's positionality is a key ingredient needed to effect culture change.

Military Culture
From basic training until they leave, CAF members are inculcated in their institution's history and culture. This includes its espoused values, principles, and ethos and alongside those that are in use. When espoused values speak to an inclusive environment but are contradicted by individual actions and experience; a disconnect exists. It is this space, the space between what is espoused and experienced, that recent scandals and longstanding systemic issues related to sexual

misconduct, discrimination, and exclusionary practices have occurred. Recent scandal and external reports such as Deschamps (2015), Arbour (2022) and a ministerial report focused on racism (MND, 2022) prompted the CAF to undertake institutional cultural reforms. Yet, previous efforts to address CAF culture and attempts to incorporate underrepresented groups (i.e., women, LGBTQIA2S+, and Indigenous peoples) were ineffective and could better be described as acts of assimilation (Davis, 2022).

Canada's recent defence policy, *Strong, Secure, Engaged* (DND, 2017) and *CAF Ethos: Trusted to Serve* (DND, 2022) speak to the need for institution-wide culture change within CAF. The CAF believes leaders are integral to modernizing the institution (DND, 2022), which raises questions about how future CAF leaders are educated. It is also important to note that those charged with leading and institutionalizing culture change are often those who participated within and benefited from the existing structure.

Trusted to Serve (DND, 2022) speaks to the military as a continuous learning organization and identifies a need to socialize its membership with its institutional ethos. However, it recognizes that professional military education alone is not sufficient and that "[e]ffective socialization of the ethos requires leaders to have frank and open discussions" (p. 49). This raises the question about how the "formal and informal processes of teaching and persuading others to accept the core beliefs, values, behavioural norms and roles of a particular culture" (p. 49) as espoused can and should occur. Acknowledging that culture change requires members to learn about and engage with their institution's ethos, the next section explores training and education within the CAF and identifies how existing systems may be problematic to achieving this aim.

Military training and education

The CAF considers itself a continuous learning organization with an established professional development system. This is a hierarchal system that consists of over-arching concepts and directions which nest within one another. The Canadian Forces Professional Development System (CFPDS) is rooted in CAF doctrine and consists of three parts. First, there is a professional body of knowledge that is made up of: (1) core knowledge, the military art or science of employing and supporting warships, fighter jets, and tanks; (2) supporting knowledge, which speaks to enabling the institutional organization and its ability to conduct operations across the spectrum of conflict; and (3) specialized knowledge which encompasses those occupations required by the military but regulated by external professional associations such as doctors (DND, 2018). Embedded within these knowledge types are war fighting skills which enable CAF members to operate across the full spectrum of military operations (i.e., peacekeeping to war between nations) and leadership competencies. These competencies are developed within a leader development framework and represent the skills necessary to lead various sized groups and potentially the the institution (DND, 2018). These ideas, and their associated doctrines and policies, represent the foundation upon which CAF professional development is based. While the CFPDS is well-suited to develop and measure occupational competencies, it may be insufficient to measure changes in individual attitudes and beliefs (Maugeais, 2020).

Through an examination of the scholarship focused on learning within the CAF, three noticeable gaps emerge. First, neither learner nor learning practices are examined through the lens of adult learning theory. Next, Vaughn (2012) speaks to generational learning and in a limited way, how this theory may be applied within the CAF. However, given the CAF's need to deliver learning over

the span of an individual's career, from recruit to senior leader, no examination of pedagogy or differentiation by age or experience exists (see Stackhouse, 2021 for a discussion on mentoring post-millennials). Finally, given the CAF's desire to become more diverse (DND, 2017) and to enact tangible changes to policy, such as permitting permanent residents to serve within the military (MND, 2022), research focused on educating within a diverse military environment is absent. While each of these areas represents opportunities for further examination, the common absent component is exploring how adults teach and learn within the CAF. This is problematic. While the status quo works well to train occupational skills and measure individual competency in preparation for employment, it is less successful measuring individual learning and one's attitudes and beliefs.

Adult Learning

The language used to describe adult learning within the field of adult education is complex and at times, confusing. Learning could be seen as an individual act independent of setting and may include receipt of a formal product. This 'product' is provided to the learner from an organisation or group and can be delivered or accessed in formal and non-formal ways (Conrad, 2022). While the Canadian military may want to approach the socialization of its members through formal education, it recognizes that this alone is insufficient. A compounding factor is that the terms *andragogy*, focused on adults learning, and *pedagogy,* focused on children learning, are often used to describe adult learning theories. While the models of andragogy and pedagogy are distinct, they share common attributes (Bowling & Henschke, 2020) that lend to cross-over in their applicability. Therefore, there is value in combining aspects of andragogy and pedagogy within the same learning context. The idea of leveraging elements of both andragogy and pedagogy to serve a single learning outcome will be explored further within the proposed educational framework.

Andragogy is a term popularized by Malcolm Knowles (1980) and speaks to the "art and science of helping adults learn" (p. 43) which he contrasts with the term *pedagogy* and its focus on helping children learn. While the distinguishing characteristic between these two definitions is the learner, the two terms are often used interchangeably. Adding to the confusion, different types of pedagogy (i.e., behaviorism or constructivism) are adopted as instructional praxis within adult learning. Debating the relative merits and appropriate usage of these terms is beyond this paper, but there are two important questions to consider. First, if pedagogy is focused on teaching children, when does one transition from child to adult in relation to learning? In the CAF, new recruits often join immediately following secondary school. While legally adults, are they ready to learn as adults and to what extent do the principles of andragogy apply? Second, since a wide range of training and education is delivered within the CAF, to what extent are the principles of andragogy applicable? It is the second question that will be addressed in this paper but given the broad education and training mandate within the CAF, a single interpretation is unlikely to apply in all situations.

While Knowles (1980) did not coin the term andragogy, he did popularize it within North America. To Knowles, theory and practice must be consistent where adult educators are "living examples of the lessons being taught" (Bowling & Henschke, 2020, p. 162). This point seems particularly salient when one looks at issues within the CAF where leaders failed to live up to and adhere to the institutions ethos and values (Arbour, 2022) or to paraphrase Knowles, walk the talk. Knowles conceptualized andragogy as a combination of six assumptions about the learner. In developing

these assumptions, Knowles drew heavily from the work of Lindemam, particularly work speaking to adult learners being situation-motivated and experience-centered (Merriam & Bierema, 2014). The six assumptions are: (1) self-concept, adults need to know why they ought to learn something; (2) learning from experience, adults learn from experience and want to use it as a foundation for future learning; (3) readiness to learn, learning must matter and be relevant to their circumstances; (4) immediate applications, adults want to use knowledge immediately rather than in the future, thus learning is often focused on a specific task or problem; (5) internally motivated, adults tend to need to be motivated intrinsically; and (6) need to know, adults need to understand the 'why' behind their learning and the value of it (Merriam & Bierema, 2014).

Critiques of andragogy often focus on how the individual is addressed as most important. The six assumptions of andragogy focus on an internally-motivated and self-directed learner guided by an educator who facilitates their learning. In contrast, pedagogy as viewed within the Canadian military could be described as providing common instruction to a group without accounting for individual needs, desires, and interests. Andragogy, and Knowles' principles are not without problem. In their critique of andragogy, Grace (1996) focused on how Knowles' andragogy was "too much concerned with individualization, institutionalization, professionalization, techno-scientization, self-directed learning, the politics of exclusion, maintenance, and conformity" (as cited in Bowling & Henschke, 2020, p. 163). Finger and Asun (2001) claimed Knowles' failed to critically examine society and did not "challenge the status quo" (as cited in Loeng, 2018, p. 5). Considered individualistic, Raymer (2018) argued that Knowles ignored the relationships between "the individual and society…he did not consider how privileges and suppression attached to race, gender, and class influenced learning" (p. 5). This is problematic given that addressing culture within the CAF is an individual issue but also a societal problem. Yet, the CAF seeks or perhaps needs an institutional solution that addresses the individual nature of challenging and changing one's beliefs. Therefore, the next section will draw upon some of Knowles' ideas about adult learners – primarily self-concept, and need to know – while remaining cognisant of using individualistic ideas to solve a communal issue.

Learning Framework

While adopting a pedagogical approach, as seen within the CAF, may seem appealing from an institutional perspective, I suggest individual change is more likely to occur by approaching military members as adult learners. By considering the principles of andragogy, instructors might help individuals understand the necessity of education related to culture and conduct rather than simply seeing it as a check in the box by drawing upon lived experiences. Further, I suggest embracing an anti-oppressive practice is necessary to both identify and confront core issues within the CAF. This permits learners to consider both institutional structures of racism, sexism, homophobia, transphobia, and systemic inequalities for certain groups in society (Baines, 2017) and the role that individuals play in sustaining and perpetuating them; all of which are well documented within the CAF (Deschamps, 2015; Arbour, 2022).

Instruction should be approached from an adult-learning perspective. This would concentrate specifically on the ideas of self-concept, need to know, and motivation, while also employing an anti-oppressive practice can help learners make sense of underlying issues of power and oppression. In this proposed framework, the goal is to reduce the gap between espoused values and those that are in use by meeting individuals where they are and moving them towards what is desired. By directing our attention both inward (i.e., personal beliefs and individual reflection)

and towards the institution (i.e., structural inequalities, policies, and actions), one must confront and consider how their beliefs, attitudes, and practices adversely affect people.

Organized into six sequential steps, moving from recognizing oneself to understanding others, the ideas that underpin this approach are drawn from Sensoy and DiAngelo's (2017) and informed by both Greco and von Hlatky's (2020) thoughts on equity, diversity, and inclusion within professional military education, and Brown's (2020) work speaking to the transformative potential of feminist perspectives within military education. Moving from the acquisition of knowledge to engaging with newfound knowledge and individual experiences, the following describes what occurs within each step before briefly exploring those ideas that underpin the step.

Conduct

While there is a sequential element to the framework (i.e., knowledge proceeds positioning), one must consider the following aspects within each step described above and are shown in figure 1: (1) Foundational knowledge, exploring theory and institutional history; (2) individual awareness, moving from newfound knowledge to reflection upon one's experience; (3) awareness of the institution, recognizing how the CAF privileges and oppresses individuals as an institution; and (4) invitational practice, and which seeks to engage individuals within the subject through personal experience. It is by exploring these ideas within each stage that one can draw upon the ideas of andragogy to motivate and engage the adult learner.

Andragogy + Invitational Rhetoric	**Foundational Knowledge** = Theory (vocabulary, terminology, misconceptions) + History (CAF as Institution and individual members of CAF – External reports, academic research, media)
Creating External Conditions	**Individual Awareness** = Foundational knowledge + experience (recognition of themselves and their relationship to others) **Awareness of the Institution** = Individual Awareness + Institutional understanding (recognition of CAF as an institutional power and how this benefits/disadvantages groups) Unique experiences (assumption) and self-directedness (assumption) contribute to an increased need-to-know (assumption) External conditions (safe environment, valuing contributions, and freedom to share) contribute to group communication
Offering Perspectives	**Invitational practice** = Opportunities for engagement Balanced between theory (i.e., concrete definitions) and experience as jumping-off point for discussion Instructor shares experiences/perspectives on subjects to encourage individual consideration leveraging student readiness to learn (assumption) and orientation to share (assumption)

Figure 1. Aspects for consideration within each step.

Opinion and Knowledge (Step 1)

Effective education will challenge institutional discourse, our own views about ourselves, what we think we know about society and how it works based upon our place within it. Effective education is based in knowledge rather than opinion. Opinion is personal whereas knowledge is based upon a common understanding. Recognizing the difference between *anecdotal evidence* and peer-reviewed research is important. By examining and distinguishing these differences, subsequent conversations can be grounded in fact rather than anecdote or platitudes.

Position Ourselves (Step 2)

Positionality recognizes where one is in relation to others in society. It shapes what an individual can see and understand about the world. Understanding who you are contributes to understanding others, but also how you are advantaged and/or disadvantaged within the institution. It is also important to recognize that many of these categories are socially constructed (i.e., gender) and have evolved over time. While this could be viewed as a superficial step, it is not. This reflection will enable one to recognize themselves as part of larger groups.

Groups & Identities (Step 3)

Understanding the relationship between you as an individual (your position) and the social groups you belong to (e.g., race and class) permits acknowledgement of how you relate to the dominant group. It also involves recognizing "that our ideas, views, and opinions are not simply individual…but rather are the result of social messages and conditioning" (Sensoy & Diangelo, 2017, p. 35). Another aspect involves moving beyond anecdotal evidence and instead, recognize patterns of systemic inequities.

Prejudice & Discrimination (Step 4)

Prejudice is learned prejudgement about members of social groups to which the individual does not belong and is most often based upon limited knowledge or experience. Prejudice is a combination of stereotypes and values. Whereas discrimination refers to prejudice plus action against a particular group.

Power & Oppression (Step 5)

Oppression is the prejudice and discrimination of one social group against another, backed by institutional power while hegemony is the dominant group imposing their ideology (i.e., their culture and values) upon everyone. Sexism (i.e., cis-men oppressing women) and racism (i.e. white people oppressing people of colour) are common examples but it also includes ideas of colonialism and heterosexism to name a few.

Understanding Inclusion (Step 6)

This culminating step, understanding inclusion, or put another way, understanding others, is only possible if individuals recognize who they are and how that affects how they see and are seen within the world. An inclusive environment rejects hateful, discriminatory, and hurtful behaviour and conduct and an inclusive environment is what the CAF desires.

CONCLUSIONS

This paper put forth an option to engage adult learners in the subject of conduct and culture as it relates to recognized issues within the CAF. Fundamental to this approach is understanding who you are – how is one privileged or oppressed and what social constructed characteristics contribute to this. Using positionality as a starting point, and exploring culture through an anti-oppressive framework, core issues with the CAF can be both identified and confronted. While it does not address where one ought to inject this information, I suggest it must go beyond an annual *check in the box* session and perhaps identify success when it manifests in informal and incidental learning.

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EXPLORING PEDAGOGIES OF CARE:
CRITICAL SELF-POSITIONING AND DIALOGIC PRACTICE IN FOSTERING LEARNING COMMUNITIES

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Abstract
In this paper, the authors explore the evolving role of Learning Services staff and their implementation of various care practices as they seek to address the complex needs of adult learners in a perpetually shifting educational and social context. Throughout and beyond the COVID-19 pandemic, education workers have experienced rapid changes in the location and scope of their roles. Simultaneously, current political climates have become seemingly hostile towards educators, where expectations for education workers' performance have increased, while funding and public support have decreased. Additionally, education workers are met with increasing demands from students in need of dynamic personalized support. As educators in a post-secondary student success centre, this paper considers the ways that we have recalibrated our roles as learning skills specialists to include an emphasis on care, both pre- and post-COVID-19.

Keywords: Care based pedagogy, trauma informed pedagogy, higher education, student retention, compassionate practice.

INTRODUCTION
As educators in a post-secondary student success centre who develop and deliver programs for students who are at academic risk, we have experienced positive outcomes related to academic retention and remediation. While student feedback frequently highlights the importance of study skills that we help to develop, they also reference the approachability and compassion of the staff as key contributors to their success. Through program delivery debriefs, we have noticed that teaching with care helped our students to succeed. In this paper, we explore different ways that learning skills specialists implement care practices to address the complex needs of adult learners in a perpetually shifting educational and social context. To begin, we define pedagogies of care in theory. Next, we examine our experiences with care in pedagogy and in practice. Finally, we suggest future implications and key recommendations for fostering learning communities.

FEMINIST PEDAGOGY OF CARE
Feminist pedagogy is rooted in critical concepts of care and compassion (hooks, 2003; Noddings, 1984). In centering an ethic of care in teaching, feminist pedagogy deconstructs how the traditional banking system of education (Friere, 1970) upholds patriarchal, colonial, and ableist teaching practices (hooks, 1994). Importantly, as hooks (2003) states:

Denying the emotional presence and wholeness of students may help professors who are unable to connect focus more on the task of sharing information, facts, data, their interpretations, with no regard for listening to and hearing from students. (p. 129)

Like hooks (2003) suggests, we attempt to see the "wholeness of [our] students," and we believe in the value of "listening to and hearing from [them]" (p. 129). So too, we support Nodding's (2014) notion of "caring as relation" (p. 773), and thus as part of a relationship between carer and cared-for. In our discussion, we position the learning skills specialist as the carer, and the students that we serve as cared-for.

Dialogue and relationship building are central to a pedagogy of care (Noddings, 2012). Futher, a pedagogy of care challenges the neoliberal framing of transactional teaching relationships by employing kindness as a radical tool for reshaping educational relationships within the academy (Tronto as cited in Grant-Smith & Payne, 2021, p. 172; Magnet et al., 2014). From a teaching and learning standpoint, an ethic of care is one which places compassion, negotiation, collaboration, and partial perspectives at its core (Bozalek et al., as discussed by Grant-Smith & Payne, 2021, p. 171). Thus, we define 'moments of care' as instances in which students develop a secure and sustained relationship or sense of mutuality with their instructor (i.e., learning skills specialist), through critical self-positioning and dialogical practice.

RESEARCH CONTEXT AND POSITIONING

Working within an Ontario university student success centre, we hold multiple and varying roles and responsibilities related to academic skill development and student retention. The students we support are often academically at risk for reasons beyond scholastic skills and abilities; accordingly, we find ourselves frequently attending to students' holistic needs. Our work is inherently collaborative, and as such we chose a methodology which emphasizes our plurality of experiences.

As researchers and educators, we come to this research from diverse socio-cultural-political-educational positionings. We hold different roles within a post-secondary academic student success centre with our objective being to support student academic achievement and retention. All authors reflect that their experience (both positive and negative) in education has impacted their pedagogy and teaching philosophy.

METHODOLOGY

To reflect on our individual experiences of enacting care with students, the authors determined that collaborative autoethnography (CAE) would be most effective in emphasizing the value of our collective experiential knowledge. Initially, we saw value in autoethnography (AE) as a qualitative research method to use our interactions with students as data, while situating such data within the specific context of working as student-facing academic supports with post-COVID-19 restrictions. In the words of Chang et al. (2013),

Autoethnographers use personal stories as windows to the world, through which they interpret how their selves are connected to their sociocultural contexts and how the contexts give meanings to their experiences and perspectives. (p. 18-19)

Using AE as a starting point, we were also aware of the deeply collaborative and iterative nature of our daily work with students and wanted to honour one another's differing perspectives on care and pedagogy. Through "engaging in the study of self, collectively" (Chang et al., 2013, p. 11), collaborative autoethnography combines autobiography – the study of self – and ethnography – the study of a cultural group – in an expressly collaborative manner, bringing the researchers'

experiences together "to find some commonalities and differences and then wrestling with these stories to discover the meanings of the stories in relation to their sociocultural contexts" (p. 17). Thus, working collaboratively also allows us to see our experiences through the lenses of our peers and in relation to our mutual context.

First, we individually reflected on our experiences working directly with students as academic support staff using the following question as a guide: How have moments of care or trauma-informed practice shown up in your engagement with students? Second, we collaboratively reflected on those experiences, analyzing the themes present as they relate to our socio-cultural positioning working for a Canadian university, both before and after the COVID-19 public health measures which included extended periods of "lockdown," as well as virtual educational offerings. We met twice in-person to share our data and extract key themes; each author then coded their own reflection data according to the themes. After this, we met again to cut down our narratives and connect them back to key literature, as well as to tease out some critical recommendations based on our experiences.

ANALYSIS

In analyzing our individual experiences working with adult learners pre- and post-pandemic, we identified two overarching key themes: critical self-positioning and dialogical practice. We found many instances which related to both themes in various ways within each of our stories and have organized our analysis accordingly.

Critical Self-Positioning

Within the theme of critical self-positioning, our discussions centered around vulnerability and self-perception, on behalf of both students and instructors/professional staff. Most of the authors recorded attempts to bring their own educational experiences into their interactions with students, to ease students' anxieties and fear. Author 3 writes,

I go into my first at-risk classes of each term with honesty, and I tell my students my own story of (un)success so that they understand that they are not alone and so that they know that I can appreciate their situation.

In this way, Author 3 destigmatizes failure and builds her classroom community in ways that reflect openness and transparency. This approach emphasizes instructor vulnerability but also impacts students' perception of learning and themselves. As Noddings (2012) argues, "There is no blame attached to making errors; rather, mistakes can help to improve the teacher's explanations as well as the students' understanding" (p. 774). Easing students' concerns through compassion and care were common themes in our reflections, and many authors noted an effort to tailor their practice to the students themselves, which requires a sharing of experiences. Two authors describe their approach to sharing below:

I invite students to share what they are willing to disclose about themselves... This mutual sharing offers the potential for us to see each other as having diverse and complex identities and experiences outside of our roles inside the classroom, [which contributes] to a classroom culture where sensitivity, care and compassion can exist. (Author 5)

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I try easing their anxieties by actively listening to their concerns, and sharing my own experiences and struggles during my time as an undergraduate. (Author 8)

Here, the author indicates that they are "interested in the *expressed* needs of the cared-for, not simply the needs assumed by the school as an institution" (Noddings, 2012, p. 772). Author 6 shares a similar message, writing,

My goal [is] to foster a learning environment where everyone feels comfortable sharing their thoughts and ideas, and where, while I have some authority over the students, it is never flexed.

All examples indicate the instructors' desire to "level the playing field" by being vulnerable and collaborative with students while also granting students permission to bring their whole selves into the learning environment. This way a sense of relationality is supported by making students feel seen and cared for.

Importantly, in their reflections each author also identified how important it was to listen and attend to the self-identified needs of students, not assuming they knew what was needed. As Noddings (2012) stated, "We must listen, not just 'tell', assuming that we know what the other needs" (p. 773). Author 2 and Author 4 both describe how they validated the needs of students:

For us, the starting place was listening to the students. What did they perceive as the area that they need support in?... Asking questions rather than leading with prescriptive strategies helped me to understand who the student was and what their experiences are. (Author 2)

[One particular] student would discuss the stressors of online learning and the effect it had on their mental wellness… I had to approach the conversation with care by letting the student know that these experiences were valid. (Author 4)

Through our reflections, we found that critical self-positioning and pedagogy of care required mutuality through dialogue. Author 7 describes how this reciprocity contributes to an accommodating environment for both instructor and student, even before the COVID-19 pandemic:

Care goes both ways. For four years of teaching, I was focused on being flexible and accommodating for my students to relieve stress, anxiety, and help them "survive" university. When it was my turn to ask my students for accommodations, I was met with understanding, concern, and equally open flexibility.

In these experiences, the educator-as-expert is disrupted, and learning is recentered within the student experience. Furthermore, the educator is not detached from their lived experiences and thus, as hooks (1994) argues, a "classroom that employs a holistic model of learning will also be a place where teachers grow" (p. 21).

Dialogical Practice
We found that critical self-positioning informs our dialogical practice. In sharing our reflections and experiences working with post-secondary students, dialogue and mutuality emerged as central themes in our teaching practices. Friere (1970) describes dialogue as "[f]ounding itself

upon love, humility, and faith" to become "a horizontal relationship of which mutual trust between the dialogues is the logical consequence" (p. 91). Without dialogue and mutuality, successful teaching is difficult. As noted by Noddings (2012), "[t]eachers sometimes forget how dependent they are on the response of our students . . . The response of the cared-for completes the caring relation" (p. 773). We all work to connect with and know our students, with the goal of creating an educational space where we all feel comfortable bringing our full selves. Author 1 and Author 5 reflect on their approach to this practice:

Usually, I attempt to create space for students to bring their rich lives into the learning context through weekly "check-ins". (Author 1)

I acknowledge students through simple acts, such as greeting them by name as they enter the classroom, asking them about their day, classes, jobs, pets, children, hobbies – I make a point of asking follow-up or check-in questions about them. (Author 5)

Dialogue is inherently linked to mutuality; for a proper exchange to occur, both sides need to participate and feel comfortable being open and honest. In our teaching practices, we build moments of care through being vulnerable and demonstrating learning, as well as building connections with our students that acknowledge their experiences outside the classroom or support setting.

Thus, acknowledging the "whole student" within pedagogical practice further supports academic success. Such practices are a part of our holistic approach with at-risk students, as outlined by Author 5 and Author 6:

My interest is less in instilling the lessons contained in traditional "hidden curriculum" with respect to responsibility, punctuality, and meeting deadlines, and so, I practice flexibility and allowance for modifications, encouraging students to self-advocate when needed. (Author 5)

The students we support are often academically-at-risk for reasons other than a lack of academic skill, and as a result we take a more holistic approach that focuses on seeing the students as unique individuals with dynamic and personalized goals. (Author 6)

A holistic approach to academic skill development programming is both grounding and radical in its care-focused approach. As Noddings (2012) states, as carers, we "must put aside, temporarily, the demands of the institution. [We need] time to build a relation of care and trust. This effort may require [us] to engage in dialogue with the student about matters other than [the teachable subject]" (p. 774). Building trusting and caring relationships helps to break down traditional banking views of the post-secondary student.

There is often a belief that because students in university are adults, they should "act like adults," and "buckle down and do their work." But we do not know the stories that our students carry deep inside them, and this is something we need to constantly remind ourselves of. (Author 3)

[I] learn about my students; such as their academic and personal goals and their learning styles and preferences. This information allowed me to tailor their programs and learning experiences, and form connections with my students. (Author 8)

Importantly, our dialogical practices are intentional, flexible, and student-centred. Author 7 reflected that "a practice of intentional care has been the core of my well-being teaching pedagogy." The intentionality of flexibility and student-centred teaching are shared practices across author reflections.

I believe that providing accurate and detailed feedback would benefit and assist the student much more than inputting a failing grade, resulting in a decrease of confidence or lack of motivation. By looking past the grading system, I was able to create an environment where a student can learn and develop skills, while being able to meet them where they are at. (Author 4)

Generally, our goal is to foster learning communities built from care and focused on the students' learning goals. Creating spaces for moments of care helps to build these learning communities, as Author 1 and Author 2 reflect:

I make myself available to meet with students and talk about their other classes…Our learning community doesn't end when they leave the room for our class. (Author 1)

[1:1 Consultations] open space to recognize the complexity of experience and intersectional systems of power and oppression… I position myself as the learner and my role to be an adaptive resource to help troubleshoot and navigate. (Author 2)

The sudden arrival of the COVID-19 pandemic and the uncertainty it brought (and continues to bring) has emphasized the importance of mutual dialogue and an understanding that both students and instructors/support specialists have lives and experiences outside the educational space that bring challenges and require care.

IMPLICATIONS FOR FOSTERING LEARNING COMMUNITY

This research illustrates the importance of pedagogies of care in nurturing an adult learning community. Through care, learners flourish and thrive in the wake of the COVID-19 pandemic, but also in recognition of the increasingly unstable environment in which we teach and learn today. A final theme we found in our reflections was that of establishing a practice based on the areas of critical self-positioning and dialogical practice.

Although each author identified that their personal practice was one of deep care before the COVID-19 pandemic, they were also aware of how their approach to teaching and learning has become more valued in the years since the lockdowns. Bimm and Feldman (2020) argue that within trauma-informed practice (TIP), the emphasis for change is moved "away from the individual and onto the collective" (np). Recognizing the deeply similar nature of TIP and pedagogies of care, a key recommendation is that care should be enacted on an institutional (or collective) level.

Since the COVID-19 pandemic, people seem to be more attuned to the idea of being a "whole" person and accepting that being at 100 percent every day isn't a reality when you're dealing with so many external challenges. (Author 1)

Suddenly, with the COVID-19 pandemic, all students were facing an extraordinary circumstance and all students needed support and accommodations. Suddenly, I too as an instructor needed

the same grace and compassion from students as we were giving to them. These movements highlighted the profound need to move from moments of care towards care-based pedagogy as policy and as standard practice. (Author 2)

Returning to Bimm and Feldman (2020), there is an emerging recognition in educational institutions that "emotions are framed as a disruption to learning, rather than integral to learning," and this results in a failure to foster safe learning communities. Recognizing that our philosophy for teaching has always been rooted in care, Author 8 acknowledges that during the COVID-19 pandemic "it became even more imperative to maintain bonds with students." Author 3 furthers, "I think more about how I go about doing these things… how I can further develop my skills as a caregiver to students because I see how closely bound up it is in their academic success." Thus, it has become more widely adopted to intentionally engage in pedagogies of care.

CONCLUSION

Kindness and care are part of our day-to-day interactions and impact the student experience. Students notice that they are cared for, and in that recognition, they fare better academically. This is not to say that learning is not at the forefront of our teaching philosophies; indeed, we must take care not to infantilize our students. However, we always bear in mind that "to teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (hooks, 1994, p.13). Opening ourselves to our students with honesty and genuine concern opens them up, in turn, to trust and learning. With anxiety at all-time highs on the heels of the pandemic, a pedagogy of care within post-secondary institutions should be adopted by all educators.

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RECLAIMING THE RADICAL ROOTS OF ADULT EDUCATION: TOWARD COMMUNITY-BASED ANTI-RACISM EDUCATION THROUGH PARTICIPATORY ACTION RESEARCH

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Abstract
Canada is often held up internationally as a successful model of immigration and multiculturalism. Yet, its reputation has not gone unchallenged with the rise of anti-Asian racism, anti-Black racism, and anti-Indigenous racism particularly during Covid-19. While community activists have organized multiple forms of anti-racism protests, advocacy, and social mobilization, Canadian adult educators have generally remained quiet about this. To combat and eliminate racism, it is therefore the purpose of this paper to revisit the radical roots of adult education for social change by developing community-based anti-racism education through participatory action research. Drawing on critical race theory (CRT) as an analytic framework, we incorporate principles of participatory action research (CBPAR) to conceptualize community-based anti-racism education where community members and academics collaborate as equal partners throughout the research process.

Keywords: Critical race theory, intersectionality, anti-racism education, participatory action research, adult education

INTRODUCTION
Canada is often held up internationally as a successful model of immigration and multiculturalism. Yet, its reputation has not gone unchallenged with the rise of anti-Asian racism, anti-Black racism, and anti-Indigenous racism particularly during Covid-19. Since the outbreak of the pandemic, Asians in Canada, particularly those of Chinese descent, were racially targeted. They have been verbally abused, physically assaulted, and shouted at to 'go home' (Guo & Guo, 2021). A prominent marker of such experiences is the intersection of racism and other identities such as age, gender, and sexual orientation. Asian women and older Chinese immigrants were particularly affected by racist incidents during the pandemic. Higher rates of police brutality against the Blacks and Indigenous communities in Canada and the intersection of their economic status and educational backgrounds resurfaces the impact of racism against racialized communities in Canada (Lei & Guo, 2022).

While community activists have organized multiple forms of anti-racism protests, advocacy, and social mobilization, Canadian adult educators have generally remained quiet about this. To combat and eliminate racism, it is therefore the purpose of this paper to revisit the radical roots of adult education for social change by developing community-based anti-racism education through participatory action research. Drawing on critical race theory (CRT) as an analytic framework, we incorporate principles of participatory action research (CBPAR) to conceptualize community-based anti-racism education where community members and academics collaborate as equal partners

throughout the research process. This is part of a large study initiated and led by Calgary Catholic Immigration Society and funded by IRCC. The community-based anti-racism approach is impactful for raising awareness of systemic discrimination and engaging learners in identifying and actively uprooting discriminatory practices on an individual and organizational level. The shift toward action-oriented anti-racism model engages individuals from newcomer and other racialized communities in the project development. Collectively created conceptual model outlined comprehensive educational approach and phases for learning based on strong theoretical and methodological framework, followed by actions on micro, meso and macro level. With a strong focus on community-based anti-racism education, the project will foster a whole-of-society approach to promoting racial justice, engaging in anti-racism practices, and creating a more welcoming and inclusive society for newcomers and others who face discrimination.

THEORETICAL FRAMEWORK

Critical Race Theory (CRT) is the central theory that informs this research. As a framework, CRT allows to recognize and combat racism in our society by considering race at the center of analysis at micro, mezzo, and macro levels (Delgado & Stefancic, 2001). CRT challenges the unequal power relations by stressing on understanding racism with its social and historical contexts to achieve racial justice (Gillborn, 2015; Guo & Guo, 2021). Before understanding CRT as a framework, it is essential to analyze race and racism as social categories and phenomenon.

Miles (1987) considers the concept of race as an imagined category, similar to the concept of "nation" (pp. 26-27). Both the concepts have no real biological foundation. Similarly, Luke (2009) claims that race is socially and historically constructed, influenced by discourses that give specific meanings to the ways we perceive the world around us. He further adds that there is no known authentication mechanism in place that could validate and justify the assigning of people to different racial groups, merely based on their inherited genetic traits (Luke, 2009). Despite its false ideological formulation, race has been treated as a priori concept, with racial hierarchy as a permanent feature of nature (Agnew, 2016). At a minimal level, racism is referred to as a philosophy of social division, a system that encourages full inclusion of the dominant group of the society and segregation of others, who are inferior in relation to the dominant, and are the minority sidelined groups. For Goldberg (1993), racism excludes racially defined others and promotes such exclusion. Racism is seen as both discourse and social practice which perpetuates unequal relations of power through what Luke (2009) called as "inferiorization" (p. 6). Many scholars, including critical race theorists who trace the roots of dominance and subordination in power and politics, claim that issues of race are essential in addressing power, identity, subjectivity, and social (in)justice (Luke, 2009). Racism is a complex ideology, system, and practice of social division that propagates the concept of divided society to the benefit of the powerful dominant groups at the expense of the marginalized minorities.

With racism as a starting point, CRT is described as a critique of racial reform efforts. For Taylor (1998), CRT is a form of oppositional scholarship that challenges the experience of dominant groups as the normative standard, and grounds its foundations in the experiences of marginalized people (Closson, 2010). Over the decades, CRT expanded from the intellectual movement, born within the critical legal studies, into an overarching theoretical framework that resonates with the issues of race, racism, and imbalanced power within multiple disciplines. It continues to consider race as the center of analysis and aims to recognize, dissect, and understand the patterns of inequality that exist in various levels in our society. The main concepts of CRT, as they continued

to reshape, have been echoing the requirements of the changing times and found staggering connections between the issues of race, systemic racism, and power.

Rooted in CRT is the theory of intersectionality which is also utilized as a critical framework in this research. Intersectionality has become a primary analytical tool deployed by scholars to theorize identity and oppression. First coined by a legal scholar Kimberlé Crenshaw, the conceptualization is rooted in the notion that subjectivity is constituted in a variety of social factors and categories, including race, gender, class, and sexuality, by rejecting the 'single-axis' framework often embraced by feminist and anti-racist scholars (Atewologun, 2018). Intersectionality provides us with the language for examining interconnections and interdependencies between social categories and systems (Atewologun, 2018). Adapting an intersectional lens allows us to recognize multiple intersecting social locations within an identity, to foreground the authentic voices, and to explain the differences in their experiences due to their positions within the intersecting contexts of cultural, social, economic, and political powers (Cho, Crenshaw & McCall, 2013; Mojab & Carpenter, 2019).

Intersectionality is a key element that explores human complexity, along with the multilayered political, economic, cultural contexts that form our environment, as well as the ways these two elements interact and influence each other in a continuous live manner. Cho et al. (2013) referred to intersectionality as a way of thinking about the problem of sameness and difference and its relation to power. As humans simultaneously belong to multiple overlapping social categories, this lens brings forward the inequalities that occur at the intersection of these social locations. These social categories are rooted in broader systems and processes of power, and constantly change, and thus, intersectionality allows scholars and practitioners to make sense and work with such complex experiences and changes (Cho et al., 2013). As a framework, intersectionality assumes power dynamics and interrelations as embedded in each social category, with all categories having their own individual and contextual components. As a critical theory, it conceptualizes knowledge and its construction as contextual, relational, and reflective of power. Therefore, as a research framework, it gives voice to participants involved in the research, with researchers adopting a critical reflexivity mindset.

Positioned in critical domains, CRT and intersectionality recognizes racism as endemic and pervasive. It analyzes power and power differentials, as racism constitutes an unequal society where dominant groups sustain power through the oppression of racialized communities (Luke, 2009). It also recognizes the intersectionality of race, class, and gender in shaping individual's experiences of social injustice and inequalities (Gillborn, 2015; Lei & Guo, 2022). CRT and Intersectionality were joint together to help position power relations as the foundation in the construction of thought, experience, and knowledge of our research participants. Considering the participatory element at center, this research is focused on foregrounding and validating the experiential knowledge of the research participants. Adopting this lens allows us to investigate different systems in our society with vigilance, and raise difficult, provocative, and often unwanted questions related to the divisions within the society. It will deconstruct and analyze the knowledge around privileges for the dominant group who gets prime access to employment, financial, and political advancement opportunities in the local communities. By bringing the voices of these communities forward and shining the light at their experiences, our research aims to validate the importance of experiential knowledge and empowers marginalized communities.

CONCEPTUAL ANALYSIS OF COMMUNITY-BASED PARTIIPATORY ACTION RESEARCH

This research incorporates principles of community-based participatory action research (CBPAR) in developing community-based anti-racism education. Grounded in the needs, issues, and concerns of communities, community-based organizations, or marginalized social groups, CBPAR has become an increasingly popular participatory research approach where community members and academics collaborate as equal partners throughout the research process (Isreal, et al., 2003). The foundation of CBPAR has been solidly laid in action research, participatory research, or participatory action research, which share the essential value of inclusivity and interweaving the beneficiaries of the research itself. Paulo Freire, a Brazilian educator, indicated in his book, Pedagogy of the Oppressed, the necessity of changing the power dynamics in research by depicting researchers as facilitators rather than directors throughout the research process (Freire, 2000). Freire invited us to revisit the notion of power when conducting research as knowledge can be connected to who owns power and who exercises it. In this way, he consented that knowledge does not only emanate from academia. Rather, it can be created and possessed by people and their community members. Put it another way, CBPAR challenges the existing knowledge system that is inherently embedded in social and institutional relations and advocates for power and knowledge to be shared, constructed, and created between all partners within members in communities. Given this analysis, CBPAR is built on a foundation of mutual knowledge constitution and power relationship by shifting the concept of research from one in which the community is a site for an investigation to one in which community members not only participate in the inquiry process but also contribute their own knowledge to analyses. More importantly, this methodology encourages engagement and full participation of community partners in every aspect of the research process from question identification to data exploration and information dissemination. In addition to the aforementioned features, CBPAR holistically and extensively embraces concepts of social justice and empowerment, with its roots in community, participation, and action, focusing on the historical, cultural, and institutional impacts on the social and individual, especially, those who are segregated in divergent social locations. That is, CBPAR can be an action-oriented process that includes marginalized community members with the aim to create positive, transformative, and sustainable social change. Thus, CBPAR is designed to address power imbalances by inviting and including community stakeholders to foster and support an on-going commitment to improving community actions and bringing about social change (Brinkman, 2016).

A critical review of pertinent literature reveals strong connections between CBPAR and anti-racism studies as they unravel vulnerable social groups being left in the shadows and help develop advocate practices of a community coalition dedicated to eradicating inequities in different social systems (Brinkman et al., 2021; Gullett et al., 2022). Research signals solid theoretical and methodological ties between CBPAR and intersectionality in exploring community-centred security. CBPAR works collaboratively with intersectionality in unpacking the theoretical awareness of the way race, gender, and class intersect in gendered disparities, racialization, and classed position, and how local and cross-local institutions and complex power relations produce the spaces of systematic marginalization, segregation, isolation, and discrimination. Methodologically, CBPAR facilitates a process of co-production of knowledge between researchers and local groups, which offers a radical challenge in the elements of how voices from the marginalized individuals should be collected, how to collect those narratives, what sorts of results need to be addressed, and what impacts these results will give rise to all members in a community. It also guides

researchers to listen to people's voices, incorporate their lived intersectional identities and lived experiences, and elevate the implementation of community development and improvement through unfolding which stories we overlook or recognize, which power represents our daily practices, and changes need to be made (Hancock, 2007). These arrangements of considerations reciprocally indicate how CBPAR can generate transformative actions in responding to intersectionality inquiry, as the one marginal, critical stance does not exist solely. Instead, it advocates a critical dialogue between categorizations, conditions, and positions, which may entail the identification and renegotiation of similarities and differentiations in perspectives that result in a de-centring of dominant discourses and knowledge claims as well as politics of solidarity and transformation between standpoints.

Committed to social improvement as determined by marginalized and oppressed groups, particularly along the social construction of racism, racialization, and their interconnectivity along with race, gender, and socio-economic status, CRT and CBPAR dovetail concretely, as social justice, community, actions, and reflexivity are shared core values. Racism can be systematic and institutionalized, and it is designed to subjugate individuals based on race or skin colour (Guo, 2015; Liu, 2019). CBPAR untangles the production of racism and addresses how systems can be operated by dominant and privileged groups through acknowledging and revisiting race as the central unit of analysis. Furthermore, while the foundation of social oppression provokes incentive to respond to racialization, CBPAR provides a comprehensive collaboration in interrelating research endeavours of understanding racial constructs and racialized phenomena to fostering critical analyses of knowledge reproduction and conscious praxis. This process can help constitute community-centred actions by spotlighting the social margins, power dynamics, and racial relations in our everyday life (LeChasseur, 2014). Thirdly, as CRT can be an analytical lens to examine the construction of a colonial and neoliberal world, CBPAR guides researchers to delve into the hierarchies of the *social* and opens a discussion where community representatives and members' voices can be heard, included, and contemplated. Lastly, CBPAR reinforces the concept of social movement through the perspectives of CRT, which can be envisioned as collective processes evolving emergence, coalescence, momentum, and integration dynamically and iteratively. This consolidation capitalizes on resources, opportunities, and building partnerships and collaboration among different communities, institutions, organizations and entities (Gullett, et al., 2017). Through CRT's theoretical schema of grassroots empowerment and learning, CBPAR makes strategic use of communal scaffolding to define a representation of a social problem, and it assists researchers in mobilizing around the cause as well as in nourishing collaborative actions leading to social or systemic transformation.

TOWARD COMMUNITY-BASED ANTI-RACISM EDUCATION

Anti-racism education is nested in a set of interlocking conditions that trigger subtle and hidden social inequality and the institutionalization and construction of racialized power in our contemporary society. This stance of realization can be seen or detected in learning processes, attitudes, and behaviours that arise from the absence of a clear conceptual map of anti-racism. Anti-racism education explicitly identifies and underlines race as a matter of power and equity, acknowledging the importance of lived experience, and politicizing education to uncover and dismantle the structural roots of inequality. It also counters the use of anti-racism as an empty rhetorical device in institutional policies and strengthens the critical character of scholarship that addresses racialized inequalities in practice (Gillborn, 2006). Given the characteristics of anti-racism education, CBPAR conspires to the articulation of social difference through race, gender

and class by challenging, questioning, and critiquing differential power and hierarchies, Eurocentric knowledge, and neoliberal social structuring in moulding people's daily practice and life. This methodology also asserts community-based implications for transformative learning because it escalates how social differences and identities are implicated in knowledge construction is critical in developing education and social change.

In addition, the application of CRT in the field of education has allowed for an understanding of social inequality in various educational settings from a race perspective. For this discussion, we also draw on Dei's (Dei, 1996; Dei, James-Wilson & Zine, 2001) anti-racism education model that views education as a racially, culturally and politically mediated experience. Dei (1996)'s critical anti-racism framework considers racism beyond skin color as the only signifier. The processes of construction of knowledge about society cannot occur without discussing the context and goals of education. As Dei (1996) points out, anti-racism education is not just advancement of knowledge for its own sake, rather, is helps to create a just and humane society for all people. It calls for putting power-relations at the center of discourse, the historical and contextual relations of domination and subordination embedded in institutional structures, and their intersections with race, gender, and class. Therefore, anti-racism discourse is incomplete and ineffective without including how race is mediated with other forms of social identities. It problematizes the marginalization of certain voices by including their voices and experiences in the wider discourse. It acknowledges the need to confront the challenge of racism and diversity in Canadian society and recognizes the urgent need for more inclusive educational system and programs for all.

Developing a framework of community-based anti-racism education through participatory action research has significant implications for adult education. As adult educators explore anti-racism education, CBPAR critically engages in action-oriented and reflexive practice through presenting difficult and progressive conversations about race, racial ideology, and relations of power. It also plays a crucial role in examining anti-racism pedagogical practices and thoughtfully considers opportunities to incorporate theories, communities, perspectives, and approaches that interact with community-centred learning techniques, facilitating spaces where critical enlightening debates can be fostered. Therefore, CBPAR cultivates emancipation, participation, and collective measurements in forging transformative goals of collective empowerment by reflexivity, alliance building, knowledge sharing, community advocacy, and pedagogical reform. It also helps adult education to reclaim its radical roots and continue its long-standing commitment to social change by creating socially just and inclusive education environments for adult immigrants.

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HOUSING AS A HUMAN RIGHT: WORKING WITH COMMUNITIES TO AMPLIFY THE VOICES OF WOMEN WITH LIVED EXPERIENCES OF GENDER-BASED VIOLENCE

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Abstract

Background: Data from across Canada show a significant shortage of women-specific emergency shelter beds, forcing women into underfunded and overburdened emergency shelters and services and trapping them in homelessness and violence. Through a partnership between Brescia University College at Western University and London Abused Women's Centre (LAWC), a woman-centered service agency in London, Ontario, this participatory action research project engaged students in a Family Studies classroom with community members to address the pressing issue of housing for women experiencing gender-based violence. Focusing on year two findings, this project aims to centre and amplify the voices of women and girls fleeing violence in London. **Methods:** In-depth, semi-structured interviews involving fourteen (14) women from LAWC's Survivors' Advisory Committee were conducted. The interviews were recorded, transcribed, and then analyzed using an iterative process to detect emerging themes. **Findings:** Five overarching themes were identified: (1) High rental rates and a lack of economic support; (2) Reported experiences of discrimination from landlords and community members; (3) Acknowledging support from the violence against women sector, despite lack of funding; (4) Safety concerns, including unsafe subsidized housing dominated by men with drug problems; and (5) Waitlist for emergency housing, resulting in severe consequences. **Conclusions:** The study highlights the failure of the housing system in meeting the needs of women and girls fleeing violence. Findings inform the practice of adult educators in conducting participatory action research that is organic and meaningful to community. Study recommendations contribute to mobilizing change and advocating for housing as a fundamental human right.

Key Words: Community-based participatory action research; community-university partnership; violence against women; housing for women impacted by gender-based violence.

STUDY BACKGROUND AND OBJECTIVES

The report "State of Women's Homelessness in Canada" (Schwan et al., 2020) emphasizes the link between homelessness and gender-based violence, noting that homeless women are disproportionately likely to have experienced violence and abuse. According to the findings of this study, women are frequently forced to choose between staying in an unsafe home and becoming homeless, which can lead to additional violence and trauma. Women are forced into emergency shelters and programmes that may not recognise them as homeless, are not designed to meet their needs, and are frequently underfunded and overburdened. Women and people of colour suffer some of the greatest disadvantages as the demand for shelter beds rises. There are fewer women-specific emergency shelter beds in Canada; 68% of shelter beds are co-ed or dedicated to males, while 13 % are allocated to women (Schwan et al., 2020). Furthermore, while 38% of beds

in Canada's "general" emergency shelters are reported to be co-ed or open to all genders (Schwan et al., 2020), research consistently shows that many women will avoid co-ed shelters for fear of violence or because they have experienced violence within those spaces. As a result, many women continue to be trapped in traumatic situations of homelessness and violence. Homelessness is especially harmful for women and people of colour (Schwan et al., 2020).

Different communities and neighbourhoods in London, Ontario are affected by housing insecurity in various ways, but typically for the same reasons. According to a City of London report, 130 females were identified among the 319 individuals experiencing homelessness who were surveyed. About 37% of the homeless individuals who were surveyed on the street identified as female, constituting 45% of the homeless individuals surveyed in emergency shelters. The most frequently cited reasons for women's homelessness were eviction/being asked to leave (33%), family conflict/violence (28%) and financial difficulties (21%). After leaving an emergency shelter, only 34% of women experiencing homelessness had access to safe and stable housing, compared to 47% of men. These statistics illustrate the gendered nature of homelessness and the obstacles women in London face in gaining access to safe, stable housing. In addition, they suggest a link between family conflict/violence and homelessness among women (City of London, 2018).

Under the direction of the first author, undergraduate students enrolled in the *Diversity and the Canadian Family* course offered through the Family Studies and Human Development department at Brescia University College at Western University in London, Ontario, Canada, engaged in a two-year research study from September 2021 to March 2023. The foundation of this study was a partnership between CityStudio London, 10 service providers from the Violence Against Women sector in London, London Abused Women's Centre (LAWC), and Brescia University College. This paper reports the findings of year 2 of the study which involved a partnership between LAWC and Brescia. LAWC is a feminist organization that offers free advocacy, counselling, and support to women and girls who have experienced abuse, prostitution, trafficking, and harassment in the City of London. The study aims to address the issue of safe and reasonably priced housing, particularly for women or girls fleeing gender-based violence by engaging women with lived experience.

Research Questions

Centering women's voices, the study aimed to address the following research questions:

How does the housing system meet the needs of women and girls fleeing violence?
What special support should be put in place to help women and girls fleeing violence access / retain housing?
What does the City of London need to put in place, post the COVID-19 pandemic in order to address the risk for family violence and provide access to needed housing services?
What are the recommendations of women with lived experience on the City's programming post COVID-19 pandemic?

METHODS

Paradigmatic approach

This community-university partnership was motivated by a need identified by the community, with community members actively participating in the research process. Participatory action research (PAR) is an approach that values diverse expertise, seeks to address real-world problems in local contexts, and pursues multiple avenues of social transformation. Through PAR, participants are able to reflect on how political, economic, and cultural structures influence their experiences and navigate these structures to effect change. In this approach to research, knowledge is generated by participant participation throughout the research process, resulting in decolonization and democratization of knowledge production. By dismantling traditional barriers between researchers and participants and involving them as equal partners in the research process, PAR generates clearer and more representative knowledge of participants' needs, thereby enhancing the validity of future interventions. Ultimately, PAR's collaborative approach can contribute to a more just and equitable society (Brydon-Miller & Damons, 2019; Kemmis, McTaggart, & Nixon 2014; O'Neil, Kteily-Hawa, Janzen Le Ber, 2022; Park, 2001; Reason, 1994; Torre, Fine, Stoudt, & Fox, 2012; Torre & Fine, 2006).

Building student capacity

As part of the PAR process and to build student capacity for the project, there were 3 in-class visits by our partners from CityStudio London and London Abused Women's Centre, with the support of a champion City of London Councillor.

The 3 in-class visits involved:
Co-creating the interview guide
Training students on interviewing skills, with a focus on vulnerable populations and women with lived experiences
Building student capacity in the area of violence and trauma-informed practice

The project received full ethics approval from Brescia Research Ethics Board, Brescia University College at Western. The interview guide included an "exit strategy" for the students to follow. Students could excuse themselves and leave if they were overcome with emotion as a result of the interview. After establishing the sample frame and obtaining ethics certification and training, students began scheduling interviews. The interviewers went over the consent forms with the participants verbally; there were no concerns about language barriers. Data were collected using semi-structured, one-on-one interviews that lasted an average of two hours after participants provided consent.

Sampling strategy

The present study employed purposive sampling with a non-probability approach. Participants were limited to women who met the study's inclusion criteria, which included identifying as an adult woman, experiencing gender-based violence, and having difficulty finding housing. A LAWC employee assisted in identifying and contacting women who met the study's criteria for recruitment. From the pool of eligible participants, fourteen members of the London Abused Women's Centre's Survivors' Advisory Committee volunteered to participate in an in-depth interview conducted by the students. During this interview, participants shared their perspectives on the local housing system's suitability for women and girls fleeing violence. The students successfully engaged with members of the LAWC advisory committee, which is dedicated to

ending violence against women in London, and had the opportunity to interact with community members who have lived experiences.
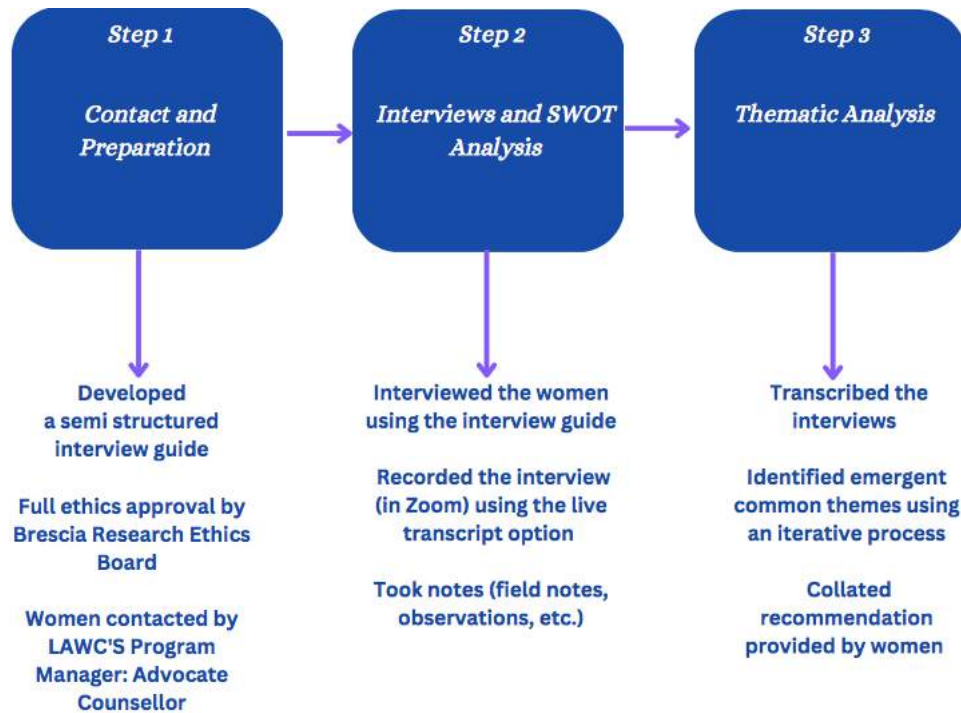
Data collection instrument

The interview guide followed a strengths, weaknesses, opportunities and threats (SWOT) approach. A SWOT approach was deemed useful for determining the strengths and weaknesses of programs and evaluating the opportunities and threats women with lived experience face in the London-Middlesex area. The interview guide included seven principle topics: 1) Demographics (e.g., What was your experience accessing housing in the City of London?); 2) Strengths (e.g., What services in the city have you personally utilized, and which had the greatest impact on you?); 3) Weaknesses (e.g., How is the City of London addressing the need for safe and affordable housing for women fleeing violence?); 4) Opportunities (i.e., What has been the most significant result of your journey to find housing accommodations?); 5) Threats (i.e., Do the women feel safe in their home? ; 6) Impact on services due to COVID-19 (i.e., what was the impact on access to services as a result of the pandemic?); and 7) Recommendations to the City (i.e., what can the city of London do to ensure individuals who were in unsafe environments feel safe and comfortable in their own homes? *See Figure 1 for study methods.*

Data analysis

The researcher's field notes and summaries were included in the data analysis, as well as verbatim transcription and anonymization of audio-recorded interviews. Throughout data collection and beyond, analytical questions were posed and memos were written (Creswell, 2003). Because the analysis was guided by explicit research objectives as well as the data itself, a general inductive analytical approach was deemed appropriate (Creswell, 2003). The iterative and emergent process enabled the extraction of frequent, recurring, or central themes from raw data (Thomas, 2006). NVIVO was used to conduct thematic analysis on all interview transcripts (Strauss, 1987). To ensure triangulation, an external peer researcher was hired to examine the transcripts and compare her perceptions of emerging themes with those of the first author. During theme development, recommended protocols (i.e. negotiated agreements) were used to address conflicting codes or disagreements (Campbell et al., 2013).

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Figure 1: Study Methods

FINDINGS

The study's findings are presented in accordance with the five (5) major themes relevant to women escaping gender-based violence and housing that emerged from the analysis: 1) Financial Struggles; 2) Discrimination by landlords and others; 3) Positive Organizational support; 4) Safety concerns; and 5) Waitlist. *See Figure 2: Themes.*

Theme 1: Financial struggles

The financial struggles of women fleeing gender-based violence and attempting to secure safe housing have a significant impact on their ability to seek shelter. Due to their abuser's control and manipulation of their finances, women who have experienced intimate partner violence frequently face significant economic obstacles. This economic abuse can leave women with few or no financial resources, making it difficult for them to find safe housing. In addition, women who are mothers frequently face additional obstacles to achieving financial security, such as missing work to care for their children or court dates related to their abuse. As one participant shared:

Often, we as mothers are the ones that are missing a lot of work, and so we don't have that consistent work, and often we lose our jobs because we've missed so much work and so we don't have that built up.

This highlights how the burden of caring for children can lead to unstable employment and, in turn, financial instability. It can be difficult for women to focus on other aspects of their lives, such as recovering from trauma or re-establishing social support networks, when they are experiencing significant stress and uncertainty due to financial difficulties. For women who have

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experienced gender-based violence to regain independence and rebuild their lives, financial stability is crucial**.**

Theme 2: Discrimination by landlords and others

Discrimination by landlords and others has a significant impact on women fleeing gender-based violence and seeking safe housing. Women who have experienced intimate partner violence face significant challenges, and discrimination can make it even more difficult to find safe and affordable housing. Discrimination based on factors such as income or receipt of government benefits can result in rental applications being rejected or rental rates being raised. As one participant stated:

It has nothing to do with like my income or anything, it's literally just because I'm on ODSP that I get declined. Like immediately as soon as they find out you're on ODSP, they turn you down. They're discriminating against you because, like, that's an income and ODSP directly pays your landlord.

This quote demonstrates how discrimination can occur even when people have a steady source of income. The Ontario Disability Support Program (ODSP) is a government program that provides financial assistance and support to people with disabilities in Ontario. Discrimination based on the receipt of government benefits, such as ODSP, can have a significant impact on a person's ability to find safe housing. Discrimination can add to the stress and uncertainty that women are already experiencing as a result of fleeing gender-based violence. To ensure that women who have experienced gender-based violence have access to safe and affordable housing, it is critical to address housing discrimination**.**

Theme 3: Positive organizational support

Positive organizational support can have a significant impact on women trying to find safe housing while fleeing gender-based violence. Organizations that provide support to women who have experienced intimate partner violence can play a crucial role in ensuring that women have access to safe and affordable housing options. Providing emotional support, resources, and direction throughout the housing search process can constitute positive organizational support. As a participant explained, "Staff at the shelter provided me with life-changing assistance and direction. They assisted me in locating safe, affordable housing and provided emotional support during a difficult time." This quote illustrates how positive organizational support can assist women in locating safe, affordable housing options and provide emotional support during difficult times.

Additionally, organizations that provide positive organizational support can aid women in navigating the legal and financial aspects of securing safe housing. Women who have experienced gender-based violence may face additional legal and financial obstacles, such as navigating the legal system, addressing past debts, and securing stable employment. Positive organizational support can provide women with the necessary tools and resources to overcome these obstacles and secure safe and affordable housing options.

Positive organizational support can have a significant impact on women who are fleeing gender-based violence and attempting to secure safe housing, as stated in the conclusion. Organizations that provide emotional support, resources, and guidance throughout the housing search process can assist women in locating safe, affordable housing options and equip them with the means to overcome legal and financial obstacles. It is essential to acknowledge the crucial role that organizations play in assisting women who have experienced gender-based violence and ensuring that they have access to safe, affordable housing.

Theme 4: Safe Housing

Unsafe housing has severe consequences for women fleeing gender-based violence and seeking safe housing. Women who have experienced intimate partner violence are frequently in a vulnerable and fragile state and require safe and secure housing in order to begin their healing. However, finding safe housing can be difficult, and women may be forced to utilize shelters or temporary housing options. These options for temporary housing may not always provide long-term solutions, and women may need to continue their search for safe housing. Lack of affordable housing options and housing market discrimination can make it difficult for women to obtain safe, stable housing. As one participant shared:

The biggest issue is housing and safe housing. I ran to the shelter, the Domestic Violence shelter, but he found me there and threw what was left of my belongings out the building, and at which point they got him to leave with threats of law enforcement and they also told me I could not stay there anymore as I was a safety-threat to the other women there.

This quote illustrates how unsafe housing can put women in danger and exacerbate their existing trauma. Women who are unable to locate safe and secure housing may feel as though they have no other options and are forced to return to their abuser. It is essential to provide safe and affordable housing options for women who have experienced gender-based violence in order to ensure their safety and facilitate their healing.

Theme 5: Waitlist

The waitlist for emergency housing can have severe consequences for women fleeing gender-based violence and seeking safe housing. Women who have experienced intimate partner violence may be in imminent danger and require housing assistance to ensure their safety. However, emergency housing waitlists can be extremely lengthy, and women may have to wait months or even years for safe housing options. According to one participant, "If you don't have priority housing status, I'm not sure what the waitlist is now, but I was told in 2014 that it was four years for me." This quote emphasizes the effect the emergency housing waiting list can have on women who have experienced gender-based violence. Waiting years for safe housing options can put women in danger and make it difficult for them to begin healing.

In addition, women on the waitlist for emergency housing may be forced to seek temporary housing alternatives, such as shelters or staying with friends. These options for temporary housing may not always provide long-term solutions, and women may need to continue their search for safe housing. The absence of affordable housing options and the waiting list for emergency housing can make it difficult for women to obtain safe, stable housing.

Waiting years for safe housing options can put women in danger and make it difficult for them to begin healing. To ensure that women who have experienced gender-based violence have access to safe and secure housing, it is crucial to acknowledge the need for more affordable housing options and to shorten the waiting list for emergency housing.

Figure 2: Themes

- Financial struggles
- Discrimination
- Positive organizational support
- Safe housing
- Waitlist
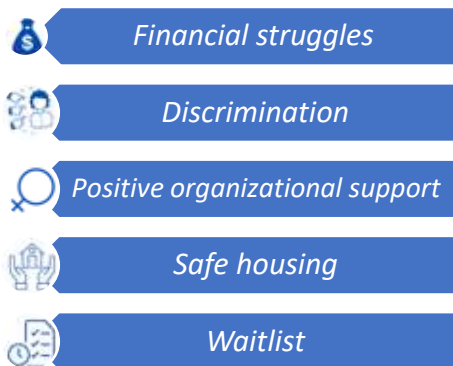
Recommendations:
The women offered recommendations for improving housing services. *See Figure 3 for recommendations offered by the participants.*

Figure 3: Recommendations

Safety and Security
Prioritize personal safety like utilizing well-lit areas, avoiding isolated areas, residing in secure neighbourhoods, installing dependable locks, utilizing peepholes, and having an emergency plan.

Landlord Re-Insurance
Landlord reinsurance can provide a safety net for women escaping gender-based violence, ensuring they have access to safe housing. This can help protect vulnerable tenants and support survivors in their journey to safety and healing.

Trauma- & Violence-Informed Care practices
Trauma- and violence-informed care practices are crucial in providing safe housing for women escaping gender-based violence. These practices prioritize survivors' physical and emotional safety, promote healing, and empower survivors to make choices about their housing options with sensitivity and empathy.

Recommendations

Funding for organizational support
Adequate funding for organizational support is essential to ensure that women escaping gender-based violence have access to safe housing. This includes funding for shelters, transitional housing, and support services that address the unique needs of survivors, including trauma recovery, legal assistance, and counseling, to enable them to rebuild their lives in a safe and supportive environment..

STUDY CONCLUSIONS AND IMPLICATIONS FOR ADULT EDUCATION

Our findings suggest that the housing system continues to fail meeting the needs of women and girls fleeing violence and has become a major systemic issue. Engaging with women with lived experiences as equal partners is crucial in addressing these concerns. The study findings emphasize the importance of addressing gender-based violence and improving women's access to safe and affordable housing. **Implications for adult education:** Study findings inform the practice of adult educators in conducting participatory action research that is organic and meaningful to community. This study provides evidence to inform the practise of adult educators in engaging university students in participatory action research and the tools necessary for allowing curriculum to mobilize change. Recommendations offered by the participants are useful for policymakers, housing providers, and organizations that work to help women fleeing violence get the help and resources they need to rebuild their lives and achieve safety and stability, thus mobilizing change and advocating for housing as a fundamental human right.

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CREATIVE CURRICULUM FOR ADULT LEARNING IN COMMUNITY THROUGH MULTILITERACIES

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Abstract

Multiliteracies provides a helpful theoretical and pedagogical framework to explore creative curriculum and learning opportunities for adults in community-based contexts. This paper begins with a brief literature review summarizing key aspects of multiliteracies connected to relevant research in adult education. The research study is then overviewed and several examples of how multiliteracies can be used to enhance learning in community contexts for adults are considered. Finally, implications for using multiliteracies in developing innovative curriculum and pedagogies in lifelong learning contexts for adults is discussed.

Keywords: Adult education; creative curriculum; community-based learning; multiliteracies

INTRODUCTION

Critical adult educators often explore the ways in which teaching and learning relationships amongst adult learners are shaped by power (Mojab & Carpenter, 2020; Finnigan & Grummel, 2020). A more democratic approach to adult education entails thinking about strategies to support inclusion, to create community, and enhance critical reflection. Although a multiliteracies approach to teaching has been explored primarily in the K-12 sector, it provides a helpful theoretical and pedagogical framework to explore creative curriculum and learning opportunities for adults in community-based contexts.

This paper begins with a brief literature review summarizing key aspects of multiliteracies, connected to relevant research in adult education. The research study is overviewed and three themes that have emerged out of the data of how multiliteracies can be used to enhance learning in community-based contexts for adults are considered.

LITERATURE REVIEW

In the mid-1990s, a multidisciplinary group of scholars in the fields of social linguistics, literacy, higher education, sociocultural approaches to additional language learning, and teacher education came together to form the New London Group (1996) and develop a multiliteracies framework. Multiliteracies has four key aspects that shape its understanding of how educators address literacies and learning.

First, the use of multimodalities brings together two or more modes, including audio, visual, spatial, gestural, and linguistic approaches to enhance opportunities for teaching and learning. Secondly, an appreciation of cultural diversity and the plurality of languages, which includes support for English-as-an-Additional Language (EAL) learning, or really any new target language being learned, is emphasized as being of central importance in an increasingly global world. A third area of interest responds to rapid changes in technology to explore opportunities for digital learning. Finally, reflecting upon the development of the New London Group, Allan Luke (Garcia et al., 2018) says that the "starting point was a shared focus on equity and social justice" (p. 73).

In many ways, multiliteracies broadens traditional conceptions of literacy, and builds on the work of adult educators who support the use of New Literacy Studies (Hamilton, Tett, & Crowther, 2012). It resonates with the work of critical adult educators exploring concerns around digital literacies (Smythe, 2018; Eynon, 2021), and through its focus on multimodalities, acknowledges the value of learning in areas such arts-based teaching and research. In adult education, feminist scholarship has often used arts-based learning to incorporate teaching and learning experiences that weave in a range of modalities in creative curricular design. Butterwick & Selman (2020) note the important social justice focus as well, stating that participatory arts can be used "as a way of contributing to community ownership, inclusive critical analysis, coalition, and resilience" (p. 35).

THE RESEARCH STUDY

In this Social Sciences and Humanities Research Council (SSHRC) funded research study, as well as secondary school sites, several different community-based organizations that work with adult learners were studied in Halifax and the Halifax Regional Municipality in Nova Scotia and Windsor and Essex County in Ontario. A comparative case study approach (Stake, 2005) was used to examine the teaching strategies, explore the underlying philosophical assumptions of the instructors/organizational leaders, and to observe and talk with learners about their experiences. Data collection included interviews with both educators and learners, observations, document analysis of curricular and organizational programming, and short clips of original film footage that include presentations, short capture interviews, and visual tours of research sites. Participants could choose how they wished to participate. For example, a participant might agree to observations of their teaching but prefer not to be interviewed. Through member checking, participants who were interviewed were given the transcript to review and edit. Although high school teachers and adolescents were a part of the larger study, this paper focuses on adult educators and learners from the adult education sector. Charmaz's (2015) constructivist ground theory informed the coding and analysis of data. Information about the research findings, as well as connections to publications, can be found on the research website at www.multiliteraciesproject.com.

FINDINGS AND DISCUSSION

Many of the community-based organizations that worked with adult learners developed innovative curriculum to connect with local communities in diverse ways and to showcase topics of interest. In this paper we examine three themes that emerged from the data: (1) Community Expressed through Multimodality; (2) Social Justice Perspectives are Foundational to Community Building; (3) The Cornerstone of Digital Literacy is Creativity. With each of these themes we provide examples from the research and draw connections between our findings to the framework of multiliteracies, while also making linkages to critical adult education perspectives.

Community Expressed through Multimodality

Song, dance, film, dialogue, visual art, and culinary art were used as a creative multimodal arrangement to elevate an event held at The Canadian Museum of Immigration at Pier 21 exploring the connections of the Filipino community to Labrador as well as Halifax, Nova Scotia where the museum is located. In honour of Filipino heritage month, Rebecca Mackenzie-Hopkins, Public Programs Manager, and one of our research participants, organized this event with her team that included a documentary showing and a panel with the filmmakers and the movie subjects from Labrador. The local Filipino community, an installation artist, and this

documentarian had each separately approached Pier 21, which led to the museum in turn creating this event and interactive exhibit. As part of our original film footage, in interview (found at https://multiliteraciesproject.com/adult-education/pier-21/), Rebecca talks about how the event included two choral choirs and a dance performance created and performed by the local Filipino community in Halifax, Nova Scotia. The synergy was further built through an artist's installation, a panel of local Filipinos conversing with the broader public audience in attendance as well as authentic Filipino food to taste that was served. Clover (2018), examining adult education in the context of an art gallery museum, observes that "representations in the artworks and exhibitions…together created dynamic means to question, reflect, debate and see in new ways, some of the most complex and contentious, yet often 'invisible' issues of our time" (p. 89). Similarly, Pier 21 explores complexities of immigration, immigrant identity and feelings of belonging through arts-based forms, history, and community.

Rebecca recognized the event would be more creative and impactful if various modes of communication could help express elements of Filipino-Canadian culture. From a multiliteracies perspective, Kress (2010) theorizes about the social functions of language, explaining how all modalities have distinct material properties and are culturally bound. This celebratory event fully immersed both the audience members and the artists in important elements of culture that are embedded in arts-based forms. Rebecca comments on how the Filipino organizers that the museum collaborated with decided to wait to watch the documentary until the night of the actual event, which she recalls "led to an authentic moment of people feeling connection to the material" and "people in the community really felt a kinship with the people in the movie." Through the interlocking design of various modes (linguistic, visual, spatial, gestural, tactile), the museum created a representation of Filipino-Canadian culture and heritage.

Informal learning through multimodal communication also serves to inspire a sense of community in some of our other case studies in The Multiliteracies Project. For example, at HNM Dance Studio in Windsor, dance is used to create opportunities for adult learning experiences. In between sets, the dancers review by *talking* through the dance movements, while simultaneously *doing* the movements, as seen here in this film excerpt by scrolling down to the heading called "Peer Learning and Support" at https://multiliteraciesproject.com/adult-education/hnm-dance-centre/. Drawing attention to the benefits of embodied learning, Merriam and Baumgartner (2020) argue that within adult education, "attending to these non-cognitive dimensions of knowing can bring greater understanding to our lives; they enable us to make meaning of our everyday experiences" (p. 236). Interestingly, as some of the dancers work through the movements, others watch on, thus learning through a ripple of observation, cognitive processing, and movement.

The instructors at the Multicultural Council of Windsor and Essex County that teach English to adult Canadian Newcomers also make a point of allowing for social conversational moments interwoven with other modes to convey meaning and to create a sense of community amongst learners. For instance, Jenny Harris who teaches a pre-literacy class, wherein EAL adult learners can produce single word or phrase responses only, creates a warm environment by taking a sustained interest in all of their home lives as seen in this field note entry: "Jenny uses gestures constantly to communicate…spends about 10 minutes talking about how many kids and what age each learner has (*they all have kids - some grandkids) most in high school, some married" (Field Notes, January 23, 2020). Jenny takes time in her classes to learn about students' families, which in turn makes the learners feel acknowledged as she responds to them through the warmth her voice, slow verbal pace, clear enunciation, quick drawings, exaggerated facial expressions and gestures to provide clues to the meaning of her words. These learners are more willing to take risks in talking in a new language because Jenny has cultivated what van Haren (2015) describes as

valuing "students' lifeworlds and subjectivities – their interests, experiences, abilities, insights, needs, cultural and ethnic backgrounds, physical and cognitive abilities, learning styles and intelligence" (p. 271). The sense of community in successful adult community-based organizations in part comes from the social nature of multimodal meaning-making, as well as respect for cultural differences and experiences – which are both central aspects of a multiliteracies approach. Thus, a way to identify successful community building is in part through analysis of how multimodality contributes to social interactions in adult education, creating spaces for engagement to enhance learning.

Social Justice Perspectives are Foundational to Community Building

Multiliteracies emphasizes the importance of taking a social justice focus within educational context. Critical adult educators believe that power shapes all learning contexts. Drawing upon Freire's work, Lankshear (2011) contends that teaching literacy is:

> an invitation to scrutinize the world in a certain way, and to consider how the world might be changed: changed in the direction of breaking down privilege, gross exploitation and oppression, and replacing these realities with the pursuit of social justice in a society, where the voice of each person would be heard, and the equal right of each person to live with dignity, and to fulfill their human potential honoured" (p. 23-24).

Similarly, multiliteracies emphasizes the power of language and literacies shape our world views.

Linda Lord, a participant, who is a therapeutic life coach and works for a program called *Arts Can Teach* in Windsor reflects on how small group interactions amongst adult learners can meaningfully impact individuals' thinking and feeling processes. In interview, she recalls:

> So I had a group at hospice and I had a group at Canadian Mental Health…we always have a lot of fun together, but the work can be very very deep. And just that willingness to hold space for one another and to be witnessed, sometimes now I am able to facilitate and step back and let them support one another.

Linda echoes Lankshear's sentiment that to "be heard" matters, especially when entering into dialogues with adults who are most vulnerable in our society. Linda draws our attention to the importance of maintaining people's dignity and acknowledging their needs for connection and support.

Karin Falconer, an adult educator at the Multicultural Council of Windsor and Essex County (MCC) also values creating a space where adults feel safe. As seen in our field note observations, she makes these values explicit to the adult learners:

> Karin encourages and introduces topics such as LGBTQ+ community and resources in conversation with the class noting that an opinion on any topic is valid, but students must all respect each other and members of their larger communities. She explains that respect means respecting oneself and others' opinions. Through such conversations, Karin aims to diminish personal prejudice within the classroom and in part, the larger community and society. Karin: "Respect is mandatory in the classroom and out."

(Field Notes, January 30, 2020)

In transitioning to Canada, each adult must renegotiate their own identity and their sense of agency. In developing a multiliteracies framework, Kalantizis et al.(2016) define agency as "a person's capacity to act; the degree of control they have over their own actions and of responsibility for their actions" (p. 56). Reflecting on what happens when EAL students are learning a new language/new culture, Kalantzis et al. (2016) propose that "the moment more scope for participation and agency and communications become available, we face layers upon layers of difference. The result is actually existing agencies in the massively plural" (p. 56). Thus, Karin in her adult EAL course wants to engage her learners in critically thinking through their cultural values, which may potentially clash with those of others, while also stating her

expectations for an inclusive, safe environment for all. She knows that language has the power to build or destroy any community of learners.

Or, as Ninia Sotto, another adult educator at the MCC puts it in interview:

Being an immigrant myself, the way that I teach comes from my own experience. One of the things that I experienced when I came to Canada was the feeling of being insignificant and invisible…..So, in bringing the culture in, especially when it comes to adult learners, when it comes to older adult learners, the way I look at them and the way I see them, I see them as my parents when I was a teenager coming here with them, coming into a new country….. if you feel insignificant, if you feel invisible, if you feel useless, how are you supposed to mobilize yourself to find a job? How are you supposed to take care of your family, your children?

From a social justice perspective, Ninia recognizes that EAL adults need to be first and foremost empowered to claim the plurality of their own cultures, languages, and identities. She points to how closely linked motivation to learn and work are related to feeling affirmed in one's cultural identity. This is particularly true for new immigrants who are painstakingly aware of two or more cultures they have lived in previously being depicted for them in stark contrast to Canada for better or worse.

THE CORNERSTONE OF DIGITAL LITERACY IS CREATIVITY

Eynon (2021) points out that current policies around digital learning in the UK tend to be narrow and prescriptive. An art gallery curator, Laura Ritchie, at the Mount Saint Vincent University Art Gallery in the Halifax expands our thinking on ways that digital learning can transpire through the arts. She remarks,

There are artists who are working with digital or electronic audio and visual material. There is a vast spectrum of how a video work can be presented anywhere from silently, to on a screen, to on a projector in an otherwise populated room like this, or in a space that has been created as an environment. All of those factors contribute to the way the work is experienced. That is often very much a part of the artist's work, having that multimodality.

Ritchie offers insight into thinking about how digital literacies embrace what the New London Group (2001) saw very early on, which is that old styles of learning should not be simply replicated in an online environment. Instead, by recognizing the potential of digital literacy to "read" in interactive, non-linear, iterative, visual, and spatial designs allows for the possibility of learners having a more sophisticated learning experience. Rachel White, an adult learner at French Lit., a community-based organization that teaches French in Windsor, says that technology has aided her language learning experiences:

I think technology has really helped me. For example,…[the] website is the example that I am thinking of and it is just videos based on [where] they might be talking about a French city or maybe a house and you would just take a tour through the house – the videos are very diverse. They are also helpful with learning about French culture.

Technology offers opportunities to support learning in reality-like simulated experiences that only the Internet can offer in such nuanced detail. Learners may feel as if they are touring through the streets of France, observing different aspects of a culture that might be otherwise hard to envision.

IMPLICATIONS FOR POLICIES AND PRACTICES IN ADULT EDUCATION

A multiliteracies framework aligns well with a critical adult education perspective. Learning can be fostered within community by drawing attention to certain key factors – appreciation for different cultures, a commitment to social justice, and an openness to learning via multimodalities and with technology. We see in these themes that have emerged from the research that multiliteracies brings an added lens to the research in community-based learning. For instance, its attention to multimodality has significant implications for thinking through in specific ways about

forms of communication and pedagogical opportunities that support the critical lens of work done in New Literacy Studies and arts-based education. Multiliteracies and multimodality not only look at different modes of communication, but also considers how modalities are socially and culturally shaped.

Smythe (2018) points out the ways in which technology can be used to disempower marginalized learners and notes the role that adult educators have in addressing these equity concerns. This need to connect digital literacies with social justice concerns resonates with multiliteracies and the work of the New London Group (Garcia et al., 2018).

Exploring the framework of multiliteracies may broaden the language of analysis of how adults engage in teaching and learning, to investigate interlinkages between different areas of focus in adult education, such as arts-based education, digital learning, and cross-cultural learning, while drawing upon analysis from critical theory and exploring concerns regarding social justice. Future research into community-based learning contexts may benefit from considering how multiliteracies can inform and enrich adult education experiences.

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NARRATIVES OF IMMIGRANTS' LEARNING AND WORKING JOURNEYS IN THEIR COMMUNITIES

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Abstract

Many Colombians who obtain a university degree in their home country decide to immigrate to Canada to find additional professional opportunities that could improve their quality of life in their host communities. However, the road to success may present various obstacles, such as discrimination, lack of acceptance from their host communities, and difficulty finding a job in their professional careers. This paper shares part of the findings of an empirical study of a doctoral dissertation in adult learning. The purpose of this qualitative study with narrative inquiry methodology was to explore the journeys of eight professional Colombian immigrants who felt successful and had two or more years of adaptation and integration in Canada. The primary question was: To what extent did professional Colombian immigrants experience holistic *Transformative Learning* (TL) and enhance *Intercultural Communicative Competence* (ICC) after living in Canada for two or more years, in their path to professional success? The eight participants explored various pathways for learning to enhance their ICC; they were able to improve their ICC by creating interpersonal connections in their host communities. These interpersonal connections allowed the participants to enhance their confidence level with their target language(s), as well as their strength, humility, flexibility, and open-mindedness. Consequently, they improved their ICC and ability to communicate effectively and appropriately with their host cultures in their host communities. Also, as they reflected on the changes in their frames of reference and identity, they all experienced holistic TL.

Keywords: adult learning, communities and work, holistic transformative learning, immigration, intercultural communicative competence, intercultural competence, language and literacy, Colombian immigrants.

My narrative and Introduction

While I reflected on my 26 years of professional experiences in Canada, as a Colombian-born and Canadian citizen, I wondered if fellow professional Colombian immigrants had similar experiences and faced similar obstacles on their road to success. In this study, professional Colombian immigrants refer to individuals who obtained a university degree in Colombia prior to arriving in Canada, and those who had some experience working in their professional careers in Colombia. Returning to my story, I arrived in a small community in Manitoba, my *host community*, where I was unable to find a job as a systems engineer or university instructor. Therefore, I turned to a community college opportunity in another community that was situated close to my host community and where I was able to not only apply my systems engineering skills, but also enhance my ICC. ICC is having the ability and skills to communicate effectively and appropriately in the target language, English or French, without judgement towards the host culture (Byram, 2021). Although, I already spoke the target language, English, I needed to improve the ways in which I communicated with people by learning more about my host cultures. As the years passed, I enhanced my ICC, and so I was able to connect with more people from my host communities, where I worked and lived, to continue advancing in my road to success. As I enhanced my ICC, I

experienced growth in the four competences that are interconnected and interdependent, such as the linguistic, discourse, intercultural, and sociolinguistic. With the linguistic competence, I was able to speak and comprehend the target language. With the discourse competence, I was able to interpret the language appropriately to produce appropriate and effective written and verbal discourses. With the intercultural competence, I was able to reflect on both cultures, my home and host cultures, and understand the similarities and differences to communicate appropriately and effectively with both cultures. With the sociolinguistic competence, I was able to interact appropriately with my host cultures.

Additionally, while I worked in various jobs and acquired additional degrees to become a teacher and then a university instructor, I experienced holistic TL. Individual experience holistic TL when they face challenging or different situations and experience changes in their frames of reference, opinions, attitudes, and behaviours to act appropriately and effectively in a new context or situation (Illeris, 2014a, 2014b, 2016). The TL journey is holistic because it is comprised of the three learning dimensions that are interdependent and interconnected, such as the social, affective, and cognitive (Illeris, 2016). The social dimension refers to changes in behaviour or perceptions through social interactions. The affective dimension refers to changes in motivation, emotions, or feelings. The cognitive dimension refers to changes in knowledge, opinions, and skills. However, for holist TL to occur, individuals must reflect on their knowledge, attitudes, and behaviours to realize and acknowledge their changes in identity, which are a sign of holistic TL. As a result, my experiences of evolving as a professional Colombian immigrant to become professionally successful and my curiosity about other professional immigrants were the motivators to complete this study.

After 2004, Canada became a popular destination for many Colombians who wanted to increase their employment accessibility to improve their quality of life and succeed professionally (Agrawal & Kurtz, 2018). However, many immigrants, especially Colombians, face multiple barriers on their professional path that delay or inhibit their success (Armony, 2014; Bennett, 2015a, 2015b; Crooks et al., 2011). Therefore, in this study, I sought to explore the journeys of professional Colombian immigrants living in Canada for two or more years to understand whether their ICC provided them with tools to succeed professionally and the extent to which they experienced holistic TL.

METHODOLOGY and Methods

This qualitative study with narrative inquiry methodology included two rounds of semi-structured interviews and one demographic survey with eight participants during the month of July 2022 (Clandinin, 2020; Connelly & Clandinin, 2006). The participants had the following characteristics: (a) they were professional Colombian immigrants; (b) they arrived in Canada with any type of visa, except a refugee one to ensure that they did not receive funding from the Government of Canada; (c) they were settled in different provinces across Canada; (d) they spoke the targe language(s) at the time of data collection; (e) they perceived themselves to be professionally successful; and (d) they lived for two or more years in Canada, so they had enough experiences and time to potentially experience holist TL. The eight participants were gathered through snowball sampling, while using maximum variability from a pool of 20 prospective participants. With narrative inquiry, I considered the three commonplaces, such as temporality or time, sociality or personal feelings or social interactions, and place or contexts while the participants

told and retold their stories, in narrative style, in their preferred language, English or Spanish (Connelly & Clandinin, 2006).

Research Findings and Thematic Analysis

The eight participants who lived in Canada 2.5 to 23 years were situated in five different provinces: British Columbia, Alberta, Manitoba, Ontario, and Québec. Their careers varied: two medical doctors where one specialized in health economy and the other in epidemiology, a bacteriologist, an audiovisual media specialist, a civil engineer, a chemical engineer, a teacher, and a physiotherapist who later became a social worker. They all agreed that Canada was the right location to succeed professionally, but they also recognised that the route towards their success was paved with numerous obstacles and difficult experiences that tested them both personally and professionally. Additionally, they acknowledged that their behaviours and beliefs had changed to various degrees. While six out of eight are already working in their professional careers, one was waiting for his permanent residence visa, and the other one was waiting to feel more confident with his target languages, English and French. Thus, the experiences of the eight participants uncovered four common themes, as well as unique experiences.

Learning Pathways that Enhanced the Intercultural Communicative Competence

The many learning pathways that improved the participants' ICC enabled them to engage with their host cultures, forge important strategic connections, and acquire some "Canadian experiences" (Jorge). Their levels of integration in their host communities were also impacted by these learning pathways that encouraged interaction and interpersonal bonds. Although, six participants took advantage of formal programs from post-secondary institutions to enhance their ICC, nonformal and informal pathways for learning were more common among the participants, especially, mentoring, volunteering, and leisure activities because they fostered interpersonal relationships allowing the participants to build strategic connections in their host communities. For this reason, their social encounters influenced the participants' views towards social relationships, self-confidence in using the target language, openness to diverse cultures, and lifestyles in their host communities. As a result, the affective characteristics of these participants were referenced by their attitudes of becoming "humbler," more "flexible," "open-minded," and "strong" throughout their interpersonal connections and professional journeys in Canada.

Hence, the participants' experiences in social and professional situations were influenced by their ICC level. As a result, individuals had a holistic TL experience across all dimensions, particularly the social and affective ones. Although the participant's learning experiences depended on their own decisions, their professional experiences were sometimes impacted by outside factors that were beyond their control, which presented obstacles in their path to success. For this reason, the next category connects outside variables to the participants' career paths in Canada.

External Factors Linked to Professional Journeys in Canada

Except for Juliana, all the participants had to "start all over again" when they moved to Canada in order to eventually obtain employment in their professional fields (Natalia). Throughout the participants' process of finding their professional place in Canada, they faced barriers, such as overcoming disadvantages of having other visas different to the permanent residence visa, going through a professional certification process for some, and having to acquire survival jobs while

dealing with difficulties entering the labour market. Their shortcomings allowed them to feel stronger, or as Diana said "ser más fuerte."

Each participant showed growth in strength, flexibility, and humility as they overcame challenges in their professional lives. Natalia said, "I had to adjust ... I grew stronger in the process." These traits gave the participants the fortitude and bravery to keep conquering challenges to achieve professional success. They all stressed the value of interpersonal relationships and how these connections related to their ICC and degree of integration into their host communities. As a result, their connections were tied to the participants' social activities and nonformal learning pathways. Although, all the participants stated that they felt professionally successful in Canada, one wonders what ideas or emotions caused them to feel this way. Thus, the following category investigates participants' expectations related to their professional success in Canada.

Expectations Linked to Professional Success in Canada

Overall, all participants made a connection between acquiring a better quality of life and achieving goals with professional success. While everyone agreed that learning was important, they also agreed that maintaining a positive attitude and disposition to overcome obstacles while working towards their goals were essential to finding happiness and feeling professionally successful in Canada. Additionally, the participants who engaged more with their host cultures were able to integrate more into their host communities, which boosted their confidence, shifted their definitions of success, and positively impacted their professional experiences. Consequently, their interpersonal connections impacted their ICC, and social and affective dimensions of holistic TL. Since all the participants had expectations about how they wanted their life to be in Canada while they practiced their professional occupations, the next category describes the correlations between the participants' perceptions, attitudes, and values and their degrees of integration into their host communities.

Perceptions, Attitudes, and Values Linked to the Level of Integration in the Host Community

The eight participants reflected on how their preconception of their host cultures and their own experiences coloured their attitudes towards their host communities and their language and cultural experiences. They realized that they needed to step out of their comfort zone to "expand" their interpersonal "connections." As such, their relationships impacted their positive attributes, such as flexibility, open-mindedness, and confidence, which encouraged them and gave them the strength to step out of the comfort zone to integrate more into their host communities. Furthermore, their changed attitudes and behaviours were influenced by their personality traits, which relate to the notion of personality identity according to Illeris (2016), impacting their holistic TL journeys. Therefore, the participants found various learning pathways to enhance their ICC that fostered interpersonal interactions. In turn, their language and cultural competences impacted their level of integration into their host communities and their professional opportunities. However, factors, such as the Covid-19 pandemic presented barriers because it inhibited participants from interacting with their social groups. Additionally, the different cultural norms challenged their communication styles, where they started to "listen more" and "observe more" (Katherine) to communicate appropriately with their host cultures. All eight participants found their sense of belonging with their host communities and/or with their own families.

Discussion

The following sub-sections connect the above categories from the thematic analysis with the theoretical framework that includes ICC (Byram, 2021) and holistic TL (Illeris, 2016) to answer the primary question of this study.

Personal Attributes and Intercultural Connections

The participants' social interactions allowed them to understand "the cultural norms" from their host cultures to learn "how to behave" appropriately in their host communities (Diana) by "slowing down" when communicating and "listening more" (Katherine, Natalia, and Juliana). As the participants interacted, they became stronger and more open-minded, confident, humble, and flexible, which allowed them to interact without judgements and find their sense of belonging in their host communities (Borello et al., 2016; Byram, 2021). As such, their lack of judgement was a sign of participants enhancing their ICC, as stated by Byram (2021) when referring to intercultural competence. Although, some participants were willing to interact more than others, they all used strategies that suited their personalities, time availability, goals, and levels of curiosity to interact with their host cultures.

Learning and Integrating through Connections

Strategies, such as mentorships, volunteering, and leisure activities were a more popular route among participants to enhance their ICC than language classes. These routes fostered more self-reflections and interpersonal connections allowing participants to grow personally and professionally. In turn, these interpersonal connections helped them adjust their knowledge, skills, attitudes, and behaviours to communicate appropriately and effectively with their host cultures (Bennett, 2004, 2013).

Breaking Down Barriers: Interplay of Attitudes and Relationships

While most participants had to overcome various barriers, their positive attributes allowed them to become more flexible and open-minded to apply other strategies, so they could enhance their ICC and find their own professional success. For instance, participants with a study visa avoided paying high tuition fees to enhance their ICC, by volunteering and taking survival jobs as pathways to not only become more confident with their target language(s), but also gain "Canadian experiences." Participants recognized the value of interaction in developing their language communication skills, such as mentorships, engaging with social organizations, and participating leisure activities. These nonformal and informal pathways for learning were more accessible to participants and more valuable than taking a language course. Finally, six out of the eight participants faced discrimination, which negatively affected them initially, but through self-reflection and support from their personal connections, they became stronger and found other contexts that accepted them and where they could find their sense of belonging. In summary, all the participants enhanced their ICC as they demonstrated willingness and positive attributes to connect with their host cultures and continue pursuing their goals to succeed professionally.

Evolution of Self

Most of the participants' learning started from the holistic TL social dimension through social interactions; their positive disposition, self-reflection, and willingness to build additional connections in their host communities fostered ICC and holistic TL. As Claudia and Natalia mentioned, "Relationships are key." Also, their social connections made them feel like they

belonged, which changed how they saw their own success because they were able to live a balanced life in their host communities. In the end, connections were the main learning pathway, which had a big effect on the holistic TL affective domain and the ways in which participants became more flexible, open-minded, humble, and strong. Thus, they "evolved" (Natalia) throughout their journey in Canada.

Shifting Personality Identity through Relationships

The participants interpersonal relationships not only allowed them to understand their host cultures, but also provided them with strategies and resources to overcome challenging situations. While they started to shift their cultural identity, that is also part of the personality identity (Illeris, 2014b), they enhanced their ICC. As such, through their journeys, they gained self-confidence and strength to overcome fear of going out of their comfort zone, so they could enhance their ICC faster to communicate appropriately with their host cultures. These changes helped them experience holistic TL.

Holistic Journey

After living in Canada for at least two years, all the participants enhanced their ICC, especially their sociolinguistic and intercultural competences, and experienced holistic TL, especially within their social and affective dimensions. These changes helped them get ahead in their professional careers and integrate into their host communities. For this reason, all of them thought that they communicated more effectively and appropriately with their host cultures. Thus, since most of the learning occurred through relationships, the participants experienced relational learning which in turn helped them enhance their ICC and experience holistic TL (Bovill, 2020; Groen & Kawalilak, 2020).

Implications and recommendations

This paper only includes the implications for immigrants, post-secondary institutions, and community organizations.

Implications for Immigrants

The implications for immigrants are multifaceted. First, prospective immigrants could explore the benefits and implications of each visa to make informed decisions. Second, they could explore the professional certification process to fast-track the fulfilment of professional requirements. Third, immigrants could delve into various ways in which they could build connections in their host communities to practice their target language(s), enhance their ICC, and acquire skills like résumé writing that could have an impact in their professional careers. Finally, they must demonstrate positive attributes to nurture positive relationships in their host communities. As such, their social interactions could promote self-reflection, which fosters holistic TL.

Implications for Post-Secondary Institutions

Post-secondary institutions could consider communication programs that incorporate critical thinking, self-awareness, positive interactions, and strategies that foster ICC. For example, communication programs for immigrants could use generative dialogues and relational pedagogy to co-create relevant content, so immigrants could practice their communication skills in safe spaces, gain relevant knowledge, explore different perspectives, and nurture positive relationships that could expand outside the classroom walls (Bovill, 2020). Additionally, their interactions and

self-awareness could help them deal with complicated or uncertain situations in their host communities (Bunk, 2017; Jackson, 2015; Shliakhovchuk, 2021; Starr-Glass, 2014).

Implications for Community Organizations
Community organizations could create partnerships in the community to offer co-op programs, volunteering opportunities, mentorships, and other ways to enhance the ICC of immigrants. Further, volunteering opportunities could provide a Canadian experience and promote relational learning that can enhance the ICC of all individuals in their organizations and communities.

Recommendation
Since participants were able to experience relational learning, a recommendation for future study could consider exploring the experiences of immigrants in Canada through a relational learning lens (Bovill, 2020; Groen & Kawalilak, 2020).

CONCLUSIONS
The eight professional Colombian immigrants in Canada learned holistically through activities that promoted interpersonal connections, such as volunteering, mentorship, engaging through social organizations, and leisure activities. While they built connections and overcame obstacles on their road to success, they become humbler, more flexible, strong, and open-minded. While immigrants will apply strategies that work best for them, post-secondary and community organizations could foster more relational learning opportunities to help them succeed. As participants learned to communicate more appropriately and effectively in their target language(s), they shifted their cultural identities, which relate to their personality identities. Experiencing changes in the personality identity is a sign of holistic TL. Thus, enhancing their ICC became a holistic TL experience for the eight participants.

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IMAGINING A PATHWAY INTO CRITICAL EDUCATION: USING POPULAR CULTURE TO ENHANCE THE PROFESSIONAL EDUCATION CLASSROOM AS A LEARNING COMMUNITY

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Abstract

We discuss an ongoing multi-case study exploring the use of popular culture in university-based professional education, especially in covering theory and difficult topics or content. Conceptualizing the classroom as a learning community, we share findings illustrating three impacts of incorporating popular culture in course activities: creating space for others, creating space for us, and creating space for difficult conversations.

Keywords: Classroom as learning community, popular culture, critical pedagogy, professional education

INTRODUCTION

In this paper, we discuss an ongoing study into popular culture's uses in university-based professional education. We relate to this conference's theme of community, pushing back against the conceptualization of it as a space outside formal education. We approach the classroom as a vital learning community. Following a literature review related to concepts employed in this analysis and themes emerging from it, we offer an outline of the study itself. We then present findings and offer some implications for those engaged in university-based professional education.

Literature Review

In this literature review, we outline theoretically and research-oriented scholarship related to three topics: learning community, critical professional education, and popular culture in postsecondary education.

Learning Community

The words *learning* and *community* appear straightforward; however, both are polyvalent. Learning can be understood as an individual or a collective pursuit; a process with intellectual, emotional, sensory, experiential, and spiritual dimensions; or changes in ideas, practice, identity, or relationships (Illeris, 2003; Lawrence, 2008). Community can be characterized by a shared location, identity, religious affiliation, ideology or attitude, or hobby (Cambridge University Press and Assessment, 2023). *Learning community* "may refer to groups, locales, weak or strong emotional ties in a group, and qualities of participatory democracy in action" (Hugo, 2002, p. 41). Such communities appear and are investigated in formal classrooms (Rovai, 2001; Wu et al., 2017) and informal settings such as workplaces (Prenger et al., 2018).

Often seen as inherently positive, learning and community can be replete with challenge and discomfort (Hugo, 2002). Coining the term "spray-on community," Bryson and Mowbray (1981) highlight how the inclination to view community in decidedly positive terms overlooks the concept's complexities. Using gated communities as an example, Bauman (2001) clarifies that

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community's Utopian potential to bring people together has a countervailing dark side of keeping others out. Likewise, learning may require students to engage in processes they find difficult and, especially when critically oriented, to question or reject previously held views and privileges. Any community is a site of learning, as its members might be exposed to information and encounters, develop skills and knowledge, form emotional bonds and confront conflicts, and engage in experiences and relationships. The collocation of and the differences among students and teachers can turn a class into a learning community that, when critically oriented, is positioned to explore the many complexities that figure in professional and everyday life.

Critical Professional Education

In today's neoliberal climate, professional education's emphasis on hands-on knowledge and skills and post-graduation outcomes such as employment and income (Wheleehan et al., 2022) is displacing critical pedagogy's commitment "to teach people how they can recognize and resist dominant ideology" (Brookfield, 2003, p. 141). Focused on job-related technicalities, many students in professional education perceive social theory as boring, abstract, or simply irrelevant (Gouthro, 2019; Wright & Wright, 2015), despite its potential to deepen understanding of workplace encounters and practices (Ferris, 2022; Kreber, 2016). We continue to believe that the study of theory, notably social theory, matters in extending understandings of work and the workplace and is important in the development of "professionals who are more than technicians" (Jarvis & Gouthro, 2015, p. 66). We value Freire's (1998) writing about epistemological curiosity, which "can defend us from the excess of a rationality that now inundates our highly technologized world" (p. 38). From Brookfield (1985), we take the assertion that, in doing more than "meet[ing] the felt needs of learners" (p. 44), formal education remains important in resisting neoliberal inclinations. By advancing social critique and justice, critical educators maintain a learning space that is more than "an acurricular, apolitical rationale from which is excluded any mention of conflict or disputation of appropriate learning goals" (p. 45). Finally, hooks (1984) reminds her readers that, beyond academic content, theory helps students become practitioners who can "look at the world differently, using theory as intervention" (p. 59).

Popular Culture in Postsecondary Education

Popular culture is used by postsecondary instructors world-wide and across disciplines. Following their survey of 212 faculty members at one U.S. university, Peacock et al. (2018) developed tips for instructors. They advised instructors to choose popular culture texts that resonate with both them and their students, to establish links to scholarly purpose early and tailor the use of a text to the course objectives (see also Herrman, 2006), and to develop exercises to help students use the popular culture texts to develop and practice critical thinking and analytical skills. Marquis et al. (2020) found that instructors at seven Canadian universities were generally enthusiastic about employing popular culture texts, despite their recognition that popular culture's entertainment function needed to be balanced with its educational potential.

In adult or teacher education, film, hip hop, and novels have been used to highlight critical media literacy and social relations (Brown, 2011; Guy, 2007; Hanley, 2007; Tisdell, 2008; Trier, 2009), as well as concepts such as transformational learning (Sharma, 2013). Darbyshire and Baker's (2012) international literature review about how film has been employed in medical education for over two decades outlines uses in courses dealing addiction, poverty, family relations, counselling, and ethics. Medical educators have utilized comics in teaching about ethics (Green, 2013) or "social and moral dilemmas" (Abidi et al., 2017, p. 38), music and *manga* in teaching about self-

harm and suicide (Baker & Brown, 2016; Seko & Kekuchi, 2021), and graphic novels in teaching about selfhood among people with dementia (Kovan & Soled, 2022). In nursing, film clips and television shows have supported teaching on clinical conditions, empathy and conflict resolution, and professional ethics, identity, history, and image (Herrman, 2006; McAllister et al., 2015). Swedish pharmacy instructors Persson and Persson (2008) have used novels and films in teaching about interactions of ethnocultural identity, psychological and sociological factors, clinical condition, and behaviour. Popular culture texts have been analyzed in terms of "the intersection between employment relations and broader societal issues of power relations, inequality and discrimination" (Lafferty, 2016, p. 10) and cross-cultural management studies (Pandey, 2012). Far from extensive, that list establishes the widespread use of popular culture by instructors working on a range of topics, in a range of fields.

Although popular culture is used in teaching that is not *critically* oriented, its frequent use to support teaching about social identity and inequities is noteworthy. Despite inaccuracies and reiterations of stereotypes, fiction's *emotional* power underpins instructors' ability to engage students with content that is *intellectually* demanding but often seen as "difficult, dull, and uninspiring" (Wright & Wright, 2015, p. 26). Directing students' attention to problematic points in fictional representations can help them "become more critical readers of power and privilege … and gives students something tangible to apply critical perspectives to in their practice" (Kelly & Porter, 2014, pp. 24-25). Furthermore, fiction can "open up multiple perspectives, through which students [can] identify and empathise with characters and situations which they may never have encountered previously" (Lafferty, 2016, p. 10; see also Jarvis, 2012).

METHODOLOGY and participants

For this qualitative multi-case study, we are conducting interviews and focus groups with instructors and students in professional education programs in one Canadian and one Australian university where popular culture was inserted into courses. Participants mentioned a variety of popular culture texts and pedagogical uses (e.g., in-class or at-home viewing of films or television episodes; resources for discussions or assignments). To date, we have talked to eight instructors and 38 students engaged in undergraduate and graduate courses. For this paper, we used nVivo, with codes established in advance from our questions and created as interesting, sometimes unexpected details surfaced in our analysis.

findings

We highlight findings about three themes related to how pedagogical incorporations of popular culture can support the classroom as a learning community: creating space for difference, creating space for us, and creating space for difficult conversations.

Creating Space for Difference

Like any learning community, a classroom becomes welcoming and inclusive as space is created for differences. Most simply, those in a classroom differ by personal disposition. Jessica, a student from a master's course on work and learning, recalled times when episodes from the sitcom *Scrubs* were shown as "moments … when I was the safest in class because I'm not very good at talking about things. I do better once I have a chance to sit in quiet and think about it and then produce something. So, I found the safety of the whole experience is what really sticks with me. That's what I remember the most."

Like everyone, students hold different perspectives about any issue. That reality was evident for Jessica's classmate Fred in discussions about how sociological concepts taken up in the course could be related to *Scrubs* episodes shown in his class. He noticed that people "viewed the episode with different perspectives. … So there was a real diversity of thought."

Differences can have social roots. Maureen, a student in a doctoral adult education overview course, saw such differences in post-film discussions. Realizing that she was one among peers who might vary by racial, sexual, or other identity, "I thought, this is really lovely because I'm learning and they're learning from me about why I think about that in this way, and back and forth." Discussing an activity for which she asked students in her design innovation course to choose a song and share it with the class, Emma noted national and cultural differences. She found music beneficial as a community-building and learning resource, because "it's quite accessible. … [I]n the past, it's been a lot of international students and a lot of different cultures, and every culture has music. So, even if your English language skills are not great or you're not confident with them, you can still pick a song from your cultural background."

More than individual or social characteristics, for instructors, differences can be pedagogical considerations. Sometimes, differences emerge with students' educational and work-related backgrounds, which help them attend to certain things or to the same things in particular ways. Martin's graduate hermeneutics course in nursing attracted students from multiple professional faculties. Talking about the main assignment, for which students analyzed one of five films, Martin implied that interpretive differences became teaching and learning opportunities:

So, you can have two people that have taken up the same film in a completely different way. They notice something completely different about the film, but they're both really good papers. And both … interpretations are clearly … anchored in the film. They're not random. … This, this isn't about, sort of, relativism or just making stuff up, but it … is about having lots of scope, as I say, for imagination and variation.

Beyond their potential to promote learning in the classroom, imagination and variation contribute to learning about living and working together in any community.

Appreciating the multiplicity of perspectives helps prepare students to work with others. In his graduate counselling teaching, Dr. Anderson found film especially helpful in eliciting such differences in a way that would be "difficult to orchestrate without the benefit of these kind of media." For Maria, an undergraduate social work student, revisiting the film *Fences*, the core course resource, in discussions helped her learn central concepts such as multipartiality, the ability to understand and relate to people despite different, sometimes upsetting mindsets. Preparing to enter the field of social work, she found that watching and talking about fictional characters, some of whom she disliked, helped her appreciate the need for multipartiality "towards fellow social workers and people you'll see further down in the field."

Clearly, popular culture texts that reach students with powerful characters and stories can be important complements to scholarly material related to diversities and inequities. Adult learning doctoral student Trinity's explanation reflects that possibility:

When I'm watching a movie, I actually feel like I'm inside the movie, if that makes sense. Like I can actually put myself into people's situations. … [W]hen I'm just reading an article, I'm trying to

give it an interpretation based on just my experience. But when I'm actually watching it, I think it gives me the ability to kind of put myself in other people's shoes, if that's even possible.

Trinity's comment suggests that engagement with popular culture can foster empathy, a quality that—despite complications and limitations—is considered vital in classroom, workplace, or other learning communities (Jarvis, 2012).

Creating Space for Us

Here, we discuss how engaging with popular culture in courses can change a class from a grouping of individual learners into a shared learning community. Cameron, a student in the master's adult learning course on community, found that engaging with a popular culture text presented an "ability to connect with each other" as classmates encountered and responded to "richness of detail." When instructors integrate cultural texts—whether popular culture or so-called high culture or fine art—into their curriculum, students can find it easier to get to know and engage not only with one another but also with their instructor. Yvonne, from the hermeneutics course, thought cultural texts offer "a different connection with the instructor, the professor, because you kinda are seeing them in a different or more of a personal way."

As noted above, instructors used popular culture texts in varied ways. Some shared the texts in class while others asked students to engage with them on their own for follow-up discussions or assignments. In one focus group, students from the doctoral adult learning course recalled the experience of watching films together as a contributor to their learning community:

Renata: I think that watching movies in class was very important for us to build our learning community especially [given] that we are [often] online students and we are set up to work with others [in the cohort] for a few years ahead. …

Maureen: I thought it was fun watching it together. … I preferred watching it together because of all the things that were just said. … [I]t was, what Renata said, it was … a team bonding experience as well. And then you had that sort of gasp and sigh and laugh and cry and all of those pieces. You were in that community of learners together.

In her follow-up interview, Maureen added that, beyond being in the class "for the same reason … I think that when we watch something like that together, we talk about it together, it goes outside, the conversation continues over a cup of coffee afterwards." During her interview, Renata added, "I think in the process of watching, we build, I'll use the word togetherness. And we build a learning community."

An instructor of graduate counselling courses, Dr. Anderson saw an "infectiousness" of emotional responses when he shared clips from Hollywood films in class. Whatever emotional response surfaces, "we can have a discussion about it because it's now been evoked for people. … [I]t gives you a platform to allow communal experience and then afterwards a guided reflection or active processing of what they experienced in the group."

Creating Space for Difficult Conversations

Popular culture does not make difficult conversations easy, but it can encourage openness to difficult, sensitive content. *Intersectionality*, which captures the idea that oppression is multiplied

as individuals embody marginalized identities (Misawa, 2010), exemplifies such content. It was taken up in the doctoral adult education course. Maggie, a student in that course, appreciated the instructor's preparation of students before sharing *emotionally* difficult cultural texts and introducing *intellectually* difficult discussions. For her, the instructor's remarks before screening the gritty film *Moonlight* were reassuring: "So when we were watching the film I was thinking, Oh, okay this is fine. I am okay with this."

Similarly, Leanne, who delivered a diversity course with student teachers, recalled her use of a television series clip to supplement her teaching about the complicated practice of making (sense of) land acknowledgements. In the satirical segment, one troupe member plays an theatre-goer who grows increasingly puzzled by the director's acknowledgement and confirmations that the land beneath the theatre will not be returned to the original inhabitants of the area and proceeds from the performance will not flow to them. Leanne explained,

I've chosen these particular skits because they were short and I think that they pack a punch. But there's humour. And I've learned … that you need to sprinkle the heaviness with opportunities for humour. But this is not the humour that ignores the issue but it's the humour that brings you in.

There are two final considerations that surfaced in this analysis. First, some of the students in the doctoral adult learning course made the astute observation that the sequencing of ideas and texts influenced their reception. In Abigail's words,

The order of the films was good because I think if we had started with *Moonlight* … it would have been too heavy. I feel that starting with *Salmon Fishing in the Yemen* helped to prepare us. We got a sense of the expectations, a little bit of what was going to be going on. We had enough morale within the class to go to those deeper places and to maybe discuss potentially uncomfortable or difficult subject matter with each other that I don't think we would have had in week one.

Second, some students, including those in that course, thought that sharing popular culture texts within the classroom itself was pedagogically important. Trinity said,

Given the sensitivities of some of the issues that came up in the movies, I think it was a little bit comfortable for me to be uncomfortable with other people going through the course. So, definitely, watching it in [a] class setting was … crucial.

Closing thoughts

In sharing these findings, we reclaim the classroom as a site not just of learning but of community. As a space where differences *and* collectivity are recognized, fostered, and explored, the classroom can become a learning community where difficult conversations unfold. Inserted purposefully, positioned clearly, and treated carefully, popular culture can complement scholarly, theoretically oriented content. For instructors committed to retaining critical pedagogy in university-based professional education, popular culture extends the strategies available in the service of that end.

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EXAMINING THE IMPACT OF WOMEN COMMUNITY LEADERSHIP IN ZAMBIA USING DECOLONIZING LENSES

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Abstract

Women in Zambia continue to play an accompanying role in the community even though they constitute more than 50% of the Zambian population. Most women's roles in communities are rarely documented and are much of a societal expectation. The impact of colonization in Zambia has, in a way, negatively affected women's community leadership and, in many instances, is rarely documented or is considered a chore and a role. To understand community women's leadership, Zambian women's perspectives is to understand leadership identity, defined as the extent to which one sees oneself as a leader. Given the interdisciplinary nature of women's leadership, I employ a comprehensive model combining critical pedagogy concepts (Freire, 1970) and African feminist theory (Wane, 2011), which will bring the experiences of African women and analyze how African women as marginalized groups construct leadership in different contexts. The paper will be based on the voices from the grassroots and centred on African Indigenous Ways of Knowing, overcoming barriers in developing shared just transition models, learning from women's experiences, and analyzing how African women as a marginalized group construct leadership in different contexts and the impact of community women leaders.

Keywords: Keywords: *Gender and leadership; women leadership; community leadership; leadership and community development; Zambian women; decolonization, Ubuntu.*

INTRODUCTION

Since the world realized the value of gender diversity and the advantages of having women in leadership positions, women have received much attention. Women's leadership positions have significantly impacted several positions in industries, including politics, business, education, and social activism (Chamorro-Premuzic, 2022). Women have, for a long time, been pillars of communities and are steadily involved in community initiatives at different levels. Despite their prominent role in community development, women are often unsung heroes of community action (Kofinas & Kousis, 2021; Hassan & Silong, 2008).

Nonetheless, women in Zambia, who constitute more than 50% of the population, continue to play an essential role in the community (Sikazwe, 2007). Current cultural practices are at odds with those of the pre-colonial era, when Zambia was considered a matriarchal society, with women leaders prominent among the Bemba and Lozi tribes of the Northern and Western provinces of Zambia. In these roles, women were the priestesses or gatekeepers of knowledge and advisors to the paramount chief and the Litunga (Kikamba, 2012). Post-colonial Zambia's revised constitution was formulated in line with the Universal Declaration of Human Rights of 1948, equating both men and women to the right to participate in the country's political affairs.

Based on the literature on women's leadership experiences in Zambia, its essential to discuss the negative impact of gender inequality, which excludes women from leadership roles. Gender disparities too often result in poverty and economic hardships for local women in their families and commercial lives. The challenge remains to create equity through mobilizing local knowledge and how community plays a role in women who take up leadership, revisiting and understanding the complexity of women's community leadership. Tamale (2020) examines gender inequality and gender gaps in line with leadership selection and the leadership gaps between men and women. Critical issues in Tamale's examination include understanding African women's leadership grounded in stereotyping, gender bias, and discrimination. Tamale argues that gender stereotypes are culturally shared beliefs that dictate expectations on how women take the leadership career.

The social and structural challenges in Zambia continue to hinder women from taking up leadership roles in the communities (Sikazwe, 2007). Most scholars of African descent continue to question the concept of women's leadership and participation in decision-making. Even though women are a majority in most communities, there continues to be a gap in achieving success in numbers. However, research shows that there has been and continues to be discrimination and challenges structurally and socially targeting women and girls in leadership roles (Muzata, 2022; Skazwe, 2007; Wane, 2011). Furthermore, feminists and scholars identified as black and of African descent continue to critique the 'universal' approach to women's community leadership, embedding Westernized practices to the topic, especially for formerly colonized communities and nations. Additionally, women in Africa are more likely than men not to choose leadership, not because they do not have a burning passion or the right skills but due to socialization and lack of community support. (Sikazwe, 2007; Tamale, 2020; Wane, 2011). Therefore, this study aims to identify and describe the statutes of women's community leadership in Zambia. My paper wishes to examine the impact of women's community leadership in Zambia using decolonial lenses and how local knowledge can be leveraged in ways to bring about recommendations for Zambian women to lead in their communities, considering existing barriers women like me continuously face in different spaces of our communities be it in academia or local community.

Objectives

The paper aims to describe and situate the role of women in community leadership in the Zambian context, which the following specific objectives will answer.

To review the role of women in community leadership in Zambia.
To discuss the benefits and tensions of women taking up community leadership roles in Zambia.
To situate community leadership in the African indigenous leadership framework and Afro-feminism.

Problem statement

Women have been excluded from most accounts in economic and business development and history, literature, the sciences, and other fields. This exclusion has impacted those in developing countries the most (Tamale, 2020; Muzata, 2022). The paper critically analyzes the literature on African women's community leadership in Zambia. The paper examines the existing literature and

examines Western colonialist epistemological biases. The goal is to insert the women's experience from a decolonial and African Indigenous Knowledge lens (Muzata, 2022; Tamale, 2020).

Positionality

I identify as a Black, African, Zambian woman in this paper. I am a first-generation Ph.D. graduate conducting work on adult and community development as a Ph.D. student at the University of Toronto. As a Zambian woman, I faced many challenges that can be defined as social, cultural, systemic, and historical within the Zambian context and internationally. Most times, women were the ones who supported me and provided that social and economic support, especially in the Zambian communities where I lived and worked in. My research is centred on understanding the impact of women's community leadership. This includes my communities' experiences, my home village of great-grandmothers, grandmothers, aunties, cousins, and sisters who lead families and communities.

Community leadership

In this paper, community leadership is defined as a process in which individuals or groups work together for the common good, while also one that is a process that people with a shared vision use to achieve a common goal; as community leaders in this context are not seen as an individual act, but through the context of Ubuntu, an Indigenous context of socializing of 'I am because you are.' The first president of Zambia, Dr. Kenneth Kaunda, described this type of leadership as 'Zambian Humanism' (Sikazwe, 2007; Oviawe, 2016).

Theorizing Women's Community Leadership Using Afro Feminisms Lenses

This paper is through the theoretical lens of Afro-feminism. Afro-feminism is a worldview that shapes the African community's relationship with the surrounding environment and is centred on the cultural, political, and economic standpoints; African people share (Tamale, 2020). In framing, afro- feminism is centred on understanding the community culture's traditional role of women and girls, African Indigenous beliefs and the way of being a woman in the Zambian context and not generalizing the continent of Africa (Tamale, 2020).

Afro-feminist scholars like Tamale (2020) argue that traditional leadership theories are based on White men's experiences and perspectives and do not consider African women's unique experiences and perspectives. By examining the impact of women's community leadership in the Zambian context through an Afro-feminist lens, scholars can better understand how gender, race, and culture intersect to shape women's leadership experiences. Another essential aspect of Afro-feminist theory is the emphasis on community and collectivism. Afro-feminist scholars argue that traditional Western leadership theories focus on individualism and competition, while African cultures emphasize community and collectivism. This perspective suggests that women's community leadership in African cultures may look different from traditional Western leadership models. Afro-feminist scholars also underscore the importance of centring on the experiences and perspectives of African women in leadership studies. This includes recognizing how African women's leadership styles and practices are shaped by their cultural and historical contexts. For example, Zambian women's experiences with colonialism, patriarchy, ableism and racism have

influenced their approaches to leadership, including their emphasis on community and collectivism.

Reviewing Afro- Feminism is centred on dismantling the Western senses of viewing women and gender issues in the context of Africa. Furthermore, the theory acknowledges the context of decolonization as part of the theory in dismantling Western lenses and approaches when analyzing and reviewing issues affecting African women. Afro-feminism is critical and relevant in understanding and examining the impact of women's community Leadership in Zambia.   Afro-feminists describe women's community leadership as a phenomenon that occurs at the grassroots and community levels. Other existing theories and frameworks in the school of adult education talk about women's role in community leadership, which is designed to support social action and must be informed by theories of social transformation and decolonization.

The theory is well articulated and implemented at grassroots levels in reviewing scholarly work. It encompasses critical barriers women face as individuals, as a collective, socially, systematically, politically, and economically. Furthermore, addressing women's oppression, patriarchy, socialization, and power struggles caused by colonization, the theory assumes the status quo of women's role in community leadership must change.

Methodology

The paper employs qualitative research through narrative inquiry. The purpose of qualitative research is anchored on the understanding that the world or reality is not a fixed, single, agreed upon, or measurable phenomenon that is assumed to be positivist (Merriam, 2002). Furthermore, Patton (1987) defines qualitative research as 'an effort to understand situations in their uniqueness as part of a particular context and the interactions there.' Narrative inquiry is a distinct form of discourse as 'retrospective' mean–making, which is the shaping and ordering of experience through storytelling (Kim, 2016). The technique centers on personal narratives in documents and oral accounts the women share (Stories, interviews, and written life stories). I picked narrative inquiry as it encourages attention to emotions, non-verbal communication, and possibilities of dialogue with communities (Denzin &Lincoln, 2018).

The paper aims to understand the nature of the current trends of Zambian women in taking up community leadership and decision-making roles using methods aligned with qualitative research in the form of narrative inquiry and the African Indigenous aspect of the Ubuntu philosophy. These methodological approaches are grounded in community ways of knowing and interpreting the world. They ensure that the research findings apply to local adult education experiences.

Furthermore, it is anchored on Indigenous African cultures, based on African Indigenous epistemological standpoints, to ensure that the research is culturally responsive and respectful of the communities it intends to assist. The idea can be localized, dealing with real-world situations such as adult education and community development. The component of Afro-feminism theory allows data collected to be compared, allowing continuous comparison of one unit of data with another to derive conceptual elements of the approach (Merriam, 2002; Tamale, 2020). Therefore, the research will utilize Afro-feminism and the Ubuntu philosophy to understand how African women and girls localize, empower, and lead in their communities and provide a basis for comparing data.

Literature review

Based on the topic, the following issues emerged from the literature review.

The Role of Women Community Leadership in Zambia

Sikazwe (2007) argues that in the Zambian context, women are critical focal points for social norms and values yet are marginalized when taking up leadership positions and roles. Women in rural Zambia are spectators in leadership, and research shows that there is a need to engage more women in decision-making for matters relating to their development; it shows that both women and men can work together, but there is a need to harness the gender - bias towards women leadership. Women in Zambia continue to play an accompanying role in the community even though they constitute more than 50% of the Zambian population (Sikazwe, 2007); the importance of women's community leadership cannot be overemphasized and the positive impact they have in their communities. Sikazwe notes that most women's roles in communities are rarely documented and are much of a societal expectation (Sikazwe, 2007). Historically, Zambia and other African countries were matriarchal, though colonization and religious eras reversed this, and many societies became patriarchal (Sikazwe, 2007; Mushibwe & Simuka, 2021).

The impact of colonization in Zambia has, in a way, negatively affected women's role in community leadership and, in many instances, is rarely documented or is considered more a chore than a role. One of the most significant negative impacts on women is male dominance and patriarchal conventions in our society (Mushibwe & Simuka, 2021). On a positive note, there is a steady growth of support for women leadership in Zambia and a collective reflection on increasing flexibility in the gender division of labour in Zambia (Evans, 2016; Mofya, 2022; Mushibwe & Simuka, 2021). Though there have been some positive changes in the role of women in Zambia, there continue to be more systematic, cultural, and colonial barriers that hinder most Zambian women from taking up leadership roles.

The Impact of Women Taking Up Community Leadership in Zambia

Women's roles in community leadership are of great importance in the Zambian context, as they can improve the lives of women and their families and contribute to the country's overall development. In this chapter, I discuss the impact of women's community leadership in Zambia based on studies done and the positive impact women had. One study by Baldwin (2019) highlights the crucial role that women community leaders play in promoting gender equality and women empowerment in Zambia. The study found that women leaders in rural areas are instrumental in addressing gender-based violence, early marriage, and lack of access to education and healthcare for girls and women. Women leaders are also effective in promoting the participation of women in decision-making processes at the local level, which can lead to more inclusive and equitable development outcomes.

Another study by Chitundu & Munsaka (2020) emphasizes the importance of women's participation in community leadership positions, particularly in the health sector. The study found that women's involvement in community health committees in Zambia improved the accessibility and quality of healthcare services, particularly for women and children. Women leaders could advocate for their community's needs and ensure that healthcare services were responsive.

Furthermore, a study by Zulu & Mwakalundwa (2019) highlights the impact of women's leadership in promoting sustainable agriculture and food security in Zambia. The study found that women's leadership in agricultural cooperatives resulted in increased productivity, improved food security, and better economic outcomes for women farmers.

Overall, studies demonstrate that women community leaders in Zambia positively impact promoting gender equality, women empowerment, and sustainable development.

African Indigenous Knowledge and Leadership

As a form of African Indigenous Knowledge, Ubuntu critically analyzes the paper. Ubuntu's philosophy approach is non-positivistic and decenters Eurocentric and individualistic lenses in research. When using the Western lens approach, we often miss the point of critiquing African education issues intertwined with their unique social, cultural, and community observations (Oviawe, 2016).

The Ubuntu framework centers on the humanistic ethos that fully complements critiquing equity and equality and emphasizes human connections and interdependence in education and people (Oviawe, 2016). Ubuntu describes and answers the social aspect and community leadership questions using the equity and equality lenses in the Zambian context. Ubuntu centers on the African Indigenous theory of Humanism, African interdependency, and togetherness belief systems. Ubuntu will address critical issues of power, colonial legacies, and local history (Chisale, 2018; Metz, 2016; Mitchell & Petrovic, 2018; Oviawe, 2016; Piper, 2016; Schreiber & Tomm-Bonde, 2015; Veugelers, 2011; Waghid, 2020). Ubuntu, in this aspect, locates identity and meaning-making within the collective approach instead of an individualistic approach. Reciprocal, interdependent, and mutual beneficiary are similar to Confucianism beliefs and offer a similar perception of education as intertwined with a moral imperative that serves as a foundation for an education infused with morality (Ali & Shishigu, 2020).

This paper will thus argue that equity is a moral issue before it is an education issue. The questions raised through this paper will require a collective approach (Ubuntu), as the barriers identified will be cross-cutting and cannot be treated as stand-alone issues. Furthermore, when women are leaders in communities, literature has shown that women in Zambian communities often use the collective leadership approach (Sikazwe, 2007).

Decolonization of Leadership in the African Context

Decolonization is a process that centers on regaining political, cultural, economic, and social self-determination from the European colonizers and neo-colonizers? as well as positive identities as individuals, families, communities, and nations. (Verniest, 2006). A related concept is Indigenization. Scholars define Indigenization as a vision of finding common ground between Indigenous and international ideals (Gaudry & Lorenz, 2018). Indigenization envisions an overhaul of any institution to fundamentally reorient knowledge production based on balancing power relations between Indigenous and non – Indigenous people, transforming that institution into something dynamic and new. This process will require Indigenous and non-Indigenous

people to engage with colonizers learning to respect and honour all relationships (McCaslin & Breton, 2008).

The paper aims to explore Zambian women through a decolonization approach. Decolonization is anchored on Indigenization. Scholars note that Indigenization is a process that provokes a foundational, intellectual, and structural shift in institutions, requiring an overhaul of institutional norms to reflect a more meaningful relationship with Indigenous people (Gaudry & Lorenz, 2018). It is imperative to discuss the historical and structured challenges and reasons that require the Indigenization process to be considered a priority when working in community leadership in the African context.

Discussion

The paper explored new paths in women's community leadership requires identifying strategies to promote women's leadership in diverse contexts such as Zambia and how their roles can influence a positive impact and increase women's participation in decision-making roles. Furthermore, the study observed a need for more information and more empirical research on the impact of women in community leadership, not just in Africa but globally. The analysis to get a scholarly and clear understanding of women in community leadership can be more extensive because the concentration of women leadership in literature targeting women of African descent is primarily political or managerial. It became difficult to compare research in the last ten years; instead, there had to be an adjustment to as far as four to two decades, respectively. The literature reviewed showed that there are rare or non -existence formal support systems for women in community leadership; scholarly articles instead concentrated on barriers and challenges of community leadership. How community leadership is framed and represented in academic literature remains ambiguous and almost nonexistent. Most of the literature on general community leadership needs to be updated to include other forms of leadership centred on a geographical context.

Conclusion

Literature showed that theoretical lenses used when defining community women leadership are still Western and Eurocentric. More scholarly work and research are needed to focus on community women leadership in the African context centred on non – western and non-Eurocentric approaches. Most importantly, in reviewing the literature, Afro-feminism is critical when defining and examining the impact of women's community leadership in Zambia.

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A JOURNEY TOWARDS ALLYSHIP: HOW MIDDLE-CLASS, SECOND GENERATION SOUTH ASIAN CANADIAN MOTHERS CHALLENGE ANTI-BLACK RACISM

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Abstract

This paper focuses on the theme of adult education in community-based contexts and is informed by my Master's thesis entitled A Journey Towards Allyship: How Middle-Class, Second Generation South Asian Canadian Mothers Challenge Anti-Black Racism. Guided by Participatory Action Research goals and principles (Schneider, 2012; Kindon et. al., 2007), a group of seven co-researchers, including myself, formed a learning community with the purpose of exploring what our journey towards allyship with racialised Black folks might look like, feel like, and sound like. An extensive review of the literature on allyship revealed that in contrast to common linear allyship models and the idea of allyship as an identity, Suyemoto & Hochman's (2021) cyclical process for being and becoming an ally was more reflective of the continuous journey the co-researches and I embarked on together.

Using Critical Race Theory (Solórzano & Yosso, 2002; Ladson-Billings, 1998) and Intersectionality Theory (Crenshaw, 1989; Cho & et. al., 2013) as frameworks, three key findings emerged from the data. First, the journey towards allyship begins with introspective work to examine our own internalised racism, realise our own complicity in upholding white superiority and Black inferiority, and actively working to unlearn these anti-Black biases. We move forward on our journey towards allyship by realising our capability to challenge anti-Blackness in our familial and social networks as well as in institutions such as schools and workplaces. Finally, our journey towards allyship is sustained by creating a safe and supportive community of similarly positioned and similarly intentioned mothers learning from each other's experiences with resisting anti-Blackness and supporting each other through the challenges faced in doing anti-racism work consistently.

These findings have empowering implications on the capacity of informal, community-based adult education to affect social change. By studying the ways middle-class, second generation South Asian Canadian mothers journey towards allyship with racialized Black people, we can develop a more complete understanding of the ways all adults, including allies of colour, might engage with their spheres of influence to create informal learning opportunities by calling people into conversations rather than calling them out on their racist perspectives. Anti-racist authors Goodman (2011), Reid (2021), and Saad (2020) emphasise the importance of being part of an anti-racist community, even if it is only a few trusted individuals, to counteract the toll allyship work can take on our mental and emotional well-being. It is to our community of similarly intentioned and similarly positioned anti-racist mothers that we can turn to vent, regroup, and continue the journey to affect social change.

Keywords: anti-Blackness, anti-Black racism, allyship, South Asian, second generation Canadian, model minority myth, mothering.

INTRODUCTION

Racial justice activists and many racialized Black people across North America are working tirelessly to dismantle systemic racism. Historically, many effective social justice movements have been propelled by the collective efforts of both Black and non-Black people. Similarly, Black-led initiatives for racial justice can be amplified with access to the human, social, and financial resources more privileged groups have access to as a result of their social locations. These privileged groups can do much to dismantle anti-Blackness and even more so if their anti-racism work is done consistently and persistently. In other words, if history tells us anything, it is that change comes with the steady work of a great number of people over long periods of time. This requires a commitment from privileged groups to become racial justice allies. Allyship involves

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knowing when, how, and in what spaces to step up to challenge racist perspectives as well as when to de-centre yourself and step aside to listen and learn from the experiential knowledge of racialized people.

This study explores the ways in which middle-class, second generation South Asian Canadian mothers might journey towards allyship with racialized Black people in dismantling anti-Black racism. The privilege and power associated with white skinned people has been called out, written on, and broadcast to awaken and engage white folks in the conversation and to incite them to do better. But not being white while also not being Black doesn't situate someone, such as the co-researchers and I, outside of the conversation. Many in the "spectrum of middle ethnicities" (Cabellon, 2017) between Black and white on the Black-white prism (Dei, 2017) have varying degrees of societal privileges that benefit us even as non-white people. Allyship within and among racialised Black and racialised non-Black communities can work to strengthen our resolve through experiences of shared struggle with intersecting forms of oppression such as race-class and racialized gender. It is also an opportunity for non-Black racialized groups to acknowledge the ways we have benefited from the historical persistence and sacrifices of Black activists and to examine the ways we are complicit in perpetuating anti-Blackness in Canada.

Black Lives Matter describes anti-Blackness as "...the unique discrimination, violence and harms imposed on and impacting Black people specifically" (Black Lives Matter, 2022). Anti-blackness is rooted in one of the primary logics of white supremacy; the logic of slavery. Andrea Smith (2012) posits:

...in this logic of white supremacy, blackness becomes equated with slaveability...[and] this logic is the anchor of capitalism...To keep this capitalist system in place - which ultimately commodifies most people - the logic of slavery applies a racial hierarchy to this system. This racial hierarchy tells people that as long as you are not black, you have the opportunity to escape the commodification of capitalism. Anti-blackness enables people who are not black to accept their lot in life because they can feel that at least they are not at the very bottom of the racial hierarchy... (p. 2)

Based on this insight, it can be said that anti-Blackness manifests in the ways we, of the middle ethnicities, uphold this racial hierarchy. We uphold this racial hierarchy when we associate dark skin as being less attractive and reach for skin bleaching creams to lighten our skin colour. We uphold this racial hierarchy when we perpetuate stereotypes of Black people being less educated and criminal and avoid befriending them in social settings because of what that association might imply about ourselves. And, we uphold this racial hierarchy when we support uninformed, racist perspectives of "if we can make it (as settlers), why can't they". These are the ways we perpetuate anti-Blackness and these are the behaviours and perspectives that need to be challenged consistently and persistently in our everyday lives.

METHODOLOGY

The co-researchers and I engaged in a cyclical process of reflection and action following the key stages in a typical PAR process as outlined by Kindon et. al. (2007). These cycles reflect the iterative process of moving between understandings and taking action described in Suyemoto & Hochman's (2021) research. In total, 15 online focus group meetings were held over 2 months and each co-researcher attended 5 of these meetings. After establishing a set of community agreements and fostering a culture of trust through a willingness to be vulnerable in our introductions, we soon engaged in meaningful dialogue about the many permutations of anti-Blackness, our histories of inaction in challenging anti-Blackness, and our collective desire for the courage to take more action and live in alignment with our anti-racism values. Meetings were guided by co-created agendas in which we asked ourselves many revealing questions about allyship and documented our thoughts with the goal of producing practical knowledge. To this end, we created an allyship mindmap which personalised much of the current literature on allyship work described by prominent Black voices in the anti-racism space including Nova Reid, Layla Saad, Ijeoma Oluo, and Ibram X. Kendi. We moved away from definitions of allyship and instead described what allyship looks like, feels like, sounds like to us from our social location as a process of envisioning what we aspire to embody. We offered nuances to current literature on motivations and barriers to allyship and described why this work is

so important to us as second generation mothers raising the next generation as well as what makes this work so hard for us as South Asian women whose perspectives are often minimised. We shared our deeply felt fears about the ways our allied actions might impact our own positioning, our family and social relations, and our financial well-being, and generated mutual feelings of understanding, care, and community. This helped us feel less immobilised by our guilt and less alone in our allyship work.

Our mindmap informed and inspired the co-creation of a living document entitled "How We Might Respond" leading to some of the most practical, insightful, and inspiring thoughts on our journey towards allyship (this worksheet can be accessed via: https://bit.ly/3M7EGY5). Here we envisioned ourselves as racial justice allies in a room confronting the anti-Black perspectives we have encountered in the past, and re-lived it in our minds but this time with the courage to act. We generated ideas on how to respond to nearly 50 encounters of anti-Blackness with inquiry - asking questions to better understand the other person's perspective; information - offering facts, data, and/or logical arguments to challenge what was said; and impasse - finding ways to put the encounter on hold until we are better able to respond in the future. From these discussions we learned that the ways we might respond to anti-Blackness are very personal and specific to the relationships we have with the individuals being called-in. For this reason, multiple notes were added for each response in the worksheet so users of the document could hopefully find one that they are comfortable using (or might inspire a more suitable modification) in their lives. This worksheet continues to be a source of collective wisdom as we continue our work beyond the scope of this project.

RESULTS

Using Critical Race Theory and Intersectionality Theory as frameworks, three critical elements to our journey towards allyship were identified that structure the cyclical nature of our anti-racism work:

1. Envisioning ourselves as racial justice allies;
2. Examining our capability to influence change in others; and,
3. Catalysing new understandings together.

Envisioning Ourselves As Racial Justice Allies

In envisioning ourselves as racial justice allies, we paid particular attention to making the distinction between intention and action. Our intentions are rooted in our awareness and understanding of the distinct ways Black people experience oppression as well as the ways we are positioned to reduce that harm. Action builds on intention and includes the ways we actively try to use our positional power and leverage our resources to influence change in society. Such actions include donating to Black-led organisations and businesses, taking responsibility for our own education of Black history and anti-Blackness in Canada, and challenging anti-Blackness consistently in our everyday lives.

We identified courage as being a fundamental component to embodying this action-orientation. Umaiza of Pakistani heritage reflects:

"*I think allyship feels like having courage, because I don't always feel like I have it…that's usually what stops people…it's hard to be the one person speaking up when no one's doing it.*"

Courage is what is needed to overcome our fears of the potential personal consequences of being a racial justice ally, including creating conflict within our relationships or being excluded from certain professional networks. While we aspire to have the courage to be the ally in the room, actively challenging anti-Blackness and the continuous building and summoning of courageousness can be, as Pari of South Indian heritage notes, exhausting.

"*…it must be…exhausting to constantly …call it out, right? And then you have to wonder, maybe that's how our friends who are Black feel..they're tired of constantly having to call it out on their own.*"

Exacerbating that exhaustion are feelings of disappointment and overwhelm as aspiring allies of colour. Feeling overwhelmed by how many people just don't understand or see how Black people are treated worse than many other racialized groups, how few people actively question their perspectives and work to expand their knowledge on issues about race and racism, and how even fewer people are willing to admit and/or risk their privilege for their Black peers. To counteract the toll allyship work can take on our emotional and mental well-being, Eshani of South Indian and Sri Lankan heritage, notes:

"…it also feels like a sense of camaraderie with the people who do think the same way as you and feel that they're equally responsible to protect the same people you are."

We also acknowledged that before we can do anti-racist work with anyone else, we must look inwards and do the work on ourselves. As co-researcher Umaiza states:

"Part of it [allyship] is doing the work on yourself first…being able to recognize what parts of you are still colonised."

This involves examining and challenging our own internalised racism and biases against Black people and the ways they have been reinforced by our parents from post-colonial South Asian countries, by our experiences in the education system, and by the model minority stereotype placed on us by the dominant majority. We also identified the importance of dedicating time to educating ourselves on the Black experience by intentionally consuming more Black media content and literature.

Examining Our Capability To Influence Change In Others

While engaged in the process of creating change within ourselves, we also begin to examine our capability to influence change within our spheres of influence. We first analysed our powerful position of influence as mothers with the potential to lay an anti-racist foundation within our families. This involves resisting anti-Blackness by creating a safe space for family members of all generations, including and perhaps especially our children, to talk about race and racism. We identified that dismantling anti-Black biases from the first generation, that is our parents, aunties, uncles, etc. poses the greatest challenges given their post-colonial upbringings that are rooted in white supremacist ideologies. However, given their involvement in our children's lives, we recognise the importance of not staying silent when anti-Black comments are made, especially in front of our children. To do this, we need our male partners to challenge patriarchal norms in the family that minimise women's voices and perspectives. By having our male partners speak in support of or even take the lead on anti-racist discussions with the first generation, we can progress in our anti-racism goals with unity as a family.

We found challenging anti-Black biases with family members of the second generation, that is our siblings and cousins, had high potential to encourage courageous conversations around race and racism. We identified this group as being more receptive to critically analyse their perspectives when given information that counters their anti-Black biases. Similarly, we can call into conversation our friends and others in our social circles whose anti-Blackness has been left unaddressed. This process of knowledge sharing and relational learning helps to catalyse deeper understandings of privilege and oppression together.

Our capability to influence change in schools and in the workplace were also examined. In sharing stories of anti-Blackness in schools, we recognised that we have power from our class privilege to encourage anti-racist values and influence change in the school system. We can make the time to be present, knowledgeable and involved within our children's schools through activities and committees such as parents' council. We have the opportunity to support schools in anti-racist initiatives through our financial support and we have the opportunity to assert anti-racist principles, challenge anti-Black laden practices, and be heard because of our proximity to whiteness. In examining our capability to take action in the workplace, a few co-researchers in mid-to-senior level positions acknowledged the ways they have or might begin to question their organisation's policies and practices with respect to hiring as well as diversity,

equity, and inclusion initiatives for existing employees. We might also check-in with Black colleagues and offer support to relieve some of the burden of educating others on anti-Black racism; help non-Black colleagues become aware of their racial biases by calling them into conversation; and guide people to not use dated and harmful language. Being vocal allies within these institutions and systems gives others an opportunity to examine their own biases and be guided towards more racially just practices.

Catalysing New Understandings Together

In catalysing new understandings together, we acknowledge the value of these discussions and how critical it is to have a community of similarly intentioned mothers to continue to share with and learn from on this journey. Co-researcher, Avani of Indian heritage expresses:

I need a group that I can share with to hold me accountable. Because I don't trust that I'm responsible enough and disciplined enough to go and continue it on my own.

Anti-racist authors Goodman (2011), Reid (2021), and Saad (2020) emphasise the importance of being part of an anti-racist community, even if it is only a few trusted individuals, to counteract the toll allyship work can take on our mental and emotional well-being. Resisting anti-Blackness in our spheres of influence requires the courage to take action and the willingness to take certain personal and economic risks, all of which is easier to do with the support of similarly intentioned individuals within those settings (i.e. other anti-racist co-workers, other anti-racist parents, other anti-racist family members). To facilitate continued sharing and learning, the How Do We Respond worksheet continues to be shared and is a work in progress that we can add to and share with others beyond the research group. We also continue to check in with each other in a WhatsApp group as suggested by many co-researchers. With this, we centre our experiential knowledge as a source for learning and a sustainable way to carry on our commitment to anti-Black racism work.

CONCLUSION

Much of our journey towards allyship supports Suyemoto & Hochman's (2021) process of being and becoming an ally with a focus on resisting anti-Blackness within privileged groups and catalysing new understandings of privilege and oppression as we do this anti-racism work. Our journey also supports Brown & Ostrove's (2021) findings on allies of colour in the ways our own experiences of being racialised coupled with our understanding of our privileged positionality makes us capable of taking informed action. What this study adds to the conversation on allyship is the ways the enduring effects of colonialism and white supremacist logics have been carried abroad through South Asian diasporas and thwart efforts to gain collective power in our common struggle against oppressive systems. We also add to the conversation the ways the intersection of racialized gender problematizes approaches to allyship work. In many circumstances, we express the need for allyship from our male counterparts to have our anti-racist perspectives and concerns acknowledged. This research could be furthered by including our male partners in the conversation to explore the ways they can show up for us in these instances and the ways we can align to parent our children with anti-racist values. There is also an opportunity to further explore the ways in which second generation South Asian mothers resist the patriarchy in their families and model this social justice work for their children.

Allyship among oppressed communities can foster a sense of belonging in the context of working towards a common goal among people who are othered in their daily lives. It brings together communities on the basis of a shared humanity and experience of struggle even though that struggle is unique to our respective histories. Our journeys towards allyship are full of opportunities to take action in alignment with our anti-racist values. If and when that alignment is askew, or we make mistakes along the way, our journeys will be equally full of opportunities to call ourselves in to learn more and do more as individuals and as a community. The community we formed created a safe space to be vulnerable together, ask questions, and learn from one another about the ways anti-Blackness shows up in our lives, the ways we can challenge anti-Blackness in various settings, and the ways we can support each other through the challenges faced in

doing anti-racism work. It is with our community of similarly intentioned and similarly positioned anti-racist mothers that we can turn to vent, regroup, and continue the journey to affect social change. By continuing to share experiences as a community, we can learn from each other and try other ways of showing up for racialised Black folks as we continue the process of being and becoming an ally.

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TOWARD GLOBAL CRITICAL CONSCIOUSNESS FOR LIBERATORY PEDAGOGY IN THE WEST

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Abstract

In this paper, I introduce the idea of global critical consciousness as a way of reading the world through which young adults in the West can begin to reckon with realities of capitalist alienation that may be shared across the globe and to recognize, in order to enact, their capacity to transform these realities. Global critical consciousness in this context is distinct from a Freirean conceptualization of critical consciousness as a popular ideal of liberatory pedagogy in the Global South in four ways; it primarily considers the consciousness of those in the West; it is experienced from a distinctly global perspective; the primary focus is on the responsibility of those in the West to move from critical reflection to critical action; and it focuses on the pedagogical experiences and exposures which have led young adults in the West towards a global critical consciousness. In this paper I present life history conversations as a methodology which allows global critical consciousness in young adults to be demonstrated and studied in the most true way as individuals are able to describe their transformative learning journeys toward global critical consciousness, in their own terms.

Keywords: Critical pedagogy, solidarity, globalization

INTRODUCTION

Our world is beginning to emerge from the global public health crisis that is the COVID-19 pandemic. Throughout the pandemic, especially in the early days of isolation and quarantine, it was common to see sentiments of superficial solidarity and community in the news and over social media. For example, sentiments like "we're all in this together" and "we're all in the same boat" were common. However, social justice advocates and critics were quick to remark that while we may have been facing the same storm across the globe (i.e., the coronavirus), we were not, in fact, in the same boat. The pandemic revealed existing global structural inequalities which meant that while some could face the collective COVID-19 storm in super yachts, others were forced to confront it with "just the one oar" (Barr, 2020).

The COVID-19 pandemic represents a significant ongoing global public health crisis; however, it is just one of many other significant crises facing humanity today which are impacting individuals on a local and global scale. Other emerging and escalating crises across the globe include but are certainly not limited to: the climate crisis, crises of democracy/sovereignty, crises of human rights, refugee crises, drug and homelessness crises, mental health crises, and crises of food insecurity. While these crises may manifest differently in various local contexts, they are driven by the same global discourses of power that privilege some over others and, as such, they overlap/intersect in complex ways. In other words, the experience of these local, global, and overlapping crises will look different across the globe however we are all navigating the same systems of capitalist alienation/oppression. To the extent that the boat and storm metaphor still applies, it is important to remember that while we may be navigating the same storm (i.e., capitalist alienation on a global scale), we are not all in the same boat.

This paper will introduce the idea of global critical consciousness as a way of reading the world through which young adults in the West can begin to reckon with realities of capitalist alienation that are shared across the globe and to recognize, in order to enact, their capacity to transform those realities. As well, global critical consciousness is a way of reading the world through which young adults may be able to recognize that while there are shared experiences of capitalist alienation across the globe, those in the West have greater responsibility and power to transform the systems which perpetuate alienation and oppression. Global critical consciousness encourages a return to human connection and community that exists across the street and across borders, but which has been lost in a world afflicted by many local, global, and overlapping crises. In doing so, global critical consciousness encourages our solidarity and community beyond superficial statements of being in the same boat or in the same storm.

Rationale

The enduring relevance of Freire within critical, liberatory pedagogy invites scholars today to consider how critical consciousness can be applied even more broadly across the globe. Therefore, this paper will suggest that there is an opportunity for Freirean pedagogy to be carefully, purposefully applied to consider the need for a global critical consciousness in the West.

Critical consciousness is a foundational theory of liberatory pedagogy conceptualized by Paulo Freire through critical literacy work with illiterate adults in Brazil and popularized with Freire's most influential book, Pedagogy of the Oppressed (1970). In Pedagogy of the Oppressed (1970), Freire described, critical consciousness as

"the process in which men [sic], not as recipients, but as knowing subjects, achieve a deepening awareness both of the sociocultural reality which shapes their lives and of their capacity to transform that reality" (Freire, 1970b, p.452)

Here, Freire describes the process of gaining critical consciousness in two phases: gaining a "deepening awareness" and gaining a "capacity to transform [their] reality". Thus, contemporary critical consciousness theory is commonly conceptualized in two phases: critical reflection (i.e., "deepening awareness") and critical action (i.e., "capacity to transform that reality) (Diemer et al, 2016; 2017; Frisby, 2022). In the fifty years since Pedagogy of the Oppressed (1970) was first published, the pedagogical legacy of Paulo Freire has been nurtured by dedicated scholars who have applied this two-phase approach to liberatory pedagogy in various contexts.

There are, however, four ways in which the global critical consciousness which this paper introduces is distinct from the traditional Freirean critical consciousness.

Critical consciousness in the West

First, there is a growing need for critical consciousness in privileged and wealthy parts of the world which is not adequately reflected in the literature. Typically, following Freire's legacy in Brazil, the majority of literature considers critical consciousness in the context of the poor and underdeveloped countries of the Global South. This literature relies on an existing dualism within Freirean pedagogy that posits the Global South as oppressed and the Global North as oppressor. Meanwhile, the nature of global structures of oppression across the globe blurs the presumed

dualism between Global South and Global North. Indeed, some scholars (Diemer et al, 2017; Shin et al, 2016; Shin et al, 2018; Thomas et al, 2014; Frisby, 2022) have begun to problematize this dualism by exploring the need to consider liberatory pedagogy and critical consciousness in privileged and wealthy countries of the Global North as well. However, the majority of this literature that considers critical consciousness in privileged and wealthy countries demonstrates the need for liberatory pedagogy with racialized or otherwise marginalized groups who experience oppression in a similar sense to that which is experienced in the Global South, such as a lack of access to quality education.

Even while the dualism between the Global North and the Global South are being blurred, differences in circumstance between those with global positions of power in the West versus the "other" are becoming ever more starkly solidified. As such, there is a growing need for critical consciousness with populations that might not otherwise be considered oppressed in the same way as populations in the Global South, but which are similarly condemned to a relatively powerless reality and a culture of silence in the West. For example, young adults in the West are not a group that would have traditionally been the focus of Freire's liberatory pedagogy because, notwithstanding various moderating or exacerbating layers of identity, they are not an oppressed group. However, these young adults in the West may require liberation from oppressive forces of capitalism in the same way that others do around the world. This is an assessment of liberatory pedagogy from a neo-Marxist, political economy perspective which is underrepresented in the literature.

Critical Consciousness from a Global Perspective

In the literature, there is a discernable lack of calls for critical consciousness from a global perspective. Whether literature considers critical consciousness in the Global South or the Global North, the experience of oppression that is focused on is generally locally bound. For example, like Freire in Brazil, liberatory pedagogy often focuses on issues of access to quality education, literacy, or health care, among other locally experienced social inequities. These locally experienced social inequities are undoubtedly determined by systems of capitalist oppression; however, the recognition of this larger picture is often missing. It is understandable that the larger discussion of capitalist oppression is not happening in places and with populations where experiences of suffering are extremely acute, or where education and literacy levels may not be adequate. However, this recognition is absolutely necessary in the West, and it can be achieved through liberatory pedagogy. Young adults in the West are an example of a population for which a recognition of the ways that capitalism predetermines and maintains experiences of suffering and oppression across the globe is absolutely necessary. This awareness is absolutely necessary with young adults in the West because, regardless of the relatively little power they may have in their everyday lives, this group has a level of responsibility and accountability to not only critically reflect on the reality of oppression in the world but to take critical action.

From Critical Reflection to Critical Action

Critical consciousness theory includes a two-part commitment to reflection and action in order to achieve true liberation. It is generally assumed that there is a mutual reinforcement between critical reflection and critical action; the theory posits that as one becomes more critically reflective, they will become more critically active to make change. In other words, "critical

consciousness theory stipulates a 'transitive' relationship between critical reflection and critical action, wherein greater reflection leads to greater action and vice versa" (Diemer et al, 2017, p. 476). However, the movement from critical reflection to critical action is another aspect of critical consciousness which is not adequately studied in the literature. It is important to reinforce a transitive relationship between critical reflection and critical action in the context of liberatory pedagogy with young adults in the West because the burden for critical action should weigh heavier on those who are privileged from systems of colonialism and exploitation. More attention is needed on the critical action aspect of critical consciousness because, as Diemer et al (2016) articulate, "although many [programs/researchers/educators] assume that critical reflection is a precursor to action, fostering reflection alone may be of limited benefit" (p. 218).

Predictors of Critical Consciousness

Finally, there is rather limited existing literature that describes predictors and pedagogical experiences that lead to critical consciousness, in the West and otherwise. The act of becoming critically consciousness is dependent on a combination of developmental predictors, pedagogical experiences, and life exposures. However, despite there being a handful of different measures for critical consciousness, there is a distinct lack of literature listing predictors, experiences and exposure which have led individuals to a state which can be described as critical consciousness (Frisby, 2022). Therefore, there is also a distinct lack of literature upon which scholars and educators can develop effective liberatory pedagogy based in specific examples of predictors, experiences, and exposures.

Research Questions

Where global critical consciousness is characterized by an individual's awareness of the global systems of power which perpetuate shared experiences of alienation across the globe, and that individual's recognition of their capacity to transform those systems of power, my research inquires:
To what extent does a purposive sample of engaged young adults in the West exhibit global critical consciousness?
What can the life histories of these young adults tell us about the pedagogical experiences or exposures which may contribute to global critical consciousness? And what can these life histories tell us about the level of commitment to critical action within critical pedagogy?
This paper will attempt to address parts of these questions, which guide a larger thesis research project.

METHODOLOGY
This research aims to grapple with larger questions of what it means to be human and how we experience the world as humans, a perspective that is represented within the post-structuralist tradition of phenomenology. Specifically, this research considers the phenomenon of feeling simultaneously *connected to* but also *separate from* fellow humans across the globe. This experience is, perhaps, a result of globalization but the phenomenon manifests in various ways; for example, it might also be experienced as the feeling of being the *same as* but also *different than*, *powerful* but also *powerless*, *alienated* but also in *solidarity*. These are contradictory experiences that we, as humans, experience all at once. All decisions that have been made as

part of the design of this research project have been made from this perspective. Phenomenology as a methodological framework is

"an approach to research that seeks to describe the essence of a phenomenon by exploring it from the perspective of those who have experienced it. The goal of phenomenology is to describe the meaning of this experience – both in terms of what was experienced and how it was experienced" (Neubauer et al, 2019, p. 91)

In other words, "phenomenological research is derived from first-person reports of life experiences" (Moustakas, 1994, p. 84). As such, phenomenology is pursued from a qualitative perspective, often from interviews or other forms of analysis of first-person accounts. Phenomenology supports an approach to research that recognizes first-person account as unfinished, in the same way the Freire conceptualizes humanity as being unfinished (Freire, 1998). Thus, it is important in phenomenological research to not disturb or modify the data concerned with a person's lived experience. According to van Manen (1997), for example, the phenomenological approach "begins and ends with the notion of lived experience" (p. 35).

Hermeneutic Phenomenology

A sub-genre of phenomenology is hermeneutic phenomenology. Whereas phenomenology is the generalized study of phenomenon and unfinished lived experience, hermeneutic phenomenology is more specialized to consider lived experience from the perspective of the participant and the researcher. Hermeneutic phenomenology is distinct because it considers the researcher's subjective perspective, recognizing that "the researcher, like the research subject, cannot be rid of his/her lifeworld" (Neubauer et al., 2019, p. 95). Hermeneutic phenomenology focuses on the notion of the researcher existing and understanding alongside the participant. Not only does the hermeneutical understanding assume a more engaged role of the researcher, it also presumes a reflexive and interpretive role of the participant themselves. The hermeneutic approach requires the researcher to

"interpret the narratives provided by research participants in relation to their individual contexts in order to illuminate the fundamental structures of participants' understanding of being and how that shaped the decisions made by the individual" (Neubauer et al., 2019, p. 94).

The Life History Conversation

The life history interview lends itself well to hermeneutical phenomenology. The following quote from Cole & Knowles' (2001) book titled Lives in Context: The Art of Life History Research perfectly captures why I have chosen the life history interview as my main method in this research:

"the business of doing life history work is complex and consuming, exhilarating and elusive, demanding and defining, even tiring and tedious, but with understanding the lives of others comes the possibility of understanding oneself and one's location in the world" (p. viii)

Before describing the ways in which I will employ life history research throughout this project, it is important to spend a moment discussing two semantic choices I have made in regard to discussing the life history research in this thesis. Firstly, it is important to acknowledge my

reliance on the umbrella term "life history" despite the various specific variations/formats that are available in written research. Cole & Knowles (2001) dedicate a chunk of the first chapter of their book, Lives in Context: The Art of Life History Research, to listing and describing the various terms that can be used to name different types of life history accounts. They describe, in alphabetical order, more than fifteen different terms that can be used to describe various formats of life histories. Of these terms, I am inclined toward their description of memoir, case study, life narrative, and life story. However, as Cole & Knowles (2001) acknowledge, the distinction between these formats acts as a distraction from what bonds life histories, which is an emphasis on "life in context" (p. 21). Regardless of its specific format, life history is an "exploration of a life through recounting memories of experiences and the meanings attributed to them" (p. 59). Throughout this thesis, I will use the umbrella term "life history".

Secondly, it is important to note my use of the term "life history conversation" (as opposed to "interview") to describe the researcher/participant interaction. Throughout this thesis, I have referred to the process of undergoing life history interviews as "conversations", a choice that Cole and Knowles (2001) have emphasized due to the "manner…occurrence, tone, pace, and temporal nature" (p. 3) of the interaction. The life history conversation is not an interaction based on question and answer, in the way that a traditional interview is. Rather, the life history conversation is iterative and led by the participant's responses and desires to share. The life history researcher will come prepared with a slate of questions that will open up the conversation but, it is important that the researcher remain flexible and open to unplanned topics of conversation.

The life history conversation is the most effective way for a researcher to gain meaningful understanding of the ways in which a purposive sample of young adults experience global critical consciousness. Importantly, a life history conversation allows the research participant to describe the pedagogical experiences and exposures which have led them towards a global critical consciousness in their own words, and in the context within which they believe is important. In this sense, the research participant is a storyteller and the researcher is their audience. However, life history conversations are also guided by open-ended questions, which encourage the storyteller to stick to a theme and provides necessary guidance.

CONCLUSIONS

Global critical consciousness represents a new perspective on Freirean liberatory pedagogy which considers the consciousness of those in the West, is experienced from a distinctly global perspective, focuses primarily on the responsibility of those in the West to move from critical reflection to critical action; and highlights the pedagogical experiences and exposures which have led young adults in the West towards a global critical consciousness. Life history conversations represent an effective method and methodology for studying global critical consciousness in a way which centers the stories of those who exhibit not only an awareness of the realities of capitalist alienation that may be shared across the globe but also a recognition of their capacity and responsibility to transform those realities.

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CONCEPTUALIZING TRANSNATIONAL CITIZENSHIP AS LIFELONG LEARNING

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Abstract

Transnational migration and engagements reflect how territorial boundaries have become porous, challenging a nation-state's sole authority to stipulate and regulate individuals' citizenship rights, obligations, and identities. The myriad of political, social, and cultural communities that transmigrants are a part of have enabled them to construct citizenship by maneuvering flexible citizenship, claiming multiple memberships, and entertaining fluid identities. Informed by theoretical perspectives of citizenship as lived, social, and cultural, this paper situates citizenship in the context of transnational migration and discusses how transnational citizenship entails active lifelong learning experiences, practices, and trajectories. It demonstrates that citizenship has complex, yet concrete, dimensions that unfold as people cross borders and emplace themselves in a transnational lifeworld. What one learns is gained through not only the extraordinary but also the seemingly mundane practices to manage being a citizen in such a transnational lifeworld. It entails emerging understanding of one's identity in relation to the larger communities and in relation to an awareness of one's memories, current situations, and imaginings for the future. Besides, it entails knowledge and strategies to consolidate one's resources vested in membership in communities across borders. A lifelong learning approach brings to the fore the contingency of the way transmigrants learn. Individuals' positionality, issues on hand, as well as the socio-political and discursive contexts should be juxtaposed for analysis, which can be further addressed in future research.

Keywords: Transnational migration, transnational citizenship, transnational memberships, transnational identities, lifelong learning

INTRODUCTION

As the world is becoming more increasingly transnationalized with transmigrants engaging in a variety of transnational activities and forging cross-border connections, citizenship conceived as a fixed set of rights and obligations stipulated by a single state becomes obsolete (Bosniak, 2000). The myriad of political, social, and cultural communities that transmigrants are a part of has enabled them to construct citizenship by maneuvering flexible citizenship, claiming multiple memberships, and entertaining fluid identities (Fryer, 2010; Lister, 2007; Ong, 1999; Smith, 2007; Staeheli et al., 2012). Such changing experiences and practices of being a transnationally mobile citizen necessitates re-examination of a bounded notion of citizenship and further exploration of how citizenship is constructed by individuals in practice through an adult learning perspective. One's citizenship identities tend to become salient when crossing national borders and the elevated awareness of such identities can present opportunities for learning. Nevertheless, little research has centered on the learning aspect of citizenship as compared to the volume of citizenship education, still less on learning through transnational citizenship. Considering this gap, this paper aims to conceptualize transnational citizenship as an active process of lifelong learning. By adding a learning dimension to the research on transnational citizenship, adult educators and

researchers will be able to identify how transnational citizenship is relevant to transmigrants' knowledgeability transcending geographic borders.

THEORETICAL FRAMEWORK
The Changing Concept of Citizenship
The classical concept of citizenship arouses predominantly political and legal connotations. Historically, it denotes the rights and responsibilities between citizens and the nation-state, encompassing primarily political, civil, and social dimensions (Marshall & Bottomore, 1992; Marston & Mitchell, 2004). Such conceptualization is based on the premise that state boundaries are bounded and static, a condition that allows the state to hold the sole authority to define an individual's citizenship identity through entitlement of rights, legal status, and cultural membership to a national community. The rise of large-scale transnational migration since the end of the twentieth century, however, has challenged such a closed notion of citizenship as globalization opens the possibility for individuals, in particular, transmigrants, to negotiate the meaning of citizenship through living in a broader network of multiple forces, institutional entities, and communities across borders. Meanwhile, this trend also allows individuals more spaces to actively manoeuvre their citizenship rights and statuses, and to actively define their citizenship identities by means of social-civic practices. To come to terms with such change, it is necessary that the conceptualization of citizenship shifts its focus from a political and legal given to a more fluid and multi-layered notion reflecting a transnational context, an agentic role of the individual, and a continuous formation of citizenship through experiences and practices.

A socio-cultural perspective on citizenship contributes to shedding light on the dynamic nature of citizenship. More concrete formulations such as *cultural citizenship*, *lived citizenship*, and *citizenship learning* are used rather than the single-word term *citizenship* to indicate an ongoing process of meaning-making and negotiation. In education, scholars challenged the restrictive notion of citizenship as disciplinary knowledge to be acquired only through formal education in school settings. Delanty (2003) proposed a model of *cultural* citizenship where citizenship is deemed a learning process through everyday engagement in one's communities. In the same vein, Biesta (2011) argued that citizenship is learned in everyday lives in and beyond formal school settings. Scholars in social policy studies further elaborated on these contemporary notions of citizenship. Hall and Williamson (1999) maintained that citizenship is *lived* and it is about "how people understand and negotiate rights and responsibilities, belonging and participation" and about "the meaning that citizenship actually has in people's lives and the ways in which people's social and cultural backgrounds and material circumstances affect their lives as citizens" (p. 2). Lister et al.'s (2003) study on British young adults' understanding of citizenship illustrated that the meanings of citizenship are fluid and diverse as people take on different social roles and experience changes in their socio-economic positions. Furthermore, research on marginalized population, such as women and transmigrants, provides a more nuanced analysis of how citizenship experience is contingent on one's social location (Ho, 2009; Kershaw, 2005; Kobayashi & Preston, 2007; Ong, 1999). Overall, there is a growing trend in citizenship research to shift from an understanding of the notion of citizenship as a priori to one as socio-culturally informed and one as grounded in lived and embodied experiences in specific spatial and social contexts (Leuchter, 2014; Staeheli et al., 2012). Current discussion in this field acknowledges that citizenship is as much about recognition as it is about formal rights. Considering this trend, more empirical studies are needed to advance the study of meaningful citizenship derived from practices as opposed to abstract theoretical debates in this field (Lister, 2007).

Lifelong Learning and Citizenship

Lifelong learning has been an important theme in the field of adult education. However, this concept has triggered much controversy as scholars hold different takes on its focus and purpose. Here, we draw on Jarvis's (2006) definition that emphasizes both the temporal and spatial nature of learning. Learning is based on lived experience in the past and ongoing participation in spatial contexts in communities. An individual's learning manifests in his or her change as well as the knowledge the individual gains. Such change, as Jarvis noted, can be motivated by the experience of dissonance and an awareness of incongruence due to the change of one's life-worlds. The tenet of learning through lived experience and social practice aligns perfectly with the sociocultural perspective of citizenship. Both citizenship and learning should be deemed an organic part of human life and they should thus be intrinsic to each other. In addition, lifelong learning's focus on an individual's change and gained knowledge lends itself to providing a framework for centering individuals' changes, including identity change, senses of belonging, as significant meaning-making efforts and processes that may otherwise be rendered trivial and unworthy. By following people's lived experiences and social participation through time and across spaces, and listening to their voices, a learning approach to citizenship can help researchers more adequately grasp people's understanding and enactment of citizenship (Biesta, 2011). Meanwhile, as our societies are becoming more complex in the late modern world characterized by globalization and transnational migration, a learning approach to citizenship becomes critical for individuals to understand and articulate their rights, obligations, and identities, to engage in a broadened scope of civic life, to continuously negotiate life choices in consideration of the interplay between the local and the global, and to position themselves in relation to changing, and sometimes conflicting norms, values, arguments, and to act for social change (Fryer, 2010; Giddens, 1991; Keogh, 2003; Martin, 2000). Human agency, as manifested in the ability to control over one's lives, freedom to express one's identities, and resources to engage in and facilitate social participation, is thus the core of lifelong learning for citizenship (Faulks, 1998; Fryer, 2010; Johnston, 1999; Lister, 2003).

Transnational Citizenship as Lifelong Learning

Based on the above discussion, it seems that theoretically there have been some attempts to bring the two concepts of citizenship and learning together, yet there is scant research that explores citizenship learning empirically. In adult education, little research has examined citizenship learning for adults in everyday social learning spaces (Carpenter & Mojab, 2017; Gouthro, 2005; Morrice, 2018), despite much discussion on citizenship education and lifelong learning respectively (Guo, 2012; Schugurensky, 2006). From the researchers' observation, recent studies on transnational migration, however, exhibit notable potential for shedding new light on adults' lifelong citizenship learning as crossing territorial borders sensitizes individuals to their national identities and memberships, engendering reflections on what it means to be a transmigrant citizen. This paper, therefore, reviews selected transnational migration literature, where citizenship figures prominently. Pertinent literature includes ethnographic studies and qualitative case studies with explicit discussion of citizenship or strong implications in this regard. Textual analysis is conducted on research findings, including direct quotations, for interpretation of transnational citizenship as lifelong learning.

Navigating Transnational Citizenship Regimes for Membership, Rights, and Protection

Many empirical studies on Hong Kong business elite transmigrants in Canada echoed Ong's thesis of flexible citizenship proposed in her seminal book (Ley & Kobayashi, 2005; Waters, 2009).

Clearly, for the wealthy and privileged transmigrants, citizenship is learned to be an instrument to access coveted cultural capital, such as quality education, in developed countries and to strategically accumulate economic gains. To obtain citizenship in a developed country and all the exclusive rights it affords members, these transmigrants learned to disperse family members at different life-stages to ensure the family's resources and opportunities are optimized. Subsequent research shows that for the less wealthy, skilled transmigrants who attempt to claim rights to work, learning to navigate multiple citizenship regimes becomes vital. Guo's (2016) research on Chinese Canadians in Beijing showed that to secure a job in China, naturalized Chinese Canadian citizens learned to re-evaluate their Canadian citizenship in the Chinese context. Some learned that to fully re-integrate in China, the legal status of a Canadian citizen would bring more trouble than convenience, a more sophisticated understanding than a general perception of Canadian citizenship as prestigious for international travel purposes. After weighing in on the advantages and disadvantages of possessing a Canadian citizenship based on their specific situations, taking into consideration factors such as the nature of their work, family connections in Canada, and future life plans, some participants decided to renounce their Canadian citizenship, others learned to hide their Canadian passport and Canadian identity, managing to meet Chinese government's residence reporting and visitor visa requirement for foreign citizens, obfuscating their identity as both Chinese and Canadian, and satisfying Canadian government's residency requirement for permanent residents. In Koh's (2017) research on mobile Malaysian Chinese, some participants indicated that they obtained citizenship in their country of residence as a security measure in case Malaysian Chinese are forced into exile due to elevated racial tensions. Meanwhile, although dual citizenship is not recognized in Malaysia, many mobile Malaysian Chinese would retain their Malaysian citizenship after obtaining citizenship elsewhere. They claimed to do so for protection of their right to return to Malaysia in the future, and for protection of other Malaysian Chinese in need. Thus, for transmigrants who have suffered exclusion in their country of origin, transnational migration may contribute to learning that citizenship and migration are both precarious and at the same time, they can be leveraged as instruments for protection.

Engaging in Transnational Political and Civic Practices

Boruchoff's (2010) ethnographic research on Chicago-based Mexican immigrants' transnational civic participation provided an illuminating example of how such participation precipitates lifelong learning. Initially, Mexican immigrants formed hometown associations (HTA) in Chicago to provide economic remittances for local development projects in their hometowns in Mexico. As HTAs increased their activities in Mexico, they attracted the attention of Mexican governments aiming to mobilize this huge economic resource and to keep this extraterritorial political influence in check. Through working together on collaborative projects with Mexican government officials, HTA members learned to "negotiate with and make demands of government agents…. develop an increased sense of political agency and become more outspoken and proficient political actors" (p. 80). Meanwhile, many HTA members also became active in the civic and political life in the United States. They marched and advocated for immigrants' rights, joined labour unions, school councils, and other community organizations. They learned that while it is an important avenue for political mobilizing through voting and running for election, advocacy through direct action, especially for immigrants without formal U.S. and Mexican citizenship, also makes an important strategy. Through active participation in both countries, they learned to re-affirm their binational identity and to claim substantive membership locally and transnationally. Similarly, Smith's (2007) multi-sited ethnographic studies on Mexican transmigrants' political engagement in both Mexico and the United States indicated that transnational civic organizations provide an effective means through

which transmigrants learned to effect political change. Leaders in transnational civic organisations learned to transfer the social impact of the organizations' activities in their hometowns to the U.S. to gain a legitimate position in representing Mexican immigrants in the U.S. so that they can gain opportunities to negotiate for immigrants' rights with local, state, and national officials in the U.S. as well as gain support from fellow immigrants to run for political offices. They also learned to mobilize transnational civic organizations to consolidate resources on both sides of the U.S.-Mexico border for political change through various capacity building initiatives, such as "the establishment of a scholarship fund for Mexican-American youth" (p.1110) to "take them to the best universities in the U.S. and look for political positions for them" (p.1106), that advance the social and political capital of the Mexican immigrant community as a whole.

Lin and Bax's (2015) case study illustrated how Chinese transmigrants from an emigrant village in southeast China helped their left-behind villagers resolve a local pollution incident caused by a refinery. This case indicated that transmigrants learned to act citizenship by emplacing themselves in local civic affairs in their home village without physically being there. Such transnational emplacement was achieved by utilizing communication technologies to stay up to date with local affairs in China and to transfer ideas and knowledge on environmental protection and civic rights to local villagers. It was also achieved through transnational community organizing in which strategies such as petition, fund-raising, and training were employed so that transmigrants could work together with local villagers and advocacy groups. This case demonstrates the significant role of transnational civic organizations in mediating transmigrants' citizenship learning. It also speaks to the transnational social networks and the new type of hyperconnectivity between transmigrants and their countries of origin (Guo, 2022).

Claiming Transnational Identities and Belonging

Lin's (2012) research on Singaporean transmigrants suggested that through transnational migration and living in both Singapore and the U.S., many participants developed transnational identities characterized by transcultural frames of reference. The perception of their identities has expanded from a singular identity as a Singaporean to multiple identities that include their new roles and statuses adopted in the U.S., such as a U.S. permanent resident, a participant in American culture, an employee, a spouse, and a parent, etc. Although the Singaporean government deploys discourses that conflate the 'nation' with 'home' and 'family' to inculcate Singaporean transmigrants' singular and exclusive commitment to return and serve Singapore, many transmigrants have learned to develop alternative and more fluid ways of belonging located in their transnational networks, circuits, and flows, which lead to transmigrants' varied migration trajectories. Smith's (2007) ethnographic research, as discussed above, also demonstrated that transmigrants learned to claim multi-layered identities derived from multiple social and geographic locations across borders as they realized that they can be located simultaneously 'here' and 'there' based on multifarious attachments. An interviewee's articulation provides a telling case in point: "my children are there, my houses are there, everything is there and here is where my heart is" (p. 1109). Meanwhile, learning to perform one's transnational identity is found to be contingent on circumstances through life stages. Lived experiences across borders shape a transmigrant's capacities, repertoires, and habitus for acting upon ongoing circumstances and for imagining ways to act upon future circumstances where transnational connections are implicated. Leitner and Ehrkamp (2006) conducted ethnographic research with Turkish and Kurdish immigrants in Duisburg, Germany, and with Somali, Sudanese, Vietnamese, Cambodian, Mexican, and Central American immigrants in Minnesota, U.S., on their experiences and understandings of citizenship as well as their dispositions toward acquiring formal citizenship status in their country of

residence. It showed that immigrants' understanding of citizenship is closely related to their lived experience in their country of origin, their experience of immigration, as well as their gender and nationality. Through transnational migration, participants developed double consciousness (Golbert, 2001) in making sense of citizenship. For example, when thinking about whether to naturalize or not, many participants experienced intense emotional struggles as they became aware of their multiple, and sometimes conflicting, senses of belonging, cultural attachments, and allegiances to various communities. Some women in this study learned to detach formal citizenship status from national, cultural, and religious belongings to allow themselves to claim multiple identities. Some would gauge the extent to which the social environment of their country of residence allows them to claim certain identities. For some male participants, transnational migration reinforced their sense of loyalty to their country of origin, possibly because they would like to form a stronger bond with fellow immigrants in their ethno-cultural community. In a similar vein, in Koh's (2017) research on mobile Malaysians, transnational migration afforded transmigrants the opportunity to experience and reflect on their race-mediated identity, leading some to develop a reinforced sense of belonging to the Malaysian Chinese ethnonational community, which tended to be conflated by transmigrants under study with their Malaysian citizenship identity. The research reveals that learning to claim multiple and transnational identities and memberships is not a straightforward process. Rather, it is conditioned by socio-political and discursive contexts as well as by individuals' positionalities.

CONCLUSION

In this paper, we discussed transnational citizenship as lifelong learning experiences, practices, and trajectories through a review and re-interpretation of pertinent transnational migration literature. Situating the conceptualization of citizenship in transnational migration contexts allows us to gain insight into the complex, yet concrete, dimensions of citizenship that unfold as people cross borders and emplace themselves in transnational life worlds. What one learns is gained through not only the extraordinary but also the seemingly mundane practices to manage being a citizen in such a transnational lifeworld. It entails emerging understanding of one's identity in relation to communities of various scales and in relation to an awareness of one's memories, current situations, and imaginings for the future. Besides, it entails knowledge and strategies to consolidate one's resources vested in membership in communities across borders. Moreover, we found that a lifelong learning approach brings to the fore the contingency of the way transmigrants learn. Individuals' positionality, issues on hand, as well as the socio-political and discursive contexts should be juxtaposed for analysis, which can be further addressed in future research.

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USING CRITICAL ADULT EDUCATION AND ANTI-RACIST PEDAGOGY TO ADDRESS RETIREMENT DISPARITIES IN ONTARIO FOR RACIALIZED IMMIGRANT LOW-INCOME SENIORS

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Abstract

This paper will discuss my PhD research study which is currently investigating the precarity experienced by racialized low-income immigrant seniors retired/or of retirement age in Ontario. The research study sought to understand the extent to which adult children are supporting their aging parents, to provide more knowledge of what needs exist, which adult educational programs could be created, and what policy changes are needed for social change to effectively take place. For the purposes of this conference paper, I have focused exclusively on ways to advance dialogue needed about this topic through critical adult education, coupled with anti-racist pedagogy.

Keywords: Retirement, low-income, racialized immigrant seniors, critical adult education, anti-racist pedagogy

INTRODUCTION

The ability to retire with dignity has become a social justice issue in Ontario. My research found that retirement disparities for racialized immigrant older adults are significantly linked to the inequality experienced in the labour market and precarity throughout the life course resulting in inadequate pensions (Settersten, 2020). This contributes to poverty and a reliance on adult children to help fill gaps for their aging parents. While this is a complex and multifaceted issue, critical adult education coupled with anti-racist pedagogy can be used in educational institutions and community-based settings as a starting point for dialogue to take place. This paper will argue that critical adult education is needed to move beyond limited/reproductive praxis (Marx/Freire) which often works in favour of capitalism and is embedded in traditional adult learning about retirement (Allman, 2007, 2010). This limited/reproductive praxis generally focuses on where individuals "fall short" and requires individuals to gain financial literacy and engage in financial planning to overcome "personal failings". Whereas, critical/revolutionary praxis is centered on critique, which looks at the shortcomings of a system, institution or set of practices and works towards a more humane and equitable way of organizing the world (Brookfield, 2018, p 53). The paper will also argue that anti-racist pedagogy, which focuses on systemic racism that is deeply entrenched in the labour market, social programs and policies, is needed to enhance skills for critical analysis and to enable the possibility of social change (Karasik & Kishimoto, 2022; Neustaeter & Perry, 2022). Both critical adult education and anti-racist pedagogy offer a unique opportunity to look at retirement privilege in Canada and address the systemic barriers and institutional racism which contributes to precarity throughout the life course. In closing, the paper will present potential learning outcomes, and a creative resistance strategy that can be integrated into retirement focused learning as a catalyst for consciousness raising and critical discussion.

Why is Retirement Privilege in Ontario a Social Justice Issue?

Through the four years of conducting this research, the data has shown that the reality for racialized immigrant low-income seniors aging in Canada has become a social justice issue. Overall, Indigenous seniors, racialized seniors, immigrants, women, older seniors and seniors living alone have the highest rates of poverty in Ontario (Social Planning Toronto, 2020, p. 3). Immigrant seniors are twice as likely to live in poverty compared to non-immigrant seniors (20.0% versus 10.4%) and racialized seniors are twice as likely to live in poverty compared to non-racialized seniors (25.5% versus 12.9%). Among immigrants and non-immigrants, senior women have higher rates of poverty than senior men, with a larger gender difference

among immigrants (Social Planning Toronto, 2020). These findings which center gender disparity were also consistent in my research study, which surveyed 74 adult children online about their observations and concerns, as well as their experience supporting their racialized low-income immigrant parents. In the online survey, I found that 72% of the participants shared that a female parental figure in their life faced the most barriers regarding retirement (Liladrie, 2023).

A recent report published in June 2021 entitled "Colour-coded Retirement" analyzed data from the 2016 census to provide an intersectional analysis of seniors' income and retirement savings among the adult population in Canada (Block, Galabuzi & King, 2021). The research documented the income gap between white, racialized and indigenous seniors and examined retirement savings for these groups. Their findings revealed significant differences in both income and savings for these groups which lead to disparities in retirement outcomes and financial resources. In terms of pension disparities, the study shows that white Canadian older adults have the most retirement security with an average yearly income of $42,800, which is 25% higher than Indigenous seniors and 32% higher than racialized Canadian seniors' average income. While public pension sources are primarily the makeup of this income (Canadian Pension Plan, Old Age Security & Guaranteed Income Supplement), researchers found that white seniors accessed the highest amount of income from private pension sources such as Registered Pension Plans (RPP) and Registered Retirement Savings Plans (RRSP) over the other groups in the study. The study found that racialized Canadians have less retirement security with an average income of $29,200, which is on par with the Low-Income Cut-Off (LICO) estimated at $28,217 for one individual for 2023. Public pensions account for 40% of racialized seniors income and private plans accounted for 21%, which is less than indigenous or white seniors (Block, Galabuzi & King, 2021).

"The data reveal that there are real consequences of economic marginalization and systemic racism. Elders and seniors are financially insecure in retirement, if they can retire at all, because the opportunities for saving are so limited" (Haden King as quoted in Keung, 2021).

There are several reasons why saving is limited. One of the main reasons is that many Canadian immigrants did not build pension savings during their working years due to low income and labour market exclusion. Data reveals that immigrants in Canada earn less than native-born Canadians throughout their working years and face barriers such as over-representation in precarious jobs that do not have adequate, if any, employer pension plans (Curtis & Lightman, 2017, Standing, 2011). While personal savings have declined for both native-born and immigrant Canadians, there have been growing disparities among women and more recent immigrants. Continued labour market disparities directly impact immigrants' ability to build personal savings for retirement. Labour market exclusion has relegated immigrants into precarious labour, where earnings and savings capacity are significantly lower. Racialized and female immigrants disproportionately hold precarious jobs (Liladrie, 2010). In Canada, private pension plans are typically held by Canadians with above-average incomes, they have higher education and work in jobs that fit the "standard employment" model (Curtis & Lightman, 2017). Standard employment refers to full-time, permanent work, with benefits and entitlements like vacation and sick days and private pensions where employers will often match a percentage of the employee's contribution (Proyck et. al., 2017). The connection between higher education and entitlement to pensions surfaced during my recruitment phase. It is my position that this narrative needs to be changed and examined through the lens of critical adult education and anti-racist pedagogy.

Critical Adult Education Needed to Shift the Narrative

Positioning retirement as a social justice issue is no longer disputable given the evidence and data presented in Canada. Retirement privilege and disparities have also begun to emerge in the news headlines globally; there are protests in France over pension reforms and in Ireland, age-eligibility has been discussed and then taken off the table due to public anger. China has repeatedly delayed reforms and in Australia there are campaigns to lower retirement age requirements for specific disadvantaged groups as their life expectancy rates are statistically lower (Bainbridge et.al., 2023).

The timing is ripe for dialogue to take place and critical adult education can support this necessary and timely effort. Paula Allman's (2007) work on education and social transformation, looks at Paulo Freire's work in "Pedagogy of the Oppressed" and the difference between limited/reproductive praxis and critical/revolutionary praxis. Freire's revolutionary praxis works to counter capitalist relations of production and colonialism, in that it is committed to a "political project of societal liberation". Oppression and the many systemic barriers faced becomes the focus of reflection, from where transformative action can be made and remade. At the centre of revolutionary praxis is a dialogical relationship inspired by critical reflection and the integration, participation and leadership of the people in the fight for liberation (Darder, 2017). Allman (2007) describes that Freire's most important contribution to Marxist thought is how critical educators can work with people to enable them to think critically about their reality and I would add the lived reality of others (p. 94). But in the same vein, it is key that perceptions of reality not merely be accepted but challenged and re-presented as a problem because a tactic of the dominant class is to perpetuate their own ideologies and limit awareness.

This limited/reproductive praxis can be seen in current retirement rhetoric, in that it continues to reproduce classist notions of entitlement to pensions under the "means of production" which allows "owners" to reap the benefits and rewards, while the "workers" do not. I would argue that this classic Marxist theory, can be seen in current neoliberal ideologies and workplace structures. For example, in many corporations those who are in management positions have access to private pensions but those who are in precarious positions, predominantly racialized workers, even though they work for the same corporation, do not have access to the same private pensions. Take for instance, a hotel housekeeper working at a large corporate chain hotel for 35 years and does not have a private pension but those who hold management positions do, one's labour is valued and the other is seen as disposable and not worthy of the same benefits offered to other employees working in the same company (Liladrie, 2010).

It is important to note that those who Freire classifies as "oppressed", by today's standards, hold much more awareness about their circumstances than they are often given credit for. Language has the power to "other" and stigmatize individuals, taking away the possibility for agency. In this way, the focus is on the individual rather than on the system that has oppressed and/or excluded them. Language and discourse are evolving, and we need new ways of talking about systems and structures that provide space for subjects to emerge from their 'place' within that structure. In my Master's research which focussed on racialized women in the hotel sector, I learned that they are highly aware of the disparity of their working conditions. They engaged in union activism and resistance against the "oppression" that is imposed on them via power structures that fuel systemic barriers and privilege some workers over others. The struggle is not collective class-consciousness but in the taking on these huge power structures. Some precarious workers are unionized, and those unions have faced uphill battles against corporate structures that have unlimited financial resources and powerful lawyers that limit their effectiveness in advocating for the workers they serve (Liladrie, 2010). Research in immigration and settlement studies shows that the immigration process alone relegates racialized workers into precarious work and deskills them through a discriminatory immigration system which purposefully brings in the healthiest and brightest to do the precarious work that many Canadian born citizens do not want to take on. Anti-racist pedagogy opens space to discuss the root causes of these disparities and identify ways to tackle institutional racism and develop more equitable systems.

Anti-Racist Pedagogy and Retirement Learning

During the recruitment phase of my research an interesting, yet telling, situation occurred on a local community social media platform where I posted the recruitment flyer seeking participants for my online survey. While many individuals online were supportive and intrigued by my work, there were a handful of people who questioned why I did not include "everyone" in my research, meaning why "white" older adults were not represented in the study. Regardless of the data and reasoning I presented, it became clear that no matter what I said, there was a bigger issue at play, triggering an offensive stance when "whiteness was

decentered" from this research study. I came to realize that the same sentiments that happened during "Black Lives Matter" where attempts to co-opt it with "All Lives Matter" was emerging in my research as well. It became apparent that for systems change to effectively take place, anti-racist education in connection to retirement learning was desperately needed.

Karasik & Kishimoto's (2022) work in the United States, seeks to assist adult learners to recognize the impact of disparities in retirement using anti-racist pedagogical methods in gerontology classrooms from a life course perspective. This perspective looks at how cumulative precarity in the past and present impact on the lives of older adults. I looked at two major colleges in the Greater Toronto Area that offer Social Service Worker – Gerontology diplomas and found that while anti-oppressive practice was embedded in their curriculum, there was a disconnect between acknowledging precarity throughout the life course, inadequate pensions and overall poverty for racialized immigrant seniors in their retirement years. It is important to note that if this isn't being taught to those who are on the front lines of this work, then the narrative will continue to be the same. These programs would benefit from anti-racist pedagogy's critical analysis of public policy, both in the past and in the present, to help reveal root causes of racial disparities and the impacts on older adults.

 "As racist systems and policies continually shift to maintain power for the dominant group, anti-racist actions must adapt, employing multiple strategies to disrupt racism and other forms of oppression. Anti-racist pedagogy is one such anti racist strategy that educators can participate in" (p. 296).

Karasik & Kishimoto (2022) created an anti-racist approach to analysing work and retirement through the lens of racial inequality. In using this method, both educators and learners actively work to become aware of their social position and seek to critically analyse institutional and governmental polices. Anti-racist pedagogy is an intentional organizing effort that happens within and outside of the classroom. While their curriculum is American based, it can easily be adapted into Canadian adult learning classrooms and community-based settings. They outline the following learning goals and objectives:

Apply life course perspective to analyze experiences of work and retirement
Place retirement in historical context (e.g., how current racial disparities are related to institutional racism past and present)

Recognize the influence of one's social position on experience and perspective
Recognize power differentials and how race and racism operate in policies and research
Employ critical analytical skills to further study work and retirement

They make clear that facilitators using curriculum of this nature need to support adult learners to understand their own social positions. Students are encouraged to consider how their backgrounds and experiences shape the lens through which they view the world. In their curriculum, they ask students about their understanding of work and retirement, and then to explore how their unique social position shaped their perceptions (p. 297). They then move into a discussion on history and race relations in connection to retirement to show the impact and disparities for BIPOC communities. Another key point that these authors make is while many potential causes for retirement disparities have been explored such as education and occupation, all lead back to systemic racism, as seen in the racialization of labour, discrimination, and unequal access to power (p. 304). Karasik & Kishimoto generously provided learning outcomes and a solid framework that can be widely adapted and used across formal educational and community-based settings. Their final activity involves video discussion and concept mapping (putting visual representations of ideas onto paper). I would propose an alternative arts-based approach, to look at resistance strategies linked to retirement through the popular use of memes and culture jamming techniques to disrupt the status quo and encourage critical dialogue.

Building Space for Creative Resistance Strategies and Disruption

Critical education is a viable means to address the disparities in that it can "unrelentingly look at power and resistance to unjust uses of power" (Cavanagh et al., 2007, p. 46). Cavanagh et al. goes on to point out that neoliberalism needs a divided world to exist, this mentality is contrary to critical education models which recognizes the "complex relationship between power and subjectivity...popular education must name the world more truthfully, honestly, and compassionately then does neoliberalism" (p. 47). It opens space for conversations around dispelling myths, looking truthfully at realities, and having real conversations, art can be a powerful tool in this regard.

Brookfield and Holst (2011, p.147), refer to the "aesthetic dimension" which helps to break the constraints of one-dimensional thinking and allows for new forms of visual and spoken language. This works to open the senses and move towards social change, and as such, I want to close my paper by sharing an arts-based consciousness-raising activity that I created as part of my research. In this activity, I used memes and culture jamming techniques to highlight retirement privilege. Culture jamming takes a highly recognizable image, logo or saying found in popular media and disrupts it. The purpose is to bring forward truth and critical thinking which is often concealed under flashy commercial advertising. It is considered a visual and creative form of activism that is linked to cultural resistance. At its roots, it's about turning culture onto itself in a subversive way. "The saboteur must be familiar with the subtleties of the artifact's original meaning in order to effectively create a new, critical meaning" (beautifultrouble.org, 2021). I used the popular "Freedom 55 Financial" logo and advertisements and disrupted them using culture jamming tactics (Appendix A). This popular ad campaign which was launched in 1989 asked Canadians to "imagine visiting yourself in the future". The advertisers chose all white actors imagining themselves in yachts and exotic tropical destinations upon their retirement. This popular ad perpetuated retirement privilege and who can access it. Ideologies of working hard and paying taxes to the state, creates a falsehood that you will eventually be set "free" when you get to retire. Corporations cashed in on this but in doing so glossed over a bleak reality and systems of oppression embedded in retirement privilege. Looking at this through the lens of counter-hegemony gives an alternative view that allows us to challenge these embedded ideologies (Allman, 2007). Engagement in an arts-based activity of this nature supports critical dialogue and consciousness-raising to take place.

CONCLUSION

Research should have tangible outcomes and contribute to positive change. I believe that critical adult education coupled with anti-racist pedagogy has the potential to make significant contributions to addressing retirement disparities in Ontario for racialized immigrant seniors experiencing low-income. Using creative forms of resistance to express the tenets of critical adult education and anti-racist pedagogy is a starting point and a meaningful way to open space for critical dialogue about retirement in both education and community-based settings.

Appendix A
Culture Jamming Activity

Original Logo

Culture Jamming Logo

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RETURNING TO COMMUNITY MEDIA FOR ADULT EDUCATION IN RURAL COMMUNITIES IN NEWFOUNDLAND AND LABRADOR

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Abstract:

Our paper will critically review the history of community media projects for adult education in Newfoundland and Labrador (NL) post Confederation with Canada and examine the correlations between this province and other locations. We will consider the history and contribution of Memorial University's Extension Service and later a grassroots multimedia company based in a rural community in the province. We will aim to discuss and consider how community media has been used for the purposes of adult education in Newfoundland and Labrador, and address the need for more community media and adult education initiatives in a constantly evolving digital society. We propose addressing adult education in community based contexts (specifically community media), community based organizing and activism, and sustainable, as well as digital, communities.

Introduction

It is our shared view that community media and adult education share many commonalities including participatory approaches, empowerment, community development, knowledge dissemination, networking, etc. Over the last 60 years there has been a considerable amount of supportive community media projects in multiple regions in the province of Newfoundland and Labrador. While the extension service at Memorial University used film, video, television transmitters and community television we will also focus on the various cycles of community media practice that was based on capacity of stakeholders and availability of monetary support. The province has been recognized as a global leader in development support communications, as demonstrated by Memorial University Extension Service and the Don Snowden Centre for Development Communications. (Willamson, 1973).

In 1949 when Newfoundland joined Canada, over half of the island's population resided in small and geographically scattered coastal communities. Providing provincial services equitably in these regions proved difficult and by the 1960's both the federal and provincial governments were introducing resettlement programs whereby citizens could relocate to centralized areas with monetary support from government (Heritage Newfoundland and Labrador).

Community Media for Community Development

It is here where we begin our story and critical review of community media for development in Newfoundland and Labrador. When the province was asking its geographically isolated citizens to relocate to centralized locations in the 1960s, communities on the Island of Fogo Island, off the north east coast of the island of Newfoundland, welcomed the National Film Board of Canada

(NFB) into their lives, specifically the "Challenge for Change" program. The film crew completed 27 short, largely unedited, films which focused on interviews with local people. Memorial University's Extension Service also had a presence on Fogo Island at this time and together, the extension service, NFB, and the people of Fogo Island recorded the voices of those being affected by the looming resettlement and a shared concern of the inshore fishery. When the films were shown to the people, and their voices were reflected and heard among the communities on the island, they found commonalities with each other and this sparked a collaborative spirit. This spirit fostered the local improvement committee and it led to the establishment of fishing co-op owned by local people, and Fogo Island was never resettled (Fogo Island Inn). The use of film at this time was a means for local people to speak for themselves (Gilbert, 1993), and a significant shift from government talking to the people, now the people talked to the government. Elayne Harris has labelled this a media based intervention:

"This media-based intervention formed part of a larger learning process which led to the island's resolve to resist government encouragement to abandon their traditional community for relocation in a growth centre. Instead, the residents of Fogo Island found a local self-sufficient mechanism for creating and maintaining economic viability, a fishing cooperative, and stayed in their historical island location." (Harris, 1992).

Memorial University Extension Service and the Community

Memorial University's Extension Service is a critical component of our paper and history of participatory community media in Newfoundland and Labrador. The extension service worked to facilitate social change, community development and community communication for 25 years (Gilbert, 1993). At the inception of the university, then Premier Joseph R. Smallwood stated his vision for the province to have a small university with a large extension service. The extension service was established in 1959 with the belief that universities could foster social change and that Memorial University had an obligation to help modernize the province through community development and innovation (Webb, 2014).

However, this was not the first time a university's extension service and community media assisted people in communities in coming together for the purposes of the community development. St. Francis Xavier University established an extension service in the 1930's and a powerful movement known as the Antigonish Movement began (Martin, 1976). The Canadian Encyclopedia's information on the movement discusses how fieldworkers from the extension department at St. Francis Xavier University would visit a community in Nova Scotia, contact as many people as possible and hold a public meeting to assess a community's strengths and difficulties. A study club would be created, and a program of meetings ensued to address the identified difficulties (Macpherson, 2013). Out of such clubs came credit unions, consumer coops, producer-marketing coops and other projects that allowed common people in rural communities to have control of their local economies (Martin, 1976). The study groups grew as local participation increased and extension workers from the department were tasked with supplying adult education material to participants. Initial texts had been American and focused on rural sociology and cooperative democracy, but it became clear that more applicable and local material was needed. Soon, the *Extension Bulletin* was being distributed to an audience of 7,000 people with sections devoted to fishermen, farmers, laborers, women, and finances. The bulletin was created locally by staff of extension and included speeches and reprints of articles applicable to

local people. In 1938-1939 approximately 21,000 people were meeting regularly in study clubs throughout the Maritimes (Frew, 2021).

The significance of fieldworkers in a university's extension work for the purposes of adult education and use of community media is critical to its success. This was especially true for both St. Francis Xavier University and Memorial University's Extension Services.
In the late 1970s the extension service's film unit at Memorial University evolved to become separate entities of a media units; this media included a film unit, a videotape unit, and a research and information service. In 1979 the media unit set up the first television transmitter project in the town of Trinity. Between 1983 and 1989 the university facilitated 29 transmitter projects focusing on discussions of particular issues facing rural communities across the island of Newfoundland. Extension field workers took part in most of the community made media events but there was also a variety of community participation. The early projects and the technology were controlled by the university media technicians, however field workers gradually became more involved. For example, the work of fieldworker Neil Tilley on the west coast of the island was particularly innovative, yet original as he worked with a group of 10 communities in a collaborative media event where instead of focusing on the technology, Tilley focused on the people of the communities via working with a local development association in a 6 month planning process. This demonstrates a practical approach of a field worker meaningfully collaborating and engaging with local people in their communities to use communication tools to solve problems together. Promoting learning acknowledges that people may best learn skills by doing, in an environment which promotes and fosters self-motivated improvement. The result was a community event that featured a moderated panel discussion happening daily during the event with speaker phones to encourage dialogue. This panel allowed people to participate from home or in person and encouraged individuals to ask questions and offer opinions about their community; it became a community forum.

From 1979-1989, the field workers of the extension service at Memorial University used film, video, and portable television transmitters to enable dialogues towards community development in rural communities. This was achieved through field workers in communities meeting with local people to discuss concerns in their community. With participation from a group of people in a community, a media space would be established in the community in a central space such as a town hall or community centre. A locally televised event would take place over a number of days. Such events would include discussions on issues and concerns as well as solutions for positive change in the community. In 1989 the extension service began to use theatre as a form of popular education, defined as an approach to adult education directed towards radical change, where participation was encouraged in creating social change (Gilbert, 1993).

In the late 1980's there was a shift in focus from media to popular education where local people were instructed on how to use the media technology. This was due to many reasons, one being that the extension service could no longer afford to send media units and professional technicians to rural communities. By 1989, extension workers were perceptive to outsiders operating the technology during televised community events. However, with popular education methodology it is essential that people "do" their own media. In addition to ensuring ownership of the process, this also developed self -confidence, self-reliance and a sense of pride in the community as local citizens were on camera, operating the camera (Campbell, 1996) and ultimately controlling the narrative of the media going into their homes. It can be seen as an empowering process where a

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Canadian Association for the Study of Adult Education
Association canadienne pour l'étude de l'éducation des adultes
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community that feels it has control and self-reliance can further work with external partners in community development efforts (Campbell, 1996).

Field workers during that time also completed educational needs assessments in the communities where they worked and their tasks included supporting citizen involvement in community issues and being part of the team of university adult educators. They were also expected to have knowledge on non-formal educational methods and the educational components that could assist change and citizen engagement (Gilbert, 1993). Special community television events were supported by the extension service in 8 communities in the province with 2 towns establishing permanent community television channels.

Prior to the closure of the extension department in 1991, extension staff were touring the province with the Coalition for Fisheries Survival which aimed to engage the public in protecting the inshore fishery and fishing communities. It is noteworthy that this was 1 year before the cod moratorium in 1992 which is remembered as the largest lay off in Canadian history as citizens were told they could no longer catch and sell cod fish. Livelihoods and generations of fishermen were halted and unemployment skyrocketed. In an article titled, "The Rise and Fall of Memorial University's Extension Service, 1959-91" author Dr. Jeff Webb examines the end of the extension service and ultimate closure in 1991 after an "austerity budget" and new President that believed "Extension had outlived its usefulness…" (Webb, p.24, 2014).

It can be said that learning within a community education context, participatory information sharing and communications, and participatory decision-making share a respect for local knowledge and local practices. Both adult education and participatory communications, learners and fieldworkers can be considered peers in a process of self-development and social awareness, mobilizing individuals to analyze and plan for the future (including one's own future and the future of their communities). As a lifelong activity, learning relies on all citizens and agencies for support in a process which develops long term community benefit as well as individual development.

Harris (1992) argues that community development is a learning process through her research on community narrowingcasting. Harris defines community narrowcasting as the aspect of Memorial University's Extension Service that used film, video, and television for experimentation and innovation in communities. After attending an extension service community media event in 1985 in the town of Buchans she was shocked by the immediate positivity in the community and the power of reflecting the people's voices and stories back to the community. She asserts that something important, possibly profound had happened and that community narrowcasting facilitated non-formal learning in the community (Harris, 1992).

Ryakuga

After the closure of the extension service, supporters of the work of the extension service established Ryakuga, a grassroots communications company that specializes in collaborative production and participatory training with rural community groups and youth. Throughout the 1990s and early 2000's, Ryakuga participated in multiple community projects, particularly on the west coast of the island of Newfoundland. Provincial partners included the Community Education Network, the Long Range Regional Economic Development Board, Conservation Corps of Newfoundland and Labrador, etc. Federal government departments also provided supports

through the Office of Learning Technologies and Human Resources Development Canada. Projects in communities included *Communication for Survival*, a first for a simultaneous multiple stakeholder and community participatory development support communications project, *Sharing our Future* (which was a 2 year event in participatory grassroots communications with discussions of local issues and cultural celebration with 27 community partners), *Enlarging the Circle (ETC)*, an agricultural focused event with 9 community radio events.

Ryakuga also worked with communities on standalone community radio projects from 2004-2008 and again from 2012 – 2019. The organization worked closely with the provincial Rural Secretariat who championed the use of participatory development support communications. Ryakuga utilized community radio as a form of community media through multiple FM simulcast radio stations and digital streaming during community events. Through FM broadcasting and live streaming, communities were able to share dialogue about common issues and concerns and realize a shared knowledge. It can be said that there was a need for such an organization as Ryakuga that fostered participatory communications events in communities. Just as Memorial University's Extension Service led to the establishment of permanent community channels, many of Ryakuga's community radio events led to the creation of permanent community radio stations in rural communities (RBI – Radio Bell Island and VOBB – Voice of Bonne Bay). In 2015 Ryakuga partnered with Grenfell Campus of Memorial University, the Newfoundland Aboriginal Women's Network, Les Terre Neuviens Francais and the Community Education Network. This partnership planned 3 participatory communications events in communities in the Bay St. George area of the province and focused on cultural projects and used digital communication technologies for participation from global expatriates. This demonstrated how digital technology can enhance and further humanize local communications.

Community media in rural communities in Newfoundland and Labrador has encouraged participation in community centered discussions around many topics over the last number of years such as the fishery, culture, agriculture, municipal governance, outmigration, etc. The participation and voices of local citizens is the heart of any community media and their involvement as experts demonstrates a relationship between power and participation. Harris (1992) discusses how participation is political, and that the relationship between power and participation is that people in less powerful positions participate less in decisions and processes which affect their lives (Harris, p.19, 1992). Community media is a place for participation and thus a space for citizens to have their voices heard by those in positions of power.

Adult education critical theory advocates an approach to learning which is centered on the learners' experience and recognizes that teaching within a dominant hierarchy is a colonial practice. Paulo Friere's critique of "banking education" focuses on the process of silencing and control by the dominant culture where knowledge is passed by instructor to passive student (Friere, 2018, p. 71).

Community Media Around the World in a Social Media World

Working for the sustainability of communities in Newfoundland and Labrador is nonnegotiable, as is face to face, real time contact between local people and field workers or researchers. Digital (cyber, electronic) communication can enhance but not replace human contact. In 2023 it would seem many community owned and/or operated news outlets are disappearing as instantaneous

mass media and social media descends upon us with reports, clips, and photographs from every corner of the world from both verified and unverified sources. How does a community, in particular a rural community, collectively raise their voices to their governing leaders in such a media soaked landscape? While we do not possess the answer to this question it is noteworthy to demonstrate the ongoing work in this important field.

The United Nations Educational, Scientific, and Cultural Organization (UNESCO) advocates for community media that is managed by and for the community, and they have recently published their Recommendations for Community Media Sustainability. UNESCO believes that community media is an indicator of a healthy democratic society and in particular that community radio is a crucial outreach mechanism for increased access to education in addition to self-expression and communication amongst rural, hard to reach populations (UNESCO, 2023).

As news of the COVID-19 pandemic spread from multiple news broadcasts, websites, social media, etc. UNESCO partnered with community radio stations in an effort counter disinformation and provided informative audio messages on preventative measures, dispelled myths, and focused on solidarity. UNECSO has also worked with women on community radio projects as well and acknowledge that women are twice as likely as men to be illiterate with rural women at a greater risk. To mark International Women's Day in 2018, UNESCO presented an exhibition around radio broadcasts from local stations in 10 countries in Sub-Saharan Africa. The exhibition included audio, video, and creative installations and showcased how women's voices in radio can contribute to progress on gender issues in isolated African communities (UNESCO, 2023).

CONCLUSION:

As a practitioner of this work, one can favour a process which involves an entire community in grassroots do-it-yourself communication for community decision making and community empowerment. However, we must ask ourselves, is this what people in rural communities in Newfoundland and Labrador want in 2023? Logically, it would seem the next step is to go directly to the people of the communities, have face to face meetings and gather information on what may be the new tide of participatory development communications.

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THE MATERIALITY OF ASYNCHRONOUS EMERGENCY REMOTE LEARNING: TENTATIVE LESSONS FROM PRECARIOUS SPACES

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Abstract

This paper reports on a study that engaged 56 adult learners, in four provinces, who participated in emergency remote learning during the pandemic. All participants were engaged in some form of asynchronous formal education. Specifically, we compared the experiences of those who identified as having a duty of care for another person (n=24) with those in the study that did not (n=32). The analysis of this data incorporates a neo-Marxist approach to pedagogical care ethics (Fisher, McGray, & Shickluna, 2023) and bridges the discussion of being a learner with care duties with critical pedagogical decision making in the classroom.

Keywords: Emergency remote learning, care ethics, asynchronous learning, post-secondary

The purpose of this study was to gauge the impact of prepandemic and pandemic (or what is referred to here as emergency remote learning) online asynchronous experiences. The hope was to be able to unpack some of the underlying, and often overlooked, factors in pandemic learning student experience, such as socioeconomic status (access to technology), gendered aspects of care duties at home, and how these factors impact asynchronous learning.

The data utilized is a subset of a larger project. For these purposes, I have isolated those learners in an online adult education program (n=56) from broader survey participants (n=1846) of all students at an anonymous southern Ontario university. It is important to note that the majority of students in the adult education program experienced online learning before the pandemic as well as experiencing emergency remote learning. As such, the survey attempted to differentiate the experiences with the aim of understanding how decision making for course design and pedagogical activities may vary, and what impact these decisions have on students.

The paper is organized in three main sections. The first details the data from the study; the second unpacks critical conceptions of space, specifically precarious pedagogical spaces, that emerges from the study; and finally, we use engage Pusser's (2015) framework of power in postsecondary education to develop our understanding of educational decision making and non-decision making in precarious pedagogical spaces.

it must be noted that when attempting to unpack experiences of adult learners in post-secondary environments during the pandemic about the absence of certain voices. That is to say, we know that many adults with duties of care took leaves from post-secondary study. We would even go so far to speculate that these adults did so at a higher rate compared to what Ontario calls 101 students. As such, although this study found that roughly half of the participants identified as having a duty of care at home, it is not a stretch of logic to assume these numbers would have higher representation outside of a pandemic. Further to this the adult learners participating in this

study or more likely to have a duty of care if they identified as female. (See fig. 1. The red band represents the percentage of learners with a self-declared duty of care.)
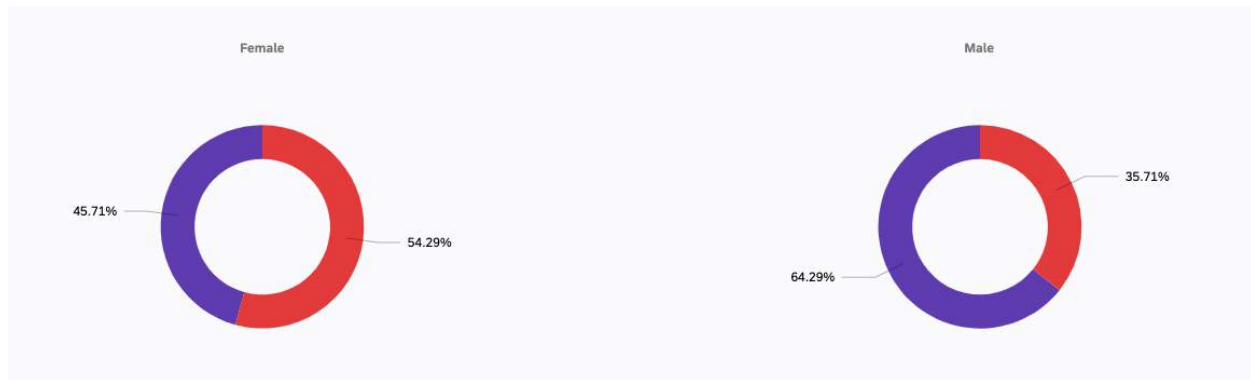

Figure 1.

Given the above discussion it is a safe assumption that women with duties of care are under represented here.

One of the most striking differences from the survey was represented in the following graph which compared the times when students were able to access the learning management system (LMS). This bar graph illustrates when females with caregiving responsibilities were able to access course materials online versus those identifying as male with no care responsibilities. For the purposes of this study, participants were able to self-identify If they provided care to another without any prompts for definition of this term. As we can see, the most opportune time for females is the least opportune time for males and vice versa (fig. 2). (Students were given the opportunity to identify as non-binary or other but no one did so for the subset of data examining the adult education program.)
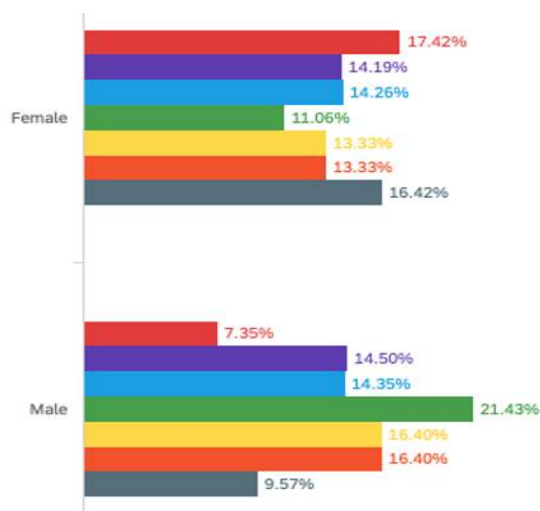

Figure 2. Days of the week students access the LMS (Sunday is depicted as the first red line and the following days decend from that).

Adult education students, it should be noted, are unsurprisingly much older than what the university views as a traditional student. (The provincial Ontario Universities Application Centre makes the differentiation between 101 or 105 students [https://www.ouac.on.ca/101-vs-105/] with the 101 criteria being under 21 and have not "been out of high school for more than seven consecutive months" (para. 1).) we do see a significant difference between the adult education students with the mean age of 41.02 and the broader university with a mean age of participants at 22.84 years old. This age difference may also impact the different use patterns as noted above especially compared to the university where Monday has, for a long time, been the predominant usage day for the learning management system (see fig 3)
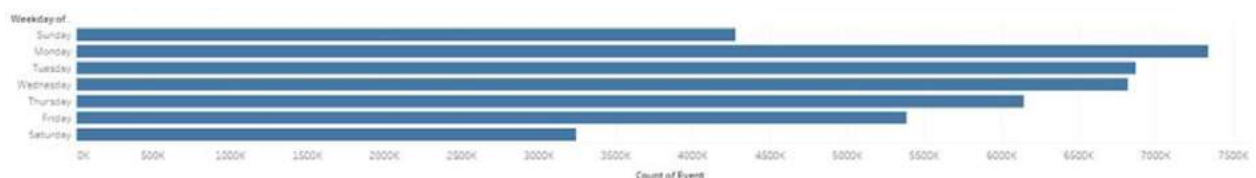

Figure 3.

Additionally, what is clear from responses is that there was a disparate experience in students' relationship to their own professional workforce. It must be acknowledged that many of the voices that are not heard took leaves of absence from their studies: having said that, people reported vast changes from unemployment and layoffs, to accelerated schedules such as seen in healthcare. Those that found themselves working from home often reported that it meant the great increase in screen time proved to be a barrier to doing online learning as there was increased screen fatigue. From the qualitative data, this proved to be a common theme:

It's generally exhausting being at home working for 10 hours and then doing school work. A lack in a change of environment was really tough to keep focused and motivating. (Participant 21)

My job transitioned to a 100% work from home model which has significantly increased the amount of time I spend on a computer. This has led to me having a harder time focusing on studies after work hours in the evenings during the week. I have definitely had more of a technology fatigue than before the pandemic which has decreased my engagement and focus in school. I still managed to do very well, but it has been more challenging in that regard. (Participant 16)

Since the transition to being online, I am on the computer a lot more during the day and tend to print all of my readings in an effort to not have to look at the computer. With so much printing I actually broke my printer and had to purchase another. Being on the computer a lot more has also affected my health in that migraines from looking at the screen has become more frequent. (Participant 43)

Some elaborated on the gendered aspect of work and learning during the pandemic:

as most of us women, mothers who work outside the home, have a second shift when we arrive home, this just makes our online experience more challenging. For example, my last course, did

not give us the curriculum from the beginning of the course, and our timeline to complete tasks was very small. (Participant 46)

Finally, and unsurprisingly, the material precarity of the quarantine period was evident in participant's voices:

Working at home makes me more, seemingly, available to others in the home who require assistance. With no space to go and be alone to focus, I am now visible and available to my young child and elderly grandparents who don't understand that just because I am home doesn't mean that I am available. (Participant 43)

At home with two young children, finding a quiet place to read was challenging. Before the pandemic I could seek study rooms at local libraries. I need a quiet place to learn and home wasn't that place. I felt I was spending more 'fragmented time' on my coursework. (Participant 32)

Just because we are stuck inside, it does not mean we want our whole lives to revolve around the courses. (Participant 26)

Post-secondary education contexts—whether they be traditional face to face or emergency virtual spaces—constitute a strange space. That is to say, they are not public spaces (citizens are not free to enter or leave at their choosing: Instead, applications must be accepted, tuitions must be paid, registrations need be processed) nor are they private—there is at least some waning public funding to most institutions in Canada

Given these considerations, the goal to conclude this paper is to engage in a discussion of what these precarious spaces of learning should mean for decision making around the nature and function of course work. This is especially important is oftentimes postsecondary instruction can be quite conservative and reproducing our own experiences as we perceive these to have value at a certain level. Rather than mundane or banal decisions we can see that educational decision making can have major impacts into who succeeds and who is punished through the structure and timing of course. As Mark Bracher (2006) points out It is not an easy task to interrogate our own pedagogical decisions. In fact, his argument is that many of these decisions are generated through the desire how we feel we should be recognized as an instructor rather than efficacy or justice.

Brian Pusser (2015) notes that while the concept of power has attracted much sociological attention, it has only been marginally engaged with in the study of postsecondary education. One of the reasons for this, he posits, is because "the literature on central areas in which power is exercised in higher education—governance, policy making, and resource allocation—emerged largely from functionalist approaches to authority relations as a process of institutional interest articulation". This functionalist approach has been recently challenged by scholars and emphasised the function of postsecondary education "as political institutions of the State, and as both sites of contest and instruments in larger political contests …, as well as to the role of the State in the production of local, national, and global public goods through higher education" (p. 61). Pusser makes the case that Steven Lukes, and his three-dimensional view of power, begin to build a critical tradition to understand decision making and non-decision making in postsecondary

contexts: I build on this framework here for understanding and forwarding discussion on pedagogical decision making and non-decision making in precarious spaces of pedagogy. Pusser describes Lukes' model:

Put simply, the first dimension of the model is focused on how we understand observed conflict in the exercise of power through decision-making contests. The second dimension turns attention to the ways in which power is used to shape the context and terms of debate in contests, while the third dimension presents the challenge of imagining a different world in a conceptual universe so constructed and dominated by powerful interests that conflict and contest over many issues are essentially unfathomable. (p. 62)

As a result, the three stratified dimensions bring different actions in engaging with power structures.

In each case of political decision making, we can observe the contest from one dimension of observed conflict and pluralist decision making, from a second dimension that turns attention to the forces shaping how the conflict and choices available for resolution are shaped and understood, and from a third dimension that suggests a different outcome might emerge if the unthinkable was thought, the unspoken proclaimed, and critical imagination brought to bear on the conflict. From a three-dimensional perspective, one would try to envision the ways in which new visions, coalitions, technologies, and understandings might reshape the elite admissions process. (p. 65-66)

The data demonstrates that learners with duties of care have substantively different patterns of engagement with their classes in both timing and duration. We argue that given this, educator's expectations and requirements can greatly impact the success of adult learners through seemingly banal decisions, such as due dates for assignments. Also, as the group with care responsibilities predominantly identify as female, these impacts are greatly gendered.
Given the gendered aspect of duties of care, how we make pedagogical decisions around classroom structure need to be top of mind for equitable student success. This should not be a revelation as early on in the pandemic The New York Times reported that women are doing less paid work during the pandemic, and of those educating children from home, "nearly half of those (fathers) with children under 12 report spending more time on it than their spouse — but just 3 percent of women say their spouse is doing more" (Miller, 2020, para 1).

Closer to our academic lives, these exacerbations have demonstrated gendered impacts on our collective curricula vitarum. In an aptly titled article named "No Room of One's Own", Colleen Flaherty (2020) notes that in an early survey of academic journals, "two journals say that they're observing unusual, gendered patterns in submissions. In each case, women are losing out. Editors of a third journal have said that overall submissions by women are up right now, but that solo-authored articles by women are down substantially" (para. 2). As the pace of academic publishing can be slower than other forms of workplace productivity, the ramifications will only realize as more time passes.

What then, could be said of Luke's third dimension of power analysis, possible "unthinkable" thoughts about class organization? How do we move forward and instill care-full decisions in what can all to easily be dismissed as mundane decisions of the time and place of pedagogy? This is a

lingering question to conclude this conference paper—one that transcends the considerations and times of emergency remote teaching and continues to demand attention.

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COMMUNITY GARDENING FOR COMMUNITY-BASED ADULT EDUCATION

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Abstract

This paper describes and analyzes the social and environmental relations that emerged from an ongoing adult education internship/community-based garden project in Montreal. Methodologically and epistemologically, I employ institutional ethnography to explore and uncover how adult education internships (through an employability program) in community gardens and gardening programming can work to produce disproportionate outcomes for adult learners, educators, community workers and community members. Drawing on a range of datasets including reflections, interviews, fieldnotes, photographs, and textual and policy analyses, I trace from people's experiential knowledge of attempting to use gardens for social (employment, food security), environmental (pollination, greening for reducing the urban heat island effect, etc.) and educational reasons – into local policy and texts that shape garden and adult education possibilities in urban contexts. In the process of creating and funding adult education internships and many different gardens in community-based organizations and gentrifying neighbourhoods, I have elucidated specific institutional contrivances (e.g., funding, policy, programming, work processes, discourse) that are presently structuring and defining who experiences access to gardens, gardening and its ostensible health and wellbeing benefits, greenspaces, and environmental learning.

Keywords: environmental justice, adult education internships, community-gardening, institutional ethnography, neoliberalism, gentrification.

INTRODUCTION

Over the past several years, my work in and with gardens sought to connect people from different social backgrounds to the environment that sustains all lifeforms. I began a gardening project because I wanted to engage in work that was socially, educationally and environmentally meaningful and I thought that I would be able to do this through gardening and urban agriculture (UA). I used and continue to use gardens and UA to develop a connection with place, water, food systems and the more-than human world by critically working with and providing opportunities for people to work and learn in gardens, and through water, food production, vermicompost (worms) and beehives. I worked diligently to connect the actual social, environmental, and educational use of gardens to social ills and relevant environmental and educational concerns. While there are many social ills, this paper will discuss findings related to gentrification and neoliberalism.

When I began this gardening/UA project, I understood that gardens were being used for environmental reasons (i.e., greening to combat the urban heat island effect, increase pollination, etc.), sustainability and social purposes (food production for food security), but I did not realize what exactly gardens were doing to adult educators, learners, community members, organizations and to specific neighbourhoods. Gardening programs, greening and UA (more broadly) in Montreal (and elsewhere) are inextricably related to land use (zoning), housing, employment, transportation, education, healthcare and other coordinating and intersecting institutions. Broadly, my research is an exploration of the social relations of gardening and UA in different urban locations where gardens exist (on private land, community organizations, schools, empty lots, etc.). I also attempted to disrupt dominant discourse encircling sustainability and complicate the representations of gardens as inherently good, community-focused, environmental, pedagogical and full of magical benefits (Cairns, 2018), or as I say: that gardens exist in a snow globe, outside of rampant global capitalism and settler colonialism.

Proceeding from people's actual experiences working in gardens and of those working to socially organize gardening opportunities for social, educational and environmental purposes this project's broad objectives studied the dominant discourses encircling sustainability, UA, and community gardens while also attempting to complicate ideas about how gardens in education, communities and neighbourhoods are beneficial to all. My exploration of community gardening for adult education in this paper highlights some important considerations about neoliberalism and gentrification, and how gardening and UA happens in Montreal by critically engaging with funding (to create gardens and garden teams), labour (physical, emotional and administrative to sustain gardens in an urban environment) through an adult education internship. I intentionally highlight problematic relations that obscure how the benefits (social, educational and environmental) that might and claim to be inherent in UA and adult education are not equally accessible, nor useful to people teaching, learning, living and working in Montreal and elsewhere.

CONTEXT AND BACKGROUND

This community-based gardening work began in collaboration with other adult and community-based educators working across different local community organizations in Montreal and unfolded over five years. I applied for grant funding to support the garden work and socially and environmental just urban-based environmental education, working within the local community for social, educational and environmental reasons. I used the majority of the funding I received to establish garden infrastructure in different sites and to provide and increase garden-based and UA opportunities for adult community members and community workers. Early in the partnerships, I wrote multiple grants and eventually created and funded a paid adult education garden program (through a government employability grant) for young adults who were experiencing homelessness, food insecurity and barriers to education and employment. Once part of the 'garden team', the team members brought their expertise and lived experience to different aspects of the community-based garden and UA work. Keeping consistent with my own ethical commitments to gardening where gardens and UA should contribute to social and environmental good, and to community work where knowledge and expertise is shared and that people are paid an equitable wage for their time and efforts, team members took on a range of work related to teaching, learning, community engagement, and social and environmental justice in Montreal. Depending on individual interests, some team members worked physically in six different garden spaces (two large gardens on a university campus, a garden at a local organization who's mandate is to support people experiencing homelessness called the Labre House, at a community-hip-hop studio, and several other gardens that had similar social and environmental objectives) while other team members met with partnering educators/community workers, or supported the creation of a garden website to fulfill outcomes (e.g., having a bilingual website, showcasing financial support and community collaborations, and reporting on gardening productivity) promised on funding applications.

In my grant writing and fund-seeking activities for creating gardens and garden teams for social, environmental and educational purposes, I eventually named this project *Gardening for Food Security* as I sought to connect the work of growing food to environmental justice issues like food security. My experience gardening in social, community-based and different educational settings leads me to believe that gardening can indeed help people develop a connection to place and a to land; however, the land on which we garden is land that the Canadian settler colonial nation state has claimed making it is easy to work in a garden and be completely disconnected from colonial history, place, self, and others. It is also easy to be unaware of the social and ecological ramifications of installing gardens, and of the history and politics of land and water use. I share this context to underscore how gardening requires careful considerations and efforts for them to be socially and ecologically responsible, but to also show the interconnectedness of these actions to illuminate how they are embedded in social relations in local and extra-local contexts.

In my discussion below, I bring into view the barriers and problematics that emerged through my research on UA and community gardens as I sought out funding, labour, environmental resources, and land. Creating gardens with community-based organizations required me to participate in funding schemes that undercut the environmental and social ethos of my work. Sustaining gardens and garden teams through

paid employment (gardening is hard physical labour after all) required significant administrative attention and auditing that then constrained not only the social and environmental potential of gardens, but also the educational opportunities and mentorship that I intended to provide for adult students and community members. Moreover, when adult educators, community workers, activists, garden team members and I created gardens on land that was both public (municipally permitted community garden plots) and private (a front yard of a church, on a university campus, and so on) land, we were hooked into many bureaucratic processes that significantly limited the environmental justice outcomes (like food security) often associated with gardens. Lastly, in contributing to increasing gardening, greening and urban beautification in rapidly gentrifying neighbourhoods, we contribute in small ways to increasing land values by fitting in with the area's new presentation in a process described as *green gentrification* (Dooling, 2008).

METHODOLOGY

This research is located within engaged and activist scholarship and I subscribe to the method of inquiry/epistemology known as institutional ethnography (IE). Departing from traditional and historic approaches found in sociology, Smith developed institutional ethnography to democratize knowledge and to create conditions for empathy and unity between activists and researchers (Smith, 1999; 2006). Using ethnographic (observations, interviews), visual, historical and other textual data, I investigated different ways gardens are being textually and politically used in cities to: advance global sustainability goals; enable employability training; enable learning; support local food insecurity programs; and contribute to neighbourhood "greening" and "revitalization." I traced my own and other's experiential knowledge into the vast political and institutional terrain of relevant texts and policies that coordinate our urban gardening efforts, paying attention to vast amounts of institutional work that enables the physical labour typically associated with gardening. I devoted months to scouring websites, navigating eligibility requirements for gardening employability programs, consulting with school-boards and city departments, applying for and managing endless grants, consulting municipal bylaws and zoning restrictions, and so forth. Behind the obvious work of tilling the earth and harvesting produce, people are undertaking considerable social, political and institutional labour to make city gardens work.

As I conducted my gardening work and this study over five years, I used reflective journaling, photography, voice memos, field notes, informal conversations and interviews to document issues and institutional contrivances that shaped my gardening work and the gardening work of others. While in the field, I worked with other adult educators, adult learners, front-line community workers and community members thinking through and working with the social and pedagogical uses of gardens and UA. In attending reflexively to my ongoing observations and reflections about UA, gardening and garden work, I began to see how gardens are implicated in enduring social relations – relations I could effectively navigate to create gardens in educational contexts and in the community, but which concurrently prevented other people from doing the same things.

FINDINGS AND DISCUSSION

For this paper, I have I limited my analysis and discussion to the neoliberal relations that emerged when working with people on community gardening and adult education projects. While gardens have the potential to promote wellbeing and increase ecological awareness, my reflections present several issues that must be contemplated when using gardens for social and educational purposes. As explicitly stated above, the use community gardens need to be highly contextualized. Beyond exploring gardens as a privileged and/or exclusionary space, the establishment and use of gardens requires a discussion on consumption. For gardens to be installed in public facing locations in local neighbourhoods, at an adult education centre, or at a community organization, they typically need to appear neat, tidy and enclosed, which often requires store-bought material. Furthermore, for a garden to survive, a discussion on the history and politics of land and water and land use is something to be considered.

For example, while I am building and installing gardens for social and educational purposes, municipal governments of Montreal are using similar gardens in rapidly gentrifying neighborhoods. In Montreal over the past decade many low-income neighborhoods have been changing because investing in the poorest and

or cheapest neighborhoods and properties will automatically yield the highest financial return for investors and governments. In the past, urban gardens were often used as part of social movements and tenant resistance to rising rents and private real estate development. In contrast, now gardens are appearing as part of these real estate developments, which disguises how gardens were once created as very political acts in these same material sites of production. In redeveloped neighbourhoods, public gardens that once helped "take land out of the market economy" and 'decommodify' it" (Zukin, 2010, p. 211), now function as symbols of "authentic" urban communities, more apt to reflect the consumption habits of the new urban middle class, such as preferences for local, organic foods, rather than to offer refuge for people who can no longer afford to live in the neighbourhood (Loughran, 2014, p. 51).

Recently, Haudenosaunee author Alicia Elliott discusses big city capitalism and its colonial legacy in Toronto, Ontario. Elliot (2019) weaves together the gentrification of a Toronto neighbourhood and her personal history of displacement while discussing how Indigenous people have been "displaced on their own lands" (p. 43) and how this displacement interacts with institutions like schooling and social services (healthcare, policing and so on). She equates gentrifiers and by extension settlers to "tourists" (p. 44) who bring in capital to erase the history of the place and exploit its natural resources for financial gain. Implicit and subtle in Elliot's writing is that gentrification is not just an erasure of land and its history, it is also an erasure of people's personal, social and cultural history. She reminds her readers that when Toronto was Tkaronto, it was ruled by a treaty (Dish with One Spoon) between and amongst nations that was based on sharing, peace and reciprocity. Now, Toronto, like Montreal, is governed by bylaws that seek to violently undo and undermine those ideas of sharing and reciprocity in favour of capital gain, human displacement and exploitative practices. While Tkaronto and Toronto (and Tio'tia:ke and Montreal) are the same geographical locations, they are no longer the same place. When municipalities create gardens, they are investing a significant amount of capital in the neighbourhood and this investment can serve to increase property values and displace the areas inhabitants.

As I have funded the initiation, establishment and upkeep of several garden projects, I actively participate in neoliberal government audit culture as "Canadian charitable status policy and the associated funding regime demand ideological practices of accountability in the local activities of people who work as educators in charitable gardens […] fundraisers, and as members of boards of directors" (Nichols, 2008, p. 64). In other words, the effect of neoliberalism goes beyond simply doing less with more for community organizations and community-based adult education programs. It also places community organizations in competition with one another for limited funding.

Specific to the adult education internships and despite the redeemable social and environmental work taken on by all garden team members, funding the gardening work in the community sector through government employability programs meant participating in capitalist and neoliberal exchange relations. Although I started this project hoping to provide gardening, paid employment and mentorship to young adults in a supportive and non-hierarchal way, participating in the funded employment program shifted the balance of my work. As the project unfolded, I often found myself playing the role of a project manager or supervisor. I found myself looped into hierarchal relations pervasive in academic settings. I was asking for accountability (weekly timesheets) and auditing the gardening team's work in relation to the daily, weekly and monthly needs of the organizations (like the Labre House) and the reporting requirements of the employability program.

In this new role, I had seamlessly become accountable to the administration and finances of Labre House and to the Canadian government through the "employment agreement" (Service Canada Entente/Agreement, 2020). My relationships with young adults shifted from being a friend/mentor to also being their supervisor, as I had to ensure that people were physically present in their assigned gardening locations. Even though I had managed to assemble a team to take on community-based gardening work, I had an innumerable amount of administrative tasks and adhered to auditability processes that I contend undercuts the social and environmental justice potential of gardening and adult education. I had

inadvertently stepped into a series of interpenetrating social, institutional, and economic relations. My comprehensive plan for supervising and mentoring youth became less important than submitting information to the government in a timely fashion and achieving the project's outcomes (ensuring that organization had a food production garden and human resource support). It also became increasingly clear that none of this would work without my own unpaid labour.

Recognizing that this project and our gardens are located in a capitalistic economic system, it is not realistic or sustainable for myself and others to work additional unpaid hours each week because we also have to attend to the material conditions of our own lives. Although the employability grants enabled me to offer employment and mentorship opportunities to young people who needed jobs, it changed how I related to the youth with whom I worked and altered the organization of my days so that I was increasingly engaged in supervision and reporting work. It also reflects normalized relations dependence between non-profit organizations and the state. Dependence on government funding is a consequence of the decades of austerity (Harvey, 2006). Governments no longer actually provide services directly; rather they rely on a range of grantees and contractually obligated entities to do this service work for them (for minimum wage; Service Canada, 2020). With governments divesting from social services, organizations like the Labre House are forced to rely on any support that is available – but as my reflection shows, doing so can significantly change the nature and shape of one's work.

My findings suggest that government mediated employability programs under-estimate the labour required of community-based non-profit organizations that are responsible for managing and accounting for the program's funding and deliverables. The program fails to acknowledge the important labour of people who take on managerial tasks (often in addition to their already busy work lives) to ensure that communities, organizations and people are able to receive important and timely supports that eventually function to textually address the support needs of a particular voting district. Based on my experience over several years, the administrative and bureaucratic labour of managing a community-based employment program as an adult education internship limits the degree to which organizations are able to fulfill the 'mentorship' program objective and forces organizations to depend on inadequate and competitive government funding initiatives. The government employment programs, while helpful in a short-term sense (i.e., paying youth who might be experiencing the pressures of poverty to provide human resource support for organizations), further serves to normalize the Canadian government's neoliberal ideology. By depending on individuals and community organizations to address such complex social and environmental issues (like homelessness, barriers to education/employment and food insecurity), the state places the onus and responsibility for 'social change' on individuals. This helps obscure systemic inequalities while limiting actual government intervention, all while promoting capitalist (free-market) solutions (Harvey, 2013).

CONCLUSIONS

Given that there are fewer community resources for education and organizations due to recent neoliberal government austerity measures, I question if my role helping establish gardens for adult education purposes is a worthwhile endeavor. While organizations want and perhaps need a gardens and garden programming, often adult educators and community workers are *more* in need of stable financial support, human resource support, curricular support, more time, fewer students, relevant professional development and better social, environmental and educational policies.

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TOWARDS A KNOWLEDGE OF THE EFFECTIVE POSSIBILITIES OF STUDIES-PERSONAL LIFE BALANCE
VERS UNE CONNAISSANCE DES POSSIBILITÉS EFFECTIVES DE CONCILIATION ÉTUDES-VIE PERSONNELLE

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Résumé
Au Québec, il existe un ensemble d'études sur la conciliation école-famille-travail, souvent définie comme l'équilibre entre les exigences et les responsabilités des différentes sphères de vie. Ces études relèvent que la précarité financière des étudiants-parents, leurs besoins en matière de garde d'enfants et de pratiques pédagogiques, ainsi que le soutien de l'entourage agissent sur cet équilibre. Certaines études mettent également en évidence la spécificité des conditions qui pèsent sur les femmes en matière de conciliation école-famille-travail. En même temps, les études sur ce sujet se concentrent sur les conditions et les ressources de la conciliation. Elles ne nous informent pas sur les possibilités réelles des adultes de concilier leur vie et leurs études. Afin de résoudre le problème des études centrées sur les conditions de la conciliation études-famille-travail et de connaitre les possibilités réelles de conciliation des adultes, cet article présente l'apport de l'approche par les capacités, développée d'abord par Amartya Sen. Plutôt que de se concentrer sur les conditions ou les ressources qui sont censées garantir l'égalité des chances, cette approche se concentre sur l'étendue des possibilités et des libertés réelles dont disposent les personnes pour faire et être ce qu'elles valorisent.

Mots-clés : éducation des adultes, conciliation études-famille-travail, peuples autochtones, formation générale des adultes, approche par les capacités

INTRODUCTION

Aujourd'hui, dans cette ville de Toronto, je veux nommer et reconnaitre les peuples autochtones des Grands Lacs qui ont occupé les territoires où je me trouve et les remercier d'en avoir pris soin. Je pense aux Mississaugas, aux Anishinabewaki, aux Ho-de-no-sau-nee-ga et aux Wendat-Nionwentsïo : Tiawenhk.

La recherche exploratoire présentée ici correspond à un projet que nous souhaitons réaliser, si le financement demandé est octroyé. Ce projet a été élaboré avec et pour le Conseil scolaire des Premières Nations en éducation des adultes/First Nations Adult Education School Council.

PROBLÉMATIQUE DE RECHERCHE

Ce projet rejoint le septième appel à l'action de la Commission de vérité et réconciliation du Canada (2012) : connaitre les moyens de combler les écarts en matière d'éducation et d'emploi

entre les autochtones et les non autochtones. Au Québec, selon le recensement de 2016, 46% des adultes autochtones vivant dans une réserve détenaient un niveau de scolarité inférieur aux études secondaires et leur taux de chômage était de 20% (Statistique Canada, 2020). Ces taux étaient respectivement de 12% et de 7,6% dans l'ensemble de la population québécoise (Statistique Canada, 2021). Ce fait est inquiétant pour les adultes autochtones, quand on sait que le rehaussement de leur niveau de scolarité va de pair avec un meilleur revenu (Richards, 2011; Statistique Canada, 2020) et que la participation à la formation de base conduisant au diplôme d'études secondaires peut aider ces adultes à accéder à des apprentissages ultérieurs par la poursuite des études ou autrement (Conseil en éducation des Premières Nations, 2010). En même temps, la participation des adultes autochtones aux études les oblige à trouver un équilibre avec leurs activités de la vie personnelle et communautaire.

Au Québec, il existe un corpus substantiel de travaux sur la conciliation études-famille-emploi, souvent définie comme l'équilibre entre les exigences et les responsabilités relevant de sphères de vie différentes (Mercier et al., 2021). Certains travaux révèlent que la qualité des conditions d'emploi influence cette conciliation (Alberio et Tremblay, 2017; Roy, 2008). D'autres montrent que la condition financière des parents-étudiants, leurs besoins de services de garde et les pratiques pédagogiques, ainsi que le soutien de l'entourage agissent sur la conciliation de l'ensemble des sphères de la vie adulte (Corbeil et al., 2011; Francoeur et al., 2018; Gaudreault et al., 2019; Tremblay et Alberio, 2016).

Des travaux montrent aussi que la conciliation études-famille-emploi touche particulièrement les femmes. Les femmes autochtones (Statistique Canada, 2016) et celles non autochtones (Doray et al., 2004; Lavoie et al., 2008) sont plus susceptibles que les hommes d'invoquer des raisons liées à leurs responsabilités familiales pour ne pas participer aux études, alors que les hommes ont tendance à invoquer des raisons liées aux responsabilités professionnelles. Toutefois, les femmes autochtones (Neeganagwedgin, 2013) et les non autochtones (Mercier, 2021) ayant des enfants fournissent des raisons spécifiques de participer aux études, notamment se donner en modèle à leur enfant et leur assurer un avenir meilleur.

Ces travaux se centrent sur les conditions de la conciliation études-famille-emploi. Ils ne nous informent pas sur les possibilités effectives des adultes de concilier les études avec leur vie, c'est-à-dire sur leur liberté réelle de choisir d'étudier tout en s'impliquant dans la vie personnelle, familiale, communautaire ou professionnelle. Des personnes peuvent faire face à des conditions qui entravent leur participation aux études, mais trouvent les possibilités ou se trouvent dans une situation où il est possible d'y participer, tout en maintenant leur implication dans les autres sphères de leur vie.

Pour résoudre le problème des travaux centrés sur les conditions et connaitre les possibilités effectives que les adultes des milieux autochtones de formation générale des adultes ont d'étudier et de vivre la vie qu'ils valorisent, il faut adopter un cadre d'analyse permettant de saisir ces possibilités. Aussi, ce projet de recherche s'appuie sur l'approche par les capacités, développée par Amartya Sen (2000, 2010). Cette approche fournit une nouvelle perspective sur les problèmes associés à la conciliation études-vie personnelle. Plutôt que de se centrer sur les conditions supposées garantir une égalité des chances, cette approche s'intéresse à l'étendue des possibilités et des libertés réelles que les personnes ont de faire et d'être ce qu'elles valorisent (Sen, 2000, 2010). Cette approche parait pertinente pour atteindre l'objectif général que se donne ce projet

de recherche, soit connaitre les possibilités effectives des adultes autochtones de concilier les études avec la vie personnelle et communautaire.

CADRE D'ANALYSE

Sen souligne l'importance d'être attentif aux possibilités que les personnes ont de « faire » et « d'être » ce qu'elles valorisent (2010, p. 284) si l'on veut déceler les situations d'injustice. Son cadre d'analyse comporte trois dimensions : 1) les ressources et les droits formels; 2) les facteurs de conversion et 3) les modes de fonctionnements.

Premièrement, les ressources et droits formels réfèrent aux services et aux biens – incluant les bien non marchands (Binder et Binder, 2016) –, ainsi qu'aux lois, politiques, programmes ou règlements auxquels une personne ou une collectivité peut faire appel dans une situation donnée. Pour cette étude, nous souhaitons analyser les ressources individuelles à l'échelle microstructurelle chez les adultes autochtones participants : scolarité, financement de leurs études, constitution du ménage, logement, contributions de la famille et des proches. À l'échelle médiostructurelle, nous voulons analyser les ressources de la communauté et celles du centre régional d'éducation des adultes participant. À l'échelle macrostructurelle, l'analyse portera sur les droits formels associés à la conciliation études-*vie*. Ces droits formels seront repérés dans la Loi sur les Indiens, la Loi sur l'instruction publique, la Loi sur l'instruction publique pour les autochtones cris, inuits et naskapis, le régime pédagogique de la FGA et le document d'encadrement administratif sur les services et programmes d'études de la FGA.

Deuxièmement, les facteurs de conversion permettent de repérer la capacité d'une personne à convertir une ressource ou un droit formel en possibilité effective de choisir la vie qu'elle valorise. L'identification des facteurs de conversion contribue aussi à « mettre en évidence les possibilités inégales de conversion des ressources en libertés de choisir », comme le soulignent Joncas et Pilote (2019, p. 59). Ces facteurs se combinent pour influencer favorablement ou défavorablement (Joncas et Pilote, 2019) les possibilités de conciliation. Pour cette étude, nous porterons une attention particulière à ces combinaisons de facteurs.

Sen (2000, 2010) délimite trois catégories de facteurs de conversion : les facteurs personnels, les facteurs socioculturels et les facteurs environnementaux. Par facteurs de conversion personnels nous référons aux perceptions des adultes autochtones en formation : leurs manières de penser, d'agir et de se sentir par rapport à leur conciliation des études en FGA avec la vie qu'ils valorisent. Les facteurs socioculturels auxquels nous serons attentifs incluent le soutien et les valeurs de la famille, des proches, de l'entourage et des organismes de la communauté. Ils peuvent inclure « l'héritage culturel » (Binder et Binder, 2016, p. 305) qui permet à une communauté de convertir ses ressources et droits en un ensemble de possibilités. Quant aux facteurs de conversion environnementaux auxquels nous porterons attention, ils seront repérés dans les caractéristiques du territoire où vivent les adultes participants : la géographie, le climat, les secteurs de l'économie régionale, les saisons, les plantes et les animaux qui jouent sur les possibilités de choix des personnes dans la conciliation.

Troisièmement, les modes de fonctionnements renvoient à ce qu'une personne fait concrètement à partir des possibilités qui s'offrent effectivement à elle. Les modes de fonctionnements d'une personne, c'est-à-dire ses réalisations, peuvent se transformer en ressources pour elle. Par

exemple, la réalisation des études conduisant une femme autochtone à obtenir un diplôme d'études secondaires, puis un diplôme d'études collégiales (modes de fonctionnements acquis) devient pour elle une ressource au moment d'entreprendre ses études universitaires (Joncas et Pilote, 2019). Cependant, le présent projet de recherche ne prévoit pas produire de données sur les modes de fonctionnements, car ceux-ci sont repérable à travers un large éventail d'expériences que l'enquête de terrain d'une durée relativement courte ne permettra pas de saisir. C'est en ce sens que le présent projet de recherche est exploratoire. Il fournira une connaissance des ressources, des droits formels et des facteurs de conversion qui façonnent les possibilités *effectives des adultes autochtones de concilier les études au secteur de la FGA avec leur vie personnelle et communautaire.* Suivant l'approche par les capacités, ce projet poursuit cinq objectifs spécifiques.

Objectifs spécifiques

Identifier :
les ressources individuelles (échelle microstructurelle) influençant la conciliation études-*vie* des adultes autochtones participants
les ressources de la collectivité (échelle médiostructurelle)
les droits formels (échelle macrostructurelle) qui jouent sur la conciliation
les facteurs de conversion personnels, socioculturels et environnementaux de la conciliation.
Dégager les combinaisons de facteurs de conversion qui construisent les ensembles de possibilités effectives de conciliation études-vie dans le centre régional d'éducation des adultes participant.

MÉTHODOLOGIE

La perspective épistémologique – et d'apprentissage – de ce projet est celle des « deux yeux qui regardent » tout au long de la recherche, soit avec les forces de l'œil des savoirs autochtones et avec les forces de l'œil de la recherche occidentale (Bartlett et al., 2012, p. 335). Ce travail de coconstruction prévoit suivre la stratégie méthodologique générale de l'étude de cas (Stake, 1995). Il est prévu de former des auxiliaires de recherche autochtones pour contribuer à la réalisation de cette recherche. Ces auxiliaires seront recrutés auprès du Cercle des Premières Nations de l'UQAM.

À l'an 1, les méthodes suivantes sont prévues : collecte de documents institutionnels ; observation participante et entretiens informels; entretien semi-dirigé avec 12 adultes autochtones; cercle de partage.

Les documents institutionnels suivants seront recueillis auprès du centre régional d'éducation des adultes : programmes, stratégies, politiques en lien avec la conciliation. Les textes de loi et documents administratifs de la formation générale des adultes recueillis sont accessibles au public.

L'observation participante (Brelet, 2015) et les entretiens informels (Bruneteaux et Lanzarini, 1998) seront conduits pendant trois journées complètes auprès des apprenants et apprenantes en formation dans le centre régional d'éducation des adultes et de son personnel. Ces deux méthodes aideront à saisir les ressources individuelles, collectives et les facteurs de conversion des adultes participant à la formation.

Un entretien semi-dirigé (Savoie-Zajc, 2003) est prévu auprès de douze adultes autochtones en formation, en visant le maintien de l'équilibre entre les rôles sociaux des personnes participantes, par exemple parent, chef de famille, jeune adulte en continuité de scolarisation, adultes de retour aux études, en emploi, proche aidant. Le choix des personnes participantes se fera avec l'aide de la conseillère pédagogique autochtone du Conseil scolaire. Ces entretiens devraient permettre de décrire les ressources aux échelles microstructurelle et médiostructurelle. Mais il est possible que ce que diront les personnes fournisse des informations sur les ressources à l'échelle macrostructurelle. Ces entretiens fourniront aussi des informations sur les trois catégories de facteurs de conversion et sur les combinaisons de facteurs.

Pour Lavallée, les cercles de partage diffèrent des *focus groups* : « le sens sacré qu'ils ont pour plusieurs cultures autochtones […] est considéré comme un acte de partage de tous les aspects d'un individu : son cœur, sa pensée, son corps et son esprit » (2009, p. 29). Le cercle de partage favorise l'équilibre du pouvoir entre les personnes impliquées dans la recherche et autorise l'utilisation de la discussion pour l'atteinte des objectifs communs (Lavallée, 2009). *Le cercle inclura* les douze personnes autochtones ayant participé à l'entretien semi-dirigé, le chercheur responsable, une personne autochtone auxiliaire de recherche, la conseillère pédagogique et une personne ainée de la communauté autochtone desservie par le centre régional d'éducation des adultes. Les informations recueillies à l'aide des quatre premières méthodes seront mises à contribution lors de ce cercle de partage.

À l'an 2, un deuxième cercle de partage sera conduit autour des analyses préliminaires, autant que possible avec les mêmes personnes participantes qu'à la première année. Les échanges lors du cercle seront pris en compte dans la finalisation du travail d'analyse et de présentation des résultats de la recherche : nuances ou remplacement de certaines analyses en cohérence avec les perspectives autochtones.

Analyse – Dès l'an 1 de la recherche, le travail d'analyse thématique sera amorcé. Le corpus sera codé au fur et à mesure que les sources d'information seront produites. L'arborescence thématique dans laquelle le contenu de ces sources sera codé aura pour point de départ les ressources à l'échelle microstructurelle, les ressources à l'échelle médiostructurelle, les droits formels à l'échelle macrostructurelle, ainsi que les facteurs de conversion : personnels, socioculturels et environnementaux. Ce codage se fera avec le soutien du logiciel d'analyse qualitative Nvivo. Il se poursuivra en mode écriture de mémos d'analyse intégrés à la base de données du logiciel, soit un mémo par catégorie d'analyse. Seront ensuite rédigés les mémos portant spécifiquement sur les combinaisons de facteurs de conversion.

COMITÉ D'ENCADREMENT

Cette recherche sera dotée d'un comité d'encadrement majoritairement constitué de personnes autochtones impliquées dans la recherche. Ce comité aura pour mandat d'assurer la qualité scientifique de la recherche, son suivi financier et son bon déroulement, dans le respect des valeurs et des cultures autochtones. Le comité se réunira chaque année aux étapes charnières de la recherche, soit au moment du démarrage, de l'élaboration des outils de production des données et de l'analyse des données et avant la diffusion des résultats.

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LEARNING TO SEEK LOVEABLE WORK: WORKING STUDENTS' ATTEMPTS TO DODGE PRECARIOUS JOBS

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Abstract

Many career and self-help resources, particularly those directed towards young people, focus on the need for youth to find jobs and careers which they can "love." Yet, there remains a discrepancy between the contemporary labour market in which many youth experience depressed wages, hyper competition, limited opportunities, or routinized service sector jobs, and the ideological messaging to students that they should discover their passion and find work that they love. This paper explores the ideological and material practices which compel university students to seek "loveable work" in order to attempt to avoid a future of job precarity. Discourses of loveable work appear in conjunction with the proliferation of industries of self-help which foster positive discourses around learning. This paper provides the background for a qualitative study of the experiences of undergraduate university students at a large Ontario University who are engaged in significant hours of term-time paid work alongside their full-time studies.

Keywords: Work, love, working students.

INTRODUCTION

While paid work often intrudes domains of leisure, home and family, this paper explores an opposite trend – the expectation of the infusion of affect typically associated with non-employment relationships – namely love, into jobs. Many career and self-help resources, particularly those directed towards young people, focus on the need for youth to find jobs and careers which they can "love." Yet, there remains a discrepancy between the contemporary labour market in which many youth experience depressed wages, hyper competition, limited opportunities, and routinized service sector jobs, and the ideological messaging to students that they should discover their passion and find paid work that they love. We review literature which characterizes the discourse of loveable work as a dangerous myth given the proliferation of precarious employment, and trace the ways in which, despite these critiques, the ideological importance of loveable work continues to be fostered. We explore debates on the ways in which working students express a strong compulsion to find loveable work, and see the jobs they hold while they are students as opportunities to embark on exploratory journeys in search of work they can "love". These journeys involve engaging in self-help so that they can become the kind of people who can love their work, and trying different and varied kinds of work in the hope of demonstrating their attempts to search for their passions as a signal to future employers of their capacities to love work. Students also manage their time by setting up distinctions between useful and wasted time in their search for loveable work. In light of literature which documents the ways in which work in contemporary labour markets does not "love workers back" (Jaffe, 2021) we explore student disappointments and frustrations when they confront "unlovable" jobs.

METHODOLOGY

A qualitative study of the experiences of undergraduate university students at a large Ontario University who are engaged in significant hours of term-time paid work alongside their full-time studies was conducted. Data include focus groups, life maps, audio diaries and interviews conducted with 51 undergraduate working students between 2019 and 2022. Students engaged in an average of 12 hours per week of term time work alongside their full-time studies. Our sample included 42 female and 9 male students, and the majority were racialized, in line with the demographics of the student body as a whole. 12 participants that identified as white, 15 identified as East and Southeast Asian, 7 as South Asian, 4 as Black, 2 as Latin American (2). 11 students reported mixed ancestry. Students were in a wide variety of programs mostly within the Faculty of Arts and Sciences. Most reported seeking paid work to gain experience and to pay for expenses related to their education. Our sample included students from a wide range of class backgrounds.

RESULTS

Literature suggests that there are two strategies which students engage in when confronted with the paradox which arises from the disconnect between the compulsion to find loveable work, and the poor quality of many youth jobs. First, they identify that one of the main reasons for working while studying is to gain experience through which they can discover their passions and find work they love. Second, students learn to characterize interactions at work as "fun" and make connections between leisure and work.

"I would ideally love to work or get experience somewhere where it would relate to the skills I need for my future career. But they're all non-paid and they won't take people at such a young age. It's really hard to land those positions" (Shannar)

Steve Jobs famously claimed that the "only way to do great work is to love what you do" (Minott, 2021) while at the same time his company's products were produced in factories where workers did not love what they did, and in fact faced labour conditions which led them to commit suicide (Elk, 2011). Making sense of the contrasting narratives of loving work, alongside poor labour conditions is a widely held experience of young people in contemporary society. Weeks summarizes, "the mandate to love our work and be happy with it is arguably becoming increasingly hegemonic as a cultural script and normative ideal" (Weeks, 2017:40). This hegemonic cultural script pervades many service sector jobs where the work involves caring or engendering particular kinds of feelings as part of the job. Freeman notes that contemporary global capitalism "demands for a radically different sense of self, one that not only projects a putative love of work, as in the traditional service sectors, but entails a sincere effort to remake the self as an extension of this work" (2020:76). Jaffe (2021) describes this hegemonic cultural script as a continuous "verbal pressure to love your job" which occurs alongside worsening conditions of work. She reports on a survey of young people in which 95% reported that it was very important for them to have a job or career which they enjoy. The gap between the expectation that people should have jobs they love, and the reality of poor working conditions leads to burnout and exhaustion.

Feminist theorists have long critiqued what Salzinger aptly characterizes as the "unholy duo of love and devaluation" (Salzinger, 2021:501) through which the labour of women and racialized

workers remains unpaid or under paid. Alongside the widespread mandate on the need to love one's work is the notion that the opportunity to engage in meaningful or loveable work should constitute payment in itself. Feminized and racialized workers whose job it is to care, love or express love – such as in childcare or healthcare are notoriously poorly paid. Many occupations also require workers to pretend to love their work. For example, as Berg notes, "part of the sex worker's job is to create the illusion that she is not working" (2014:709). Indeed, part of the compulsion to find loveable work lies in the assumption that such jobs can be akin to leisure.

I work for fun and I work to distract myself from always doing school and just kind of for extra money on the side… I just kind of work for fun and it improves my well-being because it gives me something else to think about and it gives me a way to socialize with people that's not just through school" (Marina)

Early adulthood is often presented as a time for passion discovery. Cech notes that the "passion principle is a morally laden cultural schema that elevates self-fulfillment – in the form of intellectual, emotional, and personal connections to an occupational field – as the central guiding principle for career decisions, especially but not exclusively among the college-educated" (2021:4). A large proportion of young people report that passion is an important factor in guiding their career decision-making. The elf-help industry as well as career exploration services such as co-ops and internships actively promote the passion principle. Cech's research reveals that the passion principle has the potential for perpetuating social and economic inequality (2021:25). This is because those from families with financial resources could more successfully "navigate the employment precarity that passion-seeking often entailed" because they had "springboards" which allowed them to "connect with stable with in their passion" (2021:25). In contrast, working class students seeking passion seeking jobs often ended up in precarious jobs. As such, Cech reports that the universal promotion of the importance of passion-seeking in jobs has the dangerous impact of deepening social and economic stratification.

The assumption that those who love their work, and feel passion for their jobs are likely to work longer and harder have led to organizational attempts to highlight the possibilities of having fun while working. Call centres, for example, are often promoted as places of work where young people can eat, drink, play games and meet people (Fleming, 2009). In a recent ethnography, Bulut (2020) notes that the construction of game development as a labour of love is a social fantasy which is systematically developed during schooling, higher education and in workplaces. The passion discourse promotes a techno masculine and individualized approach to love. Developers' love for their jobs facilitates overwork amongst this mostly male workforce, as well as masks the stress, instability and routinization of their work, especially amongst the lower-tier segment of game testers. It makes it difficult to critique working conditions, since it is assumed that workers have chosen their professions based on their passions, and that in the context of the many people doing jobs they dislike, having a job which one loves is a privilege in itself. Doing what they love, implicitly implies that workers can "take it or leave it" and masks the fact that passion can be accompanied by physical and mental exhaustion (Bulut, 2020:162). Having jobs for which they have a passion impacts workers' spouses because it limits their contribution to care and domestic work. Not only does the connection between work and love normalize overwork, but it also excludes anyone who is unable to perform their jobs at any time and all the time. Further, while those developing software may at times experience their jobs at fun, this fun is dependent on the labour of racialized people in Asia producing hardware under harsh labour conditions. In

these ways, the connections between love and labour entrench gendered, racialized and classist hierarchies.

Work which becomes connected to leisure, in this way, can also lead to poor working conditions for all workers. The gamification of work, as Kidder's study of bike couriers invested in the identity and lifestyle associated with the job reveals, "makes time pass faster, the labor loses its alienated quality—it becomes engrossing." (Kidder, p. 36). Despite their dangerous and low-wage jobs, lifestyle bike couriers report loving their work, diminishing political activism for demands for better quality jobs.

CONCLUSIONS

We trace the ways in which working students express a compulsion to engage in paid work alongside their studies in order to support themselves and gain experience. They see their jobs as opportunities to embark on exploratory journeys in search of work they can "love". These journeys involve engaging with the self-help and career development industry so that they can become the kind of people who can love their work. In addition, students are compelled to try different and varied kinds of work in the hope of demonstrating their attempts to search for their passions as a signal to future employers of their capacities to love work. Students also manage their time by setting up distinctions between useful and wasted time in their search for loveable work. In light of literature which documents the ways in which work in contemporary labour markets does not "love workers back" (Jaffe, 2021) we explore student disappointments and frustrations when they confront "unlovable" jobs. For many students, exposure to poorly paid jobs and hostile work environments intensify the pressure they feel to seek work which they can love.

Our analysis suggests that students engaged in the process of gaining costly credentials at higher education institutions find it difficult to challenge discourses of productivism despite the fact that these discourses generate extreme stress in their lives. Rather than promoting self-help and discourses of loveable work, career and higher education communities can encourage critical understandings of the dangers of discourses of productivism for young people.

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LEARNING SUSTAINABILITY IN THE ECOVILLAGE – A MULTIPLE CASE STUDY OF LEARNING EXPERIENCE IN FOUR NORTH AMERICAN SUSTAINABLE COMMUNITIES

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Abstract

Ecovillages are intentional communities enacting sustainable living and livelihoods, through member-driven, cooperative initiative. Ample learning opportunities for both residents and visitors exist, through courses and workshops, immersion programs, participation in community work and projects, and engagement in ecovillage daily life. Understanding the processes and outcomes of learning experiences through participation in these experimental eco-communities has value for fostering broader eco-social change for sustainable living. This paper presents findings of a multiple case study of four ecovillages in North America, which investigated the learning experience of participants, and included in-situ research between October 2018 and February 2020. Ten key findings were drawn from cross-case analysis that considered learning processes and outcomes evident at each ecovillage, the role of the environment and community interactions on learning, and the impact of the learning experience on the learner. The study reveals a high prevalence of informality in ecovillage-based learning, with a focus on immersion, learning-by-doing, and learning from each other. Also, these experiences in ecovillages create time and space for unlearning exploitative ways of living, and learning just and regenerative norms and practices for the enactment of sustainable living and livelihoods. From a theoretical perspective, the study adds empirical evidence to understanding "learning sustainability" as a transformative and transgressive, place-based social process, which involves "learning our way out" and "learning our way in" to un/sustainable living. Furthermore, learning sustainability through participation in ecovillages can be interrogated through the lens of an "ecology of learning and practice."

Keywords: Transformative sustainability learning, ecovillages, immersion learning, learning-by-doing, eco-social change, ecology of learning and practice.

INTRODUCTION

The over-consumptive North American lifestyle has contributed to the disruption of the Earth's critical biophysical processes (e.g., climate change), degraded ecosystems, and threatened the ability of humans to meet material needs for food, water, and safe shelter (Folke, 2013). To secure a just and sustainable future, we must reconcile our production and consumption with the healthy functioning of Earth's systems (i.e., get to "one-planet living") (Moore & Rees, 2013). This challenge calls for a re-orientation of economic systems, to meet material needs without fossil-fueled economic growth, and build resilient local economies (De Young & Princen, 2012; Heinberg, 2004; Klein, 2014; McKibben, 2008). It is argued that social transformation is also necessary—from consumerism and individualism, to a culture of material sufficiency and cooperation (Korten, 2006; Moore & Rees, 2013). Thus, one-planet living is a cultural, social, and economic re-orientation, to material sufficiency through cooperative, place-based, post-carbon activities and systems.

Such re-orientation of society and economies calls for a transformation of education to align with these objectives (Dixson-Declève et al., 2022; Finger & Asún, 2001; Hall, 2009; Orr, 2004; O'Sullivan, 2008; Serrano, 2000; Wals, 2011; Worldwatch Institute, 2013, 2017). Theories of learning *for* sustainability (rather than *about* sustainability), or *learning sustainability*, suggest that such learning cannot occur in disciplinary environments divorced from the "real world," but through constructive, participatory learning processes that occur within communities practicing sustainable living (Assadourian, 2013; Orr, 2017; O'Sullivan, 2008; Sterling, 2011; Sterling, 2001; Stone, 2017; Wals, 2011).

As experimental communities enacting sustainable living, ecovillages have been identified as places for an education and learning for transformation of values and consciousness (Dawson, 2006, 2010), and spaces for imaging and practicing sustainable ways of living (Fois, 2019; Fournier, 2002). However, little academic research has directly or systematically interrogated this phenomenon through the lens of learning. This paper presents findings of a multiple case study of four North American ecovillages, which investigated learning outcomes and processes, and impact on the learner, of ecovillage-based experience. By applying a learning lens to an investigation of experience in these cooperative, eco-communities, this study adds empirical evidence to understanding learning sustainability as a transformative and transgressive, place-based social process, which involves "learning our way out" (Finger & Asún, 2001; Serrano, 2000) and "learning our way in" (Sumner, 2003) to un/sustainable living.

METHODOLOGY

This multiple case study of ecovillages as generators of sustainability learning was guided by the following three research questions:

RQ1: Through the ecovillage experience (as a visitor or resident), what is learned about living sustainably?
RQ2: How does learning occur through the ecovillage experience?
RQ3: What is the impact of the ecovillage experience/learning on the learner?

Selected cases were exemplars in one of the four dimensions of sustainable community: ecological, social, economic, or cultural (Global Ecovillage Network, n.d.), and collectively offered a breadth of educational opportunities. The case selection process resulted in atypical ecovillages with identifiably different learning opportunities and learning environments, which supported *theoretical replication*—where contrasting results are expected, but for anticipatable reasons (Yin, 2014), and enhanced understanding of the phenomenon under study (Stake, 2006).

Table 1 provides an overview of the four selected cases, including their primary sustainability focus.

Table 1. Case locations and key characteristics.

	Location	Date established	Population (2019)	Ownership structure	Sustainability focus

Dancing Rabbit Ecovillage	Routledge, MO (USA)	1997	50	Land trust (280ac), cooperative/communal, individual residential leases, non-profit (educational)	Ecological, social
Twin Oaks Community	Louisa, VA (USA)	1967	100	Land trust (500ac), communal	Economic, social, ecological
Sirius community	Shutesbury, MA (USA)	1978	30	Land trust (90ac), non-profit (educational/owner)	Spiritual, ecological
Morninglory Farm	Killaloe, ON (Canada)	1969	24	Land trust, individual residential leases	Ecological

A variety of data collection modes was utilized (Yin, 2014): review of existing case literature/documents, participant-observation (in-situ between October 2018 and September 2019), and key informant/ participant interviews.

Data analysis and interpretation occurred iteratively, in three parts:

Context analysis: to understand the ecovillage as a sustainable community and how sustainable living is enacted in the ecovillage, and to understand the ecovillage learning environment.

Case analysis: to investigate how ecovillages generate sustainability learning, including the learning opportunities they provide, the learning processes that occur, the learning outcomes that result, and the role of the environment and interactions within the environment on learning.

Experience analysis: based on in-situ participation observations, and the perspectives provided by participants during interviews on their learning experience, including limitations on learning, real or perceived transferability of learning, and if the experience was transformational.

Wals's (2020) model of sustainability-oriented ecologies of learning and practice (SOELP) was influential in the interpretation of the study findings, and is referenced throughout the next section. Wals (2020) identifies SOELP's as "a number of interrelated and interdependent elements that combine to make up an organic system that allows those who are actively engaged in and with the system to learn in different ways" (p. 63). Wals's (2020) SOELP model is comprised of learning filters, conduits, mechanisms, dimensions, and outcomes.

RESULTS

A comparative study of the cases provisioned ten main findings that encapsulate ecovillage-based sustainability learning. Discussion of these key findings is framed by the three research questions.

RQ1: Through the ecovillage experience (as a visitor or resident), what is learned about living sustainably?
Key Finding #1: The learning environment and learning experience are indivisible and dynamic. Sustainability emerges in context.

Sustainability-oriented learning in ecovillages can be categorized as: eco-living, socio-relational, and worldview/values. Table 2 provides sub-categorization, and cases where participants identified this learning.

Table 2. Learning by category and topic.

Eco-living					Socio-relational				
Organic gardening	DR	TO	SR	MG	Community governance	DR	TO	SR	MG
Food skills	DR	TO	SR	MG	Community living	DR	TO	SR	MG
Livestock	DR	TO		MG	Cooperative work	DR	TO	SR	MG
Natural building	DR		SR		Inter-personal	DR	TO	SR	MG
Wood technologies	DR	TO	SR	MG					
Renewable energy	DR			MG	Worldview-values				
Resource use efficiency	DR		SR	MG	Sufficiency		TO		MG
Waste management	DR	TO	SR	MG	Equality		TO		
Material sufficiency		TO		MG	Connection	DR	TO	SR	MG
Commoning	DR	TO	SR	MG	Collectivism	DR	TO	SR	MG
Eco/ethical consumption	DR	TO	SR		Well-being	DR	TO	SR	
Eco/ethical business management	DR	TO			Holism		TO	SR	
Nature connection			SR	MG					

DR = Dancing Rabbit, TO = Twin Oaks, SR = Sirius, MG = Morninglory

While topical learning is relatively similar across ecovillages, what specifically is learned is tied to the specificities of how sustainable community/living is enacted in the ecovillage, including collective values, community culture, organizational structure, community practices and activities,

material environment, social environment, and adopted technologies. Thus, the learning environment acts as frame, filter, and conduit of learning.

This learning can be further sub-categorized as: awareness/insight, understanding/perspective, knowledge/information, skills/competence, and change/transformation. These types of learning were found across the cases in all three learning categories. For instance, participants commonly identified raised awareness of the possibilities for living alternatively and drastically reducing eco-footprints. Also, insight on the traits and dispositions necessary for communal living was commonly gained. Another was a shift in perspective on wealth from one of ownership and equity building, to life needs access and rich social relations. Significant knowledge/information was gained across the cases in the category for eco-living (e.g., food growing and preservation, sustainable resource use), and for socio-relational practices of non-violent communication and consensus decision-making. Skills/competence was gained for sharing resources and collectively managing land/infrastructure (i.e., commoning), working together to run a community, and to maintain individual and collective wellbeing. A shift to a systems-thinking lens was also commonly identified.

Furthermore, what is learned changes as the learning environment changes, which can result from learning itself. Thus, the enactment of sustainable community is a co-constructive and emergent process (Wals, 2020).

Key Finding #2: Learning is supported by the willing contribution of participants to collective learning.

Participants and their various contributions are integral to sustainability learning in the ecovillage, and the ecovillage environment must be supportive (Billett, 2001)—fostering participants' willingness and commitment to contribute to learning. A supportive environment is one where participants are engaged and content, and where (inevitable) conflicts are effectively addressed. At its core, this is also an expression of cooperative culture.

Key Finding #3: It takes a village to learn.

Learning is influenced by the availability and design of learning mechanisms (e.g., organized opportunities, activities, practices, interactions). These learning mechanisms are reflective of, and embedded in, the environment of the ecovillage, and are often everyday, informal, and incidental learning opportunities. However, as explained by one key informant, it is the "village" itself that remains the most fundamental mechanism and influencer of learning. Thus, learning outcomes can be understood by considering the assemblage of filters, conduits, mechanisms, and people, engaged in an ecovillage ecology of learning and practice.

RQ2: How does learning occur through the ecovillage experience?

Table 3 provides an overview of learning opportunities and processes evident across the cases. Further detail is provided in the discussion of key findings 4-6.

Table 3. Learning opportunities and processes.

Visitors

CASAE • ACÉÉA
Canadian Association for the Study of Adult Education
Association canadienne pour l'étude de l'éducation des adultes
since/depuis 1981

Experience sustainable living through live-work opportunities	DR	TO	SR	MG
Engagement in everyday life of community (informal, incidental, practice-based)	DR	TO	SR	MG
Organized courses, workshops, experience program (could also be attended by residents)	DR	TO	SR	
Online offerings	DR			
Temporary learning communities (e.g., visitor cohorts, conferences)	DR	TO	SR	
Residents				
Engagement of daily life/ sustainable community (learning-by-doing, experimentation)	DR	TO	SR	MG
On-going learning and practice (individual, community—whole community or small groups) (reflective and responsive)	DR	TO	SR	MG
Learning together/from each other (e.g., informal mentorships, skill sharing, modelling)	DR	TO	SR	MG
Outside expertise "as needed basis"	DR			MG
Various spaces for on-going practice (e.g., small living groups, workplaces, community activities, support groups)	DR	TO	SR	MG

Key Finding #4: Sustainability is learned socially, through doing, interacting, and "living it."

The most salient learning occurs through "doing," and reflects what is most *alive* for each participant. Learning processes are participatory, interactive, and immersive. Invariably, socio-relational learning is significant, and the extent of this learning is often a surprise for participants. This especially occurs if the participant experiences learning moments that push them to engage beyond their comfort zones and challenges them to look inward, at themselves and their relations with others.

Key Finding #5: Participants learn in and across multiple, accessible learning spaces.

Learning occurs and is practiced across various spaces within and beyond (Handley et al., 2006) the ecovillage: community gatherings (e.g., common meals, community meetings, celebrations, community projects), living sub-groups, support/study groups, workplaces, sacred spaces, and temporary learning communities (e.g., visitor cohorts, conferences, workshops open to both visitors and residents). Accessible spaces are key to affording learning to all participants (Billett,

2001). In addition, learning pathways include interactions between the ecovillage environment, its networks, and broader society/the economy.

Key Finding #6: Visitors and residents learn similar things, but differently, and the full range of learning opportunities may not be available to visitors.

Time and purpose influence learning processes, and differentiate the visitor and resident learning experience. Visitor learning is shorter, exploratory, and largely involves information-gathering and task/activity-specific engagement. Resident learning is longer, and occurs in the enactment of sustainable living/sustainable community, and associated praxis. Fewer learning opportunities are afforded to visitors (e.g., limited access to community activities), thus, they are positioned as *not fully embedded* (Lave & Wenger, 1991) in the ecovillage ecology of learning and practice. Also, while both the visitor and resident learning experiences can be characterized as having a high degree of informality (Colley et al., 2003), the visitor learning experience tends to have more structure, with some pre-determined intended outcomes (e.g., learning about the ecovillage, what it is like to live there, and determining fit for community living).

Key Finding #7: Learning advances from initiation, to apprenticeship, to mastery, in the art of living sustainably.

Ecovillage-based learning follows a trajectory—from introduction/primer, to intensive/probationary, to practitioner/expert—with participants being either *legitimate peripheral* or *full* participants in a sustainable living community of practice (Lave & Wenger, 1991; Mychajluk, 2017; Wenger, 1999). The visitor experience is largely confined to informational sessions, workshops, or internships, which generate awareness, insight, new knowledge, and limited skill development. New residents experience intensive learning, as they adapt to life in the ecovillage, acquire the knowledge, skills, attitudes, and practices necessary for ecovillage life, and demonstrate their suitability as full members of the community. Established residents/permanent community members experience learning through the on-going enactment of sustainable community, where they experiment, negotiate, and innovate. Also, their learning is both adaptive and developmental (Ellström, 2011), as they master the art of sustainable living in ever-changing conditions that influence what *is* sustainable. Furthermore, residents continuously strengthen competencies, deepen knowledge/knowing, accept trade-offs between ideals and practicalities, and transform practices.

RQ3: What is the impact of the ecovillage experience/learning on the learner?
Key Finding #8: Barriers to learning may exist, and learning may be unrecognized. Conflict can be a barrier, or an opportunity, to learn.

Through the ecovillage experience, and mediated by the ecovillage environment (Wals, 2020), learning is generated and constrained (Ellström, 2011). What is learned is influenced by conduits of learning (e.g., activities, practices, technologies), and the absence of such conduits may result when time and resources are unavailable for them (e.g., building new infrastructure, working on communication skill development). Interacting subjective, circumstantial, and structural factors can limit learning. Conflict/pervasive tensions are common barriers to learning, but can also be opportunities to learn under supportive circumstances with appropriate conflict management

processes and resources in place. "Leaving to learn" (or recognize what has been learned) is a common phenomenon.

Key Finding #9: Sustainable learning is a holistic practice.

The impact on the learner can be understood through what is perceived to be transferable to contexts outside the ecovillage. Transferable learning includes knowledge, skills, and competence, gained in eco-living (e.g., food skills, natural building), and cooperation, and may also include transformations in habits, attitudes, and lenses (e.g., systems-thinking) through which to see, do, and be in the world. However, gaining a holistic understanding of sustainability raises a question about benefits lost if specific practices are applied modularly in outside contexts. Also, continued sustainability-oriented practice is often only possible within a supportive external environment. This suggests the need to seek/develop sustainability-oriented communities of practice, and to work in pursuit of systemic change, outside the context of the ecovillage.

Key Finding #10: Ecovillage participation has transformative potential—mostly notably, in fostering cooperative co-creators.

Ecovillage-based learning, regardless of length of participation, holds the potential to transform how participants see themselves, and the world, and how they choose to act within it. Learners identify impacts on their habits, toward low-impact and relational living, as becoming engrained over time due to the immersion in the conserving and connected culture of the ecovillage. Some participants experience a shift in their confidence to live more sustainable lives. Furthermore, the realization that such a way of living is supported by co-creation and cooperation fosters dispositions of openness, inclusivity, authenticity, and caring. In this way, ecovillage participation has the potential to shift participants from self-interested consumers, to cooperative co-creators.

CONCLUSIONS

To "learn our way out" of unsustainable ways of living and being, and into sustainable living, is to understand learning *as* social change (Serrano, 2000; Sterling, 2001). It requires an unlearning of capitalist/consumerist, exploitive, and individualistic ways of knowing, acting, and being, and a shift to life values, a life-supporting mindset, and *partnership* way of being (Capra, 2007; O'Sullivan, 1999; Sumner, 2003). It also requires imagining alternative "eco" social and economic constructs for living and livelihood (O'Sullivan, 2008), as well as experimentation/practice with their enactment (Gibson-Graham, 2006). Ecovillages, by their very nature, are critical and counter-hegemonic enactments of sustainable communities, organized and maintained through a cooperative logic and participatory practice. They are collectives that wish to "be the change they want to see in the world" (Sanford, 2014). In addition, many maintain a commitment not only to demonstrate but to educate, through their outreach, engagement of participants, and on-going learning. Thus, ecovillages can be seen as agents of social change.

The findings of this study support understanding ecovillage-based sustainability learning as occurring in SOELP's that are dynamic, and "breathe" sustainability (Wals, 2020). Learning occurs through embeddedness in this environment, its complex eco-social systems, and interactions within it. This environment acts as both filter and facilitator of learning. Also, learning processes

and outcomes are fundamentally influenced by "the people"—essentially, all participants—and their contributions to learning. The people *are* the village, and it takes a village to learn.

In investigating learning sustainability in an ecovillage—a relatively unexplored phenomena—this study contributes to understanding practice-based sustainability learning in eco-communities. In doing so, empirical evidence is added to theoretical understandings of a transformative sustainability learning through social practice (Finger & Asún, 2001; Serrano, 2000; Sumner, 2003; Wals, 2011). This is critical learning for all inhabitants on this increasingly stressed and unstable planet. The findings of this study provides guidance on the conditions, opportunities, and potential barriers to be mindful of, to ecovillage practitioner-educators, as well as anyone interested in fostering spaces for learning and practice for sustainable living.

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NOTE TO BE IGNORED: CALLING OUT PEOPLE'S PEACE POWER PRESENT AND PAST

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Abstract

The stories we form, seek and tell inform our understandings of ourselves, communities, and societies, as well as possibilities for action and change. Women's peace work is integral to developing peace in families, communities and societies, though their work is often marginalized, dismissed or ignored. Intentionally, attending to the multiple diverse stories of women's peacebuilding ensures their peace power traditions are not ignored and are integral to our present and future. Virtual engagements, such as webinars, provide opportunities to call out women's peace power and connect women from communities around the world to share their experiences as peacebuilders and create opportunities for storytelling and learning for peace.

Keywords: Women's peacebuilding, storytelling, translocal, everyday peace.

INTRODUCTION

Set against a perceived ordinary of violence, conflict, and injustice, peacebuilding is more than high-level negotiations around a table or marches with chants and placards. Every day, around the world, people do ordinary and extraordinary actions to instigate, build and sustain peace and social justice in their communities and societies (Autesserre, 2021; Berents, 2015; Boulding, 2000; Mac Ginty, 2021; Neustaeter 2019). These actions are imagined and driven by 'citizen caregivers' (Wilkerson, 2018) responding, as necessary and able, to local realities, including poverty, climate change, food insecurity, toxic masculinity, gender-based violence, and more. Notably, these citizen caregivers build upon the existing innovation, altruism, entrepreneurism, resourcefulness, advocacy, activism, resources, and knowledge in their communities in their community work. Women's community care work is vital to communities, families, and individuals (Herd & Meyer, 2002). As Dominelli states "Without women's work in the community, life as we know it could not exist" (pg.133), adding "Women have been responsible for undertaking the day-to-day work which keeps communities together and adds to the quality of daily life" (pg. 134). Women's care work in families and communities gained new or renewed attention during the COVID-19 pandemic and government and public responses to the pandemic as the pandemic exacerbated gender inequities (Cunnings & Brannon, 2022; Power, 2020) and destabilized economic security and individual, familial, and community wellbeing (Kabeer, Razavi, & van der Meulen Rodgers, 2021).

The coinciding of the COVID-19 pandemic with the 20th anniversary of the United Nations Security Council Resolution (UNSCR) 1325 on women, peace, and security demanded a critical peace and gender lens to what was happening. UNSCR 1325 is premised on the fact that violence, war, and (in)security are gendered and that women have long been active participants in humanitarian and peace work at the local, national, regional, and international levels, and therefore should be recognized as equal participants in peace and security work (United Nations, 2020). In the early period of the pandemic, around the world, local women peacebuilders drew from their existing knowledge, skills, and networks and shifted their work to humanitarian and crisis response to meet the immediate needs of their communities (Santos, Salamat, Bölükoğlu, Baron, Choi, & Gasperetti, 2022). The COVID-19 pandemic threatened local women's peace work in communities around the world including unraveling what they had done, disrupting ongoing projects, and distracting attention, effort, and funding from current and needed work (Longhurst, 2021).

Against this dynamic and complex backdrop, for me questions about women's peacebuilding emerged – what is happening to women's peace work? How can focus and discussion on women's community peacebuilding be maintained? What does women's peace work look like now? Recognizing the roles of

storytelling in peacebuilding (Senehi, 2002, 2020) and adult education (Caminotti & Gray, 2012; Clark & Rossiter, 2008; Lawrence & Paige, 2016), the intent of this paper is not to provide an exhaustive analysis of all peacebuilding practices of the speakers in the virtual events to compile recommendations and best practices. Rather, this paper seeks to acknowledge local community peacebuilding as told through storying peace practice.

Building from earlier research on women's peacebuilding learning (Neustaeter, 2015, 2020), this paper examines the role of storytelling within and around the online peace events I coordinated between 2020-2022 while working at Coady Institute. These events featured community peace leaders, mostly women, from around the globe, sharing stories of their work for peace, including for example ending gender-based violence, building economic well-being and livelihoods, advocating for sexual and reproductive healthcare, against the backdrop of the Covid19 pandemic and government responses, climate change, and violence in communities. The intention was to have translocal discussions on issues, actions, and learning. All events were held on Zoom, free, open to the public (people needed to register for the event to get the link), and recorded and posted to YouTube. While these accounts of peacebuilding speak to the present, community peace practice takes place within long stories of disrupting norms to call out problems and call for change.

Locating the author
I come from a long line of women citizen caregivers. My female ancestors along with other women carried their traditions of community care work from Ukraine to their new communities in Canada in the 1870s and 1900s (Neustaeter, 2016). Once here, the story goes, settler women connected with Indigenous women to learn how to survive and care for others on the tall-grass prairies and Sandilands Forest of south-eastern Manitoba in the 1800s and early 1900s. Through formal and informal volunteering through churches, schools, curling clubs, and community centers, these familial women simultaneously cared for their families and neighbours, often by doing 'what just needs to be done'. As a mother and community member, I am involved in my community in my child's school community and supporting newcomers who have fled war and violence and advocating and organizing for social and gender justice and the end of gender-based violence. For me, these actions are informed by my social and gender justice values which I strive to put into practice.

When the COVID-19 pandemic hit I was working as a Program Teaching Staff in the International Centre for Women's Leadership at the Coady Institute and Assistant Professor in Adult Education at St. Francis Xavier University in Antigonish, Nova Scotia, Canada. As a peace and adult education scholar, the concurrent occurrence of the pandemic and the anniversary of UNSCR 1325 raised the question what does this mean for women, and for women's community peacebuilding? Exploring these questions via online women and peace-focused webinars and with Coady graduates and colleagues from around the world over two years created space for peacebuilders to tell their stories of peacebuilding. This resulted in a rich learning experience for myself, as well as peacebuilders telling their stories and expertise are now recorded public webinars.

INFORMING LITERATURE
This study is informed by scholarship in the areas of peacebuilding in particular women's community peacebuilding, trans-local practice, and storytelling.

Peacebuilding
This study adopts a feminist positive peace definition which understands peace as the actions and cultures that work for and sustain social justice, as well as care work and constructive understandings and responses to conflict which emphasize empathy and learning (Neustaeter, 2021). This includes the absence of actions and threats of physical violence (including war and intimate partner violence) and working to end this direct violence, as well as the recognition and elimination of structural violence which perpetuates injustice, inequity, and discrimination; and, the beliefs, norms, and narratives (aka cultural violence) legitimize direct and structural violences (Confortini, 2006; Galtung, 1969).

A feminist definition of peace includes women's community care work as a practice of peacebuilding. Women are agents of peace and change around the world. Women's peacebuilding takes place in families, communities, organizations, and institutions, as Ismailbekova and Megoran (2020) note "women act as peacemakers at different scales: starting with the family, moving to the neghbourhood, and then to the national and international scales" (pg. 484). As noted in the Introduction, the UNSCR 1325 recognizes women's lived experiences of violence and insecurity, the gendered nature of violence, and the

Storytelling
Storytelling is an extraordinary and ordinary ancient pedagogy (Landrum, Blakke, & McCarthy, 2019; Lawrence and Paige, 2016). Adult education practice is ripe with stories and storytelling to connect with learners to support reflective practice and meaning-making (Caminotti & Gray, 2012). Storytelling and stories are ways in which humans make meaning and sense of their experiences in the world (Kornelson, 2013; Senehi, 2002). The stories we shape, seek, and tell inform our understanding of ourselves, communities, and societies, as well as possibilities for action and change (Senehi, 2002). Telling stories of peacebuilding invites tellers to make meaning of their lived experiences and connect with story listeners to create intersubjectivity and empathy (Kornelson, 2013). When we choose to emphasize stories of everyday peacebuilding, as noted above, we engage in constructive storytelling as opposed to destructive storytelling emphasizing violence, injustice, hate, and disrespect (Senehi, 2002) which can feel dominant in our society.

Translocal social movement learning
Langdon's (2022) scholarship on translocal social movement learning refers to the learning that happens between actors of social movements in different locations as they "connect with one another to share experience and build mutual solidarity" (pg. 4). Furthermore, "[a] key dimension of translocal social movement learning is non-hierarchical knowledge sharing, where local movements teach and learn from other local movements as peers" (pg. 5). Social movements from different contexts have been learning from each other for centuries, as actors from social movements share knowledge and skills with one another. These exchanges may happen organically through movement members via their networks or facilitated by mutual partners (Harris, et al, 2012; Langdon, 2022).

METHODOLOGY
Using a blend of self-study and case study methodologies (Merriam and Tisdell, 2015), this paper examines women's peacebuilding as told by women in the online engagements and my practice coordinating these webinars between 2020 and 2022. This study focuses only on Coady Institute webinars with a peacebuilding focus, in which I played a coordinating or moderator role or both, between 2020-2022. This includes 27 webinars which are publicly accessible on the Coady Institute YouTube channel. Twenty-four of these webinars were part of the *Local Women's Voices for Peace* e-conference coordinated for the anniversary of UNSCR 1325. There are two more webinars I was involved with, yet for the security of speakers in these webinars, they are currently not public. The online events considered in this study aligned with international observances related to peace, peacebuilding, and gender, such as the 16 Days of Activism against Gender-Based Violence, the 20th anniversary of the United Nations Security Council 1325 in 2020, and International Women's Day. As coordinator of the webinars, I was responsible for the conceptualization, including identifying, inviting, and briefing speakers, coordinating speakers and the Coady Communications Team, and in the majority of webinars moderating the event.

This exploration is guided by questions focused on learning and peacebuilding practice. First, how did the webinars support learning, or not? Second, how women are building peace in their communities during the time of Covid-19? Third, how does virtual storytelling inform the understanding of peacebuilding practice?

'IN THE BEGINNING...'

This paper highlights the preliminary findings of this examination, including the following three themes: 'flipping the script', the local is universal, except when it's not, and translocal peace storytelling and learning.

'Flipping the script'

This will be an opportunity for women leaders working in their communities to examine implementation of the resolution and the impacts on the lives of women and girls in their communities around the world. Coady's interest in hosting such an event is to ensure a community-driven focus to discussions and analysis of these issues, as well as consider collective experiences and directions for moving forward. (Neustaeter, 2020, personal communication)

The above quote is from a concept note of the Local Women's Voices for Peace econference highlighting the vision of what this virtual event could and was intended to be. The econference is the largest virtual event in this study, and was unique in that the coordinating committee consisted of 18 people, four Coady staff and 14 women from 13 different countries. A guiding focus of this event was to 'flip the script' to ensure local women's voices had a platform, in particular women who may not have opportunities to speak to an international audience. This 'flip the script' and create a platform for local women became the common thread across all webinars. Creating spaces for women to speak was informed by the recognition that all too often women's voices, experiences, and ideas have been and continue to be marginalized, silenced, or dismissed.

Local is universal, except when it's not.

Women who told their stories of practice including the actions, challenges, and strategies in the webinars highlighted the common issues, concerns, needs, and joys of women community peacebuilders. Gender-based violence is universal though it may manifest in different forms and survivors' experiences are informed by the local legal and customary laws, cultures, and norms of their contexts. Women around the world face higher rates of poverty than men, though women's experiences of poverty can differ. As well, the women's stories highlighted the strategic intelligence and determination of women to imagine and create a different reality for people, in particular women, in their communities and societies. Yet, often how they do this in the gritty everyday every day is informed by the socio-cultural, economic, political, and geographic realities of their contexts.

Translocal peace storytelling and learning.

Each webinar became a space for translocal assemblage for peace storytelling and learning for the speakers as they shared their stories and engaged with one another. Typically, speakers did not know each other and were from different countries. The econference had speakers from over 90 different countries. Other events had speakers from 2-5 different countries, with most events having one speaker based in Canada. Each speaker was active in some form of peacebuilding in their community and thus each session highlighted rich stories of local peace work from active peacebuilders. This created opportunity to deepen understandings of the nuances of commonalities of community peacebuilding to foster learning through the storytelling.

And then they lived…

Stories of women's peacebuilding are an integral tool for teaching and learning about peace work in communities around the world. Virtual events such as webinars provide opportunities for local women to tell their stories to and engage with other peacebuilders and new audiences. Historically and presently, women's stories and experiences of building peace, particularly experiences of local everyday peacebuilding, continue to be marginalized. The preliminary findings of this research highlight the significance of the first voice storytelling as a means for translocal peace learning. Imagining, coordinating,

and holding space for community peacebuilding stories is a means to flip the script of what is peacebuilding, who is doing it, and where it is happening.

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CRITICAL MUSEUM PEDAGOGY AND DIGITAL COMMUNITY

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Abstract

As the museum sector adapts to demands for a more socially aware and equitable model for pedagogy and engagement, many ideological and operational shifts are impacting how institutions interface with communities. One of the major ongoing shifts continues to be the sector's rapid adoption of remote digital media and technologies. This paper explores how and why museums use social media, in particular, to engage local and global communities in critical pedagogical activities, and explores the tensions and limitations associated with this unique learning context. It discusses the nature of social media engagement, including its roots in neoliberalism, the interplay of private and public forces on social media platforms, and how these platforms can serve critical pedagogical functions. In shifting to the practical dimensions of social media, I discuss some of the many operational and ethical challenges faced by institutions when engaging in pedagogical material including questions of accessibility and ownership.

Keywords: adult education, museum sector, social media, critical pedagogy,

INTRODUCTION

This paper explores museums' use of social media as platforms for adult education. Museums have a decidedly pedagogical function as institutions which disseminate narratives about the world, both past and present. While there is a growing body of literature concerning the increasing role of museums as public institutions in providing digital education (Kim et al., 2016), less attention has been paid to how the increased adoption of social media, in particular, has impacted the museum's public pedagogical function. I explore some of the characteristics of social media which create unique conditions for learning and are either absent or less conspicuous in other spaces for digital museum pedagogy. The conditions covered here are not exhaustive but seek to draw on prominent discourses in several disciplines surrounding social media to start conversations about the intersection of social media use by museums and education in an emerging space.

The museum sector has experienced rapid change since the COVID-19 pandemic forced the closure of institutions worldwide, including large shifts in staffing, enhanced digitization efforts, and an over 50% rate of social media use for institutions (International Council of Museums, 2020). Even prior to the pandemic, the pedagogical potential of social media has been a topic of discussion in the museum sector for more than three decades (Crow & Din, 2010). However, the changing nature of technology, difficult economic conditions, and changing museum values have all led to issues in implementing effective, responsible museum social media use (Kidd, 2011). In reviewing literature from a wide variety of disciplines, this paper seeks to provide some reflections on the current nature of social media while avoiding polarizing "utopic and dystopic statements" (Reid, 2010, p. 199) that are common in discussions of technology in pedagogical settings.

SOCIAL MEDIA'S ECONOMIC AND SOCIAL DIMENSIONS

Museum-based learning is complex, informal (Malcolm et al., 2003) and shaped by personal and community backgrounds and circumstances (Pekarik et al., 2010). Establishing a complete picture of the various dimensions of this type of learning on social media is a complex task. In the following sections, I seek to explore some key areas that have yielded prominent discussions in scholarship and apply them to an adult education context.

Social Media Economics

There is no singular, precise theoretical or functional definition of social media. Scholars have struggled to agree upon a definition that can apply to the wide range of technology that exists now, and that will exist in ten or more years (Carr & Hayes, 2015). Generally, social media is a term used to describe a number of technologies, software, programs, platforms and practices that enable individuals and groups to develop social networks over the internet (Obar & Wildman, 2015). Social media, in its many forms, is increasingly present in adults' lives, and although it is frequently identified as a way of maintaining social networks and fulfilling social needs, many also use social media as a tool for research, a way of staying up to date on the latest news, and as an important source of "political and civic power" (Talib, 2018, p. 56).

For museums, there is an ongoing interest in social media as a new tool for public engagement. On the one hand, social media presents a novel avenue for museums to expand their audience and, thus, their educational reach, both locally and globally (Ennes et al., 2021). At the same time, social media also serves an important commercial function. In fact, the pursuit of publicity and increased online visitor traffic is, arguably, the driving force behind digitization for museums (Fouseki & Vacharopoulou, 2013). Economically, in most cases, museums must source much of their funding from public sources, including government grants and public support (Woodward, 2012). Further, museums have historically served an important economic role for communities through the attraction of visitors and subsequent generation of revenue through engagement (Vassiliadis & Belenioti, 2017; Woodward, 2012). As a result, museums heavily rely on tools to engage and attract supporters and visitors as a component of their financial sustainability (Woodward, 2012).

Social media's economic dimension is not unique in the context of contemporary adult education. Museums, like many public institutions, experienced systematic defunding with the rise of economic liberalism and the support of government austerity in the twentieth century (Lakes & Carter, 2011; Vassiliadis & Belenioti, 2017; Woodward, 2012). As governments sought to effectively reduce the size of the public educational sphere (Ward, 2012), it was re-imagined to be more innovative and profitable (Ward, 2012). As a result, educational institutions were pushed to adopt significant epistemological shifts and were increasingly at the mercy of free market forces (Ward, 2012; Woodward, 2012). Although the sector has continued to evolve, this economic condition remains an important consideration in understanding the relationship between the museum and social media.

Privately owned, Public Spaces

The desire by museums to engage with communities is not an exclusively economic pursuit, of course. Social media can also be an important tool for museums' pedagogical endeavours and strengthen the institution's ability to fulfill its public purpose. This public purpose is often assumed without great attention to what that title means, but it is generally thought to refer to the idea that museums are public spaces because they serve a valuable function to the public in their management and maintenance of culturally relevant collections of knowledge (Barrett, 2012; Melville & Malao, 2005; Sandahl, 2019). Social media expands museums' local and global audience and their capabilities to engage with visitors who are physically present within museums. This increases both the ability of museums to provide pedagogical opportunities and for engagement with members of communities who may not otherwise have the ability to or avenue to share their perspectives, experiences, and opinions with the museum, directly and in a public way.

Most major social media websites are privately owned and operated corporations. Still, they can serve public functions for individuals and communities as centers of social networks and major tools for communication (Van Dijck & Poell, 2015). Scholars have studied how these websites have changed and evolved to both become a public space and permeate existing public spaces since major social media platforms first emerged, but it is difficult to make sweeping generalizations (Van Dijck & Poell, 2015). In fact, the parameters of social spaces online are often shaped by users who automatically configure their networks to address their communities' cultural and social desires (Van Dijck & Poell, 2015). Institutions do

not typically operate on social media like individuals or users do. When museums use social media, they often do so in what Kidd (2011) describes as a "broadcast model of communications" (p. 65). However, they do seek to create more social forms of engagement and communication. Further, although museums express an open and communicative use of social media, this remains a desire that is unproven to have been achieved in scholarship (Booth et al., 2020). As a result, although social media may serve a public function, museums do not necessarily approach social media in a way that takes full advantage of these public dimensions.

Part of this difficulty comes from the conceptual origins of the museum and its role in society. Museums have benefited from historical reputations as sites of authoritative knowledge (Ashley, 2005; Duclos-Orsello, 2015); as a result, a museum's space, name, and image all carry authority. This authority is not divorced from the museum when the museum engages in activities which are not solely intended to be pedagogical. Marketing is one such endeavour, which seeks to promote the visibility of the institution's brand, utilizing the museum's entrenched authority to create a relationship with users (Kidd, 2011). When engaging in this way, museums socialize, interact, and build connections with their communities in a new cultural space that is fundamentally reciprocal, regardless of the intent of the engagement, with potential pedagogical implications (Reid, 2010).

Critical Pedagogy and Museums' Social Media Use

Having discussed how social media and the museum can both serve public functions, albeit with some complicating factors which should be accounted for, it is also worthwhile to understand how the critical pedagogical function of museums can be addressed using social media. Scholarship and practice both demonstrate an appetite for change in how museums address complex social and ecological issues which are increasingly relevant to a modern audience (Ashley, 2005). Museums are constructors and proliferators of narratives about the world, both past and present. In doing so, museums (re)construct shared histories, memories, and interpretations for public consumption, a deeply ideological process (Clover & Sanford, 2016; Clover et al., 2018; Trofanenko, 2007; Trofanenko & Segall, 2014). As a result, museums play a key role in personal and cultural identity construction through their public functions (Pringle, 2020; Sandlin et al., 2011).

Historically, museums have favoured pedagogical approaches that involve top-down knowledge transfers to audiences; increasingly, institutions are seeking to become responsive, community-centred spaces for the elevation and mobilization of community action through education (Bell & Clover, 2017; Clover et al., 2018; Clover & Sanford, 2016; Knutson, 2018; Sutton, 2020). In understanding that there is a desire for a more accessible, democratic, and collaborative museum (Duclos-Orsello, 2013; Robinson, 2020), it is understandable that social media would be a platform of interest to institutions (Booth et al., 2020; Kidd, 2011). In fact, social media has been discussed as an interesting form of technology to create spaces for dialogue, open communication, and learning (Kidd & McIntosh, 2016). However, while the internet has been lauded as a space for free speech and public discourse, there are also vocal criticisms of how social media websites utilize algorithms to artificially manipulate who and what discourses are promoted or suppressed for the sake of their commercial gain (Everett, 2018; Riemer & Peter, 2021). As such, there are legitimate concerns to address regarding how museum pedagogy operates on social media, a product of private, profit-driven enterprise, and how algorithmic and other privately developed platform configurations may manipulate the learning process (Van Dijck & Poell, 2015).

PRACTICAL DIMENSIONS: ACCESS AND OWNERSHIP

In addition to some of the historical, economic, and social dimensions of social media that contribute to its unique pedagogical nature, there are a number of practical concerns surrounding how and why museums adopt social media for more explicit educational purposes. Of the many concerns that appear in the developing, multi-disciplinary field of relevant literature, I touch on three in the following section: how social media changes museums' global or local audience, how it responds to concerns of accessibility and access, and how the museum's authority interacts with social media's democratizing potential.

Global and Local Engagement

In their examination of museum-based online learning, Ennes et al. (2021) identify the ability to reach new audiences as a perceived benefit of online learning by museums. In the geographic sense, social media enables museums to expand their audiences beyond their local geographic region and engage with new potential learners (Burke et al., 2020; Ennes et al., 2021). Further, museums may use digital, remote efforts to engage with and attract diverse visitors that are traditionally underrepresented in the composition of their visitors (Butcher et al., 2021). The potential benefits of this increase in access have already been briefly discussed but are twofold: firstly, museums can attract new visitors to their online or offline programming through an increased reach provided by social media; secondly, museums can enhance their in-person offerings by supplementing them with social, digital initiatives utilizing social media platforms. The expansion of the museums' network can be a benefit. It allows museums to interact, in theory, with a more diverse audience of learners. Further, for learners, it creates a new potential avenue to engage with the cultural material in new and communicative ways. However, there are also a number of complicating factors to this increased new engagement for learners and institutions.

To begin, not all institutions have access to the same resources for digitization, and many museums face increasing demands on their technological expertise and resources to engage with learners (Butcher et al., 2021). As a result, on local and global scales, there are discrepancies in the capacities, budgets, and cultures surrounding digitization which impact the likelihood of any given museum's ability or desire to engage with social media (Gombault et al., 2016). As a result of these inequalities, the digital landscape of social media museums is not necessarily representative of global perspectives. The cultural perspectives that are available for learners are limited to the places and cultures which choose to prioritize digital engagement and have the resources to do so. Further, learners may not have access to museums that are relevant to their socio-cultural desires or their personal or community networks. The narratives and agendas of institutions they have access to may not be linguistically or culturally accessible to them. From a cultural-historical perspective, Van Dijck & Poell (2015) point out that any social media platform that is used to form and engage with the community would be configured in a culturally receptive and aware way. When considering how this might happen, it then becomes necessary to consider museums' historical legacy in promoting and disseminating culturally hegemonic narratives and how increased digitization may result in the colonization of online spaces, driven by museums' desire to populate and fill online spaces (Kidd, 2011), by a sample of institutions which are predominantly representative of communities with the resources and cultural capital to do so.

Accessibility and Barrier-Free Learning

The internet is often seen as an excellent platform to reduce barriers for learners in a physical museum space. Social media can be a platform to elevate the voices of those who often feel excluded from brick-and-mortar institutions and can be powerful in combating the resulting social exclusion, voicing lived experiences and opinions, and helping the development of new skills and self-confidence for those with disabilities, for example (Caton & Chapman, 2016; McMillen & Alter, 2017). Pedagogically, social media can also facilitate identity construction (Caton & Chapman, 2016). However, as has been previously discussed, the extent to which reciprocal engagement is possible or sought out by museums on social media websites is variable; participants in McMillen & Alter's (2017) study "identified art museum's social media platforms solely as a medium for advertising and to promote an exhibition, not as a method to connect with the museum or include them personally" (p. 121).

Technology itself is a major barrier to equitable social media use. Digital divides both impact individuals who cannot afford the technology needed to access social media and those who lack the skills to effectively utilize digital resources. In many cases, these two conditions overlap for disadvantaged users and communities (Greenhow et al., 2021). The process of achieving digital pedagogical equity has attracted more attention in the context of removing barriers to formal education settings than informal ones (Chelliah & Clarke, 2011; Greenhow et al., 2021). As a result, it is necessary to consider, moving forward, how digital

access can be both a democratizing force and exacerbate the further exclusion of already disadvantaged communities from accessing museums on account of inequities in access to technology and digital skill gaps.

Ownership and Intellectual Property

In the era of museum digitization, intellectual property has become a topic of significant scholarly discourse. The internet has allowed museums to be a platform for disseminating and preserving electronic reproductions of their collections (Borissova, 2018). In theory, this process is for the public's benefit and should increase accessibility. Borissova (2018) describes museums' intellectual property as "the ownership of the intellectual results of the search, collection, description, documentation, preservation/conservation and restoration, digitization of the cultural heritage, as well as its commercial use and its use for promotional purposes." (p. 146) Databases are the most common form of museum digitization (Borissova, 2018), but institutions also utilize their intellectual property on social media (Borissova, 2018; Padilla-Meléndez & del Águila-Obra, 2013). As social media is decidedly participatory, museums lose a degree of control over their content when it appears on these platforms, a point of anxiety for many (Borissova, 2018; Fouseki & Vacharopoulou, 2013). This concern stems from the notion that more public access to cultural material increases the risk that the same material may be misused (Fouseki & Vacharopoulou, 2013; Sanderhoff, 2013). This anxiety highlights the potential conflict between the museum's desire to preserve its custodial role and and its public function.

Traditionally, museums maintain authority over the narratives they present through careful curation; this process has been criticized in scholarship as problematic and exclusionary (Bell & Clover, 2017; Clover, 2015). As such, there is an appetite for museums to serve, empower, and mobilize communities through their pedagogical activities (Clover et al., 2018; Clover & Sanford, 2016; Knutson, 2018). Social media allows museums to directly interface with the public. From a pedagogical perspective, this presents an opportunity for learning that is a product of community-based social interactions, rather than top-down in nature (Booth et al., 2020). This tension between the maintenance of the custodial role of museums and the desire to use social media to expand engagement opportunities is, perhaps, is illustrated by the concept of ownership (Kelly, 2014) and highlights the conflicting nature of public pedagogical institutions and neoliberal forces.

CONCLUSIONS

This paper sought to begin to discuss some of the complex dynamics which govern the use of social media by museums, acknowledging the difficulty of such a task when considering the ever-changing nature of technology the role of museums within communities. In considering the economic nature of social media and the limits placed upon its use by institutional objectives, values, and structures, it is understandable that there is still a great deal of apprehension about its use (Booth et al., 2020). Further, in light of recent rapid adoption of digital platforms, practitioners within the museum sector have questioned the "maturity and sustainability of these practices in the future" (ICOM, 2021, p. 4). These are only a few of the many emerging challenges that are beyond the scope of this paper but highlight the need to continue to research and discuss how museum authority translates onto a social, digital space, and the accompanying pedagogical implications.

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HOW CONNECTIONS TO PLACE INFLUENCE YOUNG ADULTS' CITIZENSHIP LEARNING: AN ANALYSIS OF POST-SECONDARY STUDENTS' MOBILITY DECISIONS IN NOVA SCOTIA

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Abstract

This paper discusses the findings from a project that explores informal learning and youth mobility in the context of Nova Scotia. The findings derive from semi-structured interviews (36 participants) conducted with undergraduate university students (both domestic and international) from three educational institutions, one urban and two rural: Mount Saint Vincent University, Cape Breton University, and St. Francis Xavier University. The findings reveal that young people's mobility decisions are highly contingent on the connections that they develop to places, and to the social practices and relations that they attribute to a particular geographic location. Seen through the lens of a conceptual framework that integrates the concepts of everyday citizenship learning, the idea that citizenship is a "lived" practice, and geographic approaches that explore youths' affective relationships to place, the findings suggest that the spatial dimension of informal citizenship learning is an important domain to consider, yet it is an area that is relatively unexplored in the adult education sphere.

Keywords: citizenship learning, young adults, youth mobility, international students, outmigration, informal learning

INTRODUCTION

With notable exceptions, the experiences of youth have been relatively marginalized within adult education scholarship. As a result, there is a gap within the field in terms of understanding the social conditions under which youth transition to adulthood, and how these may influence lifelong learning in the early stages of an adult's life (Carpenter et al., 2016; Kersh et al., 2021). By examining how informal citizenship learning intersects with youth geographic mobility, this project aims to address this gap.

This article presents findings from a project focused on the everyday pedagogies of youth mobility in Nova Scotia. International student in-migration to Atlantic Canada is increasingly offered as a policy solution to the problem of local youth out-migration in a region that currently has the lowest birth rates and highest median age of any region in the country (El-Assal & Goucher, 2017; Phyne & Harling-Stalker, 2011; Statistics Canada, 2018a, 2018b). For example, in 2017, Nova Scotia piloted a program, called *Study and Stay*, aimed at international student retention through the delivery of community and employment transition supports (EduNova, 2018). This program was extended to other Atlantic provinces in 2018 (Atlantic Growth Advisory Group, 2018; McGowan, 2018). Attracting and retaining international youth to Atlantic Canada is therefore seen as crucial to what is perceived to be a demographic powder keg and thus represents an important step toward long-term regional sustainability (Foster & Main, 2018; Harling Stalker & Phyne, 2014). However, what is missing in these policy equations is a clear understanding of what Atlantic Canadian youth, be they local or international, really want.

By bringing together the voices of both international and local students in Nova Scotia, this paper aims to explore the following question: *How do youth desires to stay or leave take shape, and how do these desires in turn influence youths' citizenship learning?*

CONTEXT: THE POLITICS OF YOUTH MOBILITY IN NOVA SCOTIA

Young people move a lot, and they always have. This is especially the case in Atlantic Canada (Dupuy et al., 2000; Kealey, 2014). The normalization of youth mobility in the region is increasingly in lockstep with global trends, as youths' lives are progressively dis-embedded from geographic place and community (Rérat, 2014). Even though global power relations and inequities increasingly shape youths' lives, emergent research demonstrates how young people express a lot of agency in the migration process (Foster & Main, 2018). Extant inquiries reveal how youths' mobility and migration decisions are made up of a complex combination of relational, biographical, and emotional considerations, and therefore do not simply represent a response to the narrow push-pull factors of labour market dynamics and immigration policies (Rajani et al., 2018; Wu & Wilkes, 2017). The non-economic aspects of youths' lives, including attachment to community, life and career aspirations, and a general sense of belonging, therefore play an important role in deciding to remain in or to leave a given place. These are factors that are under-explored in both the current scholarship and policy interventions related to youth mobility into and out of Atlantic Canada. However, the transfer of financial, social, and emotional capital that accompanies youths' decisions to migrate to and from the region suggest that these are stories, processes, practices, and realities that need to be examined in the scholarly, public, and policy spheres. In the Nova Scotia context, an examination of youths' aspirational mobilities demands an interrogation of local youth out-migration in counterpoint to the simultaneous in-migration of an increasing number of international students to the province.

CONCEPTUAL FRAMING
Conceptually, the paper draws from three distinct literatures: the idea that citizenship is a "lived" practice, geographical approaches that explore youths' emotional relationships to place, and everyday citizenship learning.

Lived Citizenship
There have been many advancements in our understanding of citizenship in the past two decades, and recent scholarship in the area argues that citizenship is more than just a formal status issued by the state, but rather is a "lived" practice that is enacted in various contexts of everyday life (Kallio et al., 2015, 2020). This understanding emphasizes how citizenship is not just a fixed status, but is something which is connected to the meaning-making associated with the "practices, lived experiences and identities" of living in a particular community (Wood, 2022). Seen through the lens of this emerging concept, citizenship learning should therefore be understood as something that is constituted through young people's relational and affective experiences with the worlds around them (Kallio et al., 2020)

Connections to Place
It is known that young people experience deep emotional connections to place (Bartos, 2013; Power et al., 2014). Understanding how their relationship to place influences youths' sense of identity and belonging further accentuates how youths' lived citizenship, and consequently youth citizenship learning, involves experiences of meaning-making grounded in complex everyday affective geographies (Wood, 2022).

Everyday Citizenship Learning
Formal schooling in Canada's peripheral regions is traditionally seen as a tool to prepare youth for lives outside of their communities (Corbett, 2007). For example, educational researchers have found that formal education in the Nova Scotia context, particularly in rural areas, orients education away from preparing youth for lives that contribute to local communities, and toward "mobile, flexible neoliberal sensibilities" (Corbett & Forsey, 2017, p. 433). However, seen through the lenses of lived citizenship and affective connections to place, there are certainly other factors from young adults' everyday lives that influence their citizenship learning, and by extension their decisions to stay or leave a given place. Adult educators Biesta and colleagues (2009) argue that citizenship is not just learned through formal school-based curricula, but also through young people's participation in practices and communities in their daily lives. This view emphasizes how citizenship learning is socially and relationally situated and highlights its embodied and affective dimensions. An everyday citizenship learning lens has also been applied to the migration

experience. Morrice (2018), for example, has examined how informal and unplanned pedagogical relations are a key element of transnational migration as "… learning and making sense of a new culture" involves drawing meaning from "quotidian experiences, social interactions, and reflections on the world around them" (p. 657).

Summary
Brought together, these three areas of scholarship accentuate how our understanding of citizenship learning among young people must consider youths' practices, feelings, and everyday experiences of navigating their complex attachments to place. Doing so could support the development of a more holistic and potentially justice-oriented approach to citizenship education.

METHODS
With a focus on Nova Scotia, the project from which this paper is derived had the following objective: To examine how economic opportunities, social relationships and citizenship practices affect how youth learn to adapt to an increasingly mobile world.

For this project I incorporated a mixed-methods approach with the participation of three Nova Scotia postsecondary institutions: Cape Breton University, Saint Francis Xavier University, and Mount Saint Vincent University. To compare the experiences of domestic and international students, I actively developed a sample that incorporated members of both groups. Institutional collaborators from each university helped with participant recruitment. We also managed to recruit several participants from other Nova Scotia universities as the result of snowball sampling. The project involved a cross-institutional survey (approximately 1000 respondents), 36 semi-structured interviews and a collaborative photovoice workshop with a smaller subset of participants (n=5). Data collection focused on three intersecting domains of life: economic opportunities, social relations, and citizenship practices. As well, following the everyday pedagogies approach, interactions with participants focused on identifying transitional life events, thus highlighting the importance that disjunctures between biography and experience play in transforming life trajectories (Jarvis, 1987). The findings for this paper are derived from the thematic and interpretive analysis of the semi-structured interviews.

FINDINGS

Family and Friendship Ties
Family and friendship ties emerged as an important site of citizenship learning for both domestic and international students, though the way this is experienced is different for each group. This theme highlights the importance of negotiating social capital in developing a sense of identity and belonging, but also of developing a plan for staying or leaving. Domestic students for whom this was an important theme discussed how their connection to place was contingent on familial relationships, including caregiving responsibilities and expectations on the part of family members that they would settle down in their home communities. For example:

Cecilia, a nursing student at St. FX who grew up in rural Nova Scotia, stated:

I think the further in the future I get, the more important it is to be closer to my family. As a nurse, I see family members getting sick. And there's family members across the country and they don't see their family members enough, and they really regret it when they are dying. I don't want to be in that situation.

International students for whom this was an important theme discussed how they have nurtured new relationships since arriving in Nova Scotia, and that these were integral to developing a sense of place and community. For example:

Radha, an international student from India studying public health at Cape Breton University, talked about how international students support each other in their new environment. She said:

I had to buy a car last month and money was about to come from my income tax. I found a car, but I was just lacking the thousand dollars and I just talked to my friend, and she said, like, she will manage the money for me, and I can pay her back. That was a really good experience, like helping each other.

Volunteerism

The findings suggest that, for both international and domestic students, experiences of volunteering are a significant contributor to citizenship learning, highlighting how, for youth in particular, active engagement in community is an important site of informal learning, and an integral element of developing a sense of belonging to a place. This is evident from the following participant quotes:

Bethany, an international student from Singapore studying at Dalhousie University, for example participated on an advocacy committee in response to tuition hikes at her university. As a part of this committee, she got to represent fellow international students at public events and was involved in researching and writing a report opposing the hikes. She said:

It was an interesting experience to work with those, like administration people and to also, you know, like see how they view things. And, also, like, call them out on their bullshit… It was very interesting to see all this politics playing out. I did like it quite a bit.

From the perspective of a domestic student, Cecilia, who grew up in rural Nova Scotia, talked about how when she was still in high school she volunteered as a rural firefighter. She joined because she wanted to give back to her community. She said how she was able to get to know her community better and to build relationships with her neighbours through this volunteer work.

Experiences of Discrimination

An intersectional reading, particularly with regards to the racialization of international students, reveals what could be considered to be the dark side of informal citizenship learning; the fact that some participants talked about their experiences of racism and discrimination in their everyday social interactions, as well as in employment. These were experienced as a type of disjuncture, inevitably shaping participants' perceptions of place, and influencing their sense of belonging and identity.

Bethany, for example, experienced racism in her job at a restaurant, where she worked with fellow international students. She talked about how the Canadian employers would always complain to her about one of her friends. She said:

My friend had a horrible time. Because he's like Indian, they would complain to me that he needs to like shave his beard, and you know he cannot be smelly when he comes to work. They were so abusive to their staff.

Adaku, an international student from Nigeria studying hospitality and tourism management at Cape Breton University, talked about instances of racism in the community. Before deciding on Cape Breton, she did some research and found information about the African Nova Scotian community. She said:

I thought if Black people can settle here, they must be receptive, it must be somewhere that I can fit in, but that wasn't the case. My impression about Canada is there's no racism but, you know, I've been directly told that Black people are not welcome here, so I was really disappointed.

CONCLUSION

Focusing on the "lived" aspect of citizenship learning shines a light on the everyday interactions and decisions that young people encounter and engage in as they negotiate life in their respective communities. An additional focus on place and citizenship learning highlights the affective connections youth have to both the physical and human environments that they inhabit.

While informal and place-based citizenship learning played a role in contributing to participants' decisions to stay or leave Nova Scotia, it is not experienced the same way for all the young people who participated in the study. For those with more social capital this learning can result in a much stronger sense of identity and decent opportunities for social mobility within the province. Unsurprisingly, domestic students had more social capital than their international student counterparts, including historic connections to family and friends, resulting in a much stronger sense of civic belonging. The example of Cecilia above is emblematic, but the findings revealed many examples, including youth from Nova Scotia being gifted property from family members, or having access to a strong network of potential employers. For these participants, the informal learning associated with the practices and emotions associated with negotiating their lives in the Nova Scotia community is more easily translated into employment opportunities or familial responsibilities that result in their desire to stay long-term. For international students however, while the data suggests that participants work hard to make connections in their new home, particularly through volunteering and supporting each other through difficult times, the informal learning associated with these experiences was often far from positive, revealing a dark side of informal citizenship learning as it intersects with experiences of international migration (Morrice, 2013). So, while the international student participants largely wanted to stay in the province permanently despite the challenges, overall, they believed that it would be necessary to leave, as they felt that they had limited opportunities for employment post-graduation compared to domestic students.

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THE EPISTEMOLOGY OF CANADIAN ADULT LEARNING AND EDUCATION: A DECOLONIAL INVESTIGATION

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Abstract

This work-in-progress paper aims to investigate Canadian Adult Learning and Education (ALE) as field of research and practice using a decolonial perspective. It has three main sections. The first section introduces major bodies of literatures produced by Canadian ALE scholars. The second section focuses on community-based and feminism-informed ALE as two major features of Canadian ALE scholarship. The third section draws on theoretical literature related to epistemic decolonisation and argues for the decolonisation of Canadian ALE.

INTRODUCTION

The aim of this paper is to investigate Canadian ALE as field of research and practice from the perspective of epistemic decolonisation, which can be defined as the process of decentering Eurocentric epistemology (Cusicanqui, 2019; Grosfoguel, 2007; Mignolo, 2021; Santos, 2014) that suppressed epistemologies of the marginalised communities located in both developing and developed countries like Canada (Regmi, 2022). Epistemic decolonisation of ALE involves a critical investigation of how the knowledge, skills, and wisdoms possessed by elderly people living in Indigenous communities could contribute to some of the major challenges faced by adults who are marginalised in terms of social, cultural, linguistic, economic and political statuses.

Different forms of adult education existed in different parts of the world. Even though J. H. Hudson's *The History of Adult Education* was published back in 1851, it took more than half a century for adult education to be recognized as a field of study (Rubenson, 2011). In North America, adult education was recognized as a field of started in the US through the initiative of Carnegie Corporation in 1924, which also resulted into the establishment of the American Association for Adult Education in 1926. The Canadian Association for Adult Education was established in 1935 which is now defunct. The Canadian Association for the Study of Adult Education (CASAE) established in 1981 has continuously expanded the territory of ALE research through publications and conferences (Draper & English, 2013).

The Canadian literatures on ALE have used various perspectives such as historical (Alexander, 1997; Selman & Dampier, 1991; Welton, 2013), immigrant (Alfred & Guo, 2021; Guo & Shan, 2013; Ng & Shan, 2010), feminist (Brigham et al., 2018; Butterwick & Elfert, 2015; Butterwick et al., 2021), health and wellbeing (Coady, 2021), policy (Elfert & Walker, 2020; Walker & Rubenson, 2014; Walker & Smythe, 2019), professional development (Groen & Kawalilak, 2019), social movement (Church et al., 2016; Hall, 2006; Kapoor, 2021), literary (Smythe, 2015; Walter, 2003), environmental sustainability (Harter, 2004; Walter & Earl, 2017), political economy (Fenwick, 2004; Regmi, 2021a; Rubenson & Walker, 2006; Sumner, 2008) and combinations of two or more of these perspectives. There is a large and evolving body of literatures that have used a decolonial perspective (Atleo, 2013; Burton & Point, 2006; Haig-Brown, 1995; Hanson &

Jaffe, 2021; Louis, 2021; McLean, 2016; McLean & Dixit, 2018; Pratt, 2021), which is one of the foci of this paper.

While literatures that have used indigenous perspective have critically explored how the civilising mission of British and French colonisers destroyed indigenous cultures and a vast body of knowledge embedded in it, they have paid almost no attention to an influential wave of scholarships that have explored colonialism from an epistemological perspective (Cusicanqui, 2019; Grosfoguel, 2007; Mignolo, 2021; Santos, 2014). Drawing on both indigenous scholarships focused on Canadian contexts and the scholarships on epistemic decolonisation, this paper uses a decolonial perspective to map out Canadian adult education research. A major question that guides this research is as follows: How can the theory of epistemic decolonisation contribute to Canadian ALE as a field of research and practice?

CANADIAN ADULT LEARNING AND EDUCATION

The Higher Education of Working Men can be regarded as the first adult education movement in the context of so-called developed countries (Rubenson, 2011). It was formed in 1903 and spread in Europe, Australia, Canada and the New Zealand. The early adult education movements were partly inspired by organized labour movements that aimed at empowering people through education so that adults could use their power to have social policies for reducing inequalities and injustices. That goal was partly achieved in some European countries by establishing welfare states, however, the neoliberal tide that swept the Western world, especially during the 1980s, have reversed some of the achievements (Spencer & Cui, 2011).

In Canada, St Francis Xavier University in Nova Scotia made some efforts to address the challenges brought by the Great Depression of the 1930s by providing skill-enhancement activities to its adult communities (Draper & English, 2013). For providing learning opportunities for the adults of Canadian Prairies, the University of Alberta and the University of Saskatchewan were originally set up to offer extension courses; however, adult education as formalised degree granting program did not start until mid-1950s. The first graduate program on adult education was established at the University of British Columbia in 1957 (Boshier, 2011). In addition to UBC, other Canadian universities such as the University of Toronto and the University of Calgary offer adult education programs at Bachelor, Master and PhD levels.

After the 1990s, adult education as a policy field has been increasingly understood as lifelong learning (Regmi, 2023). Instead of using "adult education" and "adult learning" as two separate concepts, in this paper, I merge them into "adult learning and education" to recognise that adults involve not only in formalized adult education, but they also learn informally. As reflected in the declaration document of the UN's Sustainable Development Goals (UN, 2015), the idea of lifelong learning has been increasingly used as an alternative term for adult education partly because international organizations such the World Bank, the European Union and the OECD have embraced lifelong as their policy recommendation for member countries. This replacement has silenced some of the broader issues that ALE aimed at addressing such as equality of learning opportunities provided by the state. In this context, individuals are increasingly made responsible to manage time and resources for their continuous learning.

For many OECD countries including Canada, ALE is regarded as an economic strategy used for increasing adults' employability in the capitalist job market (Rubenson, 2011). Since policymakers

and planners are guided by instrumental purpose of education (Regmi, 2021b), there is an increasing focus on skills and competencies (Walker & Rubenson, 2014). The governments have moved away from intrinsic value of ALE that focus on quality of life, social justice, citizenship and democracy, parenthood and community development. There is a focus on why a person should learn as an individual but why their learning should be seen in light of the needs of the society is not focused.

Influenced by global discourses on ALE and the realities faced by adults who are marginalized in terms of socioeconomic status, racialization, sexism, ablism and the legacies of colonialism, Canadian ALE scholarships extend from health and wellbeing to environmental sustainability, form social movement to the political economy, and from education for immigrants and refugees to those who are marginalised in terms of sex and physical ability. Scholars have argued that a vibrant democracy, especially in the country like Canada that includes populations from Indigenous and racialized backgrounds, can only be created and sustained by giving meaningful inclusion to the voice of those who are marginalized in its political, economic, and social spheres. While all those bodies of literatures have significantly influenced Canadian ALE scholarships, in the following section, I focus on community-based ALE and feminism-informed ALE as major features of Canadian scholarship in the field.

COMMUNITY-BASED ADULT LEARNING AND EDUCATION

Canadian scholars have argued that voices of oppressed people are expressed through arts such as poems, films, theatres, music and dances; therefore, challenges faced by marginalised adults need to be explored in those artistic forms. They claim that research focused on exploring them becomes community-based because 'artistic and creative expressions can enliven our empathy with others and build relations of solidarity' (Butterwick & Roy, 2016, p. ix). When dominant language of the colonizers such as English and French supress those voices, it is through arts that marginalized people express their imaginations, which might work as a starting point for epistemic decolonisation. Taking a feminist and decolonial stance, they argue that among Indigenous and racialized adults, it is mothers, daughters, and daughters-in-law that should become the focus of community-based research (Butterwick et al., 2021).

Something that is often perplexing is what a community really entails when we talk about community-based research. Some scholars (Hall, 2009; Lepore et al., 2021) focus on community-university engagement and treat universities as a community and its members such as students and staff as community members. How research studies focused on adults working at margins and those working at postsecondary institutions could be treated as community-based could be a topic for a separate investigation, however, I allude here that Canadian ALE research spreads from marginalized communities to those who are working in universities (Parent, 2017). Canadian universities are colonial institutions, which follow colonial methodological regimes including ethics standards; therefore, mostly serve the interests of the privileged class (Taylor et al., 2018). Others (Irving & English, 2011) have treated non-profit organisations working for marginalized adults as communities and in fact analysed their functions on the basis of the information found in the websites of respective organisations. Getting engaged with these communities, Canadian ALE aims at not only understanding the struggles they have faced by sharing arts, stories and poems but also transforming their lives by establishing community-based ALE programs.

FEMINISM-INFORMED ADULT LEARNING AND EDUCATION

Much of scholarship on feminism-informed ALE draws on three major waves of feminism. The first wave started during the 19th century in which women fought against aristocracy that bestowed rights to own land, property and vote only to men. The second wave of feminism started during the 1960s when women fought for ending the discrimination in workplaces including gender stereotypes, reproductive rights and domestic violence. The third wave of feminism that started after the 1990s critiqued the issues and agendas raised by the first and second wave feminists for their reliance on the White women of the Western countries, which ignored the voices of other sexes of racialized groups (Brigham et al., 2018). Therefore, the third wave is about strengthening diversity and inclusion by ending different forms of oppression and their intersectionalities.

The three waves of feminism have influenced Canadian ALE as a field of study and practice (Gouthro, 2021). As Mount Allison University in New Brunswick was the first university to allow female students, we can say that prior to 1862 women had no access to universities. The residential schooling system established by colonisers were not only racist but also patriarchal; therefore, indigenous females faced double discrimination (Robertson, 2018). Discrimination was not only limited to K-12 schooling system but also in postsecondary education. For example, Black women were not allowed to study nursing until late 1940s (Henry, 2021).

As women lacked education, they were discouraged to have political participation. The Canadian supreme court had declared that 'women were not *persons*'; therefore, they were 'ineligible for appointment to the Senate' (Bruin & Cruickshank, 2020). Only in 1929, because of a campaign led by the Famous Five (a group of activists), women were allowed to be appointed to the Canadian Senate. Other initiatives focused on the empowerment of women include National Council of Women of Canada, Free public libraries for women, National Action Committee on the Status of Women, and the Royal Commission on the Status of Women in Canada (Strong-Boag, 2019). Despite all these initiatives, it is an open secret that women still face discriminations including gender pay-gap. The gender pay gap in Canada is 4% to 16%, which means that there are 4% to 16% chances that a woman earns less than a man, which reflect the discrimination done to women in terms of educational, socioeconomic, indigenous and immigration statuses.

Influenced by Dorothy Smith (Smith, 1990), some scholars (Butterwick & Elfert, 2015; Butterwick et al., 2021) have investigated the discrimination and marginalisation that women of different groups have faced in Canadian workplaces and communities at large. They have not only argued about the discrimination in terms of getting full-time jobs but also barriers created in higher education institutions in their tenure and promotion procedures. They have also raised strong voices against the culture of patriarchy even in the process of knowledge production and dissemination. For example, Canadian male scholars often do not acknowledge or even cite the works of female scholars (Cusicanqui, 2019). In Canadian ALE landscape, voices are now increasingly raised by scholars whose positionality is rooted in Indigenous and racialized backgrounds (Brigham et al., 2018; Guo & Shan, 2013; Hanson & Jaffe, 2021).

EPISTEMIC DECOLONISATION OF ADULT LEARNING AND EDUCATION

The expansion of colonialism was supported by capitalism, which is pretty much covered in Canadian ALE literature. Something that is not yet investigated is how the interconnection between colonialism and capitalism was sustained by epistemic colonialism. By reviewing key theoretical publications (Cusicanqui, 2019; Grosfoguel, 2007; Mignolo, 2021; Santos, 2014) I

define epistemic colonisation as the subjugation of various forms of indigenous knowledge and non-Western ways of knowing by imposing the grammar, vocabulary, and semantics of the Western knowledge system (Regmi, 2022). The Western knowledge system introduced by colonisers created a discourse that indigenous epistemologies were not worthy of teaching and learning in ALE programs because they cannot qualify adults for lucrative jobs in the labour market.

McLean and Dixit (2018) argue that there are at least three genealogical stages in Canadian indigenous adult education. The first is the stage of exclusion, which started at the beginning of European colonisation in which the way indigenous adults learnt and transferred their knowledge, skills and wisdom to their children was considered irrelevant. The second is the stage of cultural deprivation in which European ways of knowing and being was imposed as a new form of adult education. A discourse of deficiency was created to make a discursive claim that indigenous people lack knowledge, skills and wisdom. The third is the stage of individualization in which the European form of adult education was imposed 'to meet the inherent learning needs of' colonized indigenous people to be 'modern individuals' (McLean & Dixit, 2018, p. 3).

From the perspective of epistemic decolonisation, learning cannot be separated from their ancestral land, culture, and community; therefore, ALE should be holistic, experiential, place-based, and intergenerational (Burton & Point, 2006; Haig-Brown, 1995). This vision of ALE is not limited to the Western notion of knowledge that is based on science and facts. Some indigenous scholars believe that because of colonial policies such as Indian Act, learning among indigenous people at present happens in a contact zone between the Western and indigenous heritage of knowledge (Atleo, 2013). This idea of contact zone relates to the idea of relationality, which refers to a seamless bond among the members of indigenous community with nonindigenous peoples as well as with the nature including the land, water, and forests (Kovach, 2014). Adult educators have found this concept helpful to understand how their connections with elders of indigenous communities (the holders of indigenous knowledge) and with students are helpful for decolonising their pedagogies. Students and teachers who meet for learning are also connected with their families, community members including those who have passed away but have left epistemological imprints in their new generations.

Acknowledgement of the epistemic contributions of our ancestors allows us to recognize that our learning has special connection with spirituality, which was discarded by the Western heritage of knowledge that very much relied on rationality (Regmi, 2023). In addition to the spiritual dimension of learning, the decolonial pedagogy also brings emotions as a key component of human learning. We build emotional attachment with our family members past and future, the nature, and all living beings around us (Kovach, 2014). All of them are sources of our learning; therefore, ALE should be connected to our family members, community elders, and the natural world we are in. This understanding of ALE not only releases us from the constraints imposed by Western scientific knowledge but also recognizes our ancestors, the stewards of our culture, as the sources of the knowledge, knowing and being. The current state of learning dominated by the colonising epistemology of the West need to be decolonised because what we know and the ways of knowing we take for granted may continue to perpetuate different forms of marginalisation unless ALE scholarship itself is decolonised (Hanson & Jaffe, 2021; Louis, 2021; Pratt, 2021).

CONCLUDING NOTES

The history of Canadian ALE cannot be separated from its colonial history. Before the expansion of European trade, capitalism, and the so-called discovery of the new worlds, Canada was inhabited only by aboriginal people. Many immigrants from Europe and other parts of the world such as China and Japan who came to Canada were often forced to relocate because of internal wars and subjugation in their home countries. However, some of those who had enjoyed aristocratic privilege in European metropoles became new traders and voyagers, who eventually colonised indigenous cultural, economic, political and educational systems.

As theorised by the first and the second waves of feminism, the ownership of land, property, and voting rights bestowed only to men in their home countries (e.g., France and England) became new practice in colonized Canada. The epistemic and ontological baggage that colonial men had carried with them marginalized not only colonised indigenous and racialized subjects but also the minority sexes of their own race.

To conclude, since Canadian ALE as a field of research and practice has colonial epistemic baggage, it has not only ignored the subjugation faced by Indigenous and racialized people but also their epistemologies. Situating my thinking in global movement for decolonisation, in this paper, I argued that the theory of epistemic decolonisation has opened up new horizons of academic discussions and possibly new policy actions. For reclaiming cognitive, political, ethical and moral justice of marginalised people, we need to re-investigate the knowledge, research traditions and the very foundation of Canadian ALE.

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VALUE CREATION AND SOCIAL LEARNING SPACES: RECENT DEVELOPMENTS IN SITUATED LEARNING THEORY

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Abstract

Well-established, well-recognized, and oft-cited, Jean Lave and Etienne Wenger's monograph, *Situated Learning: Legitimate Peripheral Participation* (1991), has generated remarkable sustained interest from academics and practitioners across a host of disciplines and professions. In the intervening decades since its publication, Etienne Wenger-Trayner has, alone and in partnership with many others, continued to elaborate a social theory of learning which carries much of the original impulse of *Situated Learning* through new proposals, developments, and refinements. This theoretical work has recently seen major development, details of which are being published in a triad of texts. The first of these, *Learning to Make a Difference: Value Creation in Social Learning Spaces* by Etienne and Beverly Wenger-Trayner was published in October, 2020, and makes significant additions to the theory–additions which alter and redefine the technical meaning of many concepts in the theory, including "communities of practice".

In this paper, I argue that through their recent publication, the Wenger-Trayners address several long-standing critiques of the strand of social learning theory they espouse and simultaneously open promising new paths to more fine-grained research and action. To show this, I first briefly describe some critiques, then examine new concepts that the authors introduced in their 2020 publication and conclude with a discussion of how the new concepts resolve the critiques and open new applications to adult education research.

Keywords: Community of practice, social learning, social learning spaces, value creation.

INTRODUCTION

Well-established, well-recognized, and oft-cited, Jean Lave and Etienne Wenger's monograph, *Situated Learning: Legitimate Peripheral Participation* (1991), has generated remarkable sustained interest from academics and practitioners across a host of disciplines and professions. In the intervening decades since its publication, Etienne Wenger-Trayner has, alone and in partnership with many others, continued to elaborate a social theory of learning which carries much of the original impulse of *Situated Learning* through new proposals, developments, and refinements. This theoretical work has recently seen major development, details of which are being published in a triad of texts. The first of these, *Learning to Make a Difference: Value Creation in Social Learning Spaces* by Etienne and Beverly Wenger-Trayner was published in October, 2020, and makes significant additions to the theory–additions which alter and redefine the technical meaning of many concepts in the theory, including "communities of practice".

In this paper, I argue that through their recent publication, the Wenger-Trayners address several long-standing critiques of the strand of social learning theory they espouse and simultaneously open promising new paths to more fine-grained research and action. To show this, I briefly describe some critiques, then examine new concepts that the authors introduced in their 2020 publication, finally concluding with a discussion of how the new concepts resolve the critiques and open new applications to adult education research.

Critiques

In this section I will share a brief review and categorization of some of the major critiques of the strand of social learning theory launched by Jean Lave and Eitenne Wenger-Trayner, treating their joint publication, and the subsequent individual and collectively written works of Etienne Wenger-Trayner (1998, 2000, 2002, 2010, 2015, 2016, 2018, 2020), as definitive of the theory's development. As the initial concepts of 'legitimate peripheral participation' and 'communities of practice' received theoretical elaboration and gained in popularity amongst a wide range of researchers and practitioners, several academics began to voice their concerns over the application, misapplication, and visible shortcomings of the emerging theory. I have organized these critiques, lodged in varying forms over the past three decades, into three broad, overlapping categories: critiques of power, of scale and applicability, and of under-theorization.

Power

Critiques of power point to the occlusion, obfuscation, or ignorance of power dynamics on the part of the theory. The most developed of this kind of critique was shared in 2003, by Wilmott and Contu. They argue that while Lave and Wenger's (1991) text emphasizes power, the discussion of power in the theoretical portions of the text is weak, and even absent in the analyses of communities of practice offered in the text. The authors suggest that this weakness can be addressed by paying more attention to the historical and linguistic formation of power relations within and beyond a community of practice. They specifically critique Lave and Wenger's (1991) use of certain terms, such as "community", which they argue "tends to assume or imply coherence and consensus in its practices," and is therefore "complicit in the reproduction and legitimation of [a] hegemonic process" (Wilmot and Contu, 2003, p. 287). They further note that, following Brown and Duguid (1991), many have taken the concepts and removed the original attention to power, creating a status-quo-supporting version of the theory in business management literature. Later, Contu (2014) repeats the general approach of this critique, framing her contribution in the new terms of communities of practice elaborated by Wenger (2010). More recently, Elkjaer (2021), characterizing this theory as "Practice Theory", claims that practice theory is less "oriented toward change" than pragmatist approaches, because they tend to see themselves more as "social scientific enterprise[s]" (p.9). This is also a kind of critique of power at the level of theoretical purpose – that is, the theory does not seek to disrupt the injustices of the status quo.

Scale and Applicability

These critiques explore and expose the limits of the theory along three dimensions of scale and applicability which we will review in turn: analytical, temporal, and socio-cultural. In this section, I draw mainly from *Communities of Practice: critical perspectives*, edited by Hughes, Jewson, and Unwin (2007), which contains chapters that hold some of the clearer forms of the critiques from its time, and a chapter which the editors summarize the contents of the text.

In addition to revisiting critiques of power, they claimed that, "[o]ne of the most fundamental issues [...] concerns the appropriate levels of analysis to adopt in studying communities of practice." In essence, communities of practice seem to have such fuzzy and changing boundaries that there was no analytical clarity about how they can be conceived of and studied at the "micro, meso, and macro levels" (p.171). In sum, the "size" of a community of practice was too ill-defined to be analytically meaningful. Further, the question "what constitutes evidence" for the theory and what methodologies provide such evidence? (p.176).

What we might call a temporal critique, proposed by Engeström (2007), is that the conception of 'communities of practice' is anachronistic and that modern workers are less likely to operate in the modeled community relation. This is essentially a critique of the centrality of the concept of community to 'community of practice' over, for example, a 'network of practice' or other constructs which might describe realities of modern life and work with higher fidelity. Briefly, modern workplaces require more appropriate models.

Many other sources presage or echo these concerns (e.g. Fuller *et al.*, 2004; Roberts, 2006; Handley *et al.* 2006; Amin and Roberts, 2008), while raising additional critiques of regional applicability, or socio-cultural relevance. In brief, that the concepts in the theory (such as, again, 'community') have cultural variability and may not, as a result, be applicable beyond Western contexts.

Under-theorization

Critiques in this category explore inconsistencies and absences that could potentially be generated from within the theory, though they might overlap with the previous two categories. Here we find critiques of community boundaries and relations, of the role and experience of individuals, and of the dynamics of learning.

Principally, in earlier versions of this critique, there were questions about the under-theorization of the concept of a "boundary" of a community of practice; beyond this, there seemed to be gaps in the theoretical description to address "constellations" of communities of practice, and how they are "interlinked, overlapping, or nested…" and how these may "generate conflicts and tensions in the lives of individuals and the functioning of organizations as a result of cross-cutting and shifting alliances and rivalries between their members" (p.172). In sum, that the boundaries of communities of practice, and of the relationships between communities of practice are ill-defined.

Two critical approaches of the under-theorization of individuals in the theory concern affect and social location. For example, "the meanings, interpretations, affective states, and emotions that individuals attach to their membership within communities of practice" (pp.172, 173). And further, "the importance of wider social memberships [...]. Prominent among these are age, sex, gender, religion, nationality, ethnicity, and class" (p.172). Here, Wenger's (1998) discussion of members of communities of practice is directly critiqued for failing to address any of these dimensions of difference. In the end, this is another critique of theorizing power, but it emerges from incomplete conceptions of the social location and firsthand experience of participants.

Finally, some critiques questioned the absence of description about the conservative or radical nature of communities of practice, and how and why they might trend to either pattern. Some claimed that the theory is not a theory of innovation, only one of "transmission and reproduction of knowledge [, skills, and practice]" (p.174). Pyrko *et al.* (2017) also critique the early idea that 'the community creates learning' and suggest the opposite by relying on insights from Polanyi (1962a). Specifically, the authors show "why *mutual engagement* is an essential element of these social structures" (emphasis added, Pyrko *et al.*, 2017, p.390). It is in mutual engagement, they claim, that individuals can generate social learning.

Developments

In this section of the paper, I describe one significant change to the theory related in *Learning to Make a Difference: Value Creation in Social Learning Spaces* (Wenger-Trayner & Wenger-Trayner, 2020). While the theory has received several new technical terms, I will examine "social learning spaces", for the purpose of addressing the noted critiques.

Social Learning Spaces

The addition of the concept of a "social learning space" refines by partial displacement the concept of "communities of practice". It does this by occupying the place of the smallest unit of analysis where social learning can happen in the theory– "an area defined by social relationships where a mutual type of learning can take place" (p.14). In giving formal definition to the nature of this conception, the authors offer three "characteristics of participation" (p.15) which generate and sustain a social space as a social space, namely, "caring to make a difference", "engaging uncertainty", and "paying attention".

Caring to Make a Difference.

This descriptive phrasing was selected for its integration of, "the right mix of emotional, practical, and intellectual engagement" (p.17). The authors go to some lengths to clarify for the reader that the term is not morally directive; rather, that it is capturing the sense that there is some value to be realized by a participant through making some difference in their environment - significant enough that they have an affective commitment to making this change. Notably attendant throughout the elaboration of this and other concepts to dimensions of social inequity, the authors also point out that the specific difference which various participants are seeking to make may vary by kind and degree within a given social learning space. While this may be conscious or not, this characteristic of social learning spaces is reliant on participants identifying to some degree with the 'difference they care to make' (p.19). Further on their discussion of 'caring to make a difference', the authors acknowledge the variable effect of "structural or contextual constraints" (p.21) on the degree to which this characteristic might be present or apparent in each participant - further, that this means that participation in social learning spaces requires reflexivity (i.e. "the issue of missing, silenced, or self-censured voices can be relevant in all contexts" (p.21).).

Engaging Uncertainty.
Introduced as the second characteristic of social learning spaces, the authors define this new technical term as "a state of being in tension between caring to make a difference and having a clear path to get there" (p.21). The authors also offer considerable discussion of what is not engagement with uncertainty, in brief, this technical term captures the spirit of the discussion on *mutual engagement* from Pyrko *et al*. (2017); that is, "the quality of a social learning space depends on the degree to which the engagement of uncertainty is mutual" (Wenger-Trayner and Wenger-Trayner, 2020, p.22). Though Pyrko *et al*. (2017) were speaking in terms of communities of practice, they were thinking about what generates communities of practice, and it seems their insight finds some validation in the construction of this characteristic of the new technical term of a social learning space.

Paying Attention.
The authors use 'paying attention' in a very broad sense – that is, to account for both what is said and not said, to words as much as to deeds, and to intention and potential motive beyond face-value. Placing everyday 'attentiveness' on one end of a spectrum, and formal anthropological methodology on the other helps give a sense of the range and trajectory of development of this characteristic of participation. Here again, reflexivity is invoked in form if not in name (pp.27-29). Here also, all participants in social learning spaces are given the responsibility to notice and attend to relative power, including how it influences "who pays attention, to what, how closely, when, and why" (p.29). Weaving consciousness of the operation of power along various lines into these dimensions of participation opens room for the kind of analyses of the inherent operation of power in learning that many critics were seeking.

With the introduction of this new construct of a social learning space, generated by caring to make a difference, engagement of uncertainty, and paying attention, it may help to relate briefly what this does to the old conception of a community of practice. In brief, the authors note they will continue to use it "to refer to an ongoing learning partnership, which has resulted in a shared practice and a regime of competence" (p.31). While many people use the term "community of practice" to refer to a *way* that they will interact - a particular kind of meeting that they will have on or offline - the authors suggest they will use the new term, *social learning space* to refer to such temporary learning structures. In this conception, social learning spaces, sustained over a long enough period, can grow into full-fledged communities of practice.

Value Creation and Agency
Building on Wenger's (1998) conception of the negotiation of meaning through the interplay of participation and reification, "value creation" as a new technical term subsumes his previous work, and "imbues it with a sense of direction - [...] driven by the will to make a difference" (Wenger-Trayner and Wenger-Trayner, 2020, p.48). In this sense, the value creation perspective has better correspondence with the characterization of social learning spaces than negotiation of meaning on its own, and significantly, opens

the path to the operationalization of the theory. This operationalization is achieved through attending to the *process* of value creation - a way to begin describing more about *how* social learning happens. Though beyond the scope of this paper, this shared as a "value creation framework"; that is, the theory assumes the generation and transfer of value as representative of the function of a social learning space, and an evaluative frame is made explicit in the theory itself by which kinds of value may be measured.

The initial introduction of this technical term is accompanied by a multi-disciplinary discussion of value creation which notes that "value can be positive, negative, or null" (p. 52); that value is often contested and shaped by historical forces; that value can be generated, recognized, and translated to action or new contexts. The authors note that, "philosophically, the closest fit for our focus on value creation is probably pragmatism" (p.52). This characterization again raises questions about where one may place this theory in categorizations like those of Elkjaer (2021). The Wenger-Trayners continue to define the assumptions that shape this perspective, highlighting again the inherent role of power in shaping value creation processes, and carrying on an important discussion on *agency*.

Agency.
Throughout the articulation of this strand of social learning theory, Etienne Wenger-Trayner has held closely to a conviction in the theoretical stance that human beings can exert agentic action *notwithstanding* structural determination, and that this is, in fact, what brings human learning to life. Indeed, the Wenger-Trayners show clearly in this text how their conception of value creation is undergirded by a conception of agency which gives the participant room for novel action, within a historically bound trajectory. In this case, then, agency is not some unrestrained 'free will' which pulls individuals out of structural influence; rather, it resembles something of a "capability" in the manner employed by Amartya Sen (1999), which operates by degrees and which, while conditioned, is not completely determined.

DISCUSSION
Even in this brief, and necessarily reductive review of some new technical terms, it is clear that many of the critiques raised above find a resolution in the new formulation of the theory. The critiques of power are addressed in the sense that the theory has, through the description of characteristics of participation, generated internally consistent language which allows for researchers to describe the impact of power on learning. In this way, power is acknowledged, exposed, and brought into focus – issues which were at the heart of the critique from Contu and Wilmott (2003) and Contu (2014). Further, the explicit positioning of the new formulation of the theory in the pragmatist tradition also addresses Elkjaer's (2021) categorization of the theory as a "practice theory" without an orientation to change.

Critiques of scale and applicability are addressed in several ways. In a previous publication, Wenger et al. (2015) describe 'landscapes of practice'; a macro-level view of multiple, overlapping communities of practice. In combination with this, the development of "social learning spaces" offers a micro-level view of social learning. Taken together with the original "communities of practice", the theory now has clear footing at the micro, meso, and macro levels of analysis. Including social learning spaces in the theoretical repertoire also increases the flexibility of the theory, side-stepping many of the critiques which were overly oriented to the term "community". In this sense, the concept of a social learning space can be deployed in any range of modern workplaces, and across cultures, even if conceptions of community seem forced or might not render important insights. Though the original critiques of how community is understood are not addressed by this concept directly, there are other ways (including cross-cultural empirical evidence through application) that the theory might respond to this critique.

Finally, the critiques of under-theorization are addressed, again, both by the development of 'landscapes of practice' which give definition to boundaries, but also by the elaboration of the characteristics of participation described above. The individual, their affective state and orientation, their experience of connection and rejection, their treatment based on dimensions of difference – all are integrated into the nature of participation.

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CRITICAL PEDAGOGY IN A FREIREAN TRADITION TO PROMOTE SOCIAL JUSTICE IN ADULT EDUCATION

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Abstract

The advancement of neoliberalism and the increase of disinformation, fascist ideals and the suppression of freedom are putting democracies in danger all over the world. The role of adult education is more important than ever before. However, one of the most difficult challenges we have as educators in the past few years is to overcome increasing barriers and regulations in Education. These obstacles have the potential to hold back social justice-oriented adult educators from implementing critical pedagogy in their daily practices. In this study, I spoke with adult education practitioners on the ground who have been successfully implementing social justice-oriented practices despite these organizational constraints. They have shared some of their strategies, challenges and how they overcome them.

Keywords: Adult Education, Critical Pedagogy, Neoliberalism, Social Justice, Teaching and Learning
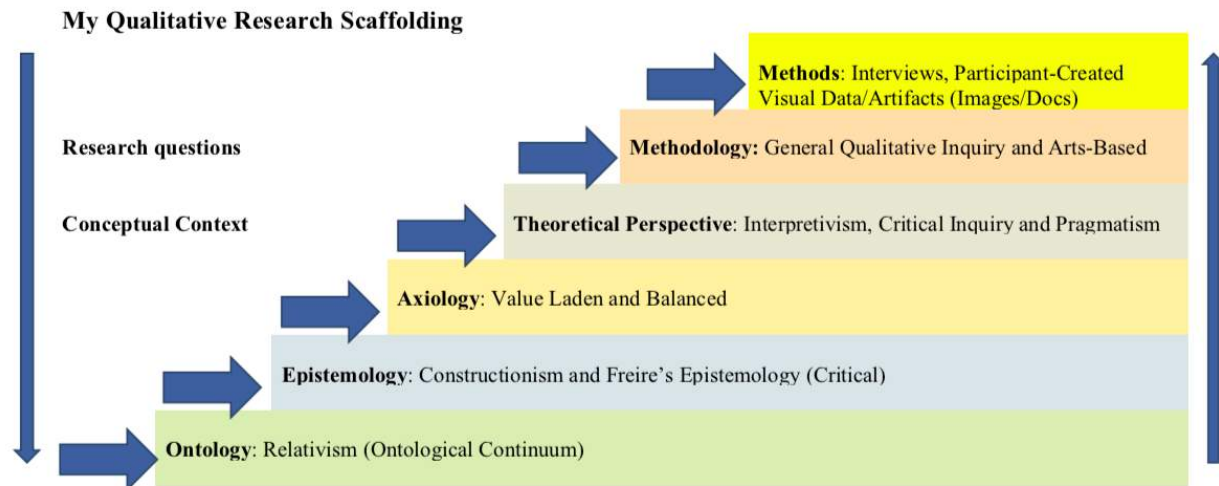
INTRODUCTION

In the past few years, we have seen an increase of attacks against democratic values by a surge of misinformation (Brisola & Doyle, 2019). Additionally, the renewed vigour of fascist ideals, religious and political extremism have brought uncertainty and insecurity (Giroux, 2009; 2020). Facing these new challenges is not an easy task, especially when neoliberalism has spread its tentacles all over education by imposing a market and efficiency orientation in Education (Macrine, 2016; Sanches, 2021). Following the neoliberal perspective, the strong instrumentalization of critical thinking and critical pedagogy by reducing it to pure technique, stripped from its social aspect, has become a common practice (Freire, 1998; Virella & Weiner, 2020). Historically, adult education and critical pedagogy have always had great importance to promote social justice in Canada and elsewhere (Spencer & Lange, 2014). However, more than ever before, critical pedagogy has assumed a prominent role in the efforts to counter these attacks against democracy and to inform adult citizens to protect themselves and their communities (Down & Steinberg, 2020; Mayo, 2020). In this study, I spoke with adult education practitioners who have taken the challenge to innovate and implement critical pedagogy in their practices to promote social justice within their communities. 12 adult educators, who self-identify as critical pedagogues, shared with their strategies, and challenges they face while implementing critical pedagogy.

METHODOLOGY

The overarching research question of this study was: how do adult educators who self-identify as critical pedagogues in a Freirean tradition implement critical pedagogy principles into their daily practices in non-formal settings? Therefore, the main objective of this research was to talk to critical pedagogues and document their daily practices while implementing social justice-oriented practices. A qualitative research perspective was selected due to the descriptive nature of the data (Bogdan & Biklen, 2016) as well as the adoption of an emic (insider) standpoint. Inspired by

Crotty (1998)'s concept of research scaffolding, I developed my own qualitative Research Scaffolding (Figure 1) which identified the following elements as very important for the research process: ontology, epistemology, axiology, theoretical perspective, methodology and method.

Figure 1
The Research Scaffolding

My Qualitative Research Scaffolding

Research questions

Conceptual Context

Methods: Interviews, Participant-Created Visual Data/Artifacts (Images/Docs)

Methodology: General Qualitative Inquiry and Arts-Based

Theoretical Perspective: Interpretivism, Critical Inquiry and Pragmatism

Axiology: Value Laden and Balanced

Epistemology: Constructionism and Freire's Epistemology (Critical)

Ontology: Relativism (Ontological Continuum)

Note. Figure 1 was inspired by Crotty's research scaffolding (1998, p. 12).

In this study, participants were selected by using a nonprobability and purposeful method (Merriam & Tisdell, 2016). The main criteria to participate in this study were that participants should be (1) adult educators in (2) non-formal settings who (3) self-identified as critical pedagogues (social justice-oriented). 12 participants were selected from a variety of settings in Canada, Quebec and in Brazil in locations such as fishing villages, corporations, construction sites, hospitals, landless worker's encampments, prisons, and others. In-depth semi-structured interviews (Seidman, 2013) were carried on Zoom because during the pandemic (COVID) most locations restricted access. Participants also filled in a questionnaire prior to the interviews, and they also shared images and artifacts (lesson plans, for example) to corroborate with their responses. A thematic analysis was performed of the interview transcripts based on an inductive approach (Glesne, 2016) and different types of coding (value, structural, descriptive, in vivo, process) were used (Saldaña, 2016).

RESULTS
The aim of this study was to understand, document and amplify the voices of adult educators who implement critical pedagogy in a Freirean tradition in their practices in a variety of non-formal settings.

Definition of Critical Pedagogy in a Freirean Tradition
According to participants, critical pedagogy can be defined by the following elements: (1) non-hierarchical, (2) focused on social justice, (3) starting with learners' experiences, (4) a life stance towards learners, and (5) an organic process. For example, as argued by one of the participants,

in critical pedagogy "there is no beginning, middle or end. It is a constant movement… there are no specific methodologies… it is organic. It cannot be forced". However, it is important to notice that during the interviews a few participants demonstrated some hesitation on defining critical pedagogy while others provided very general explanations. The fact that some participants were reluctant to provide precise definitions of what critical pedagogy is, was not surprising and has already been reported by previous research (Breunig 2011; Katz, 2014; Thomson-Bunn, 2014). Although the exercise of reflection on what critical pedagogy is or really means was very interesting, it is crucial to understand that no single definition of critical pedagogy should never be imposed to all settings in education. Through as generative process, learners' perspectives and reading of the world should always shape our understanding of critical pedagogy (Freire 1970).

Principles of Critical Pedagogy that Educators Emphasize More

Participants provided a rich number of descriptions, ideas, and examples that became four (4) overarching thematic principles: (1) commitment to social transformation, (2) democratic process, (3) collectivity, and (4) inclusiveness. For example, one of the participants highlighted that it is crucial to work collaboratively in the education process, "we strive to articulate our actions harmoniously among our team of educators and other professionals in the team in a multidisciplinary way, along with stakeholders such as family and learners as well" and continued, "it is this intertwining of actions of different actors that complements the education process by receiving and welcoming learners … That is how we believe that our work as educators should be developed". For participants, collaboration is crucial in education because we cannot transform the world or ourselves in isolation. It is important to work with other learners and stakeholders because by involving different actors, we also add interdisciplinarity to the education process and learn cooperatively across the curriculum (Shor, 1992).

Successful Strategies in Critical Pedagogy in a Freirean Tradition

Participants reported several strategies that they used while implementing critical pedagogy in their teaching practices. It is important to notice here that this study had no intention to prescribe these strategies to other educators. In fact, participants in this study did not intend for these strategies to be reproduced in different contexts without further reflection or adaptations. It is important to keep in mind that different contexts require different strategies. However, these strategies can certainly inspire future adult educators to reflect on their own practices and create and recreate new ones (Breunig, 2009; Shor, 1992). I selected two of these strategies to exemplify.

One of these strategies was: Involve the Community. For example, one of the participants explained that many of their actions and practices in critical pedagogy started with a community need, for example, during the pandemic, there was a lack of safety equipment against COVID-19, such as face shields, "we mobilized the community to find 3D printers, and many people volunteered to lend us their printers … we created a website where we talked about our actions and the call for volunteers… we gathered about 22 people with their own 3D printers". Through the implementation of a needs analysis, they realized that there was a lack of protection equipment for healthcare workers in their community. Then, they developed an activity to teach the community how to use 3D printers to produce face shields. A YouTube video lesson was developed to teach the community how to make a face shield (assemblage). See Figure 2 for a screenshot of the video. It is an example of how critical pedagogy can affect the real world and bring change according to the community needs. It is important to highlight here that *involving the community* counter neoliberal practices of education that focus on individualism and

commodification of education. Dahl (2021) explains that "the individualized nature of the learning program makes collective deliberation and the formation of student groups difficult" and that "community groups are generally recognized for an educational approach based on horizontal relationships between learners and educators. Some approaches, such as autonomous popular education initiatives, are consciousness raising and defined by the process of co-constructing knowledge" (p. 88). As it is demonstrated, critical pedagogy practices that are grounded in collective and democratic practices have the potential to counter neoliberal practices in education (Mayo, 2020).

Figure 12
Face Shields to Support Frontline Workers

Another example of a successful strategy on the implementation of critical pedagogy was: Contextualize Content as Much as Possible. Participants reiterated that contextualization is crucial in critical pedagogy. Developing a literacy project in a teaching village, a participant explained that the main focus was always "the contextualization of the theme, the contextualization of the word, because our educators would always work like that, never letter by letter, or syllable by syllable, it was around the theme that was being taught". This participant shared an image (see Figure 3) where the educator took learners who were learning how to read and write into the reefs in the ocean to contextualize their learning with their work environment as fisher people, "it was an unusual class because I had never taught in the water, and the day before I had told them, tomorrow we will write on the water".

Figure 3
Lessons in the Reefs

Note. "The day before I had told them, tomorrow we will write on the water. They asked, but how? It is impossible! So, we made rubberized words … we brought an environmentalist and we explored words that we had previously worked in class, key concepts, and key words … as the

guest speaker would talk about environment preservation, security in the ocean, we would throw the rubberized words in the water, and they would float. It was such an interesting activity, everyone in a circle inside the water, in an open space in the middle of the ocean, in the sea, by the reefs, two kilometers from the beach into the ocean". Words in the water: collectivity, preservation, sustainability, environmental. Connecting what is being taught with the learners' universe and understanding how this knowledge can empower learners and their communities to question and find solutions to dismantle oppressive practices and achieve social justice is an essential portion of critical pedagogy.

CONCLUSIONS

The role of adult education and critical pedagogy in countering the advancement of neoliberalism, the rise of fascist ideals and ongoing challenges with misinformation is very relevant. Critical pedagogy in a Freirean tradition equips educators and learners with important concepts, principles, and tools to confront inequalities and to generate innovative strategies and actions that allow one to cope with current issues in education and beyond. The exercise to collectively define actions, principles and attributes that are important for critical pedagogy helps us build a collective understanding of how we can face these current challenges. Learning how practitioners implement critical pedagogy principles in their daily practices can inspire other practitioners to innovate their own practices and impact their teaching and learning contexts.

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IMPROVING THEORIZATION OF LEARNING FOR THE DEMOCRATIZATION OF WORK: OCCUPATIONS, ACTIVISM AND THE CONTRIBUTIONS OF AN MCO APPROACH TO DRAMATIC PEREZHIVANIE

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Abstract

In this theory development paper, an approach to analyzing mind, culture and occupation is outlined. It is an approached based on the integration of several socio-cultural theories of learning (Expansive Learning; Transformative Activist Stance; Epistemic Culture), aiming at providing additional resources for researching the learned process of democratization of work. It is argued that such research requires improved theorization in order to recognize the dual role of occupationally-based epistemic communities and labour activism. In these terms, it is claimed that an understanding of the way that everyday work-based learning unfolds, and how human agency is realized, would benefit from socio-cultural studies designed to account for the contradictions of capitalism across both relations and means of production as well as the conflictual, biographical, socially and materially situated drama of identity change as interpreted through the Vygotskian concept of dramatic perezhivanie.

Keywords: Adult learning, democratization of work, occupations, labour activism, cultural historical activity theory, transformative activist stance, epistemic communities, dramatic perezhivanie.

INTRODUCTION

Well-known is the fact that the vaunted principles of democracy—culturally and legally under capitalism—stop short of the workplace doors. In this context, the fact is that robust approaches to studying the transformations in identity necessary for advancing democratic control at work have been found wanting. In response, this theory development paper is aimed at developing resources to increase understanding of the learned process of democratization of work. Its focus is on the development of the means of better understanding of how everyday work-based learning unfolds, and more specifically how forms of critical human agency are realized. And more specifically, the development of an approach that illuminates the dual role of occupationally-based epistemic communities and labour activism as the source of democratization. The approach outlined here represents a unique, integrative, socio-cultural theorization designed to account for the contradictions of capitalism across what Marx referred to as both the relations of production (power and control at work related to its organization of social relationships) and the means of production (power and control at work related to the resources, such as working knowledge, necessary for production).

The paper is broken into two roughly equal parts. The first half of the paper outlines what is referred to as a Mind, Culture and Occupational (MCO) approach; an approach rooted in a re-focusing of Cultural Historical Activity Theory (CHAT) (e.g., Engeström 1987, 2016) through attention to analysis of agency in activity (Stetsenko 2017) and the role of epistemic communities (e.g., Knorr Cetina 1999; Nerland 2008) as an under-appreciated vehicle for the development of democratic control. In turn, the second half of the paper focuses on a key conceptualization of the CHAT tradition. It explains how an MCO approach can utilize the concept of dramatic perezhivanie (e.g., Veresov 2016) to support analysis of learner agency for democratization of work.

A MIND, CULTURE AND OCCUPATIONAL APPROACH TO STUDIES OF LEARNING FOR DEMOCRATIZATION OF WORK

As introduced, it is argued here that better understandings of learning for democratic control at work requires an integrative theoretical model that unifies analysis of class contradictions of the labour process in terms of both the relations and forces of production. In this context, critical perspectives on workplace learning for democracy demonstrate a somewhat balkanized, if not schismatic character (e.g., Rothschild 2000; Carter 2006; Foley and Polanyi 2006; Frega, Herzog and Neuhäuser 2019; Enehaug, Falkum and Hvid 2019). Specifically, learning for democratization of the relations of production, revolving around the dynamics of employee participation, tripartism and/or labour union activism, is thought to be the sole determinant of the balance of power and control. Excluded, treated separately, and sometimes even antagonistically, in discussions of democratization of work is learning associated with the means of production themselves, and specifically the complementary role in democratization played by worker control over knowledge that is associated with functioning occupationally-based epistemic communities. This latter element, it is claimed, forms the missing side of the coin that is referred to collectively here as the dual nature of the learning of democratic control at work. These and other features of the adult learning process at work are elements specifically designed to be taken up by what is referred to here as an MCO approach to democratization of work. But what is the basis of this approach?

The MCO approach—understanding learning and development as a matter of 'mind' and 'culture'—draws heavily from certain canonical and non-canonical traditions (Stetsenko and Sawchuk 2008) from within CHAT studies. Indeed, the many sub-traditions of CHAT's treatment of mind, culture and activity contribute powerful tools—developed, quite literally, over the course of more than a century—for understanding adult learning, and in the case of this paper, learning for democratization of work specifically. Primers in these CHAT traditions are widely available, and so simply as a re-fresher I point to the core principles. The perspective argues that the basic, minimal meaningful unit of analysis—that unit which expresses all the fundamental, concurrent, and mutually necessary features of real, living and changing human practice—is activity. It is important to note that, in this tradition, the circulatory system of activity is the relational principle of tool/artifact mediation, i.e., subjects affect the world, and vice versa, as mediated by both symbolic and material tools/artifacts. Going a bit further, we can summarize this perspective's view of activity as composed of the relations between (i) self-conscious goal-directed actions, (ii) un-self-conscious operations responsive and adapting to a specific symbolic and material context, and (iii) the collective, un-self-consciously held object-motives understood as governing forms of purpose(s) and meaning of activity as a whole. Driving adaptations and transformations vis-à-vis activity, are forms of contradiction; distinctive relationships that are both mutually constituting and mutually undermining of its elements.

Stemming from this, the widely known CHAT tradition called 'Expansive Learning' (EL) (i.e., Engeström 1987, 2016) is a central component of an MCO approach. However, I argue that EL contributions to an MCO approach to the study of democratization of work are both distinct and limited. EL in fact has been a source of much consternation among critics—those internal and external to the CHAT tradition—who cite concerns for "bourgeois transformation" or "transformism" (Avis 2009), or even the "domestication" of CHAT's more radical potential (Warmington 2008). Thus, I argue its distinct contribution lies in its unique attention to what is referred to in EL studies as the secondary, tertiary and quaternary forms of contradiction in activity which play a powerful role in an understanding of work context, particularly at organizational levels of firm or department, and its effects on creation of working knowledge especially.

In constituting an MCO approach as a whole, EL must be supplemented in a number of ways. One of these includes additional capacity to interrogate human agency and questions of social justice and political economic conflict in explorations of learning for democratization of work. Stetsenko's (2017) theorization of mind, culture and activity emphasizes active research engagement with the phenomena of social transformations aimed at greater social justice. According to Stetsenko (2014), her theorization of a Transformative Activist Stance (TAS) allows us to explore the personal-individual and collective—or what she calls "collectividual"—orientations in terms of their distinctive relationship to the existence and

construction of multiple, contested object-motives of activity rooted in social as well as political economic struggle; a theme that EL research has sometimes struggled to articulate.

In many ways, however, the launching pad of an MCO approach to studies of learning for the democratization of work is the concept of occupation: the key missing piece of the puzzle in terms of what I claim to be the dual nature of learning for democratization at work. Indeed, the concept of occupation has lived a fraught and embattled life across many fronts in the study of class, power and learning for the democratization of work. Governments and corporations have regularly proclaimed a "post-occupational" future in which general as opposed to occupationally-specific forms of knowledge are said to be most relevant (see Fuller and Unwin 2013). And, on an entirely different but important basis, many Marxists have for a long while written off the concept of occupation as either a source of obfuscation of class and power analytically or as a phenomenon that actively secures working-class compliance with the capitalist order (e.g., Wright 1980).

And so, what of the "O" for occupation in the MCO approach? And, how is it to be integrated robustly in new ways of theorization the learning of democracy at work? Whereas EL provides the capacity for distinct insights into work context and learning, and TAS supplements this with a capacity to interrogate questions of conflict and agency, neither on their own offer a means of theoretically fore-fronting questions of occupational community in terms of its unique role in affecting the means of production and with it enhance democratic control in the workplace. Because of this, I claim a need to integrate a socio-cultural analytic tradition of occupational research that focuses on Epistemic Practice (EP). Beginning with its roots in the work of Karin Knorr Cetina, an EP approach has consistently concerned itself with the most prominent forms of knowledgeable and/or professionalized work. However, I claim it need not be limited to these. Thus the point here is that, as Nerland has argued, EP offers unique capacities for understanding how culturally shared or collective knowledge provides occupations with a unique "integrative power" and an ability to actively construct and re-construct "collective identities and commitments" (2008, p.52). Moreover, it is through this—that is, through its constitution of a vital occupationally rather than organizationally produced element of the means of production—that groups of workers may instantiate the (epistemic) practices of "collectivity and control" (Nerland and Karseth 2015, p.11).

UNDERSTANDING THE DUAL NATURE OF AGENCY NECESSARY IN DEMOCRATIZATION OF WORK: THE ROLE OF DRAMATIC PEREZHIVANIE IN AN MCO APPROACH

Beyond those criticisms of CHAT in terms of notions of "transformism" and "domestication" already mentioned, it is both understandable and a bit ironic that much contemporary CHAT research has earned criticism on the bases of its lack of attention to role of emotionally-laden, biographically lived experience and identity. I say understandable because there are many examples where it has indeed not done this. I say ironic because the underlying foundations of contemporary CHAT offered clear starting points for just such investigations. These are points raised because understanding of the learning necessary for the ongoing democratization of work in fact requires a theorization of not simply the mediated configurations of activity systems as informed by EL, not just a theorization of critical forms of human agency in activity as outlined by TAS, and not simply the insights on how occupationally-based epistemic cultures offer a means of re-organizing activity to achieve enhanced worker control—but because the personal act of realization of human agency in such contexts is a deeply biographical and socially dramatic lived, and learned, experience. It is a very specific learned achievement; one that is based on shifts in identity powered by the emotional drama of deep engagement.

In these terms, an MCO approach is uniquely suited to the application of a specific concept drawn from a founding contribution to CHAT in the earliest (and again in the much later work) of Lev Vygotsky: *perezhivanie*. Very likely the closest thing that the Vygotskian tradition has come to a conceptualization of learning, personality and biography over the life course, this term can be defined as the meeting point of the idiosyncratic and non-idiosyncratic aspects of individual and context (Fleer, González Rey and Veresov

2017). It is, in this sense, a distinctively learning-oriented theorization of *lived experience in situ*: "[i]nformation on the individuals' life path, their previous experiences, and their motivations for choices, on the one hand, and their current living conditions, on the other, are fundamental to understanding perezhivanie—dramas concluded and their effects on individuals" (Coelho-Lima, Varela and Bendassolli 2021, p.165). More important still, is a distinctive form of perezhivanie which is associated with the learning of transformative human agency, and with it, new transformative identities: that is, the particular confluence of subjective and situated conditions described by the concept of *dramatic perezhivanie*, i.e.,

Dramatic perezhivanie refers to the contradictory nature of human development—there is no development without conflicts and dramas. Those are refracted through dramatic perezhivanie (Veresov, 2019). Dramatic perezhivanie contains the potential to become a turning point in a [person's] development, it represents a short-term 'microsocial situation of development' and corresponds to the main characteristics of the macrosocial situation of development […]. (Sukhikh, Veresov and Veraksa 2022, p.3)

In the context of the uniquely conflictual and contradictory conditions of learning to struggle for the democratization of work, from an MCO approach, dramatic perezhivanie has a special role. Specifically, my argument is that occupational life—extended ideally to include even a childhood or youth perception of work and occupations as part and parcel of biographical life course as a whole—is an underdeveloped context of research into dramatic perezhivanie development. And, that research into the structuration of occupational activity—with special attention to the nature of divisions of labour, work design, management, labour relations, training, skill and knowledge profiles and the existence/non-existence of developed occupational culture, and so on—can be used to detect dynamics of the merging of micro- and macro-genesis, or their absence.

As understood through the lens of an MCO approach, even more to the point is the claim that an emergence of dramatic perezhivanie requires the *developmental conditions*, both situational and personal, of a *dramatic scene* of activity rooted in both a conscious and/or preconscious apprehension of *(a)* a trajectory of change (according to theorizations of drama: involving the construction of an archetypical character arc) linked with *(b)* a conscious and/or preconscious apprehension of contradiction (again as in theorization of drama: the construction of a protagonist/antagonist, a conflict and an opportunity for resolution across a first, second and third act). A dramatic scene, in this sense, constitutes the conditions of 'crisis' and 'turning-point' for transformative identity that is likely essential to learning for democratization of work in the face of powerful forms of political economic contradiction and conflict. Expressing both the unique, biographical engagement and situational conditions of activity, dramatic perezhivanie represents a means of analyzing the unique moments of learning at which time a multiplicity of contentious and potentially actionable object-motives revolving around class conflict surfaces (while an existing object-relatedness of activity that highlights class cooperation is marginalized).

Of course it is with noting that, with only few exceptions, the most intensive research on dramatic perezhivanie has been in the field of child development. Even still, in the context of the democratization of work as understood through an MCO approach, we are nevertheless able to construct this notion of *dramatic scene* in terms of two archetypal forms (by no means mutually exclusive, and which, appearing together, suggests a multiplier effect): that is, labour activism and/or occupationally-based epistemic culture. Meeting both scenic conditions mentioned above (points a and b), labour activism produces forms of workplace learning willing and increasingly capable of playing an agentive role in resolving contradiction of capitalist *relations* of production in favour of democratization. Meeting both scenic conditions mentioned above (points a and b), a functioning occupationally-based epistemic culture produces forms of production control through expertise capable of not simply keeping up with but leading skill and knowledge-based production needs, in the course of doing so resolving the contradictions of capitalist *means* of production in favour of democratization.

From this perspective, leveraging the specificity of dramatic perezhivanie in studies of learning for the democratization of work activity, I argue we can begin to theorize and empirically explore in fundamentally new and more robust ways how it is that the realization of agency unfolds, and how both labour activism (impacting relations of production) and occupationally-based epistemic cultures (impacting forces of production) are mutually relevant.

CONCLUSIONS

The balance of power and control at work pivots on more than simply ownership and control of capital and the cultural and legal superstructures of capitalist political economy. It pivots also on what happens in the labour process; our lives at work. In this sense, what defines the premise of questions of democratization is the fact that design and control of work by management and owners is thoroughly dependent upon a manipulation of both the relations (employment relations) and the means (occupational design) of production. The dynamics of worker's learning lives, in other words, matter a great deal. However, the theoretical resources for researching and understanding such dynamics are in need of improvement.

In response to this, this short theory development paper has summarized what has been called a Mind, Culture and Occupation approach; one based on the coherent integration of a number of key socio-cultural learning traditions (Expansive Learning; Transformative Activist Stance; Studies of Epistemic Culture), and its use of a key concept—dramatic perezhivanie—to identify a research program for just such improvement. The closing discussion in fact pointed toward the notion of the mutual importance of the conditions for realization of agency and transformative identities revolving around both labour activism (impacting the relations of production) and the development of occupationally-specific epistemic cultures (impacting the means of production). Transformational learning in everyday work life in terms of only one of these, it is suggested, is not sufficient for a fully articulated theorization of learning for the democratization of work; both are necessary, and so too is a theoretical approach suitable to understanding them.

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EXPANDING ENGINEERING PRACTICES: IMMIGRANTS' ACCOUNTS OF INNOVATION FROM A PRACTICE-BASED PERSPECTIVE

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Abstract

This paper examines immigrants' innovative contribution to the engineering profession in Canada. Conceptually, informed by a plurality of practice theories, it conceives innovation as a sociocultural and sociomaterial process that leads to the transformation of the object of activities. Empirically, it draws on a thematic and situational analysis of the accounts of innovation by immigrant engineers. The study not only showcases ways in which the respondents expanded engineering practices, but also traces how they are enabled to be innovate and expand work practices.

Keywords: Innovation, immigrants, engineers, practice-based theories, sociocultural theories, sociomaterial theories, situated analysis, Canada

INTRODUCTION

Research on immigration and innovation takes place mostly in the US, with some conducted in the context of Canada and Europe. The existing literature is predominantly focused on the measurement of whether, and which groups of immigrants are positively related to innovation in the host. The proxies used for innovation in these studies are typically limited to patents, authorship of highly cited papers (e.g., Patridge & Furtan 2008; Stuen, et al., 2012; Walsh, 2014), and sometimes, membership in National Academies, and high-tech entrepreneurship launched (Stephan & Levin, 2001). Regardless of the type of innovation addressed, research concurs that skilled immigration is positively related to the enhancement of a country's technological and business innovation (e.g., Blit et al., 2018; Ostovsky & Picot, 2020; Patridge & Futan, 2008). There is however not much knowledge on the practices leading to an innovative outcomes where skilled immigrants play a crucial role.

practice-based approach to innovation

From the practice-based perspective, this paper addresses the process through which innovation is accomplished (e.g., Fenwick & Edwards, 2009). This process-oriented approach benefits from sociocultural and sociomaterial theories of practice. Vygotsky-inspired theories are apt at capturing the socially and culturally mediated nature of practice and knowing. Among them, cultural-historical activity theory (CHAT) (Engeström, 2001) addresses practices as individual subjects' participation in object-oriented activities, which are systematically embedded within communities, rules, and division of labour, i.e., the political economy of production, distribution and consumption. When an 'object or motive is reconceptualised to embrace a radically wider horizon of possibilities,' Engeström (2001, p. 137) would consider that the activity system experiences an expansive transformation. From the CHAT perspective, innovation can be approached as a transformation of the objects that give rise to related work.

The collective and systematically organized activities in CHAT can be considered networked actions accomplished from moment to moment from the sociomaterial perspectives. Sociomaterial theories have their roots in Sciences and Technology Studies (STS). Among them, the actor network theory and assemblage thinking are both interested in the coming together of human and non-human beings in primary ways as people go about knowledge-intensive work such as sciences and engineering (Latour, 1990; Müller & Schurr, 2016). From these perspectives, non-human things can be considered active and agentic when enrolled into action networks. Knorr Certina's notion of "epistemic object" (1997; 2001) and Star's boundary objects (2010) are illustrative of the agentic view of non-human things. The former refers to knowledge objects that engenders desire, wanting, emotional investment, and solidarity among communities of scientists (Knorr Certina, 1997; 2001). The latter refers to 'something people (or, in computer science, other objects and programs) act toward and with" (Star, 2010, p.603). Boundary objects are endowed with interpretive flexibility, which enables communication and collaboration across communities that do not necessarily share the same aim, norms, values and priorities).

When addressing innovation as practice, special attention is paid to the enactment of differences, both institutional, disciplinary, and epistemic differences highlighted in STS research (e.g., Knorr Certina, 2001; Star & Griesemer, 1989), and the social and cultural differences associated with language, history, and group identities that are critical to the understanding of people's struggles for power and position within fields of practices (Giroux, 2005). The assumption is that differences bring together two or more worlds, i.e., discourses, and communities that might not be hitherto connected. Differences may lead to discontinuity, conflicts and clashes in actions and interactions at the same time that they may provoke debate and dialogues, leading to change, transformation and innovation (Akkerman & Bakker, 2011). Importantly, this heterogeneous view addresses differences as they become consequential within practice, which enables a performative view of power. In traditional social sciences, power is understood as distributed to or possessed by groups of people historically privileged in terms of class, gender and ethnicity etc. This view is still important for us to grapple with the "the genealogy of [people's] positions", and "the origins of society" that is still present (Latour, 1986, p 270). Yet, the practice-lens focuses attention on how power operates in action. Latour's translation model of power (1986) in particular suggests that power is worked on or up within a chain of actions where each actor shapes it as it circulates. An actor may modulate the flow of power through exerting force, persuasion, or by being the delegates of other networks of actions (Fenwick & Edwards, 2009).

METHODOLOGY

The research that the paper draws on focuses on the professional contributions that immigrant engineers make in Canada. This study took place in British Columbia (BC), and it involved interviewing immigrants who met the following criteria: 1) they need to be adult immigrants i.e., 18 years and above, who have received at least a bachelor's degree in engineering in a non-Western country; 2) they need to be employed in the engineering industry in BC; 3) they need to have brought novel contributions to the engineering profession in Canada. 32 people responded to the study. They came to Canada between 1998 and 2021. 10 of them women and 22 men. Five of them are from East Asia, seven from South Asia, eight from Middle East, four from South America, two from East Europe, and two from Africa. Out of the 32 respondents, seventeen attended postgraduate programs in Canada. Among the 17, ten had obtained master's degrees, six PhD degrees, and one was still in the process of completing a master's program at the time of the interview. Interviews were conducted over zoom, given the COVID 19 pandemic. Interviews

were semi-structured to allow respondents to relate their educational, professional and migration history, and to elaborate on at least one significant contribution in the engineering profession in Canada. On average, interviews were around 90 minutes; the shortest interview was one hour and the longest was four 4 hours over four meetings. All interviews were transcribed verbatim except for two who declined to be recorded. All transcripts were sent back to the respondents for member check before the analysis. Thematic analysis (Guest, MacQueen & Namey, 2011) and situational analysis (Clarke, 2011) were conducted of the data. The former was to understand the patterns of life and career trajectories of the respondents as well as the type of contributions that they shared. For each of the contributions, a situational map (Clarke, 2011) was constructed to articulate the structural and emergent conditions involved in giving rise to the innovative outcome. This involves asking questions such as who and what – human and nonhuman, community and network, policy and practice, action and interactions – were involved in the event? Who and what made a difference in this situation and how? And how these conditions related to one another. It also involves the mapping of discourses constituting the arena and the positions taken on discursive issues, as well as tracing how power figures and is reconfigured as people organize themselves in relation to others.

Research findings: Immigration and innovation

Each of the respondents reported between one and three key. Together, 67 events were reported and depicted. Based on a thematic analysis of the objects that were transformed as a result of the events shared (Engestrom, 2001), six major categories of contributions emerged: 1) technologies and products; 2) industrial standards and regulations and public policies; 3) management processes and models; 4) entrepreneurship; 5) professional knowledge distribution, i.e., publications and conference presentations, training, and education; and 6) other social contributions such as promoting and mentoring women and girls in engineering. Not all events fall neatly to one particular category and some of the events reported are interconnected. For instance, seven respondents published the technologies and products they created in professional and academic publications or presented them in conferences. The constitution of the events varies a great deal across the six categories. The analysis of the paper focuses on the first three categories, i.e., technologies and products (i.e., design methods, analysis software and methods, and technical solutions) (22 events in total), and industrial standards and regulations, and public policies (10 events).

Rise of the problem spaces

All the events reported started with the identification of a problem or need. In the engineering industry, there is no shortage of problems. For the problems to become an object of an activity that drives collective energy (Engestrom, 2001), the respondents needed to be in the right position. For respondents who innovated as part of their regular work, the events they reported typically started as a problem or need at work. Javad, a mechanical engineer from Iran was leading a project related to a high head power plant. On this project, it was found that given the water pressure, and physical features of the plant, bifurcation design is needed. There was however no existing code on bifurcation design. Design models available in open sources are not only expensive but also of little use when water pressure goes beyond a certain level. All these lacking with existing designs, or in Knorr Certina's language, incompleteness of the epistemic objects (2001), generated the need for him and his team to look for alternative solutions. If the materiality of the power plant prompted the search for alternative for Javad, it is the comparative lens that immigrants bring with them that defined the problem for Lula, a mechanical engineer

from Mexico. Lula related that training for engineers in the manufacturing industry in her country was oriented to quality management and process control. As a result, she found that her firm in Vancouver was lacking in these areas. She hence volunteered to help the company implement a quality management framework. In this case, her transnational experiences were turned into a positional advantage that she was able to mobilize.

Enrolment/translation of engineering objects
In addition to the problem or need that prompts actions, engineering objects, inter alia, ideas, concepts, models, methods, design, technologies, computer programs etc. are necessarily enrolled in events of innovation. These are often things that respondents mobilized and translated into action networks formulated in relation to the problems. In many cases, the respondents were familiarized with the engineering objects through previous work and educational experiences. In a number of cases though, they became associated with these objects through continuous learning at their present work, i.e., reading professional literature and engineering research, attending conferences and being part of professional communities. For instance, Farah, a mechanical engineer from Iran introduced AutoCAD Plant 3D Design to her workplace, which she learned about from an Autodesk community in Vancouver. Kader, an electrical engineer from South Africa introduced Virtual Machine ware (VMware) to replace the old network infrastructure management system in his company. In his case, he learned about VMware by following the literature and research disseminated through professional associations of his field.

Regardless of where the respondents sourced their knowledge objects, mobilizing them to meet the needs at hand typically involved some careful translation work. In the case of Kader for instance, he identified a fabrication design from the 60s that used for a similar problem he was trying to tackle, but the company that came up with the design was no longer in existence. In order to translate a design not well coded to solve a current problem, Kader resorted to contemporary computer programs and tools that enabled him to reconstruct the mathematics or methods behind the deign. He then had colleagues who translated the mathematics he recovered into a finite element model - finite element analysis being the state-of-art – which made the design more popular at work.

Knotting with other practitioners
The study shows that practices of innovation typically involves the enrolment of a large number of actors and communities to move in a common direction. In this regard, the respondents, particularly the women engineers related that the support and sponsorship from a senior engineer was important for them to initiate an action or mobilize a novel idea. Farah, for instance, shared that when she thought about trying out 3D modeling for a project, she was able to do so because her supervisor was "interested in bringing new ideas". She subsequently received positive feedback from the team on the project, which made it possible for her to use the same tool for a second project. In the meantime, her colleagues started using the same tool for their respective projects. In this case, while Farah was tentative and uncertain initially as a newcomer, the supervisor and the people she worked with provided positive feedback which helped her build momentum for the move towards 3D design.

To enroll actors so that a particular idea may get translated into practice is not always a smooth process. Often, it takes persuasion, force and negotiation where individuals' social identities in terms of gender, ethnicities, language spoken and place of education become points of contention. An electrical engineer from China, Cui used to work for a supplier/producer of meters.

In Canada, he was hired to maintain the same meters for a user. His previous work experiences enabled him to see an opportunity to turn the meters into smart meters that can "not only measure power, energy, [but also] monitor power quality". This is a significant transformation. He said: "In the past, if a meter lose communication, [the workers] would not know until they tried to communicate with the meter. Now, …if the meter loss communication, it would automatically send something to us, which … would save the company a lot of money". For the project, he wrote a computer program and the program needed to be download in the physical meter, which was to be done by technicians. He ran into a difference or gap of expertise given the division of labour between engineers and technicians.

[The meter technician]… will say, Okay, I don't know how to do it…. I'm not an engineer. I need the instruction from engineer. But as an engineer, we don't do the actual work. So how can I write this instruction [for] them? They know, for example, the meter base and … the names of different parts of the meter base... But for me, I know how to program the meter, but I don't know how to actually put all the parts together.

To bridge the gap, Cui said "I need to learn from them before I give instruction to them. So I need to, to be humble." It is through learning about the work that the technicians do that Cui was able to write up the instruction manual and teach them how to download the program in the physical meters. In Cui's account, he described that communication was one of the issues that obstructed the smooth installation of the program. In the meantime, he also mentioned that communication was not an issue for him when working for a transnational company where English was the main language of communication.

DISCUSSION AND CONCLUSION

This paper is one of the first that explore innovation as it unfolds in immigrants accounts. Conceptually, drawing on a plurality of practice theories, it conceives innovation as a sociocultural and sociomaterial process that leads to the transformation of an object of a collective activity, i.e., a problem space to which actions and action networks are directed. Such a conception enables an understanding of innovation beyond patents and published papers, main proxies used in studies of innovation and immigration. It also enables the tracing of the relationalities at work that are conducive to innovative changes at work. Empirically, the paper draws on the accounts of innovation by 32 immigrant engineers in Canada. Based on the objects that were transformed or introduced, the study points to six area of innovation and the analysis focused on the first three 1) technologies and products; 2) industrial standards and regulations and public policies; 3) management processes and models. The situational analysis of the events under these categories races the rise of the problem spaces that drove people's energies and efforts, and the enrolment of engineering objects and other practitioners and professionals in the constitution of the practices of innovation. The study shows both the pragmatics and politics through which immigrants negotiated learning, knowing, doing and to a great extent being at work.

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POLITICS AND PARADOX IN COMMUNITY-BASED RESEARCH: A CONVERSATION BETWEEN TWO ADULT EDUCATORS

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Abstract

This paper presents a reflective conversation between two adult educators on being academics while looking for ways to resist and disrupt university-centric research practices and engage with community groups relationally. The authors draw from Freire's critical pedagogy and decolonizing feminist approaches to demonstrate how they practice relationality in the struggle against *false generosity* in university-community engagement. Concepts such as *companheirismo*, solidarity, relationality, reciprocity and benevolence are discussed.

Keywords: Community-based research, community-university engagement, *companheirismo*, false generosity, benevolence.

INTRODUCTION

This paper presents a conversation between us, two community-engaged scholars. As we dialogue, we reflect on being university academics – academics looking for ways to resist and disrupt university-centric research practices and to engage with community groups relationally. We start by situating ourselves in the work. Second, we discuss the values that drive CBR for us. Lastly, we explore how we put relationality into practice in order to disrupt false generosity in university-community engagement.

WHO WE ARE AS COMMUNITY-BASED RESEARCHERS?

We are both academics doing community-based research who started our practice from a social position of community-based facilitators and activists. Our experiences in community-based research (CBR) were an impetus for us to engage in higher education, specifically adult education, but we continue to interrogate our roles in this as academics and as community members and allies.

Wellington: I, José Wellington, recently defended my doctoral thesis. It examined the lived experiences of community members becoming CBR facilitators. The dissertation proposes a return to the CBR's social movement and community-led change orientation prominent in the adult education and community development literature in the 1990s. This grassroots orientation, however, has been overshadowed by a greater emphasis on CBR as a university-community collaborative research approach to change, which is heavily university-centric. Hence, my work prioritizes the experiences of people from civil society who are non-academics and relies on CBR in its different expressions to organize communities to produce knowledge and act to create a more just reality (Sousa, 2023). My doctoral study was inspired by scholars and practitioners like Paulo Freire and Robert Chambers and my lived experience working with and learning from the wisdom of many communities around the world, including river and *quilombola* communities in the Brazilian Amazon, where I was born and raised, Wayuu Indigenous people in Colombia, and farmers in Uganda.

Cindy: Similar to José, I completed my doctoral studies under the influence of emancipatory educators like Paulo Freire and feminists like Patti Lather, looking at the possibilities for transformative learning among facilitators of women's rights and gender equality. My doctoral work occurred later in life for me. Previous to this I taught high school, worked as a consultant in 20 different countries and worked with several community-based organizations. My trajectory into higher education involved research and work with Mapuche (Indigenous) women in Chile, newcomer women, Indigenous communities, and action research with women on social assistance. According to Wellington, I was/am an *organic intellectual* – a badge I wear with honour. I continue to engage in community-based and participatory research with labour and feminist movements, Indigenous communities and on issues related to public transportation. Our work in CBR continues to be expressed through our scholarship - teaching, research and publishing. But we know that this is not necessarily where communities find value in our work or where the deepest changes take place.

WHAT ARE THE VALUES THAT DRIVE CBR FOR US?

Wellington: Many scholars acknowledge the contribution of Paulo Freire's critical pedagogy to the foundations of CBR. In his pedagogy, students and teachers become partners in knowledge creation and action in order to dismantle unjust social, economic and political structures. There is no separation between knowledge keepers and recipients. Instead, the pedagogy invites a co-intentionality of practice as students and teachers co-teach and co-learn in order to name their world and transform it. This understanding helps frame the subject-to-subject ideal of CBR whereby community and researchers engage as equal partners to produce knowledge leading to social change-oriented actions. Freire (2005) argues that people's historical and ontological vocation rests in the capacity of reflecting and acting upon the world. In this sense, using Freire's (2005) words, I see CBR as an approach that allows marginalize groups to "reclaim [the] right" to "speak their world" (p. 88) and prevent knowledge creation processes that deny them a such vocation.

Reflecting on this, I realized Freire has more to teach us regarding university-community partnerships. As I explore in one book chapter called *Relationship as Resistance: partnership and vivencia in participatory research* (Sousa, 2022), Paulo Freire's use of the word *companheirismo* refers to the relationship between educators and students. Translated into English *companheirismo* is partnership, however its meaning goes beyond a task-based engagement between educators and students or researchers and community members in the context of CBR. *Companheirismo* is a practice where the emancipatory educator is "informed by *convivência* [to live with] and *simpatia* [to support; to have appreciation and affection for someone]" (p. 408). In essence, *companheirismo* "express togetherness…it entails the notion of camaraderie, familiarity, sharing of life, fellowship, and brotherhood" (p. 408). Together, *convivência* and *simpatia* express the idea of solidarity (Freire, 2016; 2005). Hence, a Freirean kind of solidarity creates a synergy between political solidarity and *convivência* and *simpatia* while people learn and transform their reality. Cindy, how do you see this taking place in your work?

Cindy: There are two ideas embedded in Freire's work which to me, relate to the *convivencia* - coexistence/relationality you refer to and *vivencia* or lived experience. These are essentially the practices of love and solidarity. For Freire (2005) political action is a process is embedded in love, which he explains as a courageous commitment to the other and their cause; the basis for dialogue, co-investigation and change.

Following a participatory research study I conducted with the Prairie School for Union Women (PSUW) we wrote the book *Cracking Labour's Glass Ceiling* (Hanson et al., 2019) and decided to conclude the book with a critical love letter to the PSUW. It spoke about our love for the feminist labour school. In speaking about the informal learning community, we wrote:

What is this if not, in essence, love? Love for the event and for all those who contribute to it. Love is often the emotion that guides activism. For example, Che Guevara, bell hooks (2003), and Paulo Freire (1997) all speak of the need for love to guide the work of activists. Such love motivated our drive to carry out two research projects about the School (described in chapters 2 and 3 [of the book]), to create this book, and finally to write these reflections in our own voices. This chapter won't pretend to be from the head. It's from our hearts. (p. 124)

The love we felt for the community of women who developed and attended the PSUW was heartfelt and importantly, it was political. If something happened to the PSUW or to anyone attending the PSUW it affected us all – this was solidarity. Freire et al. (2014) speaks of solidarity as the partner of a critical mind. In other words, they co-exist and are connected – *covivencia*. He also posits that solidarity does not happen without effort and conviction (Freire et al, 2014). Similarly, love and solidarity speak to values people have in relationships with each other - relationality. Relationality implies giving up control and being in a community while the research process unfolds.

PUTTING RELATIONALITY INTO PRACTICE: DISRUPTING FALSE GENEROSITY IN UNIVERSITY-COMMUNITY ENGAGEMENT

We now find ourselves working in university environments. Wellington at the Coady Institute, St. Francis Xavier University and Cindy in the Department of Sociology and Social Studies at the University of Regina. We know there are complex ways that power and politics are performed in university-community relationships. For instance, university researchers are more likely to start partnerships with community groups (Viswanathan et al., 2004) which set researchers in a privilege position in the university-community relationship (Nation et al., 2011). Although academics try to address power imbalance and create more equalized spaces (For example: Ochoka et al., 2010; Carrel et al., 2017), they are still having to navigate the academic political economy characterized by individualism in a context of research funds scarcity (Mendoza et al., 2012). Consequently, while it may create opportunities to advances knowledge democracy (Reason, 1994), the emphasis on university interests may lead to a kind of charity approach based a false generosity (Freire, 2005) and wrapped in the discourse of reciprocity.

Freire (2005) asserts that false generosity is nurtured by unjust social orders; it does not intend to dismantle oppressive structures but maintain them. False generosity opposes to people's ontological vocation, which is to name and transform their world.

Dean's (2019) notion of benevolence resonates with this false generosity. Dean (2019) argues that neoliberal approaches in higher education produce students that perceive community engagement as a way to enhance their education and maximize their market value. By doing that, community engagement becomes a means to extend benevolence without an awareness of how we are historically and materially implicated, and without a commitment to people's struggle to transform reality.

Our commitment to community (in all its forms and manifestations) asks us to disrupt the histories and tendencies of university-centric practices in CBR.

HOW DO WE DISRUPT THE FALSE GENEROSITY IN UNIVERSITY-COMMUNITY ENGAGEMENT?

Wellington: I understand emancipation as a process rather than a one-time phenomenon; it takes place in a context of *companheirismo*, consequently it is a long-term commitment to the people. *Companheirismo* challenges the notion of reciprocity as "alienated exchange relationships between people from separate communities who will go their separate ways once the service relationship is ended" (Stoecker, 2016, p. 68). Similar to Dean (2019), Stoecker (2016) also attributes this kind of reciprocity in university-community engagement to a neoliberal governmentality. This governmentality forges a kind of private and benevolent citizen that uses relationships as a strategy for individual gains rather than create a community engaged in reciprocity and collective struggle (Dean, 2019; Stoecker, 2016). Considering the academic political economy, any relationship that intends to create community and any scholar that refuses to see relationships as strategy alone is doing an act of resistance. For me, this kind of relationship is not only a value to be pursued but a starting point to disrupt false generosity or neoliberal benevolence.

In my doctoral work, I sought to live *companheirismo* with the research participants. Although performing a narrative inquiry and also being influenced by Freire's critical pedagogy, the inquiry was disrupted by poststructuralism, particularly through the notion of *thinking*. Elaborating on Deleuze, Massumi (2002) explains that thinking is not something someone does; it happens to someone's body. In other words, "a body is forced to think" (Massumi, 2002, p. xxxi). In this sense, through a collaborative analysis, participants and I thought with different philosophical concepts, which set the inquiry in an unpredictable and experimental motion that multiplied stories and created new knowledge. The unpredictability and experimental aspects of the inquiry were relevant to the practice of *companheirismo* and the relationality that comes with it. As I mention in my dissertation, "relationality implies giving up control, which I noticed, potentializes thinking in Jackson and Mazzei's (2018) sense" (Sousa, 2023, p. 238). Giving up control through *thinking* and relationality allows participants to influence the direction of the inquiry and name their world through dialogue in a context of trust and love. For me, this was a journey that took almost two years.

Nevertheless, in the spirit of *companheirismo* the relationship with participants did not stop at the end of data collection; we are still in relation. This resonates with TallBear's (2014) concept of reciprocity and Bhan's (2014) idea of engagement. While the former entails "becoming a friend and a colleague while furthering the claims of a people" (Sousa, 2023, p. 85), the latter involves being connected and looking for ways to support and give back. For example, one of the research participants felt capable to pursue graduate studies after our research experience. We are also working on a paper together which is a way for them to further reflect on their lived experience. In other words, a university-community engagement that allows participants to take control and critically reflect on their lived experience leads them to a path of emancipation; it creates an opportunity for them to relate to the world differently and change the narratives they lived by. The long-term journey of *companheirismo* also creates opportunities to form a community with the participants and explore other opportunities that contribute to personal and collective struggle.

Cindy: Yes, however struggle and *companheirismo* is not only an individual responsibility but also one that asks adult educators (and the institutions they work within) to collectively trouble histories of unequal relations (e.g., Indigenous–settler relations) and engage in postcolonial commitments, such as disrupting colonial patterns through attention to reciprocity, reconciliation, reflexivity, and equity (Hanson, 2018) and finally, to engage in acts of solidarity and knowledge democracy. This includes problematizing relationships such as community-university scholarship where power is usually to the advantage of the university-institution.

For me, knowledge democracy includes epistemic pluralism – that is, a conscientious effort to understand and express learning in a new or sometimes uncomfortable way. Epistemic pluralism requires that we engage in pedagogies that move learners to develop critical consciousness about the ways in which knowledge is acquired and practiced (Hanson & Jaffe, 2020). Positions of solidarity require deeper levels of consciousness raising, and ultimately actions that are demonstrative of, or jointly project, a pedagogy of solidarity and hope (Freire, Freire & Oliveira, 2014). Engagement in such ways is often messy and filled with tension. There is however, in my experience, no transformation without tension. Maybe these tensions are also necessary in order to transform relationships between universities and communities.

FINAL CONSIDERATIONS

Wellington: We agree that relationality is a critical element to counter university-centric practices. Relationality puts people and relationships first and is based on a deep interconnectedness between living things. Relationality implies giving up control and forming a community with research participants while the research process unfolds. Relationality can be practiced through *companheirismo*, which allows community members to direct the inquiry process while naming and changing their world. *Companheirismo* involves long-term reciprocity, an act of resistance against false generosity and benevolent engagements that emerges from the academic political economy and neoliberal governmentality.

Cindy: Over the past few years I've been teaching community-engaged scholarship. Within this, I strive to find ways to interrogate my own complicity in the colonial project with communities. It's often messy because while I teach and engage with community-based institutes, I realize we are living a paradox – attempting to "do good" while reinforcing inequalities embedded in neoliberal funding, policies and authority structures. Without the funding, for example, we struggle to do the work. Engaging with these ideas through a decolonizing, feminist approach does, however, provides a way to interrupt how we are presenting a colonial logic based on benevolence or false generosity (Dean, 2019). It does not mean we are doing poorly; it means we want to engage more deeply and ultimately transform CBR into a process that is more linked to ideals of *companheirismo*, solidarity and *convivencia*.

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DEVELOPING A SHANTINIKETAN FRAMEWORK: CO-CONSTRUCTING SUSTAINABLE COMMUNITIES THROUGH REFLEXIVE STORYTELLING AND ART

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Abstract

In this paper, I explore the power of reflexive storytelling and artwork as pedagogies of relationality, *buen vivir* / 'living well', *uMunthu/Ubuntu* and radical hope in praxis. I conducted an emergent, participatory action research project, where I collected oral narratives of teachings, folklore, and autobiographies. I utilized Padlet, a collaborative web-based platform, to bring together these diverse ways of knowing. The stories were analyzed for underlying thematic connections. Accompanying *mandala* paintings represented patterns of circularity and regeneration within each story. The interactive 'digital bundle' (Wemigwans, 2018) became publicly accessible for ongoing collaboration. This project aimed to promote existing sustainability practices, and to equally represent narratives, cultural traditions, and epistemologies from different parts of the world. I combined theoretical models for practice of sustainability strategies (Sumner, 2007), and a rhetoric-to-action model (Schreiber-Barsch and Mauch, 2019) of adult education *as* cultural sustainability (Clammer, 2016) into a *Shantiniketan* ("Abode of Peace") framework of stories and art as drivers of cultural change. With this vision for adult education *as* cultural sustainability, I advocate for a *cultural commons*: a knowledge democracy which values stories and arts-based knowledges, as equal to scientific knowledges. I contend that stories and art harness the transformative and embodied learning that encourages structural shifts in our thoughts, feelings, and actions, so we not only learn our way out of our current unsustainable systems, but we ultimately learn our way in to more sustainable alternatives (Sumner, 2017).

Keywords: storytelling, art, community, ethical space of engagement, cultural commons, sustainability

INTRODUCTION

Researchers have studied impacts of distressing news stories on college students who have reported chronic hopelessness (Kellerman, 2022, p. 8). It is of no wonder that neoliberalist capitalism, unsustainable consumerism, and Eurocentric-driven globalization thrive in our "post-lockdown" world saturated with such narratives of fear, competition and individualism. Contrastingly, stories that are uplifting, and about everyday acts of cooperative resistance, are shown to reduce pandemic-induced anxiety through meaning-making (Sullivan, 2021), and alleviate intergroup tensions via solidarity in difference (Fachter et al., 2021). In this paper, I explore the power of reflexive storytelling and artwork, using a sample collection of oral narratives and accompanying acrylic paintings both, broadly speaking, as drivers of cultural change, and, more specifically, as pedagogies of "radical hope" in praxis (Stradz, 2019) towards building sustainable communities.

WHY STORYTELLING, ORAL NARRATIVES & ARTWORK?

Thomas King starts his lecture series, *The Truth About Stories: A Native Narrative*, with the phrase, "…the truth about stories is, that's all we are" (King, 2003). He ends each lecture with the phrase: "…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" (Coulter and Lucht, 2003; King, 2003). I advocate stories and art offer us *that choice to act*, for they carry the transformative potential to shape our minds, our hearts, and our ways of living. I concur with Clammer (2016) that "sustainability", "remains an abstract and distant concept", and can only be "operationalized in persona and institutional practices" that establish the "behavioural change[s]" necessary for creating new realities (p. 51).

Specifically, *oral* storytelling traditions, both from Indigenous pedagogies across Turtle Island, and from cultures around the world, grant us the "added benefits of eye contact, body language, gesture, timing, [and] audience" that allow for in-the-moment, participatory and deeply meaningful performances (Nelson, 2008, p. 4). In the Natyashastra (Nāṭyaśāstra) treatise [200BCE-200CE] from India, for example, *rasa* demands that storytellers transport audiences into parallel realities, full of wonder, joy, spirituality and reflection (Zarrilli, 2011). It is in these transcendental dimensions of oral traditions where stories become not just content, but also *methodology*. They evolve into one's "own meaningful way of knowing and being in the world" (Simpson, 2011, p. 43).

Similarly, art, in visual, dance, or musical form, has been, and can be a tool of resistance against dominant forces. Clammer (2014) points to artists like Jamini Roy who challenged the controls of the British Empire, promoting a distinctively Indian cultural nationalism, independence and autonomy (p. 63).

Stories and art fit into a *wholistic* definition of *culture*, wherein: "[c]ulture comprises a society's philosophy about the nature of reality, the values that flow from this philosophy, and the social customs that embody these values" (Little Bear, in Anderson et al., 2016, p. 4). Culture becomes less about material wealth, and more about community-based learning, through emotions, narratives, and intergenerational transference. Taken together, stories and art foreground multiple, often-silenced perspectives, by "creating social solidarity", and inspiring revolutions (Clammer, 2016, p. 50). That is, they foster a sense of empathy for all our relations.

I contend, then, that "there can be no sustainability without cultural transformation", and that there can be no cultural transformation without the arts (Clammer, 2016, p. 6). Yet, at present, in our collectively shared story, we are entrenched in a Separation paradigm that places humans as "above and beyond nature" (Anderson et al., 2016, p. 3), and privileges Western "rational" knowledges over all other "transrational ways of knowing" (Dobrich & Sumner, 2022; Lange et al., 2021, p. 27).

We need, more than ever, a "knowledge democracy" – a *cultural commons* of "non-monetized and non-privately owned knowledge, skills and mentoring relationships that have been handed down over generations" (Hall & Tandon, 2017; Griswold, 2017, p. 13). This cultural shift demands the transformative potential of stories and art. When we *embody* their lessons, we both *learn our way out* of our current unsustainable systems, and we ultimately *learn our way into* more sustainable alternatives by and for education" (Sumner, 2016, pp. xxi-xxvi).

In constructing a theoretical framework of storytelling and art as the building blocks of culturally sustainable communities, I centered on identity-making and resistance via language. Four questions guided the project: Who is telling the story? Are contributors' voices "given", "silenced", or "reclaimed"? How are identities being shared through different media? How can storytelling and art guide actions away from current unsustainable practices, towards sustainable alternatives?

In subsequent sections, I delve into project methodology and analysis. First, I briefly present my positionality statements, imbued with *embodiment* – in mind, body, heart and spirit.

I am a racialized, South-Indian-Tamilian-Canadian, bisexual woman living on stolen lands within T'karón:to/Toronto – where the trees stand in the water, the gathering place. I feel it is my responsibility, as an artist and educator, to acknowledge ways of knowing bestowed to us by various Indigenous communities, immigrants and newcomers as "valuable and necessary to the work of [global] decolonization" (Pictou et al., 2021, p. 99). In my journey as a graduate student and researcher, I re-learned to cherish non-Western epistemologies of embodiment, like reflexive oral storytelling, and mandala artworks, as knowledge.

METHODOLOGY

From late October to early November 2022, I gathered 9 oral teachings, folklore and autobiographies, through an evolving model of participatory action research. I obtained audio recordings from family, friends, and peers through email, text, and/or in-person conversation. For this "digital bundle" (Wemigwans, 2018), as inspired by FourDirectionsTeachings.com (https://fourdirectionsteachings.com/, 2006-2012), I utilized Padlet (https://padlet.com/Vidya_Sri/storycollection, 2022, November 12) – a virtual bulletin-board to compile various epistemologies, educational tools, frameworks, and critiques that forged new culturally sustainable pathways forward. I transcribed the English recordings, coded and analyzed transcripts for themes, and produced corresponding artwork. The Padlet then became publicly accessible to allow for ongoing secondary data analysis.

This Padlet was heavily inspired by the HoneyBee Knowledge Network – dedicated to countering knowledge asymmetry. The metaphor of the honey bee illustrates two things that scholars do not do: the bee collects pollen from the flowers without exploiting them, and it connects flower to flower through pollination, so that, life itself continues (Hall & Tandon, 2017, p. 9).

I, too, ensured that project contributors felt empowered – that they themselves translated the stories into English from languages of their own choosing. For instance, in the *ubudehe* autobiography, my peer noted how colloquial Swahili tokenized Rwandan identities; they decided to narrate in the more appropriate, formally spoken language of Kinyarwanda.

RESULTS

In the following subsections, oral narratives are grouped under themes of cultural sustainability and education. Full English transcripts are accessible here: https://tinyurl.com/mrxzmu9u. As an emerging scholar, I feel the format of condensed scholarship conceals different epistemologies from readership. These restrictions counteract my proposal that project contributors' stories be treated as *equal to that of scientific research*. I hope journals extend opportunities to welcome *all* knowledges into academic spheres. For word-count purposes, I have only included excerpts (*italicized*) from each of the transcripts to provide a more cohesive narrative analysis (in alignment with Gram-Hanssen, 2021).

Connecting Teachings: Building Relationality Via Ethical Spaces of Engagement

The Mohawk Legend describes The Three Sisters, of corn, beans and squash, as *quite different from one another in their size and also in their way of dressing*, yet alike in one way: *they loved one another very dearly, and they were never separated*. The squash sister provides an ecologically diverse habitat within her canopy, allowing for her sisters to thrive (Kimmerer, 2018, p. 52). She represents an "ethical space of engagement" (Simpson, 2011, p. 113) – an ontological bridge-building space, where we co-construct knowledges. The story of Maria Makiling, Goddess of the Forest, from the Philippines, teaches us to *leave enough for everybody, and share* this bridge-building space.

Both stories remind us of the Honorable Harvest: to harvest only "with good intentions" (Kimmerer, 2018, p. 33). We learn to "never take the first", "never take the last", "take only what you need", to use what you gather respectfully, "never waste what you have taken", and "share" with others (Kimmerer, 2013, p. 183). Indeed, to co-construct sustainable communities, we must understand that past communities had the technologies to over-harvest, "but they didn't", due to "ecological restraint and spiritual reverence" (Shilling, 2018, p. 4).

We not only learn about our relationality with nature, but we also learn to value women as healers, and as knowledge keepers (Cajete, 2018, p. 15). For example, both Maria Makiling and Nüwa, Chinese Mother Goddess, healed the universe of *catastrophes*, by repairing *the broken wings* of *butterflies*, by *patching the holes on the sky with coloured stones*, and by employing *the legs of a tortoise to mend the pillars that support the sky*.

Connecting folklore: Building Radical Hope in Praxis Via uMunthu-Ubuntu-ubudehe

In a Tamil folktale, Lord Rama receives help from *all the monkeys, bears, and other animals* to build a bridge from India to Lanka. Importantly, it is the *little squirrel*, who carries *little stones* to fill in gaps between bigger rocks, who smoothens Rama's path. So, Rama strokes his *three fingers on the back of the squirrel* and blesses him. In a parable of the mouse trap, the rat is *considered dirty, and a thief*, for picking up after others. Yet, only the rat, as a disrupter of social norms, prevails when all others fail. In a Japanese folktale of the tongueless sparrow, the sparrow – severely punished for eating *important cornstarch* – ultimately offers *a fancy meal*, gratitude and *lovely dance* moves to a caring old man. From three folktales, we learn how humans who show respect, gratitude, and reciprocity towards all of our relations are, in return, treated by those relations with kindness. We learn that collectively, multiple small acts, "through the efforts of many", are necessary for radical hope in praxis – for transformative actions towards culturally sustainable communities (Stradz, 2019). Lastly, we learn to cultivate our *shared uMunthu-Ubuntu-ubudehe*: our "humaneness, care, understanding, and empathy", our "interconnectedness" and our valuing of others' contributions (Anderson et al., 2016, p. 8).

Connecting autobiographies: Building Buen Vivir Via Regenerative Self-Sufficiency

In Lebanon, *everyone [has] access to olive trees*, but people only harvest *when they are ripe enough*. In Iran, *to keep warm in winter*, people use *korsi*, or *wooden table[s]* covered with *large quilt[s]*, so that heating from the *fire pan[s]* underneath does not get wasted. In Nicaragua, the local *pulperias* sell *'organic produce'* including *avocados, papayas,* and *watermelons* grown in family *vegetable garden[s]*. They are *fed with what [they have] at hand*. From three autobiographies, we learn about people's self-sufficiency, and their intergenerational, circular, seasonal ways of sustainably living *from the land*. They introduce us to "alternative way[s] of thinking" (Bechtel, 2016, p. 452), from which we openly investigate past and present ways of living. In Lebanon, for example, after civil wars between diverse *religious sects*, the one unifying factor country-wide, is that everyone – *executives*, *villagers*, and *poor people* alike – consumes and *bond[s] over olives*.

These narratives, then, encourage conviviality or *buen vivir* (living well) – people, planet and passion ahead of markets, profits and scientific thought (DeSousa Santos, 2014, p. 11). In Nicaraguan *pulperias*, for example, people enjoy simple pleasures, including *cajeta*, a *homemade, milk-based* candy, and *helado*, a frozen *sweet lemonade*. "Living well", therefore, means relating to nature, living in harmony and dignity (Stradz, 2019), learning from past experiences, all while cherishing "surprise and wonder" (DeSousa Santos, 2014, p. 11) in everyday life. Thus, we learn to recognize that, in co-constructing sustainable communities, it is "those who are being oppressed" who are "already actively creating the change they wish to see in this world" (Stradz, 2019) through cooperation amidst struggle.

Generated artwork

I crafted acrylic paintings (Fig. 1) to visually convey aforementioned sustainability-and-education-related themes. The *mandalas* painted on each canvas represent the circularity, seasonality, relationality, reciprocity, conviviality, and regenerative self-sufficiency within each story.

Figure 1. Generated artwork for each contributed story.

Purple and Gold backgrounds signify the complementarity between multiple epistemologies, and culturally sustainable practices, as Kimmerer (2013) illustrates:

Science and art, matter and spirit, Indigenous knowledge and Western science – can they be goldenrod and asters for each other? When I am in their presence, their beauty asks me for reciprocity, to be the complementary color, to make something beautiful in response. (p. 47)

Moreover, the art is inspired by communities of everyday women artists who use dry rice flour to create elaborate *kollams* or *rangoli* each morning, bringing prosperity to their homes. The rice is eaten by ants, generating no waste, and making space for brand new designs the next day. As with contributed stories, there is the evocation of "cultural sustainability" without necessarily the label of sustainability.

DISCUSSION

For too long, the colonial narratives of "Empire" – of domination, exploitation, power, consumption and resource extraction – were used, around the world, to control people's access to their own languages, traditions and cultures (Clammer, 2016, p. 47). These tactics were utilized in the "colonies" to "control their tools of self-definition in relationship to others" (Johnson, 2022; Wa-Thiongo, 1981, p. 18).

The *absences* of Western thought generated monocultures of evidence-based knowledge, linear time, classification, the universal/ global, and capitalist productivity and efficiency (DeSousa Santos, 2014, as cited in Gibson-Graham, 2005, p. 5). Academics have manufactured "single story" stereotypes that are not "untrue", but "incomplete", for they "make one story become the only story" (Adichie, 2009).

Valuing Multiple Epistemologies

What, then, is the value of these virtual bulletin-boards, oral narratives, and artworks? I argue that they are one step towards a pluralistic, "knowledge democracy" (Hall & Tandon, 2017) which equally appreciates multiple epistemologies in multiple forms, including storytelling and art, for sociocultural transformation.

We need new stories, and arts as *resistance*, to generate creativity, hope, and change in our lives. As Adichie (2009) elaborates:

Stories matter. Many stories matter. Stories have been used to dispossess and to malign. But stories can also be used to empower, and to humanize. Stories can break the dignity of a people. But stories can also repair that broken dignity.

Identity-Making Via Language

Indeed, via stories, individual voices and identities are being "reclaimed" by the contributors themselves. One contributor, exclaiming that they had "never felt so seen and heard", highlighted the power of language and audiovisual media in re-connecting to their cultural identities. Unlike English, a language of nouns, the "grammar of animacy" within Indigenous languages (Kimmerer, 2013), and in contributors'

languages of verbs, fosters ongoing processes of relationality (Lange et al., 2021: 30), and empathy – important foundations for building culturally sustainable communities.

Developing a Theoretical Framework

Accordingly, a framework for storytelling and art as drivers of cultural change, must reinforce existing theoretical models for practice of sustainability strategies, where we: shift values from money towards life, promote strategies of communication from monologue to dialogue, and examine structural power relations that run counter-hegemonic to dominant paradigms (Sumner, 2007, p. 74). 'Un-boxed' frameworks must also incorporate rhetoric-to-action models of adult learning *as* sustainability (Schreiber-Barsch & Mauch, 2019, p. 528), and principles of *buen vivir* (DeSousa Santos, 2014), *uMunthu/Ubuntu/ubudehe* (Mbiti, 1969; Anderson et al., 2016, p. 8), relationality (Lange et al., 2021, p. 27), knowledge democracy (Hall & Tandon, 2017; Honey Bee Knowledge Network, n.d.), radical hope in praxis (Stradz, 2019) and arts & language as resistance to cultural hegemony (Clammer, 2016, p. 50).

The resulting framework, *Shantiniketan ("Abode of Peace"): Co-Constructing a Better World Through Storytelling and Arts Education*, is influenced by Regenerated Freirean Literacy Through Empowering Techniques models (REFLECT, Archer & Cottingham, 1996). As depicted in Fig. 2, it features a tree, whose roots are made of *planet*, *place*, *prosperity*, *peace*, *people*, and *partnerships*, within a triangle of *place*, *permanence*, and *persons* (Lucas Seghezzo, 2009, in Schreiber-Barsch & Mauch, 2019, p. 527). These are affected by storytelling seeds, and wide-ranging weather patterns in three dimensions of structured power relations, communicative actions and values (Sumner, 2007, p. 74). Depending on inputs, tree roots germinate into varied degrees of trunks or *structures* of learning, branches or *processes* of learning, and leaves or *contents* of learning – the components of adult education *as* cultural sustainability (Schreiber-Barsch & Mauch, 2019, p. 528). Gradually, the tree produces diverse arrays of fruits, *knowledges* or *changes*. These then become the seeds, restarting the cycle.
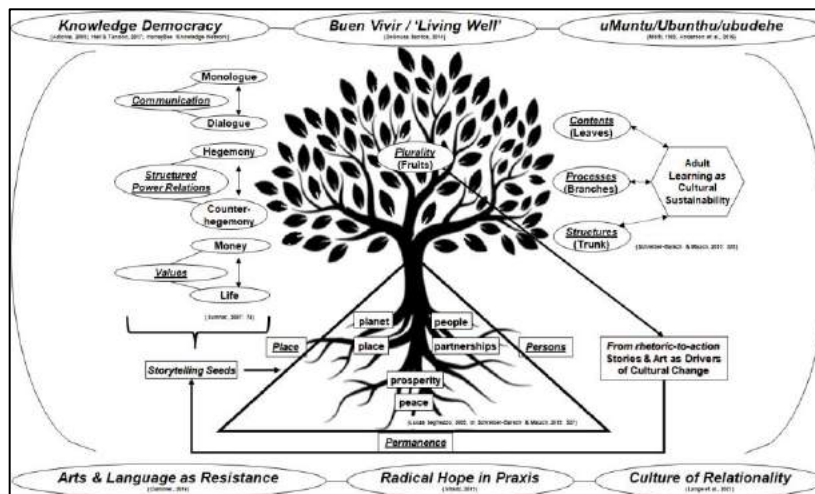

Figure 2. Shantiniketan ("Abode of Peace") Framework: Co-Constructing a Better World Through Storytelling and Arts Education.

CONCLUSION

This project was limited in scope, due to lack of time and financial resources. Future research may integrate participatory co-design with the participatory data collection and knowledge dissemination recommended here. Further, in accordance with the theme *Reckonings and Re-Imaginings* (Congress 2023 of the Humanities and Social Sciences), I reiterate that publications must strive towards greater accessibility, and inclusion of diverse epistemologies in multiple formats.

Yet, by collecting oral stories, developing artwork, and crafting my vision for adult education *as* cultural sustainability, one thing is clear. When we finally recognize "emotions, values and spirituality as ways of knowing (Griswold, 2017, p. 9), we can gradually trouble the "technoscientific" cultural narrative (Anderson et al., 2016, p. 14), and nurture an "intellectual landscape" of multiple epistemologies (Hall & Tandon, 2017; Kimmerer, 2018, p. 53). We can critically engage people to seek a better quality of life, take action, build collective capacity, learn from these practices and, eventually produce more actions (Stradz, 2019).

I see stories and art, storytelling and artistry, and storytellers and artists as the seeds of change towards flourishing trees and community gardens. That is the *power* of reflexive storytelling and art: as the ethical space of engagement, where we learn, share and grow together in complementarity like goldenrods and purple asters, where we revolutionize our educational systems and co-construct culturally sustainable communities.

ACKNOWLEDGEMENTS

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LEARNING SUSTAINABILITY AT THE DOCTOR'S OFFICE:

HEALTHY PLANET PRESCRIPTIONS

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Abstract

Adults can learn sustainability in many places in communities, but one venue not often considered is the doctor's office. This paper describes how the Guelph Family Health Team has been giving out Healthy Planet Prescriptions to patients in order to alert them to the dangers of climate change and to advise how they can help. Such environmental prescribing is an example of adult learning and education *as* sustainability that is based in an Indigenous-inspired form of relationality and can lead to communities of sustainability practice – groups of people who engage in an ongoing process of collective learning in the shared domain of sustainability.

Keywords: adult learning and education (ALE), climate change, communities of sustainability practice, environmental prescribing, relationality

INTRODUCTION

Adults learn in many community venues, from local shops and public libraries to farmers' markets and art galleries. One venue not often considered is the doctor's office. Moreover, while many would assume that adults learn about medical issues at the doctor's office, few would imagine that they could also learn about sustainability.

In a novel initiative by the Guelph Family Health Team, some doctors are writing prescriptions that promote the sustainability of the planet. This is part of a comprehensive campaign to increase awareness about the dangers of climate change. The Healthy Planet Prescription includes advice to go electric, green your home, eat a plant-rich diet, speak up, and put your money where your mouth is. The prescription also explains why the doctor is giving it to the patient, while describing the problem of climate change and its double-barreled threat to planetary health and global human health.

This paper will begin by providing a brief outline of climate change and the kind of learning needed to address this global crisis. It will then examine Healthy Planet Prescriptions, discuss their larger context and address their contribution to adult learning and education *as* sustainability. It will also consider the role of these prescriptions in building communities of sustainability practice, where sustainability becomes embedded in values, practices and policies in such a way that it becomes a normal – and preferred – way of life.

CLIMATE CHANGE AND ADULT LEARNING AND EDUCATION

According to the United Nations, climate change involves long-term shifts in temperatures and weather patterns brought on by human activities, primarily the burning of fossil fuels such as coal, oil and gas (IPCC, 2022). "Burning fossil fuels generates greenhouse gas emissions that act like a blanket wrapped around the Earth, trapping the sun's heat and raising temperatures" (UN, 2022). These raised temperatures result in a cascade of negative consequences, including intense droughts, water scarcity, severe fires, rising sea levels, flooding, melting polar ice, catastrophic storms and declining biodiversity.

Burning fossil fuels is not a recent phenomenon. The International Panel on Climate Change (IPCC, 2022) reports that "Climate change is the result of more than a century of unsustainable energy and land use, lifestyles and patterns of consumption and production". Although it has accelerated in the last few decades, we have been moving toward unsustainability for over 100 years in our homes, our workplaces and our communities. The extent of this move is evident in Salminen and Vadén's (2015) contention that the burning of enormous amounts of fossil fuels has become a central but rarely acknowledged feature of the way modern humans experience the world.

In the face of such unsustainable energy use, it is important to note that sustainability does not come naturally – it has to be learned (Sumner, 2016). Adult learning must shift toward sustainability if we are to survive and thrive as a species. Indeed, the crises associated with climate change remind us that sustainability is one of the great adult education projects of our time.

Given the vast complexity of sustainability and the unfathomable consequences of climate change, how do we engage in this adult education project? One way forward is to apply an adult education lens to the Sustainability Development Goals (SDGs), including the six fundamental pillars on which the relationship between education and the SDGs rests: people, planet, prosperity, peace, partnership and place (Schreiber-Barsch and Mauch, 2019). In this vein, Schreiber-Barsch and Mauch (2019, p. 527) discuss education *as* sustainability, which emphasizes the fact that "understandings of sustainability always mirror collective judgements and strengthen the role and mandate of education institutions in generating and supporting individual and collective understandings".

Using these pillars as a baseline, Schreiber-Barsch and Mauch (2019) then focus on three components – contents, processes and structures – which will allow them to identify ways of putting adult learning and education (ALE) *as* sustainability into practice. In terms of *contents*, they ask: Which kinds of knowledge, capacities and values promise sustained significance for the individual, collective and society? In terms of *processes*, they ask: How can we promote and sustain lifelong, life-wide and open-ended learning processes for individuals and collectives? And in terms of *structures*, they ask: What kinds of learning infrastructures promote sustainable and accessible opportunities to learn?

These three components align with the *Recommendation on Adult Learning and Education* from UNESCO in 2015, which Schreiber-Barsch and Mauch (2019, p. 528) see as a policy instrument to put ALE as sustainability into practice:

The *Recommendation* identifies three core fields of learning (= contents): (1) literacy and basic skills; (2) continuing education and professional development; and (3) community/liberal/popular education and active citizenship. These contents are transported via specific political activities by Member States (= processes) as part of transforming the overall rhetoric of the recommendation into learning practice, thereby nurturing the establishment of learning environments (= structures) which help to foster related learning processes.

Overall, Schreiber-Barsch and Mauch (2019) maintain that ALE *as* sustainability aligns with emancipatory approaches and encourages partnership dialogue based on equal terms and responsive approaches. How does this relate to prescriptions from the doctor's office?

HEALTHY PLANET PRESCRIPTIONS

Prescriptions do not always focus on medicine. For example, as a result of the Covid-19 pandemic, Sax (2022) has noted that people have turned inward and need to be taught how to reconnect as humans. He goes on to describe a promising solution in the growth of 'social prescribing,' which was first used in the UK National Health Service to treat individual health disorders through facilitated human connections.

A doctor or social worker may prescribe social activities to an individual who appears lonely or isolated, or experiences other issues (anxiety around finances, or even chronic diabetes) that can benefit from increased social connections…..These interventions can take the shape of seemingly simple things…..but the impact can be tremendous on individual lives, and over the long term, the hope is that social prescribing can ease the strain on our overburdened health care system, by introducing a degree of preventative care that actually keeps people from getting sick (p. O7).

Another example involves a program called Food Rx, initiated by the University Health Network (UHN) and FoodShare Toronto, which allows health-care workers to refer patients who are identified as food insecure to the program. As a result, the patients receive a 'prescription' produce box of fresh fruits and vegetables every two weeks. Food Rx is seen as "part of a growing movement in health care to take seriously the role of food – as seriously as prescription medicine" (Hui, 2022, p. A8).

Within this larger context, Healthy Planet Prescriptions can be seen as environmental prescribing - a form of medical advice that focuses on addressing climate change. The front of the prescription has a space for the patient's name and for the doctor's signature. It advises people to:

Go electric and replace gas-powered equipment and furnaces.
Green your home by getting a heat pump and applying for interest-free loans and grants to retrofit your home and reduce energy use (and energy bills).
Eat a plant-rich diet by eating fewer beef and dairy products, which is a healthier option that also reduces emissions.
Speak up and ask your MP to move subsidies away from oil and gas to green energy and industry and to support the Just Transition Act.
Put your money where your mouth is and invest in net-zero companies, while divesting from oil, gas and pipeline companies.

The back of the prescription asks: Why is my doctor giving me this? It then provides a primer on the links between climate change and global public health:

It points to climate change as the single greatest threat to global public health.
It links the rapid rise of global temperatures to carbon emissions from burning fossil fuels.
It explains how rising temperatures will increase the risk of developing a range of illnesses.
It describes how air pollution from burning fossil fuels is increasing the rates of some diseases.
It points out how extreme weather and unstable temperatures will increase the risk of property damage, while severe climate events are affecting the economy and reducing crop yields.
It links climate change to increased anxiety and depression, which can be remedied by taking action, however small.

In essence, Healthy Planet Prescriptions are a form of adult education that encourages people to connect planetary health with human health through the issue of climate change. As teaching tools, they reflect what Nesbit (2006, p. 17) described as the practice of adult education in Canada, which is "part of a broader and vital mission for 'really useful knowledge' that helps create a more equitable world at individual, family, community, and societal levels." Taking it one step further, do Healthy Planet Prescriptions qualify as adult learning and education *as* sustainability (Schreiber-Barsch and Mauch, 2019)? To begin with, they do a fairly good job of reflecting the six pillars on which the relationship between education and the SDGs rests:

People – Healthy Planet Prescriptions are aimed directly at people: those receiving the prescriptions, as well as their friends and family.
Planet - Healthy Planet Prescriptions directly reference the planet in their name.
Prosperity - Healthy Planet Prescriptions warn of reduced prosperity through property damage, economic costs and reduced crop yields due to climate change.
Peace - Healthy Planet Prescriptions deal indirectly with peace issues when they discuss the threats of reduced prosperity and increased anxiety and depression caused by climate change.
Partnership - Healthy Planet Prescriptions are aimed at individuals, so they are weak on partnerships.
Place - Healthy Planet Prescriptions are rooted in place – homes and communities.

Healthy Planet Prescriptions also reflect the three components – contents, processes and structures – which help to identify ways of putting into practice adult learning and education *as* sustainability.

Contents - Healthy Planet Prescriptions provide knowledge about climate change and the links between a healthy planet and global public health. They also encourage capacities in terms of retrofitting, eating, lobbying politicians and steering away from investments that harm the planet. And Healthy Planet Prescriptions indirectly promote values through advocating for alternatives in terms of diets, engagement and investment.
Processes – Healthy Planet Prescriptions promote lifelong, life-wide and open-ended learning processes associated with greening the home, eating a plant-rich diet, speaking truth to power and divesting from harmful investments.
Structures – Healthy Planet Prescriptions highlight doctors' offices as one of the many community venues that can provide the learning infrastructure for sustainable and accessible opportunities to learn.

Overall, following Schreiber-Barsch and Mauch (2019), Healthy Planet Prescriptions qualify as adult learning and education *as* sustainability, with the exception of advocating for partnerships. This weak spot can be remedied by modifying advice #4 – speak up – to speak up and join in, accompanied by advice to join others in the community who are working to prevent and mitigate climate change.

HEALTHY PLANET PRESCRIPTIONS, SUSTAINABILITY AND COMMUNITY

At the heart of sustainability is relationality. In other words, we need to learn to build new relationships with each other and the planet if we are to survive, and thrive, as a species. Capitalism has taught us to distance ourselves from each other and the planet, and to relate to the world through values such as individuality, domination, competition, extraction, private ownership and profit. This has led us to our current unsustainable situation. As Grey and Patel (2015) point out, capitalism has its own vision of the order of things that systematically reorders a range of other social relations, contorting an inordinate array of relationships, both human and nonhuman.

An alternative vision of relationality could follow Indigenous-inspired concepts – that we are all related to each other and the more-than-human world (Kimmerer, 2013). Martin and Matthews (2022, p. 227) explain that:

The connection and belonging that Indigenous peoples have with their natural surroundings is borne not out of romantic notions of "living close to nature," as is often assumed, but rather is viewed as a reciprocal and spiritual relationship, where the earth provides resources for survival as long as people take care not to deplete their surroundings.

This alternative vision is clearly evident in an Indigenous assessment of conventional understandings of sustainable development. Kimmerer (2013) tells the story of meeting an Algonquin ecologist at a meeting on Indigenous models of sustainability. When requesting funding from her tribal council to attend the conference, they had asked herabout the meaning of sustainability. She gave a summary of the mainstream definitions, including "the management of natural resources and social institutions in such a manner as to ensure the attainment and continued satisfaction of human needs for present and future generations" (pp. 189-190). After some consideration, one of the Elders replied: "This sustainable development sounds to me like they just want to be able to keep on taking like they always have. It's always about taking. You go there and tell them that in our way, our first thought is not 'What can we take?' but 'What can we give to Mother Earth?'" (p. 190). The shift from taking to giving – developing new relations – is central to our way forward

This alternative relationality is emphasized by Lange et al. (2021) when these adult educators discuss the dominant Separation Paradigm in which all of us who follow the techno-industrial values of Western Eurocentric culture are embedded. Such a paradigm ignores the "incomprehensibly relational nature of our universe" (p. 23). They advocate for a shift to the Relationality Paradigm, which can "take us beyond the toxicities and entrenched ways of thinking and being" (p. 25). For these authors, relationality is characterized by "movement, process, dynamics, performing and emergences" (30). Following Indigenous perspectives that "we are our

relations" (30), they maintain that relationality is not only about embodiedness and process, but also embeddedness. They base this on their understanding of the cosmos as inherently connected, with all beings and non-beings as always *relationing*, which decentres humans.

In returning to/creating/encountering communities, we must remember that we are always relationing – but what do those relations look like? Are they capitalist relations based on taking, which have led us to our current unsustainable state? Or are they alternative relations based on giving – to each other, to the more-than-human world, and to the planet?

Healthy Planet Prescriptions are just one small example of learning a new kind of relationality because they encourage us to give back to the planet. In this way, they can help to build community around sustainability. As the director of the newly formed Canadian Institute for Social Prescribing (a division of the Red Cross) has noted, what is built through social prescribing is community (Sax 2022). The same can be said for environmental prescribing. Many other community venues can join in, resulting in what Alvarez-Castañon and Romero-Ugalde (2022) refer to as 'communities of sustainability practice.'

Communities of sustainability practice is a concept based on the idea of communities of practice, which involves engaging in an ongoing process of collective learning in a shared domain of human endeavour (Wenger, 2011). In his seminal work, Wenger (2011, p. 1) defines communities of practice 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." These groups involve a perspective that locates learning in the relationship between people and the world (Wenger, 2010). This relationship between people and the world is vital in the global context of climate change and calls for a refinement of Wenger's term: communities of sustainability practice. Coined by Alvarez-Castañon and Romero-Ugalde (2022), this concept connects Wenger's term directly with the field of sustainability. Following both Wenger (2011) and Alvarez-Castañon and Romero-Ugalde (2022), we can understand communities of sustainability practice as groups of people engaging in an ongoing process of collective learning in the shared domain of sustainability.

CONCLUSION

The doctor's office is one community venue where we can learn sustainability. Within this context, Healthy Planet Prescriptions are a form of adult learning and education *as* sustainability that can help us to build vital new relations with each other, the more-than-human world and the planet. Such environmental prescribing is just the tip of the iceberg – there are many other ways we can learn sustainability, build communities of sustainability practice and forge the new relationality we need to survive, and thrive, on a healthy planet.

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CREATING COMMUNITY THROUGH COMMENSALITY: THE ROLE OF SHARING FOOD IN IMMIGRANT INFORMAL EDUCATION

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Abstract

This exploratory paper looks at the opportunity of commensality as an activity that can promote a sense of community, belonging and togetherness. Commensality is a concept that is concerned with communal eating. Through a review of literature, I unpack the concept of commensality, the role of informal education with immigrant groups, and how commensality can facilitate informal learning in immigrant groups.

Keywords: commensality, immigrants, informal learning

INTRODUCTION

I have some lived experience in being an immigrant which has informed my interest in this topic. As a newcomer to Canada, I have looked for ways to integrate into my community and find a new sense of belonging, as I learn to navigate my way through new ways of living, working, and studying. One of the elements I missed most from my home country was food and sharing meals with loved ones. Think about your favorite shared meal experience with other people. Perhaps this was family, or friends, or a group of people you had never met before. What did you talk about? What did you learn in those engagements? Thinking through these aspects informed my exploration of how commensality can play a role in connecting newcomers, with an informal education foundation, towards community building.

SITUATING COMMENSALITY

Existing literature shows relative consensus on the definition of commensality. Commensality, in its literal sense, means eating at the same table (Doherty & de St Croix, 2021; Jönsson, Michaud & Neuman, 2021). A wider, simple definition proposes that commensality is the practice of eating in the company of other people (Fischler, 2011; Giacoman, 2016). This practice, or act, of eating together can become more complex as a concept, as in some cultures it involves sharing the same plate or tray, as with many African cultures. It could involve eating together, but different foods for everyone, as is the case in many Western commensal gatherings at a restaurant (Giacoman, 2016). The other aspect of the definition of commensality involves the participants in the meal, and these can be a broad range of groups. The diversity of the groups informs the diversity of the characterization of commensality, as the norms and hierarchies may differ.

Sharing a meal and eating together is one of the most shared practices among human beings, both across space and time. Evidence of food around traces of fireplaces implies that humans have been sharing food from as far back as 800 000 years ago (Jönsson, Michaud & Neuman, 2021). Evolutionary anthropologists have described commensality as a fundamental part of human evolution, as a means of reciprocal cooperation, which we share with other primates (Jaeggi & Gurve, 2013; Tomasello, 2019). As we develop from childhood, we learn unique cognitive and social abilities through collaborative and communicative engagement with others (Tomasello, 2019). Davies (2019) argues that while other species also share food, "the

patterning, persistence and complexity of food sharing within human groups means that we share food like no others" (p. 2). Specific linguistic conventions and social norms structure these engagements. Our human ability to cooperate with each other can take unique forms because people use, and operate with, shared intentions and knowledge, as well as shared sociomoral values. Tomasello (2019) highlights the coordinative dimension of culture whereby people collaborate and communicate as they engage in socio-cultural activities with other people, such as sharing a meal. Through this coordinative dimension of human sociality and cognition, cultural practices of teaching and conformist learning take place. In turn, this teaching and learning process forms a key aspect of cultural transmission. This situates commensality at the very center of human culture (Fischler, 2011).

Commensality has been the focus of research in social bonding and the discourse around the shared meal. Falk (as cited in Jönsson, Michaud & Neuman, 2021) further argues that there is a more basic origin of solidarity in our eating communities. Through the rituals of sharing food and eating together, societies are formed and upheld. The sharing of food involves the very structural basis of social organization (Fischler, 2011). Sharing a meal helps to enact group membership and social distinction, reproducing belonging (Yount-André, 2018). Fischler (2011) contends that commensality produces bonding and that it "preserves, revitalizes, builds up kinship or creates artificial kinship" (p. 533). Commensality holds benefits including communal, networking, and personal ones (Dunbar, 2017).

COMMENSALITY AND INFORMAL LEARNING WITH IMMIGRANT COMMUNITIES

Liu and Guo (2022) argue that people moving to a new country experience challenges and situations which "provide an impetus to substantial learning. In this context, learning for immigrants becomes part of the being, living and becoming" (p. 734). Further, they describe lifelong learning as promoting social inclusion and equality, however the implementation of lifelong learning is negatively impacted by dynamics of power and politics (Liu & Gui, 2022). Access to learning opportunities is dependent on one's position in social, cultural, and economic structures. Barriers to formal educational channels can be particularly high for immigrants, and so, informal education might be the only real channel for investing in human capital in the host country. Coniglio et al. (2022) found that immigrants from non-English speaking countries have the strongest tendency to invest in informal education. For immigrants, the investment in education, particularly informal education, can be a fundamental channel for accumulating not only human capital but also socio-economic integration and fostering relationships (Coniglio et al., 2022).

In the context of learning, some immigrants may be more accustomed to listening and learning rather than speaking in a more formal class context and may not have experienced interactive and collaborative learning spaces (Zhou & Zhang, 2014). This lack of prior experience with collaborative, group learning together with possible language and culture barriers would cause immigrants to be in an awkward position in the Canadian context of formal education that emphasizes collaborative learning.

The process of transitioning to a new country may vary significantly and depends on the immigrant's life-stage (Young et al., 2022). Migration can lead to a higher degree of physical and psychological vulnerability, both because of the pre-migration stressors as well as the challenges that acculturation, adaptation, and eventually moving can bring (Ascenso, 2021). Once landed,

immigrants face various constraints and personal barriers including language challenges, having to develop a sense of belonging in a foreign environment, having to foster new friendships and social networks, the loss of important social roles and meaningful life projects, having to formulate, and even reformulate, their identities based on the social context, social isolation, and facing employment challenges and navigating socio-economic integration (Brigham et al., 2018).

In 2022, Canada welcomed over 437 000 new immigrants (Statistics Canada, 2023). In this large immigrant community, people have different lived experiences with their stories and contexts. Coming to Canada has been an intense journey for me, personally. Within seven weeks of getting the approved visas, we sold all our belongings, left our family and friends, and arrived with five suitcases as our only possessions, in time for me to start the fall semester last year. We have come with the privilege of support of family, both in South Africa and here in Nova Scotia.

The importance of socio-economic integration and the need for informal education opportunities links to the notion that we learn by being around other people (Deer Richardson & Wolfe, 2001). Our relationships with other people hold the capacity to facilitate learning. The development of relationships is not an end, but an opportunity for learning (Tiffany, 2001). By spending time with people in an analogous situation, while doing an activity that promotes a sense of togetherness, we create opportunities for building relationships and learning. We encounter learning daily. Informal education focuses on the daily life of individuals and groups because this is where we understand the people we are working with (Deer Richardson & Wolfe, 2001). Jeffs and Smith (2005) state that informal learning is more than simply knowing something but is the understanding we gain from doing something. In informal education, we base our practice upon an acknowledgement of people's existing and effective experiences, and their abilities as learners, in a diverse range of everyday encounters (Deer Richardson & Wolfe, 2001).

One significant challenge faced by adult educators is how to reach marginalized groups such as immigrants. Marginalized groups sometimes include those who do not have the time, energy, opportunities, or access to engage in formal or nonformal learning opportunities and group activities. This problem requires finding creative possibilities and taking advantage of social spaces that already exist, such as church groups, sporting or musical events, and so on (Brigham, 2016). The mobilization of adult education in this way seeks to "to change the destructive dynamics of individual isolation, economic marginality and the resulting political disenfranchisement" (De Rienzo, 2008, p. 245). Adult education steps into a gap in social spaces and in this time of rapid community change, innovative approaches are essential (Frank et al., 2020).

The concept of creating safe spaces where learning can take place, and where you can foster relationships, holds great interest to me. Moreover, topics related to the integration of immigrants is remarkably close to my own personal experience. As such, I looked to explore an alternate learning space that promotes community and belonging. This led me to commensality. Sharing a meal and eating familiar foods can create a sense of security and familiarity, in a new environment full of uncertainty and instability. Sharing food can bring a sense of 'there' or home, to 'here' in the host country (Lewis, 2010). Sitting around a communal table, sharing food, can give immigrants the opportunity to experience a sense of the familiar in a new cultural environment. There is a chance to share more than food. Past experiences and memories can be shared, especially as food may trigger memories of home. While eating together, Connerton (1989) notes embodied practice, as movement becomes almost automatic with the process and

coordination of reaching for food, the division of who eats what, and the gestures used. This embodiment can trigger a connection between the past and the present, giving the opportunity to reflect on memories and new learning. Moreover, the individual act of eating is the basis for sociality as all people share the need to eat (Julier, 2013). Giancoman (2016) states commensality as a practice is perceived as playing a role that strengthens cohesion among the members of a group, providing an interactive space in which communal belonging is symbolized and shared norms are respected.

The shared meal can construct a dialogical space, which is a condition for facilitating dialogue and discussion in learners (Armstrong & Hyslop-Margison, 2013). As opposed to silence that marginalizes voices, Armstrong and Hyslop-Margison (2013) highlight how "dialogue opens new possibilities, invites critique, and encourages shifting perspectives. When all learners participate fully, power and control shifts from the teacher to the students, thinking expands, and social expectations begin to change" (para. 25). For this group of marginalized people, who enter communities on the fringes, there is an opportunity to create more equal learning spaces. When we landed in Canada, much of our own sociocultural learning took place around a table with family, potluck dinners with new colleagues, a cup of tea with neighbors, or a breakfast with fellow newcomers. In this space, we could connect, ask questions, find out about our new city, and learn the local ways of living. By bringing a dish from home, we could share an aspect of our own culture with others in a potluck or at Christmas.

This leads me to the argument that commensality can be the activity that can promote a sense of community, belonging and togetherness, and a learning opportunity for immigrants. Robbins and Tippens (2018) highlight that sharing food with others is particularly interesting as a social ritual that often aspires to equality, by bringing diverse individuals into a common bonding experience with room for all at the table, both literally and symbolically. In the transnational context of immigration, these 'others' could be family, friends, colleagues, or fellow immigrants.
This paper lays the table for the idea of commensality as a means to create and encourage a learning community. There are as many ways to navigate this approach as there are ways of setting a table, in different formats and from different cultures.

CONCLUSION

As immigrants navigate acculturation, commensality can offer a learning space of belongingness while people are engaged in an act that feels familiar and is an everyday practice. Commensality encourages dialogue and interaction. By extending the notion of a 'shared table' with family and friends to immigrants in communities, we can look at creating opportunities to share experiences and build relationships. For people who are new to a country, what better way to come together and learn from one another than to share a meal? As a phenomenon that crosses cultures, commensality deserves further attention in community building and adult education research.

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BOLD ENCOUNTERS IN PRACTICE ARCHITECTURE: DOINGS, SAYINGS, AND RELATINGS IN GRASSROOTS COMMUNITY DEVELOPMENT

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Abstract

In this paper, we present fresh perspectives on ways of learning and knowing in the context of community development. As Teitelbaum (2009), Mayo (2009) and Choudry and Kapoor (2010) observed, there is a body of grassroots adult education practices that is often overlooked and in need of further scholarly exploration. Focusing on a particular organization—The Working Centre in Southwestern Ontario—we ask: How do practices in grassroots community development get shaped, shared, and transformed?

We conducted our investigation through a text-based qualitative content analysis (Kracauer, 1952; Krippendorff, 2019). Our empirical data consisted primarily of a book by the founders of the organization (Mancini & Mancini, 2015) which offers a research document in the lifeworld and of the lifeworld (Welton, 1995).

Our findings suggest that the informal ways of learning and knowledge production in grassroots can be helpfully illuminated from a practice architecture perspective (Kemmis, 2019). This perspective focuses on the cultural-discursive, material-economic, and social-political arrangements that enable and constrain the doings, sayings, and relatings that together constitute practices.

By selecting this lens, we were able to show that the innovations credited to this community project are tied to forms of critical pedagogy absorbed from both local and global cultures. Our "bold encounter" suggests that practices in adult education and community development must be aligned with deeper perspectives, deeper callings, and richer visions to remain intentionally open. Rather than a restricted professionalized search for 'best practices,' our study proposes that a robust attention to the doings, sayings, and relatings of the everyday lifeworld more completely supports a grounded and joyful philosophy of learning and action in community.

Keywords: Community development, adult education, practice theory, critical pedagogy, Ivan Illich

INTRODUCTION

In this paper, we present fresh perspectives on ways of learning and knowing in the context of community development. As Teitelbaum (2009), Mayo (2009) and Choudry and Kapoor (2010) observed, there is a body of grassroots adult education practices that is often overlooked and in need of further scholarly exploration. A bold encounter with practice architecture has helped us to address this gap. Working with fresh text sources, we map ways in which a particular organization—The Working Centre (TWC) in Southwestern Ontario—tapped inspirations from an ambitious range of historical sources. Our bold encounter asks: How do practices in grassroots community development get shaped, shared, and transformed? In pursuing this question, we

explore the mutual concerns that connect present-day adult education and community development disciplines (Sousa, 2021).

We conducted our investigation through a text-based qualitative content analysis (Kracauer, 1952; Krippendorff, 2019). Our empirical data consisted primarily of a book published in 2015 by the founders of TWC called *Transition to Common Work* (Mancini & Mancini, 2015). The text is a biography, communal memoir, and social history through an era of rapid social and economic transformations. It traces informal learning practices in adult education and community development, offering a research document in the lifeworld and of the lifeworld (Welton, 1995). With an eye on the lasting significance of this lifeworld, we came to understand some of the unique ethics and textures of transformative practices flowing from the authors' vision of the world. Elsewhere (Bernhard & Van Daele, 2023), we elaborate on the particularity of this setting, and point to the rich body of traditions that shape a unique culture of learning and action. Our findings suggest that such ways of learning and knowledge production anticipated broader developments in adult education that, in turn, can be helpfully illuminated from a *practice architecture* (Kemmis, 2019) perspective as we will explain later.

INTRODUCING THE WORKING CENTRE

Founded in 1982, TWC resists definition. Its many undertakings occupy a dozen and counting buildings in downtown Kitchener. These include indoor spaces for housing scattered through the downtown area, public cafés where people mingle, a thrift shop, kitchens that supply food, gardens where food is grown, medical offices, craft and study spaces, and other spaces that serve multiple functions for work and living. TWC's main projects give people access to tools to create their own work combined with continuous ways of learning and co-operating. The concept of tools is central to the practices of TWC's community projects and will be briefly discussed later. TWC organizes its projects into six areas: the Job Search Resource Centre, St. John's Kitchen, Community Tools, Access to Technology, Affordable Supportive Housing, and the Waterloo School for Community Development (TWC, 2022).

Westhues (1995) compiled a collection of insights and case studies called *The Working Centre: Experiment in Social Change* and identified historical influences such as Hull House, the Catholic Worker Movement, and Moses Coady's work in adult education in Antigonish. *Experiment in Social Change* voiced an important range of issues relevant to the limitations of a confined academic sociology at the time. It presented TWC's founders as two young people escaping formulas of any kind, forging forward with a quest to base their observations and actions on "the impressions, the feelings, the lived experience of the people in the target community" (Westhues, 1995, p. 17). The initial hope of TWC was to reject "any model that would define them as expert service-providers and the unemployed as clients" (p. 19). The founders and their affiliates set up a learning sequence with those who had been laid off from the full-time wage economy, introducing specific dialogue tools for discussion.

The naming of what people were seeing around them, the hardships they were experiencing in their lives and homes, was introduced as a key dialogue strategy. Inspirations for this kind of methodology had numerous cultural antecedents such as the pastoral circle, a specific tool of analysis drawn from traditions they had experienced in both global and local contexts. At the same time, the group of friends "did not claim to have data-based any more than faith-based truth" (Westhues, 1995, p. 18).

How did we proceed with our own investigations, forty years after TWC was established? In addition to qualitative content analysis of a central text that we will introduce below, each author also brought to the study ten years lived engagement at TWC in roughly the same decade, building up a recollection of contexts, documents, and common vocabularies of the community's lifeworld. Tapping into the narrated stories of the founders, our research pursued three lines of inquiry, the first two of which we will focus on in this paper (for more detail, see Bernhard & Van Daele, 2023). First, we trace the evolution and praxis of TWC from a practice theory perspective (Hui et al., 2017; Kemmis, 2019; Schatzki et al., 2001) and show that the founders and their community collaborators had radically anticipated the focus on the sayings, doings, and relatings in the early days of TWC from 1982 onward. We demonstrate that the group of founders moved forward with their own version of practice architecture (Kemmis, 2019) that stepped decisively away from bureaucratic organizational habits of other commonly held ways of organizing employment services at the time.

Second, our analysis explores how the use of verb forms in the language of the organization's culture reveals customs and patterns of practice. We maintain that the widespread use of the gerund throughout TWC as it evolved can be helpfully absorbed through today's practice theory lens. At the same time, the focus on language use provides the observer with an organic feel for the emerging philosophy of TWC. Third – and we can only briefly allude to it here – we trace the philosophical roots of TWC's practices in terms of the ethics of a community and touch on the influence of Ivan Illich on the cultural-discursive, material-economic, and social-political arrangements of TWC.

THEORETICAL FRAMEWORK: PRACTICE ARCHITECTURE

The concept of *practice architecture* allows us to study learning processes as situated (Kemmis, 2021). Such processes are not simply psychological or cognitive processes going on within individuals' heads, nor are they concerned with deposits of knowledge in people's heads (Kemmis et al., 2017, p. 57). Instead, practice theory orients the focus to the gradual shift in activities and practices that newcomers to a situation exhibit as they are oriented to new practices in a given situation (Lave, 2019). Thus, Kemmis presents practice architecture as comprised of a semantic space (language, *sayings*), a physical space (activity, work, *doings*), and a social space (power, solidarity, *relatings*) (Kemmis et al., 2014, p. 32). In this view, practices are enabled, shaped, and constrained by cultural-discursive arrangements, material-economic arrangements, and social-political arrangements. Correspondingly, learning can be understood as "coming to know how to go on in a practice [which] means not only coming to know how to go on *in* the sayings, doings and relatings, of the practice, it also means coming to know how to go on *amidst* the practice architectures that enable and constrain practices" (Kemmis et al., 2017, p. 53, italics there).

From this perspective, *practice* is the unit of analysis at the nexus of doings, sayings, and relatings. *Praxis*, in turn, has the broader meaning of collective social action. Praxis can be understood as the "contingent *unfolding* of events, whereas 'practice' refers to typified and socially intelligible bundles of verbal and non-verbal activities" (Alkemeyer & Buschmann, 2017, p. 22, italics there). In the context of education, praxis can be understood "first, as *educational* action that is morally committed and informed by traditions in a field ('right conduct'), and second, as 'history-making *educational* action'" (Kemmis et al., 2014, p. 26). This broader meaning of *praxis*—as the antonym of theory—can also be found in many uses of practice, such

as "radical adult education practice" (Mayo, 2009, p. 270). The practice theory perspective then permits investigations into the praxis of the liberation tradition of adult education, shedding light on other (non)human participants in practices. Put differently, this perspective provides a lens through which emancipatory action can be studied in their physical, semantic, and social dimensions.

FINDINGS: PRACTICE ARCHITECTURE AT TWC

Transition to Common Work: Building Community at The Working Centre (Mancini & Mancini, 2015) is a free-form memoir providing insights into multiply experienced dimensions of community life from the early founding days of 1982. The authors invite the reader to feel "the vibrancy of its places and spaces, watching how ideas and practices live" (Mancini & Mancini, 2015, p. 4).

As stated above, learning from a practice theory perspective can be understood as being "stirred in to practices" (Kemmis et al., 2014, p. 59) and "learning how to go on in practice" (Kemmis, 2019, p. 125). When persons learn together, or, in the language of TWC, are naturally engaged in forms of *shadowing*, newcomers are initiated into the flow of social and cultural practices; they pick up the intricacies of what they need to know.

The authors of *Transition to Common Work* load their text with verb forms as they reconstruct the social history of TWC. Very few pages are devoted to recalling lists of mission statements, discussion of roles or positions, or specific ideologies of practice. Instead, the opening pages urge us to experience TWC "with your feet on the ground, feeling the vibrancy of its spaces and places, *watching* how ideas and practices live in the midst of a community *doing* its work" (Mancini & Mancini, 2015, p. 4, emphases added. What is emphasized is the persistence of hearing, listening, watching, and learning in relational clusters and groupings, all activities that take part in a socially and materially grounded setting. The historically rooted aphorism from Peter Maurin "to make the kind of society where it is easier to be good" (Maurin, n.d., as cited in Day, 2008, p. 427) is commonly referenced at TWC. This expression also made tangible an atmosphere of the use of good words, good actions, and constructive interpersonal relations. The apt phrasing of the words *making it easier*, as we can see, is concisely yet non-prescriptively expressed as a cue or a signal, a verb suggesting movement in a direction of practice.

As past observers of the culture of TWC, we can attest to the remarkable emancipatory power of gerunds and their intentional yet delicate use in the everyday life worlds of the various sites of TWC. Our habitual practice was to use the phrase *walking with* (Van Daele, 2010). This phrase conveyed the quality and scope of our daily actions and intentions with those in need who visited our various urban locations. We all recognized the verb phrase walking with as freighted and significant, yet also one used commonly in everyday conversation and in larger retreats and meetings. In other words, as an example of doings and sayings at TWC, we understand walking with to be core to the layered practices of the organization. Here, the organization's ethics, habits, and opportunities for helping are woven with its philosophical ideals for a generous community life.

It appears that a unified fabric of tone and meaning, yet specific idiomatic variations in specific urban building and project sites, carried the music between the words as contributors learn to engage—by watching, doing, listening, speaking—with existing concrete practices in the culture.

This is the semantic, social, and material world that steadily breathes life into spirited practices. "Changing the language is one aspect of developing different ways of acting," stated the authors (Mancini & Mancini, 2015, p. 107). A warm, inclusive language, as one contributor to TWC famously quipped, is "the clue to the glue" (S. O'Seasnáin, personal communication). Joe and Stephanie Mancini noted in many passages in the text that such inclusive collaboration involves the sharing of power and creation of open learning spaces as much as possible.

In a community such as TWC, which places much attention to existing, emerging, and evolving practices, and to a welcoming posture for newcomers, the flourishing web of practices in the organization's everyday social life can be understood as an intentional space of learning. Here, newcomers not only learn the existing ways of doing, saying, and relating, but also shape and change practices through their active participation. In such interaction between the person and the world, learning flourishes; it becomes an integral part of life. However, while practices in a given cultural or social situation are ongoing and pre-existing, there is also an open space for the individual's agency (Kemmis, 2019, p. 99; see also Alkemeyer & Buschmann, 2017). The contribution of active, creative agents in the lens of practice theory is noteworthy and will be returned to in our discussion, as this feature of practice theory links constructively to the liberating aspects of perspective transformation.

Social and Material Worlds: The Contribution of Ivan Illich

Grootenboer et al. (2017, p. 15) outlined all of the ways, dating back to Aristotle, that practices flow from virtuous moral choices. As the organization matured, the founders more formally articulated their ethics of community, immersing especially in the thought of Ivan Illich to build an expanded sense of possibility for mapping living structures rather than the stunted social practices of traditional service organizations. The turn toward Illich's *Tools for Conviviality* (1973) in the 1990s was significant for the culture, helping to further align its norms of inclusion and generosity with firm principles for radical social analysis. Illich's (1980) emphasis on the vernacular, the decommodified "homegrown," took TWC's practices into several important directions, shifting the cultural-discursive, material-economic, and social-political arrangements.

Drawing on Illich's critique, TWC shaped a practice architecture designed to reduce the numbing effects of a consumer culture where few persons can make things that they need. The idea was that tools—the useful things, like simple tools, machines, or more complex technologies, that we need to make things—could be adapted productively for people's use and happiness, expanding rather than stunting human capabilities. The Mancinis studied Illich for several years, absorbing his observations into the semantic, social, and material worlds of the organization's practice architecture. The material arrangements of furniture and workspaces in general were adapted frequently to eradicate status, as well as to innovate convivial spaces where persons of different vocational, class, and ethnic backgrounds could freely mingle. As such, tools as adapted from the thought of Illich were fresh participants in practices designed to support a more flourishing sense of communal effort: the efforts of crafting, making, repairing, building, repurposing, and cooking, all activities that TWC carries out every day.

DISCUSSION AND CONCLUSION

How can we benefit from a significant opus of work where the character of radical community transformation is so obliquely manifested that an entire experiment remains cloaked in unassuming simplicity? Several authors argue that adult educators and community activists can benefit from nourishing access to a broad range of contexts in the emancipatory tradition (Collins,

1995; Teitelbaum, 2009; Welton, 2013). Our finding in this study is that the founders' awareness of historically situated pedagogies of transformation and resistance formed a key factor in the evolution of TWC as a dynamic site of practice.

We conclude that the founders' acts of resistance sprang from a creative nexus of doings, sayings, and relatings that were already nested in traditions that they selected, studied, and affirmed, such as Illich, Addams, Day, Maurin, and Coady. The courage to forge ahead in the liberatory framework that Teitelbaum (2009), Welton (1995), Ardle (2021), and Westley (2015) refer to could thus be said to flow at least partially from a chosen proximity to the borrowed traditions. These proximities are also embodied as practices. Such proximities are translated into practices of communication and working with others not only in the realm of theory and ethics, but in the everyday lifeworld. The organization's focus on shaping a practice architecture that "makes it easier to be good" typically nurture welcoming spaces that de-emphasize class divides or ideologies, helping to make visible the participants in practices. This focus has the effect of promoting the common good, animating social life, and providing a down-to-earth culture for learning new skills. There exists an atmosphere of intentionally deprofessionalized works of service within a radically flat and frugal wage structure. Persons who are "fed up with climbing the consumption ladder and choose instead to find meaning in work" (Westhues, 2015, p. xiv) thus surrender the claims of privilege.

The formation of identities in such community settings involves complex and imaginative meaning-making processes in vocational choices (Ardle, 2021; Chi, 2021; Van Daele, 2016). Mezirow's (1995) vision for "the education of hope" in society pictures the transformative adult educator's role as a fluid go-between between the goals and strategies of social movements and the more established political and economic institutions (p. 64). Our study of TWC's text suggests that this fluidity is indeed possible in critically self-aware and other-aware settings.
Finally, our study has spotlighted issues of a generative approach to knowledge production in community-based and social movement education projects. We know that we find ourselves in an age of multiple crises, a world that Illich anticipated 50 years ago (Illich, 1973). TWC's emphasis on study groups, book clubs, retreats, common café spaces for discussion, publication of a quarterly newspaper, sales of books, and hundreds of articles archived in a website first appeared as exciting yet modest alternative knowledge-sharing practices four decades ago. These strategies of inclusion, at once intellectually original and deeply affiliative in intent, were incubated under the radar in 1982.Forty years later, this study has outlined the dynamics of human bridge-building steps in a spiritually alive culture of hopeful social change. Rather than a restricted professionalized search for 'best practices,' our study proposes that a robust attention to the doings, sayings, and relatings of the everyday lifeworld more completely supports a grounded and joyful philosophy of learning and action in community.

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CHALLENGING NEOLIBERALISM: REIMAGINING 'COMMUNITY' LEGAL CLINICS

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Abstract

Community legal clinics have long engaged in various forms of adult education, including public legal education, clinic teaching, and community organizing (Lopez, 1992, Mosher, 1997). Legal clinics can be imagined as spaces of resistance where the pedagogical underpinnings of adult education are aligned with Paulo Freire's revolutionary learning processes (Freire, 1970; Lopez, 1992; Varga, 2023). Neoliberalism presents new challenges to clinics working with "communities" (Alvarez, 2007). Poverty Law understands that poor people's points of contact with the Law are often abrasive and cannot be separated from long histories of colonialism, systemic oppression, and disenfranchisement (Capulong, 2009, Mosher, 1997, Wexler, 1970). Paradoxically, legal regimes also present opportunities to push back against injustices; hence, community clinics can be rich sites for organizing and reframing legal orthodoxies (Varga, 2023). They are spaces, where those impacted by patriarchy, racism, ableism, and the carceral-logics of the prison/medical-industrial complex, can take part in a process of systemic change (Burstow, 2015; Sage & Laurin, 2018; Varga 2023). "Rebellious" forms of lawyering have long conceptualized community legal clinics as sites for social change (Lopez, 1992; Gavigan & Rehaag, 2014). Through their engagement with tenants, precarious workers, migrants, and low-income people, clinics are potentiated to become communal spaces of alternative-imaginings and transformative knowledge production, where collective struggles can be engaged (Varga, 2023; Wood, 2017).

Today's fast-paced financialization and gentrification processes are pushing out low income and racialized people from their neighbourhoods and reshaping communities (Downey, 2014; Kelly, 2014; Makris, 2015). Neoliberalism is also changing adult education and the very meanings of what engaging with *communities* signifies (Fitzsimons, 2017; Brudell & Attuyer, 2014). Public-Private Partnerships and new forms of governance are realigning education and community development within market forces (Bexell & Mörth, 2010; Bryer et al. 2020; *Ibid).* In 2014-2015, an attempted community legal clinic "Transformation" proposed a merger of numerous independent legal clinics in Ontario's Greater Toronto Area (Keepers, 2014; Varga 2023) This plan was narrowly averted through grassroots community organizing. More recently, Legal Aid Ontario's current legal clinic "Modernization" project is underway, with new deep-level changes to community legal clinics (Bhatia et al., 2020; LAO, 2022).

Relying on poverty law, critical anti-racist feminist theorizing and Foucauldian analyses, this paper considers the impact of neoliberalism on poverty law and community clinics (Annamma et al., 2013; Foucault, 1962, 1972 & 1989; Lopez, 1992). Major shifts are affecting the day-to-day realities and underlying philosophies of community clinics (Capulong, 2009; Varga 2023). This paper argues that we need to be wary of the chameleonesque shape shifting of new formations, closely linked with market logics, which co-opt our yearnings for better worlds (Fitzsimons, 2017).

Reviewing legal clinics as spaces of radical education, this paper will take an activist deep-dive into alternative imaginings and radical potentials of these sites of resistance. It argues that forging greater awareness and resistance to neoliberal reformulations of our community legal clinics is essential, as the choices we make in coming years will dramatically impact our work within "communities" (Alvarez, 2007; Madden, 2007; Varga, 2023).

Keywords: Poverty Law, Adult Education, Community Legal Clinics, Legal Aid Ontario (Transformation/Modernization), Neoliberalism, Privatization

INTRODUCTION

Using a Foucauldian genealogical analysis informed by critical anti-racist feminism, in this paper I examine neoliberal changes to legal clinics and "poverty law," bringing to the fore "local, discontinuous, disqualified, illegitimate knowledges" (Foucault, 1972, p.83; Wexler, 1970), per Harris and Acaroglu's (2022) definition of "neoliberalism" as "an economic model, a form of subjecthood, a form of governmentality, an ideology, a geopolitical project, and the existing socio-economic reality" (p.6). I consider the impact of neoliberalization on 'community' legal clinics, while presenting possibilities for creative resistance and (re)imaginings.

POVERTY LAW

Ontario's legal clinics were inspired by the "rebellious optimistic spirit of the 1960s" (Gavigan & Rehaag, 2014, Para 3; Mossman, 1983). Philosophically, "Poverty Law" conceptualizes disenfranchised people as critical agents of change (Lopez, 1992; Wexler, 1970, p.1049) within a broader discourse encompassing various types of activist lawyering (Capulong, 2009; Hilbink, 2004). Gerald Lopez (1992) coined the term "Rebellious lawyering," critiquing the "regnant idea of practice for the subordinated," which emphasizes professional 'experts' and 'heroes' through excessive litigation-based strategies (Ibid, p.170). A few features of "Poverty law"/"Rebellious Lawyering" include:

Directly involving disenfranchised people against injustice
Adult education and mutual learning as radical practice
De-professionalized relationships with low income/oppressed people
Deemphasizing legal services and courts in seeking systemic change
Challenging oppression by working within grassroots struggle(s)

Lopez's "Rebellious Lawyering" considers a mutual learning role where lawyers appreciate their clients' wisdom, "traditions and experiences of life on the bottom and at the margins" (Ibid, p.37). Poverty law involves building relationships through which racialized, gendered, disabled, LGBTQT2, and low-income people remain at the forefront of their own resistance (Lopez 1992; Wexler1970). Wexler understood this approach involved "confrontations" with powerful authorities (p.1049). Adult education is central to this approach (Lopez 1992; Wexler, 1970), whereby we can move beyond their individualized circumstances to engage in joint struggles through "critical consciousness" (Mosher 1992, p.620).

NEOLIBERAL RESHAPINGS

The 1960s movements inspiring many legal clinics sought shifts from services-based models towards "structural, reform based approach[es]" (Brescia, 1998, p.834). Recent neoliberal reforms moving clinics back towards discrete service-oriented models with shorter types of 'summary advice' can be critiqued for emphasizing "quantity above quality" while ignoring systemic change (Abromowicz, 2004; Bhatia et al., 2020, p.6; Brescia, p.835). Similarly, "collaborations with community-based institutions" (Brescia, p. 858) are problematically framed as synonymous with working within "community."

Community Collaborations & Partnerships

Clinics in Ontario have community boards and long relationships within various neighborhoods. Neoliberalism makes the contested concept of "community" (Madden 2007, p.74) even more "elusive and vague" (Kelly 2007, p.63). Recent versions of "new poverty law" (re)shape notions of a "client" towards "collaborating" with community organizations (Alvarez, 2007, pp.1274 & 1281; Loffredo, 2001, pp.177 & 201; Shah, 1994, p.808; Sisak, 1998, p.887).

Gonzales (2016) summarizes the literature: 'Now I might simply say rebellious lawyering is collaboration' (p.72). This "collaboration" shift often entails working with multiple "organizations "and "multidisciplinary" professional teams (Carle & Cummings, 2018, p.462; Capulong, 2009, p.172; Hing, 2008; Nickles, White, & Cole, 2001; Sisak, 1998). The next section will interrogate what is behind this new type of "collaborative" or "partnership" lawyering (Alvarez, 2007, p.1275; Loffredo, 2001, p.177).

Government Cuts

A clue can be found in the funding-cuts to United States community legal clinics (Alvarez, 2007; Hing, 2008). Alverez describes these cuts, a virtual "abdication of government responsibility," as leading to marketized strategies (p.1277). Hing (2008) observes that their "market[ing] their services to non-LSC funded legal services programs" and foundations led to "collaborative lawyering strategies" (p.354). After the significant defunding of legal clinics in the U.S., poverty law and rebellious lawyering literature now reveals myriad "partnerships"/"collaborations" and networked agencies (Brooks & Lopez, 2015, p.141; Hing, 2008, p.355; Sisak, 1998). Such collaborations sometimes involve twenty or more organizations (e.g., "Brooklyn A," a featured collaborative lawyering example, "represents over ninety community groups") (Hing, 2008; Sisak, 1998, p.883; Nickles, White, & Cole, 2001).

Privatization

Alvarez (2007), connecting the dots further, explains how cutbacks resulted in "embracing the value of self-help and promoting public-private partnerships" (PPPs) (p.1278). Obscured in the literature, behind this "new" rebellious lawyering/poverty law, lies privatization (Alvarez). As such, "community partnerships" represent not a "slight" shift, as described by Sisak (1998, p.887), but rather a fundamental change from the earlier ideas of "Poverty Law" that initially inspired community legal clinics (Capulong, 2009). Shah (2017) warned of situations where "actors causing…communities['] subordination are mistaken for allies" (p.807).

Today, a rapid privatization is taking place worldwide; PPPs have become more sophisticated and far less obvious (Willis, 2020; Fitzsimons, 2017; Montfort & Michels, 2020; Rushton & Williams, 2011). Bexell and Mörth (2010) reveal our public sector's marketization, whereby new governance arrangements create new forms of privatization involving so-called collaborations/ partnerships with various non-profits, the government, and the private sector (p.4).

Shifting NOTIONS OF "COMMUNITY"

Community Empowerment

This new "poverty law" adopts rhetorics of "community" and "client empowerment," where PPPs "reformulate[e] rebellious lawyering to encompass community group representation" (Alvarez, 2007, p.1275; Brooks & Lopez, 2015; Fitzsimons, 2017; Loffredo, 2021, p.176; Sisak 1997, p.873, 879 & 887; Madden, 2007, p.74).

Shah (2017) describes how "communities serve as clinic partners," cautioning us to interrogate definitions of "community" when "local community-based organization[s]" become a stand-in for "the community" (pp.796 & 802). Kelly (2007) expresses concerns about conflating "community" with organizations, whereby groups are formed to meet particular-policy goals or needs without considering whether these needs are indeed best met by such organizations ("or indeed whether there actually is a community") (p.62).

These rhetorics of empowerment also endorse mass-volunteering arrangements (Bryer et al., 2020). D'Aloisio (2007), for example, discusses how the 'language of "community" is deployed' to encourage unpaid work, often based upon "a gendered understanding of who is doing" caring (p.47). These arrangements undercut paid and unionized work, as in one university-community partnership, which boasts thirty-thousand hours of volunteer time (Bryer et al. 2020). Rose (1996) describes how new forms of governance actively recast communities as sites of population control, management, and markets. Madden (2007) exposes how words like "solidarity, co-operation and partnership" under PPPs hide "the development of increasingly harsh public conditions of neo-liberal capitalism" (pp.74 & 76).

Professionalization

Another significant change in the new "poverty law" involves emphasizing the rule of "professionals" (Failinger, 2007, p.1182 & 1201) This "collaborative lawyering" shift also includes "multidisciplinary teams" ("mental/medical health) (Alverez, 2007; Capulong, 2009; Brooks & Lopez, 2015, p.150; Hing, 2008, p.355; Sisak, 1998; Nickles, White, & Cole, 2001). Such "professionalized orientation" contrasts with Wexler's original notion of "poverty law," which criticized the professionalization of lawyering (Capulong, 2009, p.148; Wexler, 1970).
We can interrogate how this trend is increasingly aligned with, rather than against, "power-over" power structures.

Those critiquing interdisciplinary teams describe various levels of coercion and control over clients, where psychiatrists and social workers are '"gently" keeping '"in line" the discontented and dissenting members or groups of society (and hierarchies within) (Szasz, 1974, p.67; Burstow, 2015). Rose (1996) describes professionals involved in interpreting, documenting, classifying, and watching local sites where populations are reshaped and managed under a professional "gaze" (p.349). New forms of governmentality involve a "plethora of quasi-autonomous agencies," engaging in conduct management of those living "on the margins" (Rose, p.347). He describes the state undergoing a "mutation," where partially privatized agencies and experts are re-formulating their work around "risk management" (pp.331 & 342). Sage & Laurin (2018) identify

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a type of profiling, which reinforces an idea that "the poor are risky and disordered" (p.57). We should consider this trend, in light of LAO's a new "risk management" requirements (LAO, 2023).

Recently, we are witnessing the two "sovereign professions – medicine and law" converging to "control the medicalization and criminalization narratives" (Sage & Larin, 2018, p.579). Sage and Larin describe similarities between the "medicalization of poverty" and the criminalization of poverty, where both are mobilizing around "risk" management and surveillance, while deferring to the judgement of professionals (pp.577-578). In the U.S. a new formation merging medical and legal clinics called the "Medical-Legal-Partnership" (MLP) has emerged, with networks forming of "300 such MLP health sites in 46 US states" (Shek & Turlingon, 2019, 55 & 59).

Foundations

We need to attend to the alliances between new governance and "wealthy private donors," including powerful global organizations and foundations (Parker 2007, p.31). Writing about partnerships on an international scale, Faubion et al. (2011) explains how foundations are the intermediary, brokering pharmaceutical development: "Public-private partnerships have also been key to forming linkages between foundations, industry, multilateral organizations, and national governments, often to further pharmaceutical product development and service delivery" (p.214). Discussing "markets for poverty alleviation," he describes the rise of "what is essentially a global oligopoly of pharmaceutical firms" (Faubion et al., p.215).

Democracy and Local Control

New forms of neoliberal arrangements are taking place in many countries around the world, including Canada (Collyer & Willis, 2020; Bexell & Mörth, 2010). Madden (2007) acknowledges the "weasel-like" use of phrases like 'building stable communities' as a strategy for privatization (Madden, 2007, p.74). Perhaps, because of the lack of transparency, PPPs have often been uncritically adopted by the Left, not just by the Right (Madden; Parker 2007).

Parker critiques how the word "community" is used as a rhetorical device to evoke the "familiar, the local, the 'here and now,' the cooperative and the altruistic aspects of civil life" to gain consent for privatization (p.23). Despite emphasizing greater community involvement through the "appearance of inclusivity," PPP "partnerships" lead to a loss of local control, "reproduc[ing] existing participatory inequities" (Bexell & Bexell & Mörth, 2010, p.14).

The rhetoric of community consultation, consensus, and collaboration that Brudell and Attuyer (2014) call the "myth of community participation" hides the distributive inequities these partnerships cause (p.203). Despite touting democratic values, market concerns remain at the forefront (Bexell & Mörth 2010). Fitzsimons' (2017) in-depth examination of neoliberalism's transformation of adult education reports that: "retrospectively, a certain naivety could be claimed about the community sector's involvement with social partnership as it was never a partnership built on democracy" but rather was all about "doing business" (p.16).

Bringing the "partnership trend" to the fore means understanding how markets are embedded within PPPs, obscuring the lines between business and public sectors (Bexell & Mörth, 2010,

pp.4). Despite the terminology of greater choice and empowerment, we are witnessing a massive "co-option" of local concerns, as governments move towards marketized services (Fitzimons, 2017, p.70).

LAO'S "MODERNIZATION" AND NEOLIBERALISM

Ontario has long enjoyed a robust legal clinic system, grounded in philosophies of "Poverty law" and "Rebellious lawyering" (Mossman, 1983; Gavigan & Rehaag, 2014; Abramowicz, 2004). In 2004, Abramowicz wrote: "Ontario's clinic system has been applauded by international observers of the legal aid landscape," with over seventy independent community legal clinics (p.71).

In 2014, the "Transformation" initiative proposed to merge fourteen free legal clinics in the Greater Toronto Area into a few larger-sized clinics and "collaborate" with vaguely defined "community partners" ("Vision Report," 2014). The grassroots group Keep Neighbourhood Legal Clinics ("Keepers"), of which I was a part, organized meetings across Toronto to raise public awareness (Keepers, 2015; Taddese, 2014). This proposal was defeated in 2015, due to the work of the Keepers and other allies (Keepers, 2015). *Or at least so it seemed.*

Today, we face new rounds of top-down changes to legal clinics by the funder Legal Aid Ontario's (LAO) so called "Modernization" project (LAO, 2022). During the pandemic and in the midst of LAO funding cuts major changes were proposed to the Legal Aid Services Act (Hasham, 2020; Bhatia, et al, 2020). Letters by community members, set to be read by the opposition party, were stifled. The new Act was passed. In 2022-2023, LAO's focus has shifted to community legal clinics (LAO, 2022, p. 10). In my research, I have identified the following key features of LAO's "Modernization" plan: New Public Management; Services Model; New Governance & Collaborations; and Surveillance/Technology.

New Public Management

LAO describes increased funding-tied oversight with new forms of supervision based on greater efficiency and cost-effectiveness (LAO, August 2020). New "risk management" also give LAO greater (financial) control over clinics, allowing for LAO to take "remedial measures" when a clinic is in supposedly in "default" (LAO, 2023, p.1 & 7). Fitzsimons (2017) described similar neoliberal rationales for changes to the adult education sector emphasizing new public management (NPM) regimes, greater efficiency, and measurable units to increase staff performance and cost-cutting. She cautions that a first phase was followed by another:

more deliberate second phase of managerialism which more transparently reveals its neoliberal loyalties. This is a phase of marketisation through privatisation which commonly involves outsourcing and increased charges for use of public services. Privatisation undermine the concept of State subsidy of essential services and, in doing so, greatly alters public sector culture both internally and externally. (p.11)

Services Based Model

LAO is also prioritizing a "services" model over-emphasizing ever-shorter types of legal advice (Abromowicz 2004; Bhatia, et al. 2020). This approach moves us increasingly away from more

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radical notions of "poverty law" focused on addressing systemic struggles (Capulong, 2009; Wexler 1970).

New Governance & Collaborations

LAO also proposes coordinating services between different vaguely defined "entities," working with these and other "service providers" in new governance arrangements (i.e. "collaborat[ing] with communities and other organizations") (LAO, 2020, pp.4 & 7; 2022, p. 7) LAO's favouring projects/ services based-funding (with outcomes monitored), instead of stable funding models, allows LAO monetary control and potentially to withdraw funds from legal clinics (who have the temerity to resist) (LAO, 2020, pp.6 & 12).

Mossman (1987) warned that clinics should remain "scrupulously independent of other community groups, particularly in relation to decision making procedures and financial arrangements" (p.401). Despite lip-service naming clinics as "independent organizations," LAO's "new framework" proposes reduced independence for community clinics, increasing the potential for Public-Private-Partnership arrangements with other "entities**"** (LAO, 2022 p. 2).

Emphasis on Technology

LAO describes the use of technology and data-sharing (i.e., including race-based data) with other entities and government organizations (LAO, 2022, pp.7 & 22). LAO's "Modernization" needs to be interrogated within critical feminist and anti-racist theorizing. Joseph (2015), writing about a "confluence" between criminal justice, 'mental health,' and immigration, reminds us about long-eugenic past-to-present practices, which construct, manage, and exclude certain bodies based on ableist tropes involving "dividing practices, erasure, appropriation, dehumanization, the formation and hegemony of professions and disciplines" (p.110). Despite LAO's stated rationale to study race-based disparities (e.g., in relation to bail and child welfare), their proposed information-tracking proposal holds potential for further perpetuating violence and surveillance against racialized communities.

Magnusson (2013), who examined '"bio-surveillance" under neoliberal, capitalist and financialized world systems,' warns of an "unprecedented expansion of forms of security and surveillance" (p.274). Given the connection of PPPs with private markets, LAO's goals of using technology to track inputs and outputs, with data shared between various "entities," requires critical examination. Given the "confluence" between legal systems, interdisciplinary teams, community legal clinics, and medical health clinics (discussed above), we must be wary about the integration of 'novel data streams' (Joseph 2015; Magnusson, p.751). Magnusson writes of forms of class-based structures aligned with neoliberal reforms targeting certain bodies, including:

women who have been racialized or ethicized; women who carry debt burdens they will never pay off; women who challenge the state; women who challenge whiteness; women who challenge heteronormativity; women who challenge patriarchal capitalism. The threat of extra-economic coercion is felt by those who organize counter-neoliberal political actions. (p.752).

CONCLUSION: RADICAL ADULT EDUCATION & POVERTY LAW

Neoliberal alliances between public and private domains impact poverty law-inspired community legal clinics (Harris and Acaroglu 2022). Critical consciousness raises awareness of power dynamics operating behind the scenes, where networks, partnerships, and collaborations are formed (Montfort & Michels, 2020). Hearne exposes the language of collaborations/partnerships as code for privatization:

In order to avoid public opposition to privatization, PPPs were explicitly defined not as privatisation but, instead, branded as 'partnerships' within the paradigm of a modern 'mixed' economy that sought to introduce the purported 'benefits' of the private sector and markets into the public sphere (Hearne, 2014, p.158).

Emphasizing the "disjuncture" between grassroots conceptions of "poverty law" and top-down neoliberal changes, this paper reveals the "relations of ruling" behind recent reforms (Smith, 1997, p.115). Hearne describes how PPPs have "expanded quickly into other areas such as social housing, courts, prisons and health centres" (Hearne, 2014, p.163). Partnerships in affordable housing have withdrawn funds from government(s) and become a "tool for global investment rather than the provision of home and shelter" (Lima, 2020, p.143). Far from assuring 'better social housing,' "PPPs failed disastrously to deliver on such claimed benefits" (Hearne 2014, p.165). People concerned about "poverty law" must attend to the greater disparities and predatory practices ("exploitation of the poor") associated with PPPs (Sage & Laurin, 2018, p.579).

Resistance Beyond Neoliberalism

PPP agendas may not, at first glance, prioritize surveillance; they may even accommodate local activists', artists', and organizers' desires, including: "local food production, community gardens, school-based vegetable plots," environmental, green initiatives, and affordable housing, etc. (Montfort & Michels, 2020, p.9). Ledwith warns that our 'radical agenda[s]' are being coopted within the 'language of partnership' (as cited in Potts, 2007, p.159). Fitzsimons (2017) examined partnership and merger trends in adult education, calling them the "Trojan horse of corporatist social partnership" (p.12). The global context this analysis offers applies directly to our community legal clinics, as we share 'adult education' goals while facing similar mergers and cuts to our legal clinics (Fitzsimons).

Though it seems neoliberalism during the pandemic became "stronger than ever," there is fertile soil for reaching beyond (Harris & Acaroglu, 2022, p.3). Grassroots resistance to Toronto's clinic "Transformation" has taught us that we have the power to stop major top-down changes to our community legal clinics (Keepers, 2015). We can conceptualize clinics as a 'community commons' that brings people together to learn and engage in creative resistance against neoliberalism. By engaging in Freire's (2005) "Pedagogies of the Oppressed," we might educate, find creative solutions, and apply radical "poverty law" strategies to dream differently and resist neoliberal reforms to Ontario's community legal clinics.

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THE POSSIBILITIES AND POWER OF SOCIAL MOVEMENT LEARNING: THREE CASES

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Abstract

This paper lifts out the learning and public pedagogy of three different social movements in Canada, the US, and Bangladesh across the past decades. The cases cover: drug users in Vancouver; HIV/AIDS activism in New York; and, garment workers in Bangladesh. The purpose of the paper is to highlight the varied forms of learning that can occur within social movements and because of them despite challenges, with attention paid to the tools and technologies that facilitate learning and education within and about social movements: specifically, books, academic articles, and old and new media.

Keywords: Social movement learning, public pedagogy, Canada, Bangladesh, United States

INTRODUCTION

Across time and place, people have come together in response to their own powerlessness to form social movements within which they learn with and from each other, teach the public and decision-makers, and propel cultural, political, and economic change (Atta & Holford, 2023; Berger & Nehring, nd; Foley, 1999; Hall, 2006; Walker & Butterwick, 2021). The learning that occurs within and because of social movements has grown into a burgeoning subfield of adult education (Walker & Butterwick, 2021), connected closely to another growing subfield of public pedagogy (Biesta, 2014; Sandlin et al, 2011). At the same time, the various forms of education and learning of particular social movements continue to be underexplored.

In this paper and our presentation, we examine different types of education, public pedagogy, and learning modalities across time within three different social movements: drug user activists in Canada; HIV/AIDs activism in the US; and the garment worker movement in Bangladesh. We lift out some of the ways in which each movement has engaged in pedagogical activities to teach its members and to teach the public by engaging more traditional technologies and tools (such as through books or newspaper articles) and newer forms (such as podcasts or online campaigns). In doing so, we highlight the very different ways in which social movement learning can be written about (across our three voices), and point to the commonalities in teaching and learning across the decades, geography, and social issues. In all three, we emphasise a pedagogy of human dignity and the centrality of learning with others in a movement to unlearn and unteach shame and marginalisation: of poor and habitual drug users; of being Queer and HIV positive; and, of exploited women workers. Similarly, our pieces show how the marginalised are attempting to reclaim their own stories and are helping to determine what is taught and how it is taught in the service of greater social justice.

VANDU: TEACHING FROM THE STREETS TO SCHOOLING THE LEGISLATURE:
Jude

The Vancouver Area Network of Drug Users (VANDU) was established in 1997 in Vancouver's DownTown EastSide (DTES), one of Canada's poorest neighbourhoods with one of the highest

concentrations of drug users (Jozaghi, 2014). It is North America's oldest and largest drug user advocacy group (Jozaghi & VANDU, 2022), initially formed in response to the increasing and alarming rates of HIV and Hepatitis C infections and overdose heroine deaths in the local drug user populations (Kerr et al, 2006). It ran the first legally sanctioned supervised injection site starting in 2003 (Jozhagi & Yake, 2020) and a successful needle exchange program before that (Hayashi et al, 2010). The organisation has been a focus of many reports, books, peer-reviewed and other articles (Jozaghi et al, 2018; Jozaghi & VANDU, 2022). While no piece of writing appears to have focused specifically on the adult education aspects of the movement, community-engaged education has been at the core of the organisation from its inception.

Heavily influenced by liberation theology, a Catholic doctrine which emphasises justice and emancipation for the poor, and the practices of population education, the founders aimed to facilitate "the public expression of pain" of Vancouver's drug users (Kerr et al, 2006, p.63). It started when a few local drug users in the DTES posted flyers to attract the local drug user population to discussion groups which sought to answer the questions of "what are the issues facing drug users?" and "what would most help you now?" (p.63). Similar to the pedagogical Christian base communities, or of consciousness-raising groups of the 1970s, the discussion groups allowed for articulation of issues and collective proposals of user-based actions.

Since this time, VANDU has engaged in education for the public and has facilitated learning of members in a variety of ways. Education around harm reduction in the community continues to be a focus: e.g., VANDU supports peer educators who teach crack and meth smokers about the risks of sharing pipes, using steel wool as screens, and of buying drugs off the street (Jozhagi et al, 2016). As one member put it, "we have been really successful and educating junkies regarding how to safely inject what not to do and how to save lives" (Jozaghi, 2014, p.216). Its five sub groups engage in various forms of education of its members, the government, and the public. One of these is even named "Education & Action Group," which exists to help people learn more about "issues relating to substance use, oppression in our communities, and taking action on issues that involve us" (see https://vandureplace.wordpress.com/our-groups/). Community and public education has occurred through art making, such as the government sponsored art table during the pandemic (Nicholas, 2022), and the creation of collaborative, community-based art based on the experiences of women drug users, which was shared within the community and beyond at conferences and exhibits (Boyd, 2017). VANDU also educates graduate students and academics on conducting ethical research in the DTES, based on 12 principles (including "#12: Being involved in the research should move more people into action and strengthen the existing organizations of the oppressed."). They advance community-based participatory research and engage as co-authors on academic articles (see https://vandureplace.wordpress.com/research/). Similarly, members' engagement in research has helped educate scholars and the public surrounding living conditions in the DTES (such as the issue of rats, see Byers et al, 2019).

One of VANDU's greatest educational achievements could be through its engagement with the media (see Jozaghi & VANDU, 2022), which has included alerting to acts of police brutality (CBC, 2022) or to previous mass discarding of residents' possessions and to the City's yet-to-have-been-announced full dismantling of tents in the downtown eastside (CBC, 2023). VANDU board director Garth Mullins' hugely successful and award-winning podcast *Crackdown* (see https://www.crackdownpod.com/) has also gone a long way to educate the global community about the opioid crisis, drug policy, and drug users' experiences, helping to dispel myths and humanise drug users. Indeed, VANDU has helped to destigmatise people who use drugs over the

past two (plus) decades (Jozaghi & VANDU, 2022), "rupturing conventional stereotypes about people who use criminalized drugs such as heroin" (Boyd et al, 2020, p.3). Since the beginning VANDU has been engaged in educational efforts directed towards policy makers. As one member described, VANDU members have expressed themselves articulately to convince policy makers to effect change (Osborn & Small, 2006). More recently, VANDU has been at the forefront in educating the media and government surrounding the continuing toxic drug supply—and ballooning overdose deaths—in British Colombia (Clarkson, 2023), which drove the recent policy in BC which decriminalises personal possession of illicit drugs (BC Government, 2023). Their efforts directed towards "empowerment and education" have resulted in learning and change, yet have also led to their continuing marginalisation: VANDU recently lost a street cleaning contract by the city for emphasising "community development rather than street cleaning" (Kulkarni, 2022); they were subsequently punished by having their funding denied for their art table project, constituting "the only grant out of 84 recommended by city staff that was not approved by council" (Kulkarni, 2023)—a consequence, a city counsellor remarked, of "not being able to follow the rules" (St Denis, 2023).

LEARNING FROM/THROUGH ACTIVISM: BOOK LESSONS FROM THE HIV/AIDS CRISIS: *Jonathan*

HIV/AIDs emerged as an epidemic in North America in the 1980s and 1990s, predominantly within the gay (Queer) community, which grew to be the key educators on the disease as a social movement formed. In this story of social movement learning, books have played a key role in i) teaching the public about the crisis and ii) documenting the learning within the HIV/AIDs movement.

I highlight two influential texts regarding the education of the public: 1) Randy Schilts's (1987) "And the Band Played On," written during the height of the epidemic by a journalist who died of AIDS not long after its publication; and 2) Sarah Schulman's "Let the Record Show: a political history of ACT UP New York, 1987-1993," published in 2021, which is a post-facto critical examination of not only the activism surrounding the crisis, but also the popular narratives that have permeated the popular imagination about it.

Shilts's (1987) narrative emphasizes the fuzziness of the crisis. He describes some people within the Queer community who behaved (as he saw them) irresponsibly while describing some others outside the community as behaving admirably throughout the crisis. This even-handedness combined with his deep embeddedness within the backdrop of the epidemic gave his telling of the story an authenticity and an appeal to a much wider audience at a time when stigma, homophobia, and fear were rampant. But many people, both at the time of publication and since, have characterized his narrative as selling out the Queer community in an attempt to build his own fame (Schulman, 2021). Reading the book now as a Queer person, my immediate reaction is, admittedly, sympathetic to this response. Even decades after the book's release, some of Schilts's unfiltered portrayals of Queer life, sex, and relationships for broader audiences seem somewhat reckless.

Shulman's (2021) text, in contrast, is community-centred and mess-embracing. Schulman, a Jewish lesbian New Yorker, was herself involved in ACT UP New York during the years that the book concerns (1987-1994), and is involved in leading the ACT UP Oral History Project today, a present-day project of social movement education. The book attempts to teach the reader that

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other accounts of responses to the epidemic are flawed and biased (such as Schilt's) and that her account represents a correction to the historical record and a reawakening of long-silenced voices. In a way, Schulman's message is an interesting acknowledgement that, even on the periphery of centralized power, there is still the potential for the oppression of the least powerful among the already marginalized.

In both Schilts's and Schulman's narratives of the AIDS crisis, we see storytelling being used to educate the broader public about primarily an event but also about a community at the epicentre of that event. As Susan Sontag (1989) rightly pointed out, the AIDS crisis was a huge catalyst in shaping the Queer community into what it then became, and, I add, what it is today. It makes sense that the Queer community would be sensitive to the ways the AIDS crisis is taught to the wider world.

In regards to the ways in which books speak to how learning was – and still is – directly embedded within HIV/AIDS activism, I highlight three important works by two authors – Steven Epstein and Zena Sharman. Epstein's (1996) book "Impure Science" deals intimately with the confluence of knowledge and activism. The work grapples with lessons learned from the height of the HIV/AIDS crisis in the 1980s and 90s. Sharman's works "The Remedy" (2016) and "The Care We Dream Of" (2021) deal with modern issues of Queer health and activism and offer an important perspective on how activism and learning continue to intertwine in conversations about Queer healthcare (which continues to be dramatically shaped by the HIV/AIDS crisis).

Sharman's two books (2016, 2021) can be thought of as two parts of a larger whole that captures Queer and Trans people's experiences with healthcare. Sharman is a sort of "Trojan horse" academic (her words) who packages up community voices into academic works so they can be included in broader academic conversations on Queer health. Sharman indeed feels most concerned with whether Queer people feel seen in conversations on Queer health that happen at the levels of policy and academy. Community knowledge amounts to the knowledge of *what it's like* – a form of knowledge similar to Foucault's (1980) *savoir des gens*. Learning from a community, for Sharmen, requires acknowledging and upholding knowledge that comes from lived experience.

Finally, in Epstein's (1996) work, we find a discussion of the notion of inside and outside knowledge being held within the same community. Insiders were Queer AIDS activists with "insider" knowledge – i.e., medical or research expertise, political connections, media contacts, etc., while outsiders were others in the community who lacked these things. In many of the instances that he discusses, learning was a mechanism that occurred within the community to even the playing field. One person in a room of community activists with expertise on a subject was enough to ensure that the entire room had access to this knowledge. As he notes, community learning as knowledge sharing then becomes a crucial tool for organizing and activism.

THREE SPACES OF SOCIAL MOVEMENT LEARNING WITHIN THE BANGLADESHI GARMENT INDUSTRY: *Jafar*

Since the 1980s, a large part of Bangladesh's economy has relied on its garment industry: there are currently 5,000 factories producing for global brands, deploying 4.1 million workers, 80% of them women, and the sector accounts for 83% of the total exports of the country (BGMEA,

2023). The people working within this industry face inhumane and unsafe working conditions—highlighted by the death of 1,132 workers in the 2013 Rana Plaza Disaster (ILO, 2014). They receive poverty wages in the context of extreme power asymmetries in the global supply chain: a worker who makes clothes for Amazon, the largest retailer globally sourcing from Bangladesh, takes home (on average) $68 USD per month, covering just 14% of her living expenses (Anner, 2020). Meanwhile, Amazon's CEO makes $3,182 USD per second (Anner, 2022).

Following on from other scholars in social movement learning (see Atta & Holst, 2023; Choudry, 2015; Foley, 1999; Holst, 2018), I seek to understand how these unequal power relations are contested, consented to, and legitimized in the social movement learning of Bangladeshi garment workers. Social movement learning in this context relates to creating critical consciousness of workers about their own practice and the global political economy, whereby they engage in praxis to transform the prevailing hegemonic conditions (Freire, 2018; Holst, 2018). In doing so, I would like to further examine how various forms of educational practices influence the workers' rights in Bangladesh.

There are three sites and types of education/learning concerning this labour movement. The first relates to education directed to workers from outside. Starting in the 1980s, economic restructuring (neoliberal policies) and political decline (military dictator, electoral autocrats) led to both the whittling away of labour rights and the emergence of a new set of educational interventions (the "second generation of lifelong learning", see Rubenson & Walker, 2006) which privilege business interests. In this context, NGOs, the Global Union Federation (GUFs), and multilateral agencies including the World Bank, IMF, and International Labor Organization (ILO) are now at the forefront of workers' education, and have intensified their efforts in promoting labour justice in Bangladesh post the Rana Plaza disaster. They emphasise capacity building, advocacy and lobbying, training, organizing forums and networking, research, communication and information, and internship and academic collaboration. I am interested to further explore how this educational practice helps workers to defend their rights, and allows for worker critical consciousness given the highly unequal power relations in the supply chain.

The second type of education and learning, which also forms a kind of public pedagogy (Sandlin et al, 2011), has occurred through protest actions in the form of militant street processions and road blockades which present challenges to the oppressive working conditions. The minimum wage movements in 2006, 2010, 2013, and 2018 fall into this category. Social movement learning practice of this sort is rooted in the colonial resistance in Bengal; radical action, processions, road blockades, study circles, drama, community cultural programs, leaflet distribution, postering, and public campaigns were the dominant forms of pedagogy to create working-class consciousness in the Bengal Jute mills strikes of the 1920s and 30s (Chakrabarty, 2018). These all constituted important sites of social movement learning (Choudry, 2015; Foley, 1999; Holst, 2018). However, in the post-1980s, this space of social movement learning became sidelined by the dominant narrative of workers' education mentioned above (Ashraf & Prentice, 2019).

The third space of social movement learning and public pedagogy that interests me relates to the recent global movements of workers against big corporations which demonstrate a new hope for powerless workers. Pay Your Workers Campaign (PYW), Adidas Steal, Clean Clothes Campaign are very much disruptive campaigns, and successfully helped to restore the stolen wages of Bangladeshi (and other) garment workers during the pandemic (see https://adidassteals.com/). These are appearing as an effective social force in the global stage challenging the corporate

hegemony, and by especially making use of social media and web presence, they are educating the world (Walker & Butterwick 2021).

Overall, we know social movement learning is occurring with the Bangladeshi worker movements. What we do not know is how activist organizers are shaping social movement learning in their collective mobilization, and what the role is of space and of cultural engagement with workers for the construction of knowledge. Overall, how do these three forms of education and learning contribute to workers' critical consciousness and influence garment workers' rights in Bangladesh? How do they contribute to the learning of others outside the movement and how does public pedagogy in turn contribute to a more just world?

CONCLUSION

The learning and education of, within, and because of social movements is vast and is central to understanding how our communities, government policies, public discourse, and cultural norms and practices have changed over the decades and throughout our world. Further teasing out the pedagogical elements associated with social movements allows for the telling of previously unheard stories and helps to bring the marginalised of our histories and societies in from the periphery and into the centre. This then advances our understanding about what the adult education subfield of education is and can become.

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BELONGING AND EXCLUSION FOR NEWCOMER WOMEN IN THE LOWER MAINLAND AND NORTHERN IRELAND

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Abstract

Over the last five years, the Canadian government reported that 218,430 refugees settled as permanent residents. Iraq, Eritrea, Afghanistan, and Pakistan were the other most common countries of birth for new refugees from 2016 to 2021. Furthermore, Canada has welcomed over 6,000 Ukrainian refugees this year. Many of these newcomers are racialized migrant women who often find themselves without access to power, resources, and authority. Those who have been here for less than ten years – about 6% of the population in Vancouver – face challenges with connecting to and engaging with the community. This sense of isolation increased even more during the pandemic. Over the past year, researchers from the University of the Fraser Valley in British Columbia and Queen's University Belfast, Northern Ireland used photovoice to learn from the experiences of newcomers. By adopting a feminist, arts- and community-based research methodology, we asked participants' (migrant women including refugees and asylum seekers) to take digital photos that expressed their perceptions and experiences of both belonging and exclusion while settling in Canada. These digital photographs were shared and discussed in workshops; some were in-person and some on Zoom. Images stimulated thought-provoking dialogue at the workshops which illuminated opportunities for belonging such as finding purpose, participating in informal learning spaces, sharing stories and the importance of nature. An understanding of exclusion emerged through photos highlighting experiences of racism, difficulty in accessing public services, seeking formal education, language barriers, lack of credential recognition, and immigration status. We conclude with our reflections on the impact that these digital arts-based projects had on participants and the wider community; namely, that participatory photography can enhance our collective understanding of belonging and exclusion for newcomer women.

Keywords: Newcomers, women, arts-based research, photovoice, empowerment

INTRODUCTION

In October of 2022, it was reported that almost one in four people (23.0%) counted during the 2021 Canadian census are or were a landed immigrant or permanent resident in Canada (Statistics Canada, 2022). This was the highest proportion since Confederation, surpassing the previous record of 22.3% in 1921 (Statistics Canada, 2022). Furthermore, just over 1.3 million new immigrants settled permanently in Canada between 2016 to 2021, the highest number of recent immigrants recorded in a Canadian census (Statistics Canada, 2022).

Within British Columbia specifically, 197,425 immigrants arrived between 2016-2021 and now make up 29% of B.C.'s total population (Szeto, 2022). Many of these newcomers are now choosing to settle in suburban, rural and less populated areas of the province, including the Fraser Valley (Szeto, 2022) which tend to have more affordable housing than the larger urban centers where migrants traditionally settled. Those who have been here for less than ten years

face challenges with connecting to and engaging with the community. This sense of isolation increased even more during the pandemic. Many of these newcomers are women who, in addition to experiencing the challenges of resettlement for themselves and their families, often carry past trauma, loss, discrimination, marginalization, and gender-based oppression. After crossing international borders, they become subject to complex social policies. Migrant women often lack opportunities to meaningfully engage in determining the policies and practices that govern their settlement processes to establish new lives (Brigham, 2011). Racialized women migrants may also find themselves without a strong voice due to lack of English language and literacy, or access to power, resources, and authority (Shan et al., 2019). As such, newcomer women situated in the Lower Mainland (areas surrounding the city of Vancouver) were the focus of our research over the last year. They shared with us their stories of belonging and exclusion as they settled here in British Columbia.

RESEARCH QUESTIONS

The main research questions for the project were:

How do newcomer women define belonging and exclusion – to their own communities, and as part of new or liminal identities?

How can arts-based projects benefit newcomer women participants learn new skills, reduce isolation, develop wellbeing, and improve community ties?

The project, 'Images of Newcoming/Incoming: A photovoice project exploring belonging and exclusion with newcomer and migrant women in rural areas' engaged over 60 women from Northern Ireland and Canada. The Northern Ireland-Canadian project emerged from an initial partnership between Queen's University Belfast's Open Learning (Adult Education) Programme and the University of the Fraser Valley, British Columbia's Faculty of Education, Community, and Human Development. The University of Atypical, Northern Ireland's arts and disability network, later joined the partnership to curate an exhibition of photographs from participants, facilitate the creation of an accessible website and make a documentary film – recognizing the post digitality of accessible dissemination and impact.

METHODOLOGY

This was a feminist, arts-based, community-based, and action-oriented research project (Barndt, 2008; Hergenrather et al., 2009; McIntosh, 2010; Shan et al., 2019; Stack & Wang, 2018), that was co-created, co-researched, and of benefit to racialized and isolated women migrants who experience barriers in participating in mainstream settlement support and/or education. Rooted in empowerment and feminist theory, the project centers women's experiences using images with the hopes of increasing personal, interpersonal, and/or political power (Turner & Maschi, 2015). Feminist research paves the way to create a space and an opportunity where women's voices are included within scholarship on immigration and settlement; the project aims to make women visible (McHugh, 2014; Jenkins et al., 2019).

Through photovoice methodology (Hergenrather et al., 2009; Wang & Burris, 1997), the project aims to highlight the diversity and complexity of what it means for migrant women to settle in Western Canada and Northern Ireland. Photovoice asks participants to use their mobile phones (or digital cameras) to take a series of images relating to belonging and to exclusion and then to analyze the images thematically, which stimulates further dialogue and image taking. Photos and photography are used to document reflections, thoughts, feelings, and experiences with varying topics. Infusing arts into research can bring tremendous insight and create solutions that may not

be possible through language. Photovoice can also enable people to record and reflect both individual and community strengths and concerns, by promoting knowledge and critical dialogue about community issues and their impact. Displaying the photos publicly and through group discussion of images or through text, the intention is to reach and inform policy makers to bring about change.

Photovoice provides an invitation to participate in research and share views and recommendations about settlement experience that is accessible and appropriate for those with lower levels of English language and literacy (Sanders-Bustle, 2003). Photovoice methodology was chosen because it is collaborative, action-based and emerged from feminist studies. Photovoice views researchers and knowledge holders as co-learners. It enables co-creation to benefit participants who experience barriers to participating in mainstream settlement support and education. Lenette (2019) suggests that when migrant women participate in arts-based projects and then share their experiences with audiences, possibilities for individual and social transformation emerge. Arts-based research can also be used to advocate for and create social change (Lenette, 2019). Images as data are representations that can be interpreted in ways that allow us to see ourselves and each other differently and uncover critical insights of the human experience.

This project brought a group of newcomer women together to take and use their photos to explore issues of belonging and exclusion. This project uses photovoice as it is often used with groups who have been marginalized and silenced socially and politically (Clover, 2016; Delgado, 2015; Stack & Wang, 2018). Images as data are representations that can be interpreted in ways that allow us to see ourselves and each other differently (Stack & Wang, 2018). Through a photovoice approach (Hergenrather et al., 2009; Wang & Burris, 1997) the project aims to highlight the diversity and complexity of what it means for migrant women to settle in Western Canada and Northern Ireland and what it means to live and settle in these respective communities.

DATA ANALYSIS
The project generated two kinds of analysis; the first kind was the commentaries of the participants about the photographs they took. These were generated in the workshops, recorded (both online and in transcripts prepared by facilitators), checked with each participant, and then saved with each set of photographs from each participant into a proto website gallery. While these commentaries to the photographs can be regarded as the primary data of the project, revealing the views of participants on their experience of exclusion, and belonging, the meta-analysis constituted another dimension to the co-research, enabling all those involved to comment critically on the process of the project.

FINDINGS
The data was examined through a feminist intersectional lens (Crenshaw, 1989) to identify themes. It is essential to recognize that migrant women hold many intersecting identities and that they face structural oppression because of different systems of discrimination, such as racism, sexism, classism, and ableism.

The findings to date provide valuable insight into understanding how exclusion manifests within experiences of racism, discrimination, difficulty in accessing public services, barriers to seeking formal education, language barriers, and problems pertaining to immigration status. Participants

highlighted the importance of finding pathways to contribute using their skills and voices as women migrants. They also spoke to the importance of finding meaningful work, purpose, and being valued for their contributions as ways of belonging. Places of safety and security were rooted in natural surroundings, community-based agencies, informal and formal educational spaces, workplaces, with family, and where they could speak freely.

Identity emerged, not surprisingly, as a key theme. Identity was registered as complex and even contradictory and unstable, changing over years. Belonging and exclusion were related to people's circumstances and status; belonging for one can look like exclusion for someone else. One person might have a laptop which helped their sense of belonging, but another might not have one or not know how to use it leading to feelings of exclusion.

Participants' sample commentaries and photos
Belonging: Safety

Figure 1. "I can safely walk just to clear my head and to have some physical exercise, which I was deprived of [in her home country]. Because in [home country] it is definitely not safe for women. So here I feel really belong. My husband doesn't worry about me and where I'm going. And I just say, "Ok, I am going out!"
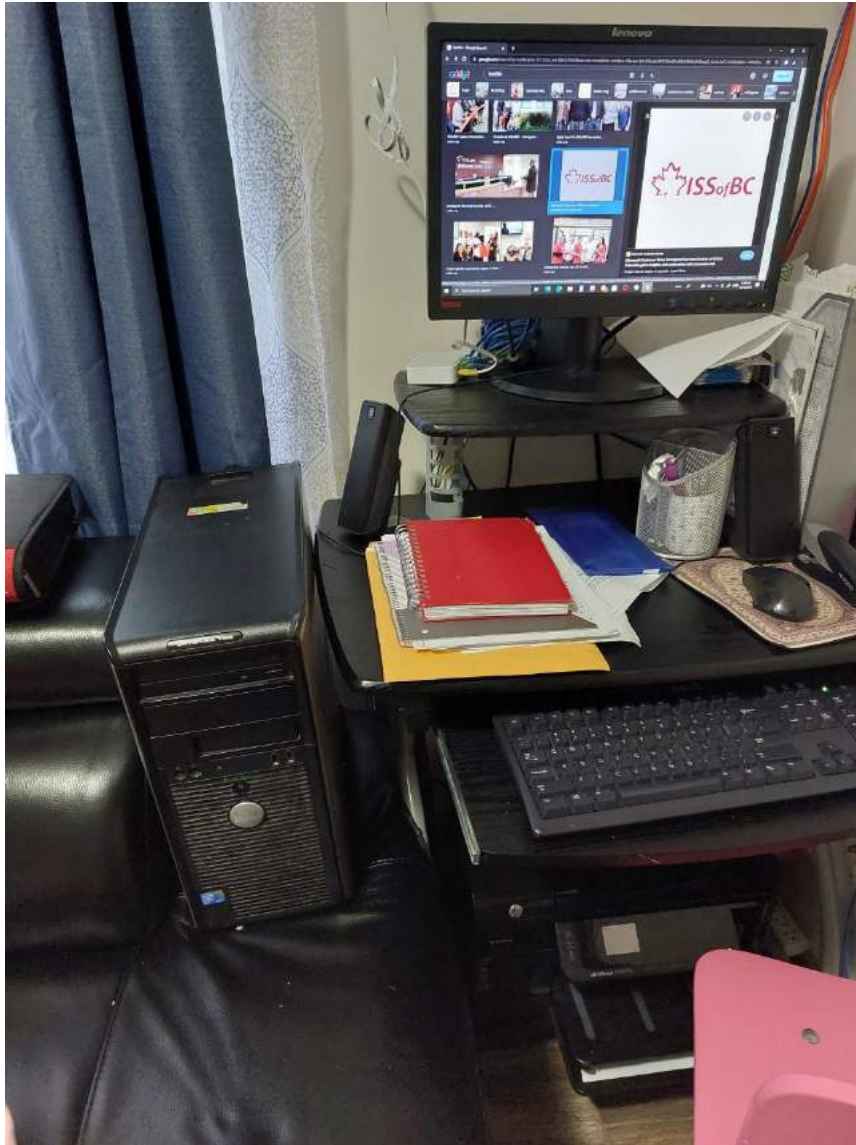
Belonging: Pathways to meaningful work

Figure 2. "I feel very connected when I work [as a community support worker]. I'm very proud to be telling them I'm Canadian or I've been there, experienced what they're going through [as other migrants] start over in Canada. But my work started in Canada as an immigrant that changed my viewpoint to [becoming] a 'Miracle Worker', myself. I'm very passionate about [working with] newcomers, especially women who is in high need."
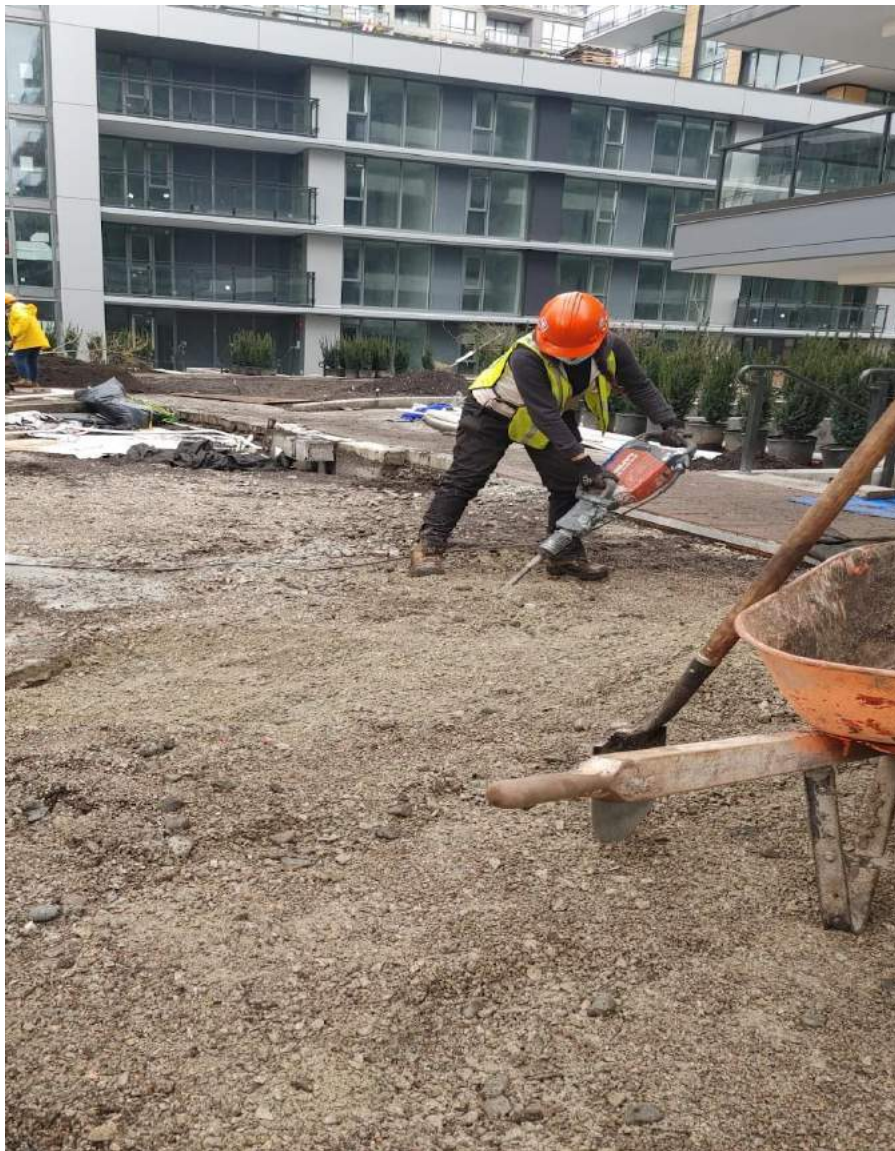
Belonging: Shifting gender roles

Figure 3. *"One of the benefits that Canada has given me is to have an employment that back home is [only] assigned to males. This experience has helped me to break stigma and stereotypes for people that work in certain industries such as construction."*

Exclusion: Lack of community connections

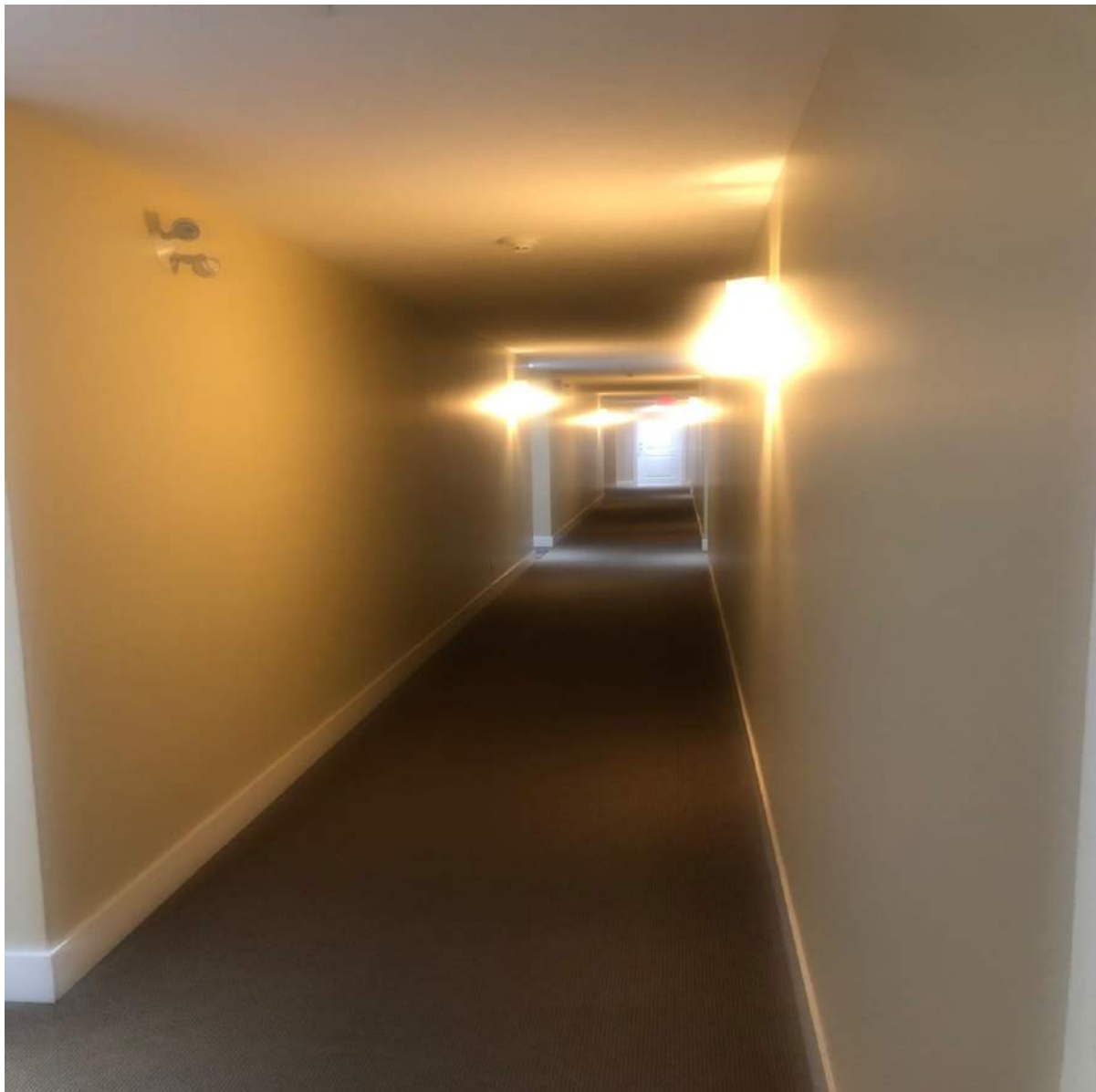Figure 4. "After moving from a basement to an apartment with a hope of knowing more people, but there wasn't any luck to connect with people. I don't know anyone here! Someone is very kind to just answer your "hi", but there is always someone who even doesn't like if I say "hi". I don't really know who lives beside me. We don't live in this hallway, but I feel like we are excluded and very lonely here."

Exclusion: Barriers to employment

Figure 5. "I was a doctor back home but based on my immigration status and lack of language skills, I am not able to be a doctor in Canada. The lack of credential education recognition is a huge barrier to be certified as doctor."
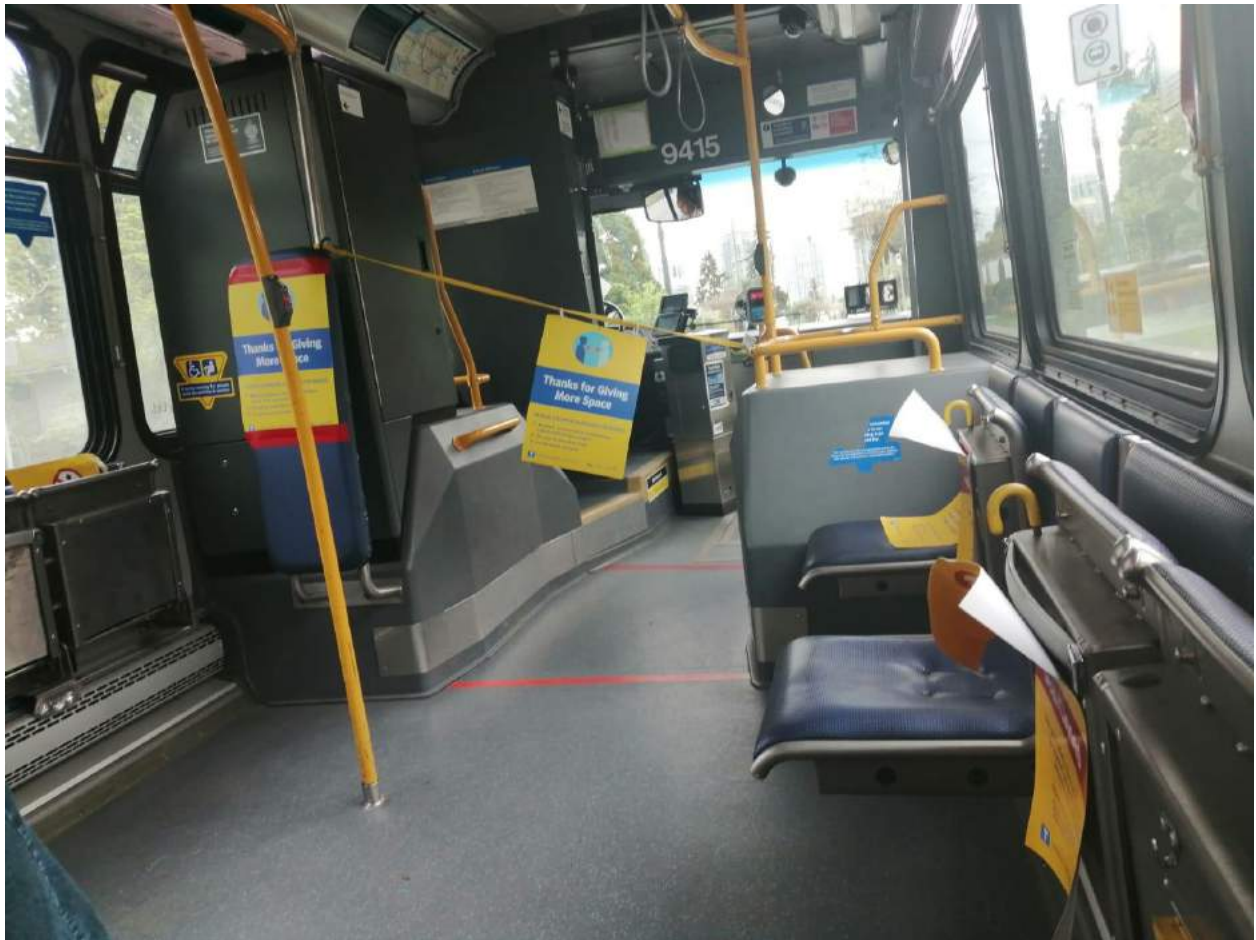
Figure 6. "[This photo] represents an experience I had in the public transit. My 5-year-old daughter was singing in the train and white woman shushed her. This situation was very intimidated and made feel that I do not belong to this place. I felt that some people in Canada do not like to see children happy. This is a clear difference of culture."

DISSEMINATION

Thus far, we have disseminated our work in a variety of ways, including at the Metropolis conference in Vancouver (March 24-26, 2022), Perspectives magazine (forthcoming), New Canadian Media ("Photo gallery: A story of belonging and exclusion of immigrant women" published on October 7, 2022), and two photography gallery exhibits-one at the University of the Fraser Valley (September 13-October 7, 2022), and Vancouver Community College (November 14-24, 2022) campuses. Additional conference presentations and articles are in-progress. The photo galleries in the Lower Mainland were an opportunity to build a stronger community, to learn, support, include, and welcome one another regardless of the differences in language, beliefs, and cultures.

During this time, we were concurrently engaged in a collaborative international project which set out to challenge the singularity of what it means to experience migration and settlement as

women in both Canada and Northern Ireland. In parallel to our UFV initiative, a similar research approach using photovoice and migrant women as co-researchers was conducted and explored the lived experiences of belonging and exclusion of migrant women in Northern Ireland. This corresponding initiative was led by a team of university researchers from Queen's University Belfast. The overall collaborative project aimed to open dialogue, compare experiences, and share data locally and internationally. A website has been designed to highlight the work and share the women's experiences from both countries: https://www.qub.ac.uk/sites/photovoice/. Throughout the next phase of the project, we will continue to collaborate where project outcomes align.

CONCLUSION AND RECOMMENDATIONS

Photovoice enhances our understanding of migration, the experience of settlement and where adult education can support a sense of belonging. This arts-based research serves to better comprehend how social policy and local adult education programming decisions impact the lives of newcomer women. Participants highlighted the importance of rethinking credential recognition and finding pathways to contribute using their valuable skills, and insight as women migrants. They spoke to the importance of finding meaningful work, purpose, and feeling valued for their contributions. Strong community connections and feeling safe and secure helped to mitigate isolation. Safe spaces were rooted in natural surroundings, community-based agencies, informal and formal educational spaces (i.e., book clubs and place-based learning), workplaces, with family, and locations where they could speak freely without fear or a language barrier. These are important ideas when thinking about how we structure, plan, and create adult education programs and services.

At the time of writing, we have launched successful exhibitions in each country and the website and documentary are almost complete. We are also seeking funding for other projects to build on the momentum of this project. By documenting and evaluating our activities throughout, we created a rich reservoir of material which can be disseminated in democratic channels and thus become available to others, beyond academia and within it, who want to work in arts-based pedagogy. This project was informed by critical pedagogy enabling the participants to contemplate the meaning of their lived experience, foster mutual understanding, develop shared meaning making and enhance their digital competencies. By sharing their photographs and stories in different physical locations and on digital platforms, the participants raised awareness of the complexity of belonging and exclusion as newcomers. They were able to build skills including collaboration, inter-cultural awareness and felt more empowered to articulate their own experience and develop agency.

This research approach served to create social solidarity across multiple contexts both locally and internationally. Through the dissemination events in both Northern Ireland and Canada, participants were able to share their photographs and their settlements experiences with policy makers, university leaders, educators, NGOs, the broader community, and academics. As one of distinguished guests, Dr. Mary Saudelli, Associate Dean, University of the Fraser Valley, said at the photo exhibit and dissemination event on September 23, 2022, in Canada: 'This project really speaks to the power of arts-based activism, which is sensory, evocative, and powerful that speaks to what should be doing today.'

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ANALYZING THE BRAZILIAN ANTI-FREIRE MOVEMENT THROUGH FREIRE'S FRAMEWORK

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Abstract

In this paper, I analyzed the Brazilian anti-Freire movement using his own framework, as an imaginative exercise on how he would dialogue with its arguments. For that, I reviewed the main discourses expressed by representatives of the movement and used content analysis to extract and categorize them. Thus, I organized them in three categories: ideological disagreement, contradiction, and groundless. Next, I analyzed the arguments, referring to Freire's thoughts throughout his works. Finally, I concluded that the arguments end up confirming his theories. The resistance to changes in traditional education, still predominant in the Brazilian educational system, reflects the fear of freedom that Freire talked about. This does not only confirm Freire's reading of the world, but also reinforces the need of a pedagogy that ultimately leads to the overcoming of the contradiction oppressor-oppressed.

Keywords: Paulo Freire, anti-Freire, critical pedagogy, political polarization.

INTRODUCTION

Paulo Freire was a Brazilian popular educator and philosopher, considered one of the world's most notable thinkers in the field of education. His most famous book, *Pedagogy of the Oppressed* (Freire, 1997), first published in 1968, is one of the foundational texts of critical pedagogy and its English version is the third most-cited book in the social sciences (Green, 2016). For many Brazilian citizens, he is reason for a great pride, but this is far from being unanimity. In this essay, I analyze the Brazilian anti-Freire movement through Freire's conceptual and theoretical framework, as an imaginative exercise on how he would respond to the discourses against him.

The Anti-Freire Movement in Brazil

It is hard to estimate the broadness of the anti-Freire movement in Brazil. As far as I know, no serious survey or study has ever been conducted on this phenomenon. In September 2021, the television broadcaster *Jovem Pan* held an online poll with the question '*Do you think Paulo Freire is responsible for the current deficit in Brazilian education?*', resulting in 89.9% of positive answers (Jovem Pan, 2021, 54:41). The number of participants, however, was never disclosed. It is important to note the program is known for attracting a very biased audience due to its explicit support to the former president Jair Bolsonaro (Soprana et al., 2022) but it does underscore the potential broadness of the anti-Freire sentiment in Brazil.

The currently political polarization and fanaticism in Brazil (Stuenkel, 2021; Duarte & César, 2021) may suggest an indicator of how large the movement is. In the last years, Bolsonaro and allied ministers have proclaimed notorious attacks contrary to Freire (Woods, 2020), and in a poll held in October 2022, with 2,912 participants in 181 cities, 27% of the respondents said that they always trust in the president (Galf, 2022).

ARGUMENTS AGAINST FREIRE

In order to analyze the anti-Freire arguments in Brazil, I looked for texts and publications against him according to the following procedure as a form of content analysis:

I searched for the phrase "Paulo Freire" in three media portals that assume declared conservative positions, namely *Jovem Pan*, *Gazeta do Povo* and *Crusoé*;

After that, I followed the hyperlinks from the articles I found to look for related texts;

Then, I searched for "Paulo Freire" in the Brazilian fact-checking websites *Boatos.org* and *Aos Fatos*;

Finally, I searched the same phrase in the Twitter accounts of four Brazilian people who I knew to have publicly declared to be anti-Freire.

As I observed that the same pattern of discourses and arguments repeated in most of the sources I reviewed and given the scope of this essay, I considered 24 different references that I gathered to be sufficient. Then, I read and coded the arguments I found in each source and organized them into categories. The heuristic classification of the arguments, shown in Table 1, is based in three categories: ideological disagreement, contradiction, and groundless. Next, I analyze the arguments by following the classification.

Table 1. Heuristic Classification of the Arguments Against Freire.

Category	Main point	Source(s)
1. Ideological disagreement	Marxism	Simplicio & Haase (2021); Souza (2021); Castro (2017a)
	Revolutionary leaders	Simplicio & Haase (2021); Souza (2021); Guzzo, (2021); Castro (2017a)
	Freedom	Narloch (2020)
	Purpose of education	Simplicio & Haase (2021); Souza (2021); Castro (2021); Serrão (2021); Narloch (2020); E. Bolsonaro (2019); Vargas (2019); Castro (2017a)
2. Contradiction	Indoctrination	Simplicio & Haase (2021); Souza (2021); Guzzo (2021); C. Bolsonaro (2020); Frascolla (2020); Sabino (2019); Simplicio & Haase (2019); Castro (2017a); Castro (2017b)
	Sectarianism	Simplicio & Haase (2021); Cunha (2019); Sabino (2019)
	Idealism	Cunha (2019)
3. Groundless	Plagiarism	Castro (2021); Serrão (2021); Cunha (2019); Castro (2017b)
	Fake news	Matsuki (2022); Matsuki (2021); Serrão (2021); Weintraub (2020); Crusoé (2019); Menezes (2019); Sabino (2019); E. Bolsonaro (2019a); E. Bolsonaro (2019b); E. Bolsonaro (2019c)
	No argument	Weintraub (2020); Weintraub (2019); Vargas (2019); Provoca (2019); Gentili (2018)

Ideological Disagreement

Although, in my interpretation, all the texts I reviewed have an ideological motivation insofar as it was built upon right-wing movements against left-wing politics, I organized in this category those that were solely based on divergences in political, moral and philosophical concepts, categories, thoughts and systems of representation (Hall, 1986).

Marxism

Marx's influence on Freire's work is explicit, especially for his method of analysis and the concept of class struggle. Since his first book, Freire (1973) never tried to hide this influence. But in some of the criticisms against him (Castro, 2021; Simplicio & Haase, 2021; Souza, 2021), this single fact is considered a demerit for his work. Interestingly, Freire (2005) was aware that this would happen and advised about this:

I am certain that … Marxists, though they may disagree with me in part or in whole, will continue reading to the end. But the reader who dogmatically assumes closed, "irrational" positions will reject the dialogue I hope this book will open. Sectarianism, fed by fanaticism, is always castrating. (p. 37)

Freire was not strictly attached to all of Marx's ideas, especially because of the sectarianism and authoritarianism that the latter's followers propagated (Freire, 2014, p. 86). Conversely, these accusations based solely on the Marxist influence on Freire's work assume an antidialogical and sectarian position and do not contribute to any subjective or objective transformation.

Revolutionary Leaders

Another common attack against Freire's work is due to his references to famous revolutionary leaders, including Mao-Tse-Tung, Fidel Castro and Lenin. According to Souza (2021, para. 5), "Freire ignores the blood of innocents shed by these tyrants and murderers, responsible for cowardly genocides and produces a socialist pamphlet with little or no pedagogy."

In *Pedagogy of the Oppressed* (Freire, 2005), most of the citations to those leaders referred exclusively to their revolutionary thoughts, used in a very contextualized way. As a matter of fact, Freire (2005) criticized some of these revolutionary leaders for not making a real revolution due to the lack of a pedagogical approach. "Many of these leaders, however … have ended up using the 'educational' methods employed by the oppressor. They deny pedagogical action in the liberation process, but they use propaganda to convince." (p. 68).

The relation of Freire thinking to revolutionary leaders need to be well understood in terms of what he agreed and what he did not endorse. As he proposed, dialogical action is incompatible with any kind of sectarianism, fanaticism or authoritarianism. Thus, it is obvious that even agreeing with some of these leaders' thoughts, he did not support dictatorships or tyranny.

Freedom

An irreconcilable discourse against Freire was made by Narloch (2020), who considered the notion of defending freedom to be a problem, arguing that Western parents are raising indolent and undisciplined children without self-control (para. 2). Interestingly, Freire (2005) extensively

discussed the fear of freedom, emphasizing that "[t]he oppressed are afraid to embrace freedom; the oppressors are afraid of losing the 'freedom' to oppress." (p. 46).

Furthermore, Narloch (2020) seems to have misunderstood what is the concept of freedom that Freire defends. The educator never proposed a lack of limits in self-discipline or self-control. Rather, Freire (2005) referred to freedom as humanization, as a liberation from "injustice, exploitation, oppression, and violence of the oppressors" (p. 44). In his last book, *Pedagogy of Indignation*, Freire (2016) wrote:

It is even necessary to make clear, through lucid discourse and democratic practices, that will is only authentic within the actions of subjects who take responsibility for their *limits*. A will without limits is a despotic will, one negating of other wills and, ultimately, negating of itself. (p. 8)

Thus, discrediting Freire for advocating for freedom seems to reveal a phenomenon well-described by himself: the fear of freedom.

Purpose of Education
The arguments that are specifically against Freire's pedagogy are related to different views on the purpose of education, but also to a misunderstanding about his work. They stated that, due to Freire's influence, students are not taught correctly the language's grammar, which makes it difficult for them to enter the job market (Castro, 2021), and that students learn to fix the world but not the multiplication table (Simplicio & Haase, 2021), advocating an education geared towards the labor market. Others argued that Brazil having a low position in the Organisation for Economic Co-operation and Development (OECD)'s Programme for International Student Assessment (PISA) is due to teachers being trained in his method and, thus not teaching the necessary contents (Castro, 2017a; Vargas, 2019; Narloch, 2020). In all these cases, they are reaffirming what Freire was against: the banking education.

Freire never "considered the teacher's authority to evaluate students as overwhelming" (Souza, 2021, para. 7), nor did he argue that knowledge acquisition was not important. This is clearly observed in a further work, where Freire (1996) gave an example of dialogical, problem-posing, meaningful educational practice at school:

A small group of science professors … introduced the study of measurement, counting, and geometry through the process of constructing and flying kites with the children from the city's slum, Sao Marcos. The joy and pleasure everyone experienced in this act of teaching-learning did not make it any less systematic, scientific, or appropriate for the children. (p. 208)

Therefore, I contend that those who attempt to discredit him for any lack of knowledge that students may have, either did not understand what his point was, or are just defending the *status quo*.

Contradiction
In the category of contradiction, I included arguments that denounced Freire for what he was against. In some cases, his critics do not seem to be aware of what he advocated for, in others they accused him of being incoherent. In this sense, they actually agree with him on issues that he considered to be a problem, while accusing him of promoting these same issues.

Indoctrination

By far, indoctrination is the main argument used by the anti-Freire movement (Simplicio & Haase, 2021; Souza, 2021; Guzzo, 2021; Sabino, 2019). According Castro (2021), Freire stated that teaching should be at service of ideology, opening the doors for political preaching in classrooms; Frascolla (2020) argued that, for Freire, teachers could feel free to let students be semi-literate and try to convert them for the revolution; and Carlos Bolsonaro (2020) affirmed that Freire's method instructed teachers to co-opt naive people to become slaves and to sympathize with socialism.

Again, the emphasis in dialogue is one central characteristic of Freire's pedagogy. The liberation of the oppressed could not be achieved through domination. Conversely, he considered indoctrination as a form of maintaining the condition of the oppressed and, therefore, could not be used for overcoming this condition (Freire, 2005): "[t]he oppressors are the ones who act upon the people to indoctrinate them and adjust them to a reality which must remain untouched." (p. 94).

Sectarianism

Following a similar line of thought, other discourse claims that Freire's critical pedagogy is contradictory for not being open to critics (Simplicio & Haase, 2021), that the declared freedom is put aside (Cunha, 2019), and that his method is inflexible, what pushes people away from it (Sabino, 2019). The argument opposes to the dialogical and problem-posing education that Freire (2005) advocated, which should always be open:

In contrast with the antidialogical and non-communicative "deposits" of the banking method of education, the program content of the problem-posing method—dialogical par excellence—is constituted and organized by the students' view of the world, where their own generative themes are found. (p. 109)

In *Pedagogy of Hope*, Freire (2014) acknowledged some of his mistakes that some critics pointed out, and responded to others with which he disagreed, in a dialogical action. In my view, the idea that Freire's method is inflexible comes from a misinterpretation of his work, based on the belief that his experience report was a guide that should be followed step-by-step.

Idealism

In the preface of *Pedagogy of the Oppressed*, Freire (2005) predicted that "[s]ome will regard my position vis-à-vis the problem of human liberation as purely idealistic" (p. 37). Indeed, Cunha (2019) suggested that Freire had a utopian worldview that distorted reality (para. 10) and was not concerned whether his ideas concretely related to the reality (para. 18). In regard to this, Freire (2005) argued that

[s]ome may think that to affirm dialogue … is naively and subjectively idealistic. There is nothing, however, more real or concrete than people in the world and with the world, than humans with other humans (Freire, 2005, p. 129)

Not only his theories were based on a critical analysis of reality, but were grounded in his actual practice: "… in my experience as an educator with the people, using a dialogical and problem-posing education, I have accumulated a comparative wealth of material that challenged me to run

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the risk of making the affirmations contained in this work." (p. 40). Thus, calling Freire an idealist is, at least, misunderstanding the main point of his work.

Groundless

For the last category, I selected the arguments that are not related to the contents of Freire's writings. In some cases, it seems to be a form of trying to invalidate his work for reasons other than its contents, such as accusing him of plagiarism, or reproducing hoaxes about his life and work. In others, it sounds that the person does not have any idea about Freire's contributions and just repeats a motto, even without any arguments.

Plagiarism

Some representatives of the anti-Freire movement do not really disagree with his ideas. Thus, they accused the Brazilian educator of plagiarism and lack of novelty. For example, Cunha (2019, para. 14) reminded that constructivist theories already proposed to value students as central to their learning process and considered teachers to not be the owners of knowledge. Castro (2021, para. 14) went beyond and defended that an education that is not focused exclusively in professional qualification was proposed 2,500 years ago by Aristotle. Their statements are not false, however they do not discredit Freire's work, as those ideas were never considered to be the innovation of Freire's thinking. The foundations of a critical pedagogy were the actual innovation of his work.

Another repeated accusation of plagiarism against Freire is that his adult literacy method was originally developed by the American educator Frank Laubach (Castro, 2021, para. 9; Serrão, 2021, para. 2). Indeed, the literacy experience reported in Freire's first book (Freire, 1973) used similar literacy activities to Laubach's, but the main focus of his pedagogy was in the dialogue, problem-posing, and critical thinking. Hence, the accusations that Freire plagiarised any prior educator are not proven. He surely did have influences from other thinkers and practitioners, but he never claimed to have created what they accuse him of having plagiarised.

Fake News

More recently, the use of social networks as a quick and easy way to spread information intensified the propagation and reproduction of fake news. Some involving Freire included: allegations that he has never been a teacher (Serrão, 2021; Matsuki, 2021); that no other country in the world considers his pedagogy relevant (Weintraub, 2020; Crusoé, 2019; E. Bolsonaro, 2019b; E. Bolsonaro, 2019c); that the failure in Brazilian education is due to his method being applied in the public schools (E. Bolsonaro, 2019a; Menezes, 2019; Sabino, 2019). There is nothing to argue about these affirmations besides that they are all false.
Although Freire did not witness the intensive use of social media, he was aware about the dangerous of media communication technology, and alerted on how mass media was used to reinforce myths that maintain the oppressors' power, arguing in his last writings (Freire, 2015):

A critical reading of the world implies the exercise of curiosity and its ability to challenge in order to know how to defend oneself from the traps ideologies, for example, will place along the way. I mean ideologies subtly propagated by the so-called communication media. My struggle, for this reason, is for an increase in this criticalness with which we can defend ourselves from such alienating forces. (p. 91)

The propagation of hoaxes and fake news about Freire to delegitimize his legacy ends up confirming his concerns: communication media is used for banking education as a way to prevent a transformation of reality. For having no arguments to attack him, some critics make use of false information for that.

No Argument
The last set of discourses against Paulo Freire are literally groundless—they have no arguments at all. For example, without any rationale, president Jair Bolsonaro said that Freire is a moron (Vargas, 2019), Gentili (2018) suggested that he caused damages to the schools, and that he sounded like an embezzler (Provoca, 2019). More than once, the former Minister of Education made comments on how ugly he thinks Freire was (Weintraub, 2019; Weintraub, 2020).

I see this narrative as an uncritical reproduction of an antidialogical action. Once again, having no rational arguments against him, they call him names to personally attack in a way that does not allow any openness to dialogue. As Freire (2005) described: "… in the antidialogical theory of action the dominators are compelled by necessity to divide the oppressed, the more easily to preserve the state of oppression" (p. 172).

CONCLUSION
In this essay I analyzed the anti-Freire movement discourses through Freire's pedagogy and theories. During the analysis, I observed that the intention to oppose him seemed to precede the discussion about his work in the texts found. This reveals a sectarianism among the participants of the movement, in some cases assumed, in others disguised as critical analysis. Moreover, the arguments against Freire end up confirming his theories. The resistance to changes in traditional education reflects the fear of freedom: for the oppressors, Freire's pedagogy is dangerous, and the educator was aware that there would be reactions. And, while the oppressed reproduce the dominant ideology, they are part of this reactionary movement. This does not only confirm Freire's reading of the world, but also reinforces the need of a pedagogy that ultimately leads to the overcoming of the contradiction oppressor-oppressed.

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SPATIAL JUSTICE IN ABSENCE OF INTERSECTIONAL EDI POLICIES IN HIGHER EDUCATION

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Abstract

This article introduces and discusses a research project conducted to understand the struggles of Equity, Diversity, and Inclusion (EDI) practitioners on university campuses. Six practitioners across three universities were recruited to participate in in-depth interviews, from the University of Manitoba, the University of Winnipeg, and Brandon University. The purpose was to determine their levels of awareness of spatial justice and intersectionality in their instruction and advocacy. Using qualitative data analysis, four broad themes emerged: 1) manifestation of knowledge around intersectionality; 2) formal organizational rules; 3) conditions of possibilities; and 4) spatial intersectionality. Study findings suggest that universities review their EDI policies and programs to include considerations of intersectional spatial justice.

Keywords: Higher Education; EDI; Practitioners; Spatial Justice; Intersectionality

INTRODUCTION

In 2005, the urge to address structural inequity (the injustice, unfairness, and bias embedded in organizational systems) in higher education led to the development of Equity, Diversity, and Inclusion (EDI) policies across many universities and colleges (Wolbring & Lillywhite, 2021). By promoting social justice, fairness, and inclusion principles, EDI policies have been attempting to address unjust and unfair distribution of socio-economic resources. Diversity hiring policies and curriculum revisions are some of the more common and recognizable implementations of EDI policy (Mugo & Puplamo, 2022).

However, the absence of a singular definition, combined with prevailing biases in knowledge production and their effects on marginalized people, demonstrates the ongoing struggles for substantial and long-term changes in higher education (Anderson, 2012). EDI policies are often limited to superficial or cosmetic changes to language, rather than structural and social transformation on campuses (Henry et al., 2017; Whooper, 2022). EDI implementations without addressing systematic inequality (Reale & Seeber, 2011) and diversity as a performative task often remain disconnected from creating meaningful change (Ahmed, 2012). In fact, even incorporating the core tenant of intersectionality within EDI is often neglected (Colpittis, 2019; Reale & Seeber, 2011), leading to questions of where and how issues relating to pluralism and justice arise.

The term intersectionality was originally coined by Kimberlé Crenshaw (1989). Surpassing feminist and anti-racist discourses, Crenshaw argues for the interlocking impact of gender and race on shaping the experiences and struggles of Black women (Crenshaw, 1991; Davis, 2008). Over the past three decades, scholars, researchers, and practitioners have broadened and adapted intersectionality to address a wide range of social inequalities. To develop a comprehensive understanding of intersectionality, Collins and Bilge (2020) emphasize power, social context, relationality, and complexity. Therefore, intersectionality is defined as the *relationship* between oppression and privilege in the presence of multiple identities and power relations in a social context (Rice et al., 2019; Sumi et al., 2013). Such social inequalities exist beyond individual daily experiences, and are systematically embedded in interconnected power relations (Collins & Bilge, 2020).

To take intersectionality as critical inquiry and praxis, we must depart from the assumption that intersectionality is a complete and finished framework that can be applied in a spaceless manner. Instead, we should adopt a constant construction and reconstruction approach that aims at critical analysis, where social action and analysis inform one another within spaces. The dynamic relationships between individuals and objects in any given space can result in spatial oppression through alienation in both ideology and practice (Ahmed, 2021; Lefebvre, 1992). Therefore, paying attention to spatial justice, which investigates fair and equitable access to opportunity and resources (Soja, 2010), should be part of an intersectional approach to EDI in order to more fully address the oppression faced by multiple marginalized individuals. The assumption that physical space is "neutral" or irrelevant in EDI efforts continues to overlook how space marginalizes individuals by limiting opportunities and resources, and ignores the kinds of social stratification that are constructed through space. In spatial marginalization, the interconnectedness of space and body contributes to the practice of domination and oppression through the order and control of some groups by privileging others (Dangschat, 2009; Trudeau & McMorran, 2011). Spatialized intersectionality explores social and historic forms of heteropatriarchy/inequalities that generate segregation (Morrell, 2022) and inaccessibility for marginalized groups to resources and opportunities in higher education. The complex experience of struggle and resistance in response to interlocking oppressions (Morrell, 2022) affects multiple marginalized individuals' access to the space and their experience within these spaces.

METHODOLOGY

We conducted six semi-structured interviews with EDI practitioners at the University of Manitoba, the University of Winnipeg, and Brandon University (two interviews per university) to investigate their awareness and implementation of EDI from an intersectional approach, with specific attention to spatial justice. EDI Practitioners are often adult educators who deliver workshops, arrange educational events, and advocate for social and structural change at their institutions. They must provide some demonstrable interest in EDI in order to receive their positions, with the exception of faculty members who have broadened their positions to encompass EDI roles. Training for these practitioners are limited to self-directed learning and informal education, although more micro-credential programs on EDI are emerging across Canada. All participants were female-identified, with two being BIPOC (UM, UW), and one being queer (Brandon). None identified as having a disability.

Drawing on critical discourse analysis, this paper includes interview transcripts that focused on their experiences and perceptions of their campuses to investigate different understandings of space and intersectionality. A critical discursive approach enables us to depart from simple unipolar explanations, and instead allows for interpreting the multi-layered discourse of intersectionality.

RESULTS

Through inductive coding, this paper explores the content of the interviews, which led to the identification of the following four themes.

Manifestation of Knowledge Around Intersectionality

Language as a social phenomena contains a set of assumptions and consumptions that are connected to social and spatial contexts. Therefore, deconstructing the discourse of intersectionality is the first and foremost component to comprehend its meaning while seeking common ground (Durnova & Zittoun, 2013). As the participants are coming from similar backgrounds and fields, the manifestation of their knowledge tends to construct similar comprehensions of intersectionality. Sue explained, *"I would say, I don't know, about the theory in depth. I think it's a really important one. I think it's interesting to think about how it's really easy to kind of categorize identities and say, I am this, I am this, but I am also a whole person, and to think about that, I think is really important. I do find it's tricky to deal with in my practice because there*

is a strong push from people to deal with each category as its own category." This sentiment of the "tricky" nature of intersectionality was also shared by another participant that there are "competing interests" when matters of intersectionality (e.g., race and Indigenous identities) emerge on campus.

The participants' comprehension of intersectionality was concentrated on spaceless identities. While they recognized the impact of multiple marginalities on individual experiences, their recognition of power relations within the social and spatial context of higher education remains convoluted. Considering intersectionality as a spaceless and powerless matter, their description of this discourse did not extend into many of the nuances these two crucial dimensions expose. As such despite a general comprehension of intersectionality, the participants did not engage with the discourse critically, as one would assume to be necessary to effectively deal with equity matters.

Structural power affects practitioners' comprehension of intersectionality within institutional frameworks. The discourse of intersectionality represents certain values and beliefs rooted in institutional ideology, history, norms, and culture. To critically deconstruct each participant's interpretation of intersectionality, it is important to understand the fixed meaning of intersectionality within the institution's policy and documentation that also shapes the participants's comprehension. In fact, influenced by institutional culture and ideology, the participants tended to describe intersectionality as the experience of multiple marginalized individuals at an individual rather than systemic level, largely ignoring voices of affected individuals.

Formal Organizational Rules

The ideas and meanings behind intersectionality have been appropriated and deployed by the institutions to construct their real-life EDI policies and practices. Participants recounted several common struggles within the institution in the practice of intersectionality, including a lack of consistency, clarity, training, and resources, leading to EDI policies that function more at a promotional than an effective level (Ahmed, 2012).

The absence of clarity around intersectionality in EDI policy documents has led intersectionality to remain as a buzzword rather than a force for change. This is aligned with what has been taking place in academia in general: change is consigned to policies while the culture and ideology of the institution continues unabated (Ahmed, 2012). This creates an illusion of plurality, advancing a certain commodification of diversity discourses. Those living intersectional lives are left being treated in a superficial or vague manner.

A lack of clear guidelines or training on the discourse of intersectionality not only limits the comprehension of intersectionality amongst EDI practitioners, it also understates the urgency of intersectionality in practice. The absence of sufficient institutional attention to intersectionality creates disconnection and hierarchical power relations that affect the participant's confidence and autonomy for practicing intersectionality in a meaningful, constructive way. EDI practices have become institutionalized, and as such dominate the discourse of intersectionality (Ahmed, 2012). As an example of this, Beth explains, *"I don't only want to see an anti racism policy, because that leaves out significant members, persons with disabilities, women, the 2SLGBTQ+ community, I would like to see an anti-oppression policy that addresses discrimination on all forms. We need the EDI, the executive lead on EDI to lead this, reporting to the President and to unify the University on all EDI initiatives."*

The scanty usage of intersectionality and the total absence of spatial intersectionality in EDI policies is shaped by organizational power and performativity. EDI policies are often created by non-marginalized individuals largely disconnected from the real spaces experienced by marginalized people. Under the influence of informal power relations, the meaning and practice of intersectionality is limited to surface recognition and loose performative practice of inclusion. Simply adding multiple marginalized bodies to the institutions (Ahmed, 2012) will not challenge the whiteness and heteronormativity that dominates these spaces. Beth further adds, *"I don't think we have a plan to really help people be aware of the levels of*

discrimination many individuals face because of their intersectional identities. I think we need to have more of a way that we can communicate and make people aware. It needs to be better documented needs to perhaps have a presentation of its own around intersectionality and the impacts of multiple layers of identity." Sue echoes these sentiments, adding that bureaucracy and inadequate human resources tend to limit the critical work of intersectional spatial justice. Pointedly, a lack of resources and insufficient staff levels led some of the participants to find themselves in a situation where they had to take individual responsibility while being limited and hindered by their organization. As the responsibility shifts to individuals, there is a disconnection between the participant and the organization that leads to an informal power dynamic. On the one hand this disconnection can provide the participant with the agency to make decisions to incorporate intersectionality, yet on the other hand such agency must be limited in practice by the absence of institutional support, training, and guidance. Marcia's experience reflects this reality: "*Like talking about more opportunities and more resources. And something that I find this is a cutting theme in the work around EDI. Where we need more of this work, and it's, it's falling upon one or two people, which leads to questions around sustainability and such.*" Sue also finds herself in the same dilemma: "*I feel like if I say no, then that work's not going to get done, or it's not going to get done until I'm able in six months or a year and in the meantime, how much epistemic violence is being placed on students or staff or faculty.*" Lynn also shared, "*there is some safety coming out of my office to be doing some of these statistical analyses to ensure that our retention is wonderful for white cisgender men and not so much for everybody else.*" The participants showed how the concept of intersectionality remained a side note, both at the policy making level and in practice.

Conditions of Possibilities

As discursive practice is a dynamic and ongoing process it has the potential to redefine power relations within social contexts, and reconstruct knowledge (Fairclough, 1992). The nature of the participants' careers, mainly within the same field, provides them with possibilities to utilize and legitimize the implementation of intersectionality. Introducing the notion of intersectionality into their practice was found to be an effective way of resisting power relations within higher education. Some of the participants reported adding intersectionality to their workshops, even though their workshop's focus might be on another subject. This way they were able to legitimize something that is not necessarily part of the institutional culture, policy, or expectations, and avoid potential constraints that come from power imbalance (Phillips & Hardy, 1997). Sue shared, "*if I'm doing a workshop that's more focused on one area, I'll say there are connections with other identities or depending on which marginalized identities you hold when we're thinking about this intersectionally.*" Within a hierarchical performance each participant has a unique way of being able to implement intersectionality. The practitioners mobilize knowledge to create a new evolving meaning of intersectionality, while themselves holding multiple interpretations of what intersectionality is and how they can use it. However, no firm indication arose of how they effectively implement intersectionality beyond listing it and nodding towards plurality.

Spatial Intersectionality

The tension between inquiry and praxis omitted the role of space in intersectionality. As Harvey (2000) argued, "'all talk about 'situatedness', 'location' and 'positionality' is meaningless without a mapping of the space in which those situations, locations and positions occur" (p. 293). When reviewing their campus maps, the participants had difficulties seeing the connection between space and intersectionality and were only able to look at a singular identity. For instance, they talked about the importance of universal washrooms or access to the buildings for people with physical disabilities. They failed to define accessibility beyond the physical access of multiple marginalized individuals in spaces, or to include their experience within those spaces. The absence of space within an understanding of intersectionality suggests a binary and discrete practice. Praxis as the relationality of knowing and doing is the part that is most glaringly absent from the data. Separation of entities indicates that the participants perceive intersectionality as an inquiry rather than praxis.

From a structural power relations point of view, the absence of space in intersectionality continues to normalize space as a white, heterosexual, abled space. Space inhabited by whiteness legitimizes systemic inequality and creates the illusion of justice while placing the responsibility for that justice upon individuals (Ahmed, 2012). The results indicate that a failure to consider the impact of multiple marginalities on accessibility through a lack of transparency and funding, inconsistency, and disconnection from the community all undermined the importance of spatial justice. Furthermore, the struggle with intersectionality helped perpetuate spatial marginalization and othering, in the form of discrimination, disparity and inaccessibility, in both ideology and practice.

Space extends beyond purely material considerations; it is socially and politically produced. A fair and equitable distribution of space, while desirable and necessary, is in itself not a substitute for social, economic, or other forms of justice. Space is necessary part of an intersectionality that fosters actual changes within higher education. When taking space into consideration, along with the importance of relationality, intersectionality can vary from one location to another. Not taking space into account when conducting EDI praxis continues to legitimize/normalize white dominant spaces, and at best makes us conscious of non-white existence (Ahmed, 2012).

CONCLUSION

In this study we investigate the impact of inequality and the power relations of intersectionality that can legitimize spatial oppression in EDI policy and practice. While the complexity of intersectionality necessitates taking a critical stance, the tension between inquiry and praxis was evident. Attempts by the practitioner to comprehend and implement intersectionality within a higher education context were hindered by the lack of clarity within the EDI policies, leading to intersectionality being more of an unfocused inquiry than a praxis. The practitioner is left on their own to develop a comprehensive understanding of the term, resisting informal power relations in an attempt to bring intersectionality into useful practice, yet that praxis remains fledging, at best. As the participants struggle within institutions to implement intersectionality without much support or clarity they often remain disconnected from the notion of space in intersectionality.

From the information derived through this study, the academic institutions' approaches to intersectionality reportedly remain vague and performative. Maintaining intersectionality merely at an inquiry level in higher education indicates a failure to take into consideration the important role of space in shaping identities, relational interaction, and accessibility. Simplification of intersectionality at the organizational level, and the binary approach of developing EDI as discrete, separate components has left the understanding of space as a very disconnected element of intersectionality. A discursive approach enables us to rethink the role of knowledge in process (Durnova & Zittoun, 2013) and advocate for a non-binary way of thinking that is also embedded in intersectionality. Therefore studying intersectionality from multiple practices is important in order to understand the role of space in oppression. While analyzing EDI policies is insufficient for disrupting power, considering the social and political context in which the EDI policies are formed and practiced provides another way of intervening and learning about the forms of diversity on university campuses.

The experiences of multiple marginalized people bring to light the problematic nature of spatial oppression, and the educational significance of this paper is that intersectionality and spatial justice should be the main component of any EDI policy in higher education that aims to make substantial and long-term changes. The absence of intersectionality praxis unjustly leads to a loss of spatial justice and legitimizes the spatial oppression of multiple marginalized people in higher education. Intersectionality as a praxis is required to be an active ongoing process (Duran & Jones, 2019), rather than being a passive inquiry. In this regard, the practical knowledge of the practitioner and the way they are allowed to implement an intersectional

spatial justice remains paramount to ensuring adult learning is relevant and supportive of all learners' identities.

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THE UNIVERSITY AS LEARNING COMMUNITY: A POST-CLASSROOM AND POST-DIGITAL VISION FOR HIGHER EDUCATION

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Abstract

The ubiquity of digital media has changed the way in which people interact with each other and with information and thus has fundamentally changed the nature of learning (Bozkurt, 2022; Siemens, 2005). It has been argued that we now live in a post-digital world (Fawns, 2019; Fawns et al., 2021), in which people transition seamlessly between the digital and non-digital and in which "learning spills out beyond the classroom and computer, blending face-to-face and online, asynchronous and synchronous, bodily and cognitive forms" (Fawns, 2019, p. 134). In this context, educational scholars have articulated new perspectives on learning and advanced new visions for postsecondary education. The hybrid learning perspective advocates for fostering "activities and learning spaces that depart from traditional dichotomies such as physical-digital, academic-nonacademic, online-offline, formal-informal, learning-teaching and individual-collective" (Kohls et al., 2022, p. 250). The complementary networked learning perspective advances a vision in which postsecondary learning is characterized by "processes of collaborative, co-operative and collective inquiry, knowledge-creation and knowledgeable action, underpinned by trusting relationships, motivated by a sense of shared challenge and enabled by convivial technologies" (Networked Learning Editorial Collective, 2021, p. 320).

These perspectives set the foundation for this paper to argue for a new "post-classroom" vision for education, in which universities would become the owners and managers of social media sites that would connect learners, faculty, and staff to each other, to knowledge, and to the world beyond the university walls. This paper advocates for moving beyond simply integrating social media into classroom teaching and learning and, in line with the hybrid and networked learning perspectives, advancing a more fulsome rethinking of what a university might be. Specifically, it argues that, although universities should continue to offer classes and programs, they should move beyond a model that positions classroom learning as the privileged mode of education. Rather, universities would become hubs of learning-through-connection, with classroom learning playing one part in a broader experience.

Keywords: Social Media, Informal Learning, Post-Digital Learning, Networked Learning, Hybrid Learning

INTRODUCTION

The ubiquity of digital media has changed the way in which people interact with each other and with information and thus has fundamentally changed the nature of learning (Bozkurt, 2022; Siemens, 2005). Affordances of our digital era include increased abilities for people to engage in self-directed learning (Canals et al., 2018; Greenhow & Lewin, 2016) and in knowledge creation through community interaction (Freishtat & Sandlin, 2010; Greenhow & Lewin, 2016). As noted by Freishtat and Sandlin (2010), with the evolution of the social web, "learners are spending more time engaged in various forms of informal and self-directed learning outside of formal class settings and are increasingly interacting with the vast media facilitated 'public pedagogy' of

popular culture" (p. 149). While the pitfalls of digital connection are well documented, so too are their affordances for learning and community building. This is evident in particular in the work of social movement learning scholars who have highlighted social media sites (SMS) as change-inducing, educational spaces (Careless, 2015; Forbes & Falter, 2020; Hall, 2012; de Veer & Valdivia-Vizarreta, 160; Lozano-Diaz & Fernandez-Prados, 2020; Malone, 2012; Schroeder et al., 2020; Simoes et al., 2021). Pointing to movements like Black Lives Matter and Me Too, such scholars have shown that those engaged with social media-based activism acquire subject-matter expertise, develop capabilities such as organising for change, develop capacity for self-reflection, and undergo personal transformation such as increased belief in their ability to shift political systems (Mercea & Yilmaz, 2018; Schroeder et al., 2020). Importantly, social movement learning impacts those outside the movement, leading to attitudinal and material change in the world (Levy & Mattson, 2022) and indeed, can be considered as vital classroom learning.

In this context, there have been calls for changes within higher education that are more fundamental and substantial than those that have been made to date (Bayne et al., 2021; Canals et al., 2018; Fawns, 2018; Middleton, 2018). It is not that universities have not adopted digital technologies. Online learning has become commonplace, and many instructors integrate digital technologies like social media into classroom activities. However, advocates of more foundational shifts have noted that "integrated online learning is wide but not deep" (Hodgson and McConnell, 2019, p. 44) and argued that "higher education's engagement with [the digital experience] remains largely superficial" and thus has had a "reductionist rather than expansive tendency" (Middleton, 2018, p. 5). These advocates call for a fundamental redefinition of the roles of learners, teachers, and the university as an institution (Blaschke, 2018).

This paper reviews three perspectives on learning—the post-digital perspective, the hybrid learning perspective, and the networked learning perspective—that would inform a new vision for post-secondary education. It then argues that the university should move to a "post-classroom" era, where its primary identity would lie not in the provision of classes and programs but in the fostering of connection.

POST-DIGITAL, HYBRID, AND NETWORKED LEARNING
Three perspectives on learning inform this paper's argument: post-digital learning, hybrid learning, and networked learning.

Post-Digital Learning

To take a post-digital perspective of education is to posit that "all education—even that which is considered to lie outside of digital education—takes account of the digital and non-digital" (Fawns, 2019, p. 132). This perspective suggests that we live in a world in which people transition seamlessly, all the time, between the digital and non-digital. For example, a learner engaged in face-to-face classroom learning will still connect with knowledge sources and often fellow learners through digital means. To fetishize the digital world—to imagine there is a pure face-to-face experience—thus is anachronistic (Fawns, 2019; Fawns et al., 2021). According to Fawns, "Learning spills out beyond the classroom and computer, blending face-to-face and online, asynchronous and synchronous, bodily and cognitive forms" (2019, p. 134).

A post-digital perspective suggests that both technophobia and techno-enthusiasm (Fawns, 2019, p. 136) are misguided, since technology is "neither good nor bad; nor is it neutral" (Kranzberg, 1986, p. 545, as cited in Fawns, 2019, p. 136). Rather, "technology and pedagogy drive each other, caught in a continuous feedback loop, and it is in the integration of new technologies and related practices into existing ecologies that opportunities and challenges arise" (Fawns, 2019, p. 136). Consequently, failures of online education are not due to intrinsic flaws in this mode of learning, but rather in a failure to properly align technologies with their appropriate deployment.

A post-digital perspective further argues against the view that digitally enabled learning is disembodied and less socially meaningful. Indeed, the potential meaningfulness of virtual connections has been supported by social science researchers who have found that relationships formed online often are "unexpectedly deep and authentic" (Chayko, 2017, p. 53) and that people in virtual communities often "are investing as much effort in maintaining relationships in cyberspace as in other social spaces" and "are widening their webs of relationships, not weakening them" (Carter, 2005, p. 148).

Importantly, a post-digital perspective does not suggest that there is no distinction between digital and non-digital teaching and learning. Clearly, different skills are needed, for example, when teaching online versus teaching face-to-face. Rather, proponents of this perspective suggest that "the differences are oversimplified" and "the primary challenge is in adapting principles and practices…to encompass new and multiple contexts, rather than because online is a separate domain, or because it is inherently more socially-impoverished, isolating, or flexible" (Fawns et al., 2021, pp. xvii-xviii).

Hybrid Learning

As with the post-digital perspective, the hybrid learning perspective eschews dichotomous notions of, for example, face-to-face versus online learning. This perspective "foregrounds the complexity, entanglement and dissolution of dichotomies" (Nørgård, 2021, p. 1710). In so doing, the hybrid perspective advocates for the questioning of all dichotomies—and not only that between digital and non-digital learning. As noted by Kohls et al. (2022), "The term hybridity implies activities and learning spaces that depart from traditional dichotomies such as physical-digital, academic-nonacademic, online-offline, formal-informal, learning-teaching and individual-collective" (p. 250). The hybridity literature tends to be more prescriptive than the post-digital learning literature, which leans towards description: Whereas post-digitality describes a condition that exists, the hybridity perspective tends to advocate for the design of learning spaces that will enable the bridging of that which has conventionally been regarded as dichotomous. According to Nørgård, "hybrid learning environments consist of an entanglement of authentic tasks and learning processes that trigger the enactment of hybrid roles (learner-professional-citizen), hybrid contexts (institution-society and informal-formal), hybrid practices (thinking-tinkering and acquisition-performance), and hybrid materials/spaces (digital-analogue and online-onsite)" (2021, p. 1716).

Framed by this perspective, social media sites can be understood as hybrid learning environments, which "extend across, permeate and consequently disrupt understanding of learning in more traditional formal and non-formal spaces" (Middleton, 2018, p. 122). For example, Middleton (2018) argues that Twitter Tweetchats can be used to bridge and confound the distinction between formal and informal learning. However, for Middleton, taking hybridity

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seriously is not simply about integrating Twitter into conventional classes. Rather, it is about imagining what might be understood as a post-classroom university. In his words, "the inflexibility of institutionally provided space is increasingly incongruous, being at odds with commonplace open and connective behaviours that exploit social media to make, share, and curate knowledge" and "spatial isolation [of the classroom] is anachronous and at odds with life beyond the classroom today" (2018, p. 139). A hybrid educational institution would look radically different because it would call into question the dominance of the classroom as the primary site of learning.

Networked Learning

Networked learning refers to a field of research and practice defined as follows:

Networked learning involves processes of collaborative, co-operative and collective inquiry, knowledge-creation and knowledgeable action, underpinned by trusting relationships, motivated by a sense of shared challenge and enabled by convivial technologies. Networked learning promotes connections: between people, between sites of learning and action, between ideas, resources and solutions, across time, space and media. (Networked Learning Editorial Collective, 2020, p. 320)

Key to the networked learning perspective is its embracing of technology to foster human connection while standing against "ever-cheaper, ever-poorer, 'content-led' manifestations of online education" motivated by "an underlying policy or commercial motive linking automation and cost-reduction" (Networked Learning Editorial Collective, 2020, p. 320). Proponents of networked learning also ally themselves with critical and emancipatory dispositions, which work to advance equity and sustainability (Networked Learning Editorial Collective, 2020). A networked learning perspective advances the idea of learning in collaborative and self-directed ways, for instance, via social media sites, while still maintaining the importance of good facilitation.

An aspect of networked learning advanced by thinkers like Rikke Nørgård (2021) and Ronald Barnett (2018) is its envisioning of a university that is deeply entangled with society. As noted by Nørgård et al. (2019), "University and society need to be networking and networked. That is, integrated and embedded into each other to such an extent that they acknowledge each other as part of the same ecological system or world" (p. 5). Barnett extended this idea through his notion of *the ecological university,* conceptualized as an institution that is interconnected with a number of ecosystems: knowledge, social institutions, persons, the economy, learning, culture, and the natural environment (2018). The ecological university would break down divisions between learning that happens inside and outside university walls since "it just might turn out that the student's extra-mural life is *more* worthwhile than her learning experiences afforded by the academy" (Barnett, 2017, p. 105).

SOCIAL MEDIA SITES AS SITES OF LEARNING AND CONNECTION

As noted above, educational scholars have framed SMS as loci of significant learning and have credited social media-fueled movements, such as Black Lives Matter and Me Too with fostering positive change at the individual and societal levels. Indeed, SMS can be understood to empower

educators to more fully realize the potential of social learning theory and social constructivism than might have previously been possible (Lenoue et al., 2011).

To speak of the learning affordances of social media sites is not to deny their record of and potential for significant harm. However, this paper takes the view that, although there are intrinsic risks to SMS—which as less controlled environments than conventional classrooms always open a door to dynamics that work counter to the academic agenda—these risks would be mitigated and the affordances of SMS amplified if they were owned not by profit-driven corporations like Twitter and Facebook but rather by universities. It is universities, not corporations, that are societally mandated to foster education for individual and collective benefit, and it is universities that possess the motivation and expertise to foster such education. The politics of a platform's stakeholders are always embedded within it, "shap[ing] not only the actions we might take, but the kinds of actions we might want to take" (Hemsley et al., 2018, p. 3). While it is undeniable that, in the current environment, SMS are linked to multiple harmful impacts at both the individual and societal levels, it is probable that many of these issues are arising due not to the medium itself but to the interests of those deploying it.

PRELIMINARY SKETCH OF A POST-CLASSROOM AND POST-DIGITAL VISION FOR HIGHER EDUCATION

If, in line with the perspectives put forward by explicators of post-digital, hybrid, and networked learning, the university were to shift in more fundamental ways than it has to date, what might this look like? This section provides a preliminary sketch of one approach to such a shift. Specifically, it argues for universities to become the owners and managers of SMS, thus positioning themselves primarily as hubs of connection—through which learning and also community relationships would be embedded—and secondarily as providers of classes and programs. This vision builds on and expands the work of those who have pioneered similar efforts in the past, such as Athabasca University's The Landing, a virtual "social learning commons," intended as "a safe social space for university staff and students…designed to fill the gaps between the formal course and an unstructured, fleeting stream of emails, forums, telephone conversations and webmeetings" (Dron & Anderson, 2014, p. 168).

A straightforward way to imagine the architecture and function of a university-owned social media site would be to imagine a platform like Facebook owned and run not by a private corporation but by an institution of higher education. At its core, such a site would position the university as a hub of community—a place where learners and others would gather virtually for a range of reasons, from connecting with friends, to discussing current events, to engaging with more formal aspects of academic learning—but learning and community would be intertwined and inextricable. Learners would log onto their university site rather than a site like Facebook because, like commercial social media sites, enabled openness and organic connection, but unlike such sites it would offer certain protections and assurances of a degree of commonality with other community members. For instance, one could imagine logging onto one's university if, in the wake of a world event, one wanted to engage in dialogue and sense making with fellow learners and faculty, which would be more informed and curated than that on offer via the internet at large. Indeed, practitioner sources suggest that niche communities, groups that share common interests, values, or goals and provide a shared sense of belonging are on the rise (Week, 2023; Nestler, 2019), as "many people are taking a break from larger platforms like Facebook and Instagram because of the increased amount of negativity across these major platforms" (Hyder, 2021). University-

owned platforms thus would be aligned with broader trends in online media use, which suggest niche virtual spaces are desired.

Formal classes would exist under the umbrella of this broader platform. Classes can be understood to exist as discrete entities, defined by walls—whether the physical walls of the face-to-face class or the virtual walls established by learning management systems—separating the classroom from other classrooms and from the world at large. The protected environment of the class clearly plays a critical role in education and in a post-digital university it would continue to do so. However, the classroom would be decentred as the primary and privileged site of learning, making way for the university to acknowledge and help shape a broader range of learning experiences. Being embedded within a social media platform would facilitate greater openness to the external world (for instance, by having classes interact with community members) and the creation of cross-program sharing of classroom learning (for instance, sustainability-conscious business learners and environmental science learners might connect and share their different class learnings for the purpose of organizing in service of addressing climate change). While such opportunities can be made to happen in the current university system, the system is not explicitly designed to foster them.

Other key aspects of such a space would be: (1) the capacity for learners themselves to form communities around common interests, be they personal, professional, or academic; (2) the capacity to determine the level of openness and closedness of a group or event on a case-by-case basis, thus being able to open some aspects of the university to the public or alumni, others to certain cohort groups, and others to discrete classes; (3) the capacity to invite in prospective learners to connect with the community and participate in certain learning offerings, and (4) the consolidation of university-generated content and offerings.

Key to such a site's success would be its ability to offer "something for everyone." Amidst a proliferation of platforms vying for our attention, a new one is desirable only if it enhances people's lives in a way that would not be possible elsewhere. A university site holds the potential to do just that, but it would need to satisfy multiple needs for each individual and to cater to the different needs of different people. For example, extrinsically motivated learners might log on to such a site because doing so is tied to the formal curriculum or because it provides opportunities to meet with alumni or organizational leaders who offer potential career advancement. More intrinsically motivated learners might seek out like-minded others with whom to advance social causes. Others still might seek deeper friendships or bonding around a common hobby. A university-owned social media site would work only as a holistic ecosystem, which provided significant value to those who used it.

Clearly, many questions remain about such a vision's desirability and feasibility. If it were to come about, it would be realised through iterating new models over time. Questions to be answered include: "How would a university foster an online community engaging enough to be used and visited, given the many platforms vying for people's attention?" "How might academic credit be assigned to informal learning activities that happen in the virtual space?" and "What new roles would be required to moderate and facilitate community spaces, given that virtual community engagement is a distinct activity, different from both teaching and instructional design?" In each case, communities of scholars or practitioners have begun to develop responses. In terms of engaging virtual communities, there now exists a professional group of "community engagement professionals" focused on building virtual community; these practitioners have developed

resources and books and attend dedicated conferences (Bacon, 2019; CMX, nd). In terms of assessing informal virtual learning, a growing body of scholarship within the field of learning analytics focuses on tracking learning activities, for instance through learning dashboards, for the purpose of promoting awareness, reflection, sense-making, and impact on learning (Verbert, 2014). The question of how to track and assess learning that takes place outside the formal classroom is also being explored by those developing the concept of personal learning environments (Attwell, 2006). Finally, in terms of the new roles needed to facilitate informal, community-based learning, as mentioned above, much work has already been done within the practitioner world of community professionals.

CONCLUSION

This paper provided an overview of three perspectives on learning, which lay the groundwork for a new vision for the university. It advanced a vision which employs social media to put connection at the centre of the university experience and brings under the umbrella of the university the many informal learning opportunities that happen in social media spaces.

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ROUNDTABLES

LEARNING FOR WORK IN THE 21ST CENTURY: ENDURING GLOBAL CHALLENGES AND OPPORTUNITIES FOR ADULT EDUCATION. WHERE TO NOW?

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We are living in a world few of us could imagine 50 years ago. The impact of globalization on work has been dramatic, and work around the world has swiftly become more automated and knowledge intensive (Boeren, et al., 2020). Globalization has led to increased international competition between companies, and irrespective of their education and skill levels, all workers have, and continue to be vulnerable to these economic forces that can wipe out or relocate their jobs virtually overnight (Scully and Vidal de Col, 2020). Climate shocks, such as extreme weather events, and social distancing and confinement efforts associated with the COVID-19 have further accelerated the digital transition and have changed the nature, location, and organization of work (OECD, 2021).

This social and economic vulnerability has also exacerbated and compounded learning barriers for those who are less likely to participate in adult learning (Boeren, et al., 2020). As schools, universities and technical institutes shifted to online and remote learning during COVID-19, adult learners, and adult educators alike, have been challenged to digitally upskill themselves to access education and learning. Learning opportunities at work have also been disrupted. Early in the pandemic, non-formal workplace education programs had to be cancelled or changed to online offerings, requiring employees to reskill in order have access, and shutdowns of economic activities decreased opportunities for informal learning, including learning from others, learning by doing, and learning new things at work (OECD, 2021). Given the estimate that 80% of all learning at work is informal (Bancheva and Ivanova, 2022), a notable amount of learning is lost that will be challenging to recover in the future. Low skilled and older workers, and those lacking adequate digital tools and connectivity are hardest hit, as the economic crisis and associated layoffs spread, and access to these opportunities for education and learning at work became less accessible for these groups (OECD, 2021).

The confluence of these events has collectively shaken all aspects of society in unforeseen ways, and with many unintended consequences. The social response to these global shocks has elicited an array of behavioral and societal changes that may have short and long-term health effects, including on mental health (Watts, 2020). Equally alarming, as noted by scholars writing in adult education, is the extent to which these events have "rendered social inequalities more visible and piercing" (James and Theriault, 2020:129). These inequalities have deeply affected access and participation in lifelong learning education, which in turn has consequences for work (Watts, 2020).

The long-term effects of these combined and compounding global crises (neoliberalism, digitization, severe climate related weather events, and COVID-19) are far from clear, but the scope of expectations range from gloomy to hopeful. Low skilled workers face more challenging skill transitions as work becomes organized around activities more so than jobs, and where the

demand for technological and social and emotional skills grows, and demand for basic cognitive skills decline (Lund et al., 2021). Longer term effects are likely to include a further increase in digital learning, although these crisies will likely continue to affect already disadvantaged people, many of whom have lost their jobs and whose jobs have not and are likely not recoverable in the future (OECD, 2021). There is also growing concern that many adult education organizations will struggle to survive these impacts, should the pandemic require a return to earlier restrictive measures, and/or because of 'forced digitization' (Witt, 2020), as funders prioritize investment in digitization, and decrease investment in other forms of training (Flake, et al., 2020).

At the same time, the lived experience, as documented by educational scholars, tells a more optimistic story of the strength and resilience of adult educators who are digitally upskilling, and finding 'new spaces in which to do things differently', viewing adult learning and education as a natural instrument to improve safety in health and wellbeing, and as a way to reconnect people to education and learning that can "equip them with life skills critical for well-being during such challenging times" (James and Theriault, 2020: 129). These scholars also profile how adult educators are achieving these same objectives in creative work with women and other groups in grass roots projects in communities—creating dialogic and emancipatory spaces—referred to by Tett and Hamilton (2020) as 'resources of hope' (p. 257), that enable citizens to challenge and change the impacts of these global influences through collective action.

Workers face more challenging skill transitions because of these global events. This roundtable focuses a discussion of the research highlighting the landscape of adult education, considering the compounding impacts of neoliberalism and digitization, climate disasters, and COVID-19 on workplace learning. Given workplaces and educational institutions merely represent different instances of social practices in which learning occurs through participation (Billett, 2010), the premise for this roundtable is that adult educators need to be concerned and involved, both within and beyond our work in the academy, in helping people to adapt to the change that is not only coming to workplaces, but in many cases, is already here. The roundtable will engage conference participants in dialogue regarding the complex, interconnected and compounding impacts of these global influences, and the readiness and role of adult educators, educational institutions, and educational researchers in this 21st century workplace context.

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MISE EN LUMIÈRE ET VALORISATION DES POTENTIALITÉS DE TRANSFORMATION SOCIALE DE L'ÉDUCATION POPULAIRE AUTONOME

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L'ÉDUCATION POPULAIRE AUTONOME AU QUÉBEC: ÉTAT DES LIEUX

L'importance de l'éducation populaire en éducation des adultes au Québec est indéniable tant sur le plan éducatif que sur le plan social puisqu'elle développe les habiletés nécessaires à une citoyenneté active (Guindon, 2002). Au début des années 60, le Rapport Parent concluait que la population québécoise avait un taux de scolarité beaucoup plus bas que la moyenne canadienne et qu'il fallait déployer une diversité de moyens pour l'éducation des adultes (Commission royale d'enquête sur l'enseignement dans la province de Québec, 1963). L'éducation populaire, une forme éducative non formelle, a dès lors constitué une voie alternative à la scolarité, ce qui dans le contexte de la Révolution tranquille était un apport non négligeable. Au début des années 70, l'éducation populaire prend plusieurs formes et se développe dans divers lieux: alliée à des contextes éducatifs formels en partenariat avec les Commissions scolaires, pratiquée dans les comités citoyens développant des habiletés pour animer une réunion, écrire des comptes rendus et prendre des décisions collectives, ou encore au cœur des luttes citoyennes, conscientisant et mobilisant les individus sur des enjeux qui les touchent tels que le logement, la dévastation de leur paroisse ou de leur quartier. Dans les années 80, la frange plus politique, influencée par l'organisation communautaire de Saul Alinsky (1971) et par la pédagogie de conscientisation de Paulo Freire (1970/2021), s'est doté d'une définition de l'éducation populaire et s'est donné comme nom l'éducation populaire autonome (ÉPA) afin de réaffirmer son indépendance de l'État et se distinguer des courants d'éducation populaire plus axés vers le loisir et la croissance personnelle, des approches ciblant davantage l'individu. C'est dans ce contexte qu'est né un regroupement national d'éducation populaire: le Mouvement d'éducation populaire et d'action communautaire du Québec (MÉPACQ) qui avait d'abord pour mission la lutte pour l'obtention de financement pour les groupes d'ÉPA. En 2023, le MÉPACQ fête ses 40 ans d'existence. C'est dans ce contexte que des personnes à l'origine du mouvement ont écrit son histoire, publiée dans le livre *Faire mouvement, les 40 ans de l'histoire du MÉPACQ*, (2022).

Les pratiques en éducation populaire sont en constante évolution et une relève de personnes travailleuses et militantes rejoint actuellement les groupes communautaires. Partager l'histoire d'un mouvement, documenter et comprendre comment ces pratiques ont évolué au fil des ans est crucial pour faciliter l'intégration de ces nouvelles personnes praticiennes. D'autant plus qu'une recension de la littérature sur l'éducation populaire a révélé que l'ÉPA est encore très forte au Québec. Historiquement, l'ÉPA a marqué et transformé de façon significative les mouvements populaires québécois. Nous avons constaté que la littérature démontre une quantité variée de thématiques et de problématiques allant des fondements théoriques de l'ÉPA jusqu'aux expériences de mise en pratique de l'ÉPA en contexte communautaire et de quelle façon cela affecte le développement des mouvements sociaux. L'étude de la littérature démontre que les fondations de l'ÉPA au Québec ont été fortement influencées par le penseur brésilien Paulo Freire, spécialement ses idées dans les livres *Pédagogie des Opprimé.es* (Freire, 1970/2021) et *Conscientisation et révolution* (Freire, 1973). Plus récemment, nous avons vu plusieurs personnes autrices développer des aspects importants de l'ÉPA tels que l'empowerment (Grootaers et Tilman, 2014), les pédagogies critiques (Pereira, 2017), les pédagogies féministes (Solar, 2016), la force de travail (Vicari, 2015), la pauvreté (Greason, 2014), la justice environnementale (Kempf, 2007), le milieu communautaire (Baril, 2000), la participation démocratique (Filion, 2005). Un autre aspect important de la littérature sur l'ÉPA en contexte québécois est que certaines expériences pratiques ont été rapportées au fil des années. Les recueils de

pratiques les plus connues sont *Pratiques de conscientisation* I et *II* (Ampleman et al., 1987). Au cours de la dernière décennie, nous avons vu quelques tentatives de documenter l'ÉPA dans les domaines de l'alphabétisation populaire (Dahl, 2018), de l'action communautaire (Petit et Thua, 2019) et des pratiques citoyennes en alphabétisation (Richard, 2016).

DÉMARCHE COLLABORATIVE DE RECHERCHE-FORMATION

Ce projet de recherche-formation est avant tout collaboratif. Il s'est élaboré dans un partenariat entre le milieu communautaire et universitaire dans une démarche de co-construction des savoirs accompagnée par le Service aux collectivités de l'UQAM, organisation dont c'est la mission. Le cadre méthodologique est en quelque sorte une boucle itérative entre la recherche et la formation qui nourrit un but ultime: celui de soutenir des pratiques d'ÉPA à visée de transformation sociale. Le projet a pour origine la production d'un livre sur l'historique du mouvement d'ÉPA à partir des connaissances et des 120 années d'expérience additionnées entre quatre personnes praticiennes dans le milieu d'ÉPA. Dans le processus de rédaction du livre, un comité de transition historique agissait à titre de comité de lecture. Invitée à faire partie de ce comité, c'est ainsi que la co-autrice de cette communication a débuté sa collaboration avec le MÉPACQ. Une fois ce livre terminé, il est alors proposé par le comité de pousser un peu plus loin le projet du livre et de transférer cette connaissance historique aux milieux communautaires sous forme d'une tournée de formations dans 11 régions du Québec. Une occasion unique de mieux comprendre l'histoire, mais aussi de réfléchir sur les pratiques actuelles et de les documenter. C'est ainsi qu'une démarche de recherche est intégrée au projet de formation afin de répondre à ces objectifs. Une grille d'analyse des pratiques est coconstruite dans une collaboration entre les personnes praticiennes des milieux communautaires et une personne chercheuse du milieu universitaire. Cette grille d'analyse est à la fois un outil de formation et un instrument de collecte des données puisqu'elle permet de consigner l'analyse des personnes participantes de leurs pratiques. En parallèle à la tournée de formation, une série d'entrevues semi-dirigées sont menées auprès de personnes praticiennes afin de mieux comprendre l'apport de cadres d'analyse qui permettent aux groupes communautaires d'appréhender différentes formes d'oppressions et d'inégalités sociales telles que les luttes féministes, antiracistes et environnementales. Toutes ces données constituent une production de connaissances dont une bonne partie sera diffusée dans un recueil de pratiques destiné aux personnes praticiennes d'ÉPA et une autre partie fera l'objet de publications scientifiques. C'est en quelque sorte une méthodologie de bricolage (Kincheloe, McLaren & Steinberg, 2011) conçue pour allier les intérêts et besoins des milieux communautaires: soutenir les pratiques d'ÉPA, et les intérêts et besoins du milieu universitaire: produire des connaissances sur l'ÉPA. Nous pouvons résumer les objectifs de la façon suivante: 1) transmettre l'histoire du mouvement d'ÉPA et documenter les pratiques actuelles d'ÉPA 2) réfléchir sur les pratiques et les visées de transformation sociale qu'elles sous-tendent.

Cette recherche est en cours, mais nous pouvons déjà constater que l'ÉPA continue d'être un élément important dans le travail qui se fait en milieu communautaire et qu'elle est associée à la transformation sociale dans le sens de la justice sociale. Étant donné que les pratiques en éducation populaire varient considérablement d'une région à l'autre et le plus souvent, ces pratiques ne sont pas nécessairement partagées, par manque de temps ou encore de lieux d'échange, cela rend plus important que jamais le besoin de réfléchir à la façon dont l'ÉPA a évolué toutes ces années et de préparer la prochaine génération à pratiquer l'ÉPA, car c'est sur celle-ci que repose les futures luttes pour la justice sociale dans un monde de plus en plus affecté par le néolibéralisme, la montée des idéologies fascistes et le développement incontrôlé de l'intelligence artificielle.

En mettant en lumière et en valorisant des transformations sociales de l'éducation populaire autonome, nous contribuons à faire connaître des pratiques en vue de leur utilisation par les milieux et leur reconnaissance auprès des décideurs. Le recueil de pratiques d'ÉPA permettra la diffusion des initiatives inspirantes tout en informant et en formant la relève. De plus, la grille d'analyse est un outil élaboré pour être utilisé de manière continue afin d'approfondir la réflexion sur les pratiques. Une telle étude est d'un

grand intérêt pour l'avancement des connaissances dans le domaine de l'éducation des adultes; elle tient compte du contexte québécois francophone qui a ses particularités en matière d'éducation populaire autonome, tout en ouvrant des perspectives de développement et de recherche en d'autres contextes sur des formes éducatives susceptibles d'engendrer des transformations sociales dans le sens de la justice sociale.

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INCLUSION, CONTRIBUTION, AND SOCIAL JUSTICE WITH ADULT IMMIGRANT STUDENTS IN NON-PROFIT AND COMMUNITY-BASED EDUCATION

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Abstract

Multiple crises and the COVID-19 pandemic have produced new flows of immigration while reinforcing existing ones. The number of refugee claimants and other immigrants to Canada is rising, in part due to federal policy to support economic changes and growth. Canada's reputation as a multicultural, tolerant society reflects its commitments to supporting immigrants as they build new chapters of life here. community-based organisations provide important resources to immigrants as they develop professional skills, language and literacy practices, computer skills, and other resources to better adjust to their receiving country. However, the ways that adult immigrant newcomers experience and contribute to teaching and learning in these spaces is not well understood. How adult immigrant students are "included" in pedagogical decision-making in adult education is generally defined without their input, yet they are the very people who may be subjected to problematic incidents of stereotyping and even retraumatisation as a result of "inclusive" pedagogy. The present study uses a multiphase approach, including structured questionnaires and focus groups, to centre the perspectives of adult immigrant students who have taken classes in community-based organisations in Canada. It asks two important questions: What are the different experiences of immigrant students in "inclusive" pedagogical practices in adult education? How do these students feel that these practices should be defined, and by whom? This study will make significant contributions to adult education scholarship and to interdisciplinary work in feminist studies, critical migration studies, and other related academic terrains. In addition, it aims to offer important insights on the professionalisation of critical adult educators supporting immigrant students' self-determination on their journeys of lifelong learning in Canada.

Keywords: inclusion, adult education, immigrant, community-based, community-based

INTRODUCTION

Canada is a place of relative tolerance for newcomers; however, its settlement process is far from unproblematic (Krysa et al., 2019; George & Selimos, 2017), and immigrants may face challenges related to housing, food, employment, discrimination, poor health, and others (Government of Canada, Statistics Canada, n.d.; Tasker, 2021; Dennler, 2021), especially if they are "visible minorities" or otherwise marginalised (Statistics Canada, July 8, 2020; Violence Against LGBTQAI Newcomers, n.d.). Resettlement programs, religious groups, and community-based organisations provide courses for language development, professional learning, computer literacy, and other opportunities for immigrants to develop resources as new members of Canadian society. Yet scholars signal how immigrant students may be homogenised or dehumanised through pervasive market values, ethnocentrism, and paternalism (Ananyeva, 2014; Ayers & Carlone, 2007; Carlson & Jacobsson, 2013; Pashby, Ingram, & Joshee, 2014; Vafai, 2014). Moreover, adult immigrants may bring different cultural understandings into learning than white North American-born practitioners might anticipate in their plans for effective, "inclusive" practice (Alfred, 2005; Entigar, 2017a; Entigar, 2017b; Lee and Sheared, 2002).

Indeed, how "inclusion" is defined in adult education with immigrant students is unclear. Entigar (2022) indicates a gap in scholarship regarding how immigrant students are "included" in adult education, and how they actively contribute therein. While culturally responsive teaching approaches purport to value students' "home resources" in learning, such approaches were developed for North American-born youth of colour (Carter-Jenkins & Alfred, 2010; Jenkins & Alfred, 2018) and may not be appropriate for adult immigrant students (Bannerji, 2005; Knowles, Holton & Swanson 2005; Subedi & Daza, 2008). At best, the uncritical application of "inclusive" pedagogies with immigrant students may curtail their ability to be self-directed in their own learning, a core tenet of adult education. At worst, students may experience stereotyping and even, in the case of refugees who have experienced violence, retraumatisation (Entigar, 2022).

THE STUDY

Objectives

The current project, a Connaught New Researcher Award-funded study, expands upon the principal investigator's NYC-based doctoral research in 2018. The study aims to: (1) elevate immigrant students' perspectives in thinking about "inclusive" pedagogy in community-based education; (2) advance new thinking about pedagogy by harmonising immigrant justice, which inheres racial justice and educational justice, and feminist and anti-racist collaborative problem-solving; and (3) contribute to the ways scholars and practitioners can reconceptualize how inclusion in community-based education could actually take place. The study begins with two research questions: How do immigrant students experience inclusive pedagogical practices in adult education learning contexts? How do these students feel that these practices should be defined, and by whom?

Research Team

The PI for this project is an Assistant Professor of Critical Adult Education in the Department of Leadership, Higher and Adult Education at University of Toronto/OISE. The team also includes the PI's graduate assistant, a doctoral student in the Department of Social Justice Education and two research assistants who are recent graduates of LHAE. The PI identifies as a white queer settler from the US; the GA and RAs come from backgrounds that include racialised, queer, woman-identified, immigrant/transnational, and multilingual lived experiences. Our team has a combined total over 30 years of experience working in community-based educational contexts with newcomers as practitioners, facilitators, organisational leaders, and scholar-activists.

We meet biweekly to discuss community partnership, research design, data methods/analysis, and our emerging values as a team. We engage in relationship-building through ongoing dialogue about ourselves as people as well as our hopes, concerns, questions, and intentions for the project. A core principle we have developed for the project is the use of community agreements (e.g., https://www.powershift.org/resources/anti-oppression-101-201, a resource which the PI has used in graduate courses at OISE and in community-based work for several years. We felt such a structure could be co-created with the participants to establish what a safe and caring communicative space could look like in meaning-making activities like community-based research.

Research Design, Methods and Analysis

This research project employs a multiphase design involving questionnaires and two focus groups. The study is being launched in two community-based immigrant-serving organisations in Toronto. Two sites were identified to maximise different perspectives and kinds of participants: Midaynta Community Services and Sojourn House.

At the writing of this paper, we are starting recruitment. The target population for the study is ≤10 participants at each location, which will be kept separate. Participants are given questionnaires to collect demographic information and perspectives on their experiences in adult education. The questionnaire data

will be anonymised and converted into graphic representations. During Focus Group #1, participants discuss the graphic representations and develop conversational topics. Focus Group #2 takes place two weeks after Focus Group #1 and builds upon starting insights. Importantly, in all data phases, participants can choose <u>not</u> to respond, by selecting the option "I prefer not to answer" or opting out questions during the focus groups. The focus groups will be transcribed and analysed using NVivo to identify key patterns and meta-themes, complemented by a poststructural feminist reading to uncover layers of power and position-taking in the data process (Alfred, 2005; Mazzei & Jackson, 2012).

DISCUSSION, NEXT STEPS

Our intention for the CASAE roundtable presentation is to share initial insights, challenges, and questions, as well as our broader experiences and values as community-based practitioners working with adult newcomers to Toronto. As we took on this project, we found ourselves digging deeply into our own uncertainties about research and the complex roles we play in it. "Inclusion" is a fetishised term in education, an assumed good in institutional and public activities where different kinds of people intermingle. How should we encounter participants who may tell us we're wrong, our preparation and previous work caused harm? What could "inclusion" look like when adult education practitioners engage with a form of *radical unknowing* which puts them in the position of confronting their unwon authority and seeking to set it to the side? We are not finished with the work at the moment, but we hope to share more thoughts on this when we meet other curious and committed practitioners at CASAE in June.

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EXPLORING SOCIAL CAPITAL AND COMMUNITY DEVELOPMENT AND LEARNING IN REFUGEE POPULATION

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Abstract

Unlike immigrants who bring their recognized financial capital, most refugees rely on social capital to access support. Social relations through pre-existing family, ethnic, or business networks provide them access to valuable cultural and educational information which offers them social and economic mobility. Social capital is associated with formal and informal learning for adults by offering access to new ideas, information, and skills. In this way, social capital is also a powerful source of learning, especially for adults who often do not have access to formal education settings. This research aims to explore the role of social capital in community development and learning experiences of refugees resettled in Canada. By using a phenomenological qualitative study, I explore how refugees negotiate and establish social networks in their host societies and examine the role of social capital in refugees' development and learning processes.

Keywords: Community development, Learning, refugees, social capital.

INTRODUCTION and research context

The construction of social capital is becoming a crucial theme within the larger community development discourse. Fostering strong social capital is considered a significant facilitator in access to resources, development of positive community harmony, and inclusion (Turcotte & Silka, 2008). The concept is broadly described as social relationships and networks that exist within a community that can be utilized to secure benefits (Bourdieu, 1986). In the context of community development, Halstead et al. (2022) highlight social capital's role in promoting economic growth, trust, and poverty reduction. Putnam (1993) describes social capital as a public good that facilitate action and cooperation for mutual benefits. For Bourdieu (1984), social capital may be reduced to economic and cultural capital, as memberships in networks can lead to the expansion of economic and cultural capitals.

Refugees often destruct their existing social networks, and the associated trauma of displacement breaks family and community bonds, therefore, the refugee experience creates a distinct context for social capital. Networks broken in the home country are not easily rebuilt (Pittaway et al., 2015), however, social capital can facilitate resettlement of refugees in their new host countries. Unlike immigrants who bring their recognized financial capital, most refugees rely on social capital to access support. Social relations through pre-existing family, ethnic, or business networks provide them access to valuable cultural and educational information which offers them social and economic mobility (Ali et al., 2021). Ties outside of family, such as cultural or faith-based groups also help newly arrived refugees with access to accommodation, employment, language training and other community benefits (Lamba & Krahn, 2003). Such relations can also extend to their links to settlement service providers, employment-related networks, and connections to community organizations and leaders, which can ultimately provide appropriate settlement services, emotional support, and overall community harmony and peace. Field (2005) also suggests that social capital is associated with formal and informal learning for adults by offering access to new ideas, information, and skills. In certain situations, information and skills picked up from social networks can be far more effective than that gained by formal education. In this way, social capital is also a powerful form of learning, especially for adults who often do not have access to formal education settings (Morrice, 2007).

Social networks and relationships help refugees establish a meaningful exilic life while also maintaining their identities, however, its significance often go unacknowledged, especially in the broader scholarly discussion.

Using the framework of social capital (Bourdieu, 1986), my study explores significance of social capital in the context of refugees arriving in Canada, with a focus on its role in their learning experiences. Beginning with an understanding of social capital in community development, this roundtable will examine the complexity of social capital in refugee community development, in terms of accessibility to economic and learning opportunities and resources. Fostering social capital facilitate adults to learn from their networks, and this is particularly crucial for refugees who have had limited social and economic mobility due to their extended nature of displacement. This phenomenological qualitative inquiry, in turn, provides significant implications in adult education by providing insights in the growing literature of how adults learn in their post-displacement journeys.

RESEARCH PURPOSE AND QUESTIONS:

My research aims to explore the role of social capital in community development and learning experiences of refugees resettled in Canada. My research is guided by one central question, and three associated sub-questions:

What is the role of social capital in community development and learning experiences of refugees?
What type of social networks and ties exist for refugees in Canada?
How do refugees describe the role of social capital in their development and learning processes?
How do refugees negotiate and establish social capital in their new host societies?

RESEARCH DESIGN:

A hermeneutic phenomenological methodology is used, with reflexivity as an important part of the research. My study utilizes both a criteria-based purposive sampling (Merriam, 2009) to select participants with seemingly homogenous characters and interests (Creswell, 2013; Sanelowski, 1995). The inclusion of participants in this study is purposefully determined with a specific criterion: 1) entered Canada as a refugee b) can communicate in English c) have spent at least one year in Canada. Interviews will be used for data collection, and Braun and Clarke (2006)'s guide on the phases of thematic analysis will be used for data analysis.

SIGNIFICANCE

Firstly, the study has its theoretical and methodological significances. Phenomenology has been widely used in refugee studies, particularly in understanding refugees' mental health issues, their experiences in the labour market, and accessibility to social services. The use of phenomenology to examine refugees' learning and development is sparse. Likewise, the framework of the forms of capital, particularly social capital, has been read and discussed in the context of its significance in the labour market. My literature search did not reveal any study that explicitly used this framework to understand the learning experiences of refugees in their host societies. My research, in turn, fills the scholarly gap that exists in the wider research in refugee studies and adult learning. Moreover, there is a pressing gap in research and policy literature to better understand community development and learning experiences of refugees. This study will contribute to the growing scholarship by providing insights about barriers and challenges faced by refugees as how they navigate their lives in Canada. This study will also amplify the voices of refugees who are often overlooked as a subset of migrant population, without realizing that they are different than regular immigrants.

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Fostering Academic Integrity in High Education: An Appreciative Inquiry Approach

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Abstract

In this round table discussion, we would like to explore the idea of using Appreciative Inquiry 4-D cycle to explore best practices in academic integrity within higher education, with the hope of decreasing the number of academic misconducts by virtue of redirecting the overall culture away from a predominantly punitive approach. We would like to explore our inquiry focus, topic development, emergent design (Cockell & McArthur-Blair, 2012), and consider how the appreciative inquiry model will inform data collection, implementation and organizational change.

Keywords: appreciative inquiry, academic integrity, academic dishonesty, higher education, organizational change

INTRODUCTION

Academic dishonesty in higher education is often narrowly focused on students' violations of an academic integrity policies (Huges and Eaton, 2022). Since the pandemic, academic dishonesty among students have become more common and more complex with the assistance of technology, teaching online, and contract teaching (Awosoga, Nord, Versanyi, Barley & Meadows, 2021; Erguvan, 2021; Sayed, 2016). Aiding dishonest practices, enterprises have emerged that assist students with cheating by publishing the answers to common exam question, logging-onto publisher software and completing assessments on the student's behalf, and selling software that disables anti-cheating programs such as Respondus LockDown browser. The ease of access to materials and tools that compromise assessments make it difficult for even well-intentioned students to uphold the policies associated with academic integrity. In November, 2022, artificial intelligence chatbots, such as ChatGPT, were introduced as free online resources. ChatGPT is able to offer quick and detailed responses across many different domains, including to the questions on most assignment questions (Lock, 2022). This additional tool creates a whole new way for students to potentially shirk their academic responsibilities. At the same time, educational institutions' ability to detect unauthentic work has, once again, decreased. When caught, the penalty for crossing that integrity line is often punitive, including mark deductions, negative impacts on student records, year-long suspensions, and further scrutiny from professional bodies when pursuing professional designations. This type of punitive punishment may result in negative impacts on student motivation and the investigations in to each case is administratively burdening to the educational institutions.

METHODOLOGY

When it comes to academic integrity we believe institutional resources are often focused on what the students are doing wrong, which is incorrectly resulting in a robust framework of punitive actions and a culture hyper focused on the aftermath of the incident. Although this approach may be effective in dissuading an individual student from reengaging in the same activities when caught, it does little towards changing the school's culture from a punitive approach to a culture that supports students and is aligned with academic integrity. Taking an appreciative inquiry approach, we believe that shifting the focus to what is working well with regards to academic integrity, will generate a cultural shift towards allowing the educational institution to achieve its goals (Cockell & McArthur-Blair, 2012).

Appreciative inquiry emerged in the 1980s from Dr. David Cooperrider's grounded theory research focused on organizational development at the Cleveland Clinic (Cooperrider, Whitney & Strovros, 2003). Originally, Cooperrider completed problem-based analysis, which he determined was ineffective for affecting organizational change. The Appreciative Inquiry approach, we intend to use for this study, attained positive outcomes through collaborative involvement that identifies and affirms the desired behaviors rather than punishing the undesired (Cockell & McArthur-Blair, 2012; Cooperrider, Whitney, & Stavros, 2003; Cooperrider, Whitney, Stavros, & Stavros, 2008; Moore, 2019). The paradigm shift we are exploring is from problem solving to appreciative inquiring:

Table 1. Two paradigms for organizational change

Paradigm 1: Problem Solving	Paradigm 2: Appreciative Inquiry
"Felt need" Identification of the problem	Appreciating "Valuing the best of what is"
Analysis of causes	Envisioning "What might be"
Analysis of possible solutions	Dialoguing "What SHOULD be"
Action planning (treatment)	Innovating "What will be"
Organizing a problem to be solved	Organizing is a mystery (infinite capacity) to be embraced.

Cooperrider, Whitney,& Stavros, 2003

The scholarly literature indicates that appreciate inquiry has been used successfully in many different sectors including medicine (Hsieh, Kuo, Wang, 2019; deGroot et al., 2022; Creuss, Creuss, Steinert, 2008), broader healthcare (Trajkovski, Schmied, Victers, and Jackson, 2013), adult education (Saha, 2020; Cockell & McArthur-Blair, 2012), communication development (Cockell & McArthur-Blair, 2012) and organizational change (Cooperrider et al., 2008; Cooperrider, 2017). However, it has not been used to address academic integrity in higher education. Using the appreciative inquiry 4-D cycle model, we would want to enhance academic integrity by examining "what is working well in the organization" (Cockell & McArthur-Blair, 2012, Ch 2 p1).
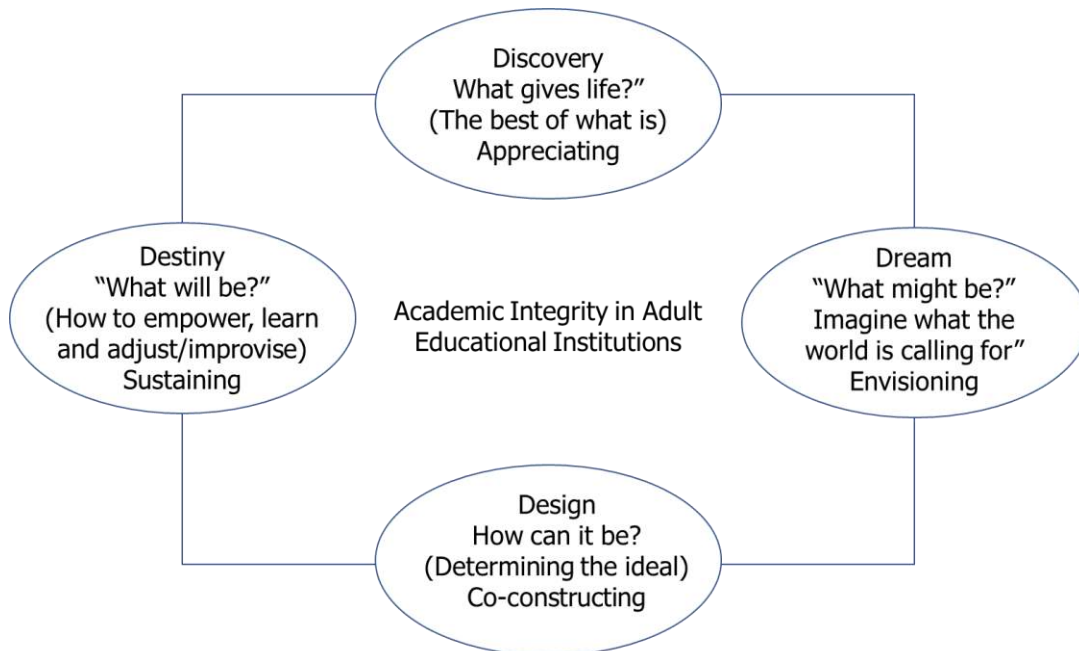
Figure 1: Appreciative Inquiry 4-D Cycle
Source: Copperrider (2003), p.5.

ROUND TABLE DISCUSSION

In this round table discussion, we will explore how Appreciative Inquiry may be used to highlight the best practices in integrity within our education, with the hope of decreasing the number of academic misconducts by virtue of changing the overall culture. The tenants of integrity that we would like to focus on are those outlined by the International Center for Academic Integrity: honesty, trust, fairness, responsibility, and courage (ICAI, 2021). We would like to discuss our inquiry focus, topic development and emergent design (Cockell & McArthur-Blair, 2012), and how the appreciative inquire model will direct us in the most effective way for collecting data and propelling change.

CONCLUSIONS

The planned result will be to offer a solution on how to address academic integrity by conducting "a large group planning, designing, or implementation meeting that brings a whole system of internal and external stakeholder together in a concentrated way to work on a task of strategic, and especially creative, value." (Cooperrider, 2019). Results from our round table discussion will help inform a way forward that explores the incorporation of the appreciative inquiry paradigm.

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CREATING WORKPLACE COMMUNITY THROUGH BOUNDARY CONSTRUCTION: A REFLECTIVE PRACTICE

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Abstract

Drawing from Brookfield's (2017) application of critical reflective practice, I developed a series of reflective exercises to support those working in primary healthcare workplaces explore collaboration as a process. Although counter-intuitive, understanding where and how we create, interact, and cross boundaries provides a new way of thinking about the process of collaboration in community, including insight into *who* and *what* is actually involved (MacNaughton et al., 2013; Paraponaris & Sigal, 2015). Through workshops, these reflective exercises were shared to encourage participants to question their own collaborative process from an alternative perspective and to consider revising their collaborative approach by bringing awareness to the construction of boundaries.

In this round table, I spend time post-workshops applying Socratic questions to the questions asked in my reflective exercises during the workshop as a means to provide deeper reflection (Thompson, 2022). I ask: (1) What was the point of asking this question? (2) Why did I ask that question? and (3) Did this question lead to other important questions? Discussion on what I learned about developing and facilitating reflective exercises as well as recommendations to bring this work into practice will be shared. This work in progress will contribute to the active process of collaboration by reflecting on boundary construction as part of community building and by providing insight into the process of creating reflective opportunities in the workplace.

Keywords: Boundary construction, collaboration, reflective practice

INTRODUCTION

Drawing from Brookfield's (2017) application of critical reflective practice, I developed a series of reflective exercises to support those working in primary healthcare workplaces. These reflective exercises explored the dynamics of power by questioning beliefs and assumptions accepted as normal in workplace collaborations. This included asking participants to consider the concept of *boundary construction*, understanding where and how we create, interact, and cross boundaries, including who and what is involved in the process of collaboration (MacNaughton et al., 2013; Paraponaris & Sigal, 2015). Boundaries are not static; the use of boundary construction as a term conveys the process of how boundaries are actively created and changed over time (Hernes, 2003; Paraponaris & Sigal, 2015).
Two workshops were held in the winter of 2023 with clinical, executive and administrative healthcare leaders. Participants were invited to think about examples from their own workplace collaborations. Then, using concepts introduced throughout the workshops, such as boundary construction, participants were asked questions to critically reflect on their collaborative experience. Questions prompted participants to think about the people and objects that were involved, or not involved; to be curious where boundaries changed; and to explore where decision-making occurred in their collaborative experiences.

REFLections on reflective questions

Post-workshops I applied Socratic questioning to the questions asked in my reflective exercises such as "what was the point of asking this question?" and "why did I ask that question?" (Thompson, 2022). All the reflective questions for participants were in context to their own unique examples of collaborations. In designing these questions, I wanted participants to reflect on the newly introduced concepts, such as boundary construction, as a mirror to examine their own experiences.

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As part of my reflection on the reflective questions, I asked myself, as well as participants of the workshops, "did this question lead to other important questions?" Examples of questions that were generated include: How do we make the collaborative process effective but less time consuming? If every collaboration is unique does that mean we cannot standardize? Is equity important in collaboration? Who usually suggest collaboration and why?

REflections

Applying Socratic questioning of the question can be a beneficial method to deepen reflective practice (Thompson, 2022). By taking this approach I was able to question assumptions and beliefs such as positivism and democracy and how they can be perpetuated through reflective practice without awareness.

Positivism

One of the themes that emerged during my critical reflections on this process was that of positivism, that all things can be easily measured or quantified (Brookfield, 2017). I was surprised how prominent positivism was within my own reflective practice. For example, I found myself wondering, how would I know the reflective exercises were working for participants, how would I be able to measure them. I wondered if I could measure others reflective practice or whether the act of engaging was sufficient. I was also struck by the question as to whether people reflected deeply enough to make change around the dynamics of power created during collaboration.

Although many participants stated that going through the reflective exercises changed how they would approach collaboration it was unclear to me as to which ways this change would happen. I found myself wondering whether by providing this space of reflective exercises had it simply perpetuated the understanding of collaboration and boundaries that participants already had. By taking this time to critically reflect I was actually able to release myself from the assumption that I can motivate those in the workshop to learn or to change in a particular way, which as Brookfield (2017) acknowledges for teachers can be a "deeply harmful" (p. 44) perspective.

Democracy

In sharing their reflections participants spoke about the need to set shared priorities and goals before they were able to collaborate. Applying Socratic questioning of the questions gave me the opportunity to reflect more deeply whether I felt we needed this shared purpose for collaboration, and whether it is even possible to achieve.

Another aspect that has me thinking about approaching it reflective practice differently is the risk of maintaining the status quo in the name of criticality during reflective practice. As I reflected post workshops on who spoke first in the small group sessions, I was struck by some of the boundaries that participants were actively creating and the way power was displayed during the workshops. For example, certain voices were prioritized where others were not. This power imbalance was largely seen across professional roles and across cultural-social demographics.

RECOMMENDATIONS

Through this reflective practice I have developed the following five recommendations for myself to continue to explore power in constructing workplace community: (1) To develop more frequent reflective opportunities that build upon one another so that participants can engage in critical reflection on a particular practice over time; (2) To spend more time introducing new concepts in the way I am choosing to define them at the start of a workshop to help narrow interpretations of concepts prior to engaging in reflective exercises; (3) To continue to bring awareness and criticality to my own practice, including critical

reflection on the use of reflection; (4) To work on letting go of my own feelings of responsibility for learning outcomes within the reflective practice of others; and (5) To consider sharing the reflective exercises I had developed with participants of workplace collaborations outside of healthcare, as healthcare workplaces may experience boundary construction through a particular lens such as clinically trained specializations seen in interprofessional or inter-departmental boundaries.

CONCLUSIONS

Through recent workshops, reflective exercises I had developed were shared to encourage participants to question their own collaborations in the workplace. As reflection can be a powerful tool it requires practitioners to reflect on its use. Engaging in critical reflection on reflective practice, such as by applying Socratic questioning of the questions, can support a nuanced form of reflective practice (Thompson 2022). Moving forward I will consider my own recommendations for reflective practice and how to put these into practice while creating community collaboration in the workplace.

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CASAE · ACÉÉA
Canadian Association for the Study of Adult Education
Association canadienne pour l'étude de l'éducation des adultes
since/depuis 1981

SYMPOSIA

BEYOND THE PAGES: ADULT EDUCATION SCHOLARLY JOURNAL PUBLISHING IN AUSTRALIA AND CANADA IN THE EARLY 21ST CENTURY

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Abstract

This symposium examines the landscapes of adult education journals in Canada and Australia, including their role in fostering and advancing ideas and practices and the commonalities and differences between association and corporate adult education journals. Discussion will highlight the current and future roles of journal scholarship in the field of adult education, including challenges and strategies (real and imagined) for the future.

Keywords: Publishing, scholarly journals, adult education community, Australia, Canada.

GLOBALISATION AND COMMUNITY-BASED PUBLICATIONS

In an era of globalisation and massification, localised needs and concerns often become subordinated and struggle to be heard, engaged with and able to express their interest. The ability of communities such as national adult education movements are no exception here. In particular, the journals that they host and edit to capture, represent and advance the interests of adult learners and provisions of adult education are struggling in a publication environment that has become increasingly corporate and global. Two such journals are those from Canada (Canadian Journal for the Study of Adult Education) and Australia (Australian Journal of Adult Learning) that have long traditions, founded within and sustained by their respective adult education communities. Yet, they are both now at the crossroads of decision-making about how they will proceed to maintain their viability. That viability is premised upon complex factors that presents significant challenges.

Firstly, the financial viability of journals that sit outside of those hosted and owned by large corporate publishers tends to be based upon subscription by individuals and educational institutions. However, as educational institutions come to engage with large publishers with agreements on the purchase of blocks of journals and books, and now general national agreements about open access, small independent journals like the CJSAE and the AJAL struggle to be attractive to institutional subscribers and authors seeking readerships and impact. Hence, they become increasingly reliant upon individual subscribers, their associations, and the adult education community for financial viability, a situation that is, at best, precarious. Part of that precarity is associated with the massification of education. For instance, many universities claim not to be able to sustain small groups of academics teaching in specialised programs, such as adult education. Instead, the argument goes that such focuses should be included in general educational degrees and, perhaps even as an elective area within programs. This then tends to add to the invisibility of the sector, reduce the number of teachers and researchers in specific fields and also makes posterior the worth of such programs to those of more mainstream ones, such as teacher education. For instance, there are now fewer adult education departments in universities, delivering fewer courses and research programs, but more centres for teaching and learning focussed on learner outcomes and the

learner experience in Higher Education. It is difficult to identify a dedicated adult education program offered by any university in Australia, in recent years. It appears stand-alone adult education courses are only developed as a part of a vocational education and training, qualifications which have both short-term and long-term implications for the field of individuals teaching and researching within it. In Canada, adult education programs still exist in some universities, including one stand-alone department. But these arrangements tend to be very precarious, some are melded with other mainstream programs, while others survive because they are a response to the market, notably concerning work force training, and to the province's goals in first diploma attainment rates. In these circumstances, funding a national journal becomes even more important as it provides a platform for the researchers and educators in the field who are not being necessarily supported and fully recognised within their own institutions and whose dwindling numbers fall below critical masses in those institutions.

Secondly, on account of expectations surrounding research funding and career promotion, many academics are being driven to publish in high profile top tier journals with strong impact factors and high citation rates (Fejes & Nylander 2014). These are all, to a greater or lesser degree, owned by large publishers who have the capacity to promote and sell access to their journals to institutions in which academic work. So, even with the best of intentions and willingness to contribute to their community, adult education academics are increasingly being driven by performativity measures that are hard for small independent journals to realise. Thirdly, both journals and the communities they represent want to be independent and primarily focused on adult education research and practice within their respective countries. That is, to be the voice for that community within a specific national context. For instance, in Canada there is a need to represent both the French and English-speaking communities in the presentation of the journal and its publications. Moreover, in the Canadian context there is a need to project a distinct voice in contrast to that of their Southern neighbour, which has a far greater population, some key journals in the field, and whose adult education community is embedded within its own distinct national, cultural, and geographic context. That is, there is an interest in the CJSAE sustaining its 'Canadian-ness'. Hence, the role of a nationally based journal in the field is to give voice and bring together the community of Canadian adult education researchers and practitioners to avoid being diluted by outsized global influences in the field.

Nevertheless, this localised focus is not necessarily exercised in order to exclude contributions from elsewhere, but to have a primary focus on a set of national perspectives and standings associated with adult education and learning in these journals' respective countries. This localised commitment is central to the formation and continuity of the broader adult education sector (Billett & Dymock, 2020). Unlike schooling or post-compulsory education systems, including vocational and higher education, in these two countries and elsewhere (e.g., Scandinavia), this sector as largely arisen from grounded community interests and concerns (Nesbitt, 2011) that have led to the establishment of adult education provisions, albeit of different kinds across nation states. For example, in Australia, the development of adult learning in Neighbourhood Houses is connected to second wave feminism and rights for women regarding education, and access to childcare so that women could enter the workforce (See Foley & Ollis (2023 in press)). So, whereas other sectors of education are largely a product of initiatives and purposes associated with religious institutions or governments, for the most part, this has not been the case for adult education. As a general point, it seems that when governments seek to variously engage, appropriate, or dominate the adult educational practice, it does so at the cost of independence within as scholars and practitioners in their field. Since the Delors report (1996), there has been a strong emphasis on appropriating the concept of lifelong education for very specific and sometimes quite narrow economistic educational purposes associated with the immediate employability of adults (Billett & Dymock, 2020). Of course, there is nothing wrong with a focus on adults' employability – the ability to secure employment, sustaining that employment across adult life, and realise career changes and advancement. These educational focuses are central to the societal, social, and working age adults' psychological needs. However, engaging with these supra-governmental and governmental agendas risks a central focus on employability at the cost of other important goals for adult education such as personal and cultural betterment, and social justice concerns. Moreover, the mechanisms often adopted by these governmental initiatives are for the education provisions

to be defined, developed and implemented in ways that suit the needs of specific industry sectors and, all too often, large employers. So, not only is the independence of the adult education community potentially compromised by governmental measures, the focus of what constitutes adult education is often likely to be quite distinct from those which can and are able to address the kind of localised needs that is the bedrock of adult education in Canada and Australia. Indeed, highly centralised top-down and tightly administered educational provisions can run quite counter to the very origins of the adult education movement in many countries. In contrast, a commitment to community, community development, and critical adult education are all reflected in the formation and development of the two journals, which is worth exploring here.

Formation and Origins of the Two Journals

The Canadian Association for the Study of Adult Education (CASAE) was founded in 1981. In the mid-1980s, the CASAE realized that, while adult education was a rich field of practical engagement, more support for scholarly inquiry was needed. While previous journals devoted to adult education had existed in Canada, most notably Food for Thought (1941-1961), a scholarly periodical supported by the Canadian Association for Adult Education (founded in 1935, now defunct) (English, 2014), by the 1980s, adult education scholars had no Canadian outlet for focused scholarship in the field. To remedy this situation, CASAE began to host a yearly national conference and, in 1987, after much spirited debate, established the Canadian Journal for the Study of Adult Education (CJSAE) (Draper & Carere, 1998). The CJSAE is deeply embedded within the history of CASAE, and in the early days the association members felt as though the future of adult education in Canada was highly dependent on the success of a peer-reviewed academic journal devoted to the field (Gillen, 1987). Fast-forward 36 years and CJSAE is still the only scholarly journal devoted to the study of adult education in Canada. The CJSAE is a peer-reviewed, open access online journal and continues to be an important resource for sharing scholarship to advance the field of Canadian adult education. Since it was first established CJSAE has had 20 editors, and while each has brought their own editorial approach, the mission to unapologetically advocate for adult education as a distinct area for scholarly inquiry remains as strong as ever (Mizzi et al., 2021). The current editors of the CJSAE consider it our responsibility to promote thoughtful and critical engagement with the theory and practice of adult education in Canada, with a view to continue to develop a deeply collaborative community of practice. CJSAE is truly a pan-Canadian initiative, and from the beginning, the journal editors took great interest in publishing articles written in both of Canada's official languages and since 2020, the journal has had a French Language Editor, which has resulted in an increased publication of French-language articles.

Funding CJSAE remains a challenge. Until the late 1990s the CJSAE received funding from the federally funded Social Sciences and Humanities Research Council (SSHRC) to support its operations. For the first 15 years of the 2000s, however, the journal was sustained by subscriptions, primarily to CASAE members. Between 2014-2017 the CJSAE was fortunate to receive support from a SSHRC Aid to Scholarly Journals Grant. As a part of this funding, in 2014 the CJSAE was brought completely online and for the past five years all issues have been completely open access, including current and back issues. For the past several years, however, CJSAE has relied on the goodwill of the CASAE executive for financial support as well as on small donations from the editors' home institutions, currently St. Francis Xavier University.

The Australian Journal of Adult Learning (AJAL), first known as the (Australian Journal of Adult Education), is the longest-running journal adult learning education journal in Australia. First published in 1961 by the first national association Australian Association of Adult Education (AAAE) established in 1960 to the present association, Adult Learning Australia (ALA) (Golding, 2020). It has a proud history of supporting the scholarship, theory and practice of adult education and ensuring adult learning research and practices are theorised and documented for academics, scholars and adult educators in Australia. Importantly, AJAL alongside ALA has always advocated for greater recognition of adult learning in Australia. As noted by Golding (2020, p.368) 'AJAL is likely the third oldest extant adult education journal in the world after the Indian Journal of Adult Education and the US-based Adult Education Quarterly (AEQ), which commenced in 1938 and 1950 respectively'. The content of the journal is in many ways an archive of the changing

practices and policy context of adult learning in Australia, which has a rich history and the journal publications at the time reflected the discipline or field of study (Harris & Morrison, 2011). Notably, many of the articles that were published in the early years of the journal did not reflect evidence-based research and would probably not be published these days, as the peer review process was first introduced to the journal in the 2,000's (Golding, 2020). In AJAL's formative years, the journal was developed and ran alongside the Association's annual conference, which allowed academics and practitioners to develop and build significant connections, network and strategically advocate for policy reform and government recognition of the importance of adult and lifelong learning. In a recent paper on the 60th anniversary of Adult Learning Australia Golding (2020, p. 389) noted the shifts in the publications of the journal as having shifted toward, 'an increasing trend towards research about adult learning practice, pathways and pedagogy in higher education contexts, workplace settings and informal community settings, including for older adults'.

This then leads to very practical concerns as governments will only support adult education if it embraces the kinds of programmatic, structured and uniform educational approaches and practices that its policy so tightly focus upon. For instance, in Australia, the provision of national and industry-driven occupational standards shape the composition and focus of educational courses in the post-schooling sectors, and preferred approaches such as competency-based training, which dominate curricula in vocational education in Australia, are very much aligned with achieving narrow and measurable outcomes. Only those designated as being important by industry are those that will be funded by the government. At a recent event celebrating Adult Learning Week in Australia the previous Federal Minister in his opening address referred on multiple occasions to adult education achieving specific employability outcomes. Hence, host institutions such as Adult Learning Australia, whose auspice and support the AJAL will be subject to such impositions should they accept funding. The same occurs in the province of Quebec as adult general education ending with attaining a high school diploma and obtaining a diploma of vocational studies is perceived by the government as the "basic formation" and as the "social norm of reference" for successfully facilitating social and professional integration into society. This greatly influences the public discourse about adult education and the range of its contribution to individuals' life and to society. More specifically related to these journals is that large corporate and global publishing houses aver against locally focused and administered publications. Book proposals are often required to have global reach and comprise contributions from countries in the global North and South. However, they are still subject to global biases about where academic publications, albeit books or articles have their origins. These large publication companies want journals that have a global identity, not those from specific countries, making it difficult for journals such as CJSAE and AJAL to approach and be adopted by such publication houses without their key missions being compromised. To do so is analogous to some aspects of governmental control as far as the formats and compositions of the journals have to be uniform, subscribers have to pay full costs and, increasingly journals not ranked highly are seen as being a liability by such companies.

KEY CHALLENGES AND PROSPECTS FOR PROGRESSION

As noted, there are significant challenges for small-scale, national journals that focus on a particular sector (e.g. Adult Education), to be sustained as independent and able to continue serving the needs and advancement of their national communities at this time, and into the future. Key challenges and prospects for progression can be viewed as being associated with the imperative of independence in terms of (1) community representation and development, (2) editorial policy and practices, and (3) financing. Each of these imperatives is briefly discussed in turn in the following section.

Community Representation and Development

There is an implied responsibility within an academic field that primarily arises from the community and whose scientific and scholarly reach is inevitably shaped by what is important to that community to exercise and give voice to enabling its focus on community building. Journals exercising this responsibility are central to the intellectual, scientific, and service worth of the journal, the readership and the community of adult

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learning education it represents and its continuity. A considerable strength of AJAL is its links to community-based adult learning spaces of education such as Neighbourhood Houses, Men's Sheds, Learn Locals, Mechanics Institutes and other adult learning sites. Significantly, the journal's readership includes adult education practitioners, academics, and scholars of adult learning education. These are imperatives that perhaps distinguish these journals from those which are serving other broader disciplinary, community, scientific and even corporate interests. As the lone Canadian journal dedicated to adult education, CJSAE positions itself as a distinct platform for dissemination of current relevant scholarship on adult education theory, practice, and questions in Canada. This strength allows the journal to be responsive to the diverse and dynamic realities of adult education practice in Canada and the interplay between practice and local, regional, and national realities, including the Truth and Reconciliation Commission, Black Lives Matter, immigration, the Covid-19 pandemic, changing government policy, and so on.

Editorial Policy and Practices

Access to the Field
Curiously, the health sector and adult education share a common problem. That is, much of the intended readership sits outside of affiliations with universities through which journals can be accessed without cost to their staff. However, within health the problem arises that the audiences for healthcare journals are not so affiliated. Hence, there has been a long-concerted process to ensure that the contents of those journals are accessible to nurses, doctors, specialists, physiotherapist, pharmacist et cetera who work in hospitals, surgeries and regional and local healthcare facilities. Hence, a key justification for open access is so that the practitioner audiences are able to engage with the publications. Added here is an associated imperative with making those publications scientifically strong and adroit, but being published in a format that is likely to be engage by those practitioners. Adult education shares the same issue because the broad field of adult educators, who unlike academics who prepare the articles, are unlikely to be employed or affiliated with universities to provide free access to those journals. A long-standing convention within healthcare research is that funds are provided and set aside for open access publication. However, this equation does not work in the field of adult education, because of few granting schemes and the paucity of funds available through them. Perhaps, the new general agreement processes being advanced by global publishers and governments alike may address this problem in providing greater license for open access. However, this is more likely to favour journals that sit within large publishing houses, which is the case for healthcare, but less so for adult education.

Financing
The financing of these journals needs to be centrally focused on covering costs and having stability over time, yet in ways that permits its independence. The CJSAE was fortunate to secure five years of funding from a research agency which allowed the development of the journal to occur in a way that was independent of government control and potential pressure and to provide open access to its community. Yet, even that support came at a cost because over a five-year period the subscriber base became accustomed to free open access and when the funding regime finished after the five year period, the financial basis of the journal was compromised.

Options for Sponsorship/Support
Considering options for sponsorship and support that will permit editorial independence has arisen through concerns about the need for sustained financial support, on the one hand, but the importance of that support not constraining the editorial freedom and interfering with the voice of the community. So, grants from independent agencies, philanthropic organisations and none tied government grants seem a way forward. However, these are likely to be either short-term or over a defined period of time. Other options include badging or logos of institutions that would guarantee independence whilst providing some degree of financial support (e.g. philanthropic, university, community organisations). The latter might be built into subscriptions of community and professional bodies. For some of the former, the support does not always

have to be in direct cash. Indeed, in-kind contributions provided by universities and community-based organisations may well be serially helpful for much of the administrative, technical and advisory aspects of publishing the journal. As hard copies of journals become an artefact of the past and online access and PDFs are artefacts of the future, the level of specific electronic and technological support that can be garnered through such institutions becomes more and more important. There are, obviously concerns about partiality and preference when the journal is located within a university, and measures to demonstrate independence and fairness in reviews would be necessitated.

PROGRESSING AND SUSTAINING NATIONAL ADULT EDUCATION JOURNALS

As editors of small community-based adult education journals, we work in changing and challenging times. The dilemmas we face in the current neoliberal environment of publishing dominated by large journal corporations who operate on business models, is how do our journals not only survive, but thrive in the present environment of publishing? This dilemma mirrors the broader dilemmas regarding globalization and massification. We have our struggles, but the discipline itself has a lot of struggles. And herein lies a key role for the AJAL and CJSAE – to build up the discipline of adult education, documenting the history of the discipline in terms of policy, movements, practices, issues, etc.

Preserving the important community history of our journals is essential as they are embedded in the history and development of adult education as a field or discipline in our respective countries. At a recent seminar on transforming education and training in Australia, the current Minister for Skills and Training Brendan O'Connor recognised Adult Community Education as the fourth sector of education. Such recognition for adult learning in Australia has not occurred since the Australian Senate enquiry into adult education titled 'Come in Cinderella'. Whether this is grounds for hope is hitherto unknown, any raising of the status and funding of adult education in Australia will undoubtedly have an impact on the future of the journal.

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OUR COLLECTIVE VOICES:

BUILDING COMMUNITY THROUGH STORY SHARING

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Abstract

The use of story sharing to create, engage, and build learning communities, within and beyond the classroom is explored in this paper. We start with an exploration of our collective process finding that story can be a powerful mode of meaning making. We then acknowledge that story connects us to a collective existence that is formed through relationship building. Next, we consider issues in utilizing this powerful pedagogical methodology to build community that include, creating trust, recognizing emotion in learning, and adopting agreed upon values. Finally, we examine how transformative learning can occur within a story sharing space as it highlights the underlying systems and processes of our world and the relationship to our individual and shared connections.

Keywords: Story sharing, community building, transformative learning, emotion.

INTRODUCTION

In this paper we explore the use of story sharing as an integral pedagogical methodology to create, engage, and build learning communities, within and beyond the classroom, to inform both individual and collective learning. In the process we demonstrate that stories "enable us to make meaning of our lives" (Meriam & Baumgartner, 2020, p.257). We begin by locating ourselves within our collaborative process of story sharing. Next, we outline the importance of building relationships and solidarity within and beyond the classroom. We then explore story sharing as an effective pedagogical methodology. Finally, we turn to the nuances of creating a story sharing space and conclude that it is our shared responsibility to create and engage in dynamic transformative experiences that contributes to an authentic learning community.

LOCATING OURSELVES IN OUR PROCESS

To locate ourselves in this process, we begin by defining our use of terms, outlining our purpose, and acknowledging our individual and collective positionality.

Clarifying Terms

In the context of this paper, we refer to "storytelling" as the process of an individual transmitting an anecdote or story. "Story listening" is the experience of perceiving the story told by another and, "story sharing" refers to the activities (listening, experiencing, telling, etc.) that take place within the storytelling process. Within the story sharing experience we explore in this paper the content of the story is not necessarily important. Though the story sharing process should be conceived within the context of a learning goal (in the authors' case, exploration of experience of the 2020 global pandemic), participants can self-select the content of their stories. "Generally

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speaking, the longer you live the more stories you will have to share with others" (Caminotti & Gray, 2012, p. 432). As such, learners have a depth and breadth of experience from which to draw a narrative that relates to the learning space's goals. Indeed, the identity formation, transformative learning, community, and solidarity building we explore are not dependent upon the drama or trauma of a story, but on the emotionality, connection, and relatability of the stories shared between learners.

Our Purpose
We created a story sharing community for the purpose of this paper with the goal to explore our lived COVID-19 pandemic experiences. By employing story sharing as a pedagogical tool to make sense of our experiences we believe we achieved more significant meaning making and deeper learning both individually and collectively. Storytelling was our first step in the process as we each believe that personal narratives are "the oldest and most natural form of sense making" (Jonassen & Hernandez-Serrano, as cited in Meriam & Baumgartner, 2020, p.257).

Our Positionalities
Within any community our positionality is deeply connected to how we collect and interpret information around us. Our positions are produced by social representations and as such are a product of the complex dynamic between self and other. As Jacobson and Mustafa (2019, p. 1) noted the "position from which we see the world around us impacts our research interests, how we approach the research and participants, the questions we ask" (p.1). As such, in coming together to build community, we acknowledged our identities as white, hetero, cis-gendered, able-bodied, educated women with increasing awareness of the privilege and lenses we bring to our process. Additionally, demographically, we represent three distinct generations with their associated lenses from lived experience. Two are graduate learners, one a graduate educator. We all have teaching and/or consulting background in the work we engage in beyond the graduate classroom.

Our Process
In our process to create community, one goal was to actively form a space by which the sharing of our stories could "build trust, cultivate norms, transfer tacit knowledge, facilitate unlearning, and generate emotional connections" (Axelrod, 2000, p.1). We began by negotiating our "terms of engagement" to which we collectively subscribed. For our story sharing process, we each reflected upon our pandemic experiences and identified a story to share in our trio. We utilized both written and verbal storytelling strategies. First, by exchanging our written stories for individual review and reflection and then meeting several times to discuss and analyze them via Zoom. Our stories are distinct. One relates to the systemic challenges experienced delivering a community program for a woman's group through a local library; another explores managing the polarity between the personal and professional self while teaching during the Covid-19 pandemic; while the third outlines the experience of teaching internationally and the dichotomies experienced between western and non-western political and bureaucratic systems that impacted access to information and navigation of systems.

While our individual stories are unique, they are also analogous. In sharing individual stories, we found that, regardless of topic or content of story, each of us made deep personal connections through the telling, the listening, the emotions, the impact, and the context and implications of story. For each, individual reflection on story led to collective insights around, and correlations to, self, other, community, and learning theory. These connections, while individually unique to each

of us, collectively impacted our sense making and deepened our understanding of both our individual and collective stories.

While our process demonstrated that giving voice to our stories "reflects the recognition that everyone gets to speak and together we are engaged in knowledge production" (Brigham, 2021, p. 64), we went further than that in the deepening and bonding of our micro-community. In our collective process, our newly created micro-community began to build and strengthen, creating further connections to both the theory and practice of community building (Hasan, 2022). We ultimately experienced a powerful and emotional meaning making process that went well beyond simply coming together to create knowledge through story. For us, this highlighted the importance of community building and need for solidarity within and beyond the classroom.

THE IMPORTANCE OF BUILDING RELATIONSHIPS AND SOLIDARITY

Our process demonstrated that, as we seek to use, engage, and learn through story sharing, it is imperative that we foster community within the spaces where story is used to facilitate connectedness. This necessarily involves building community along with solidarity within and beyond our classes. This "begins with the assumption that we learn best when there is an interactive relationship between student and teacher" (hooks, 2010, p. 19). Thus, storytelling supports community building by facilitating an interactive relationship between all participants and allowing for dialogue beyond classroom learning in the creation of something more. Engagement within this community building process is of importance because it encourages learners to fully participate in their learning which in turn can be transformative.

To build an authentic learning environment educators must be understanding of this dynamic. As hooks (2010) indicated, "engaged pedagogy is vital to any rethinking of education because it holds the promise of full participation on the part of students" (p. 22). This involves the building of relationships between teacher and student as well as an acknowledgment that both parties stand to mutually engage and benefit from learning. This mutuality necessarily means a shift in power dynamics that can allow participants to feel more control of their learning process while encouraging educators to shift their power practice to give space for greater learner autonomy. We argue that this reciprocity in co-creating a learning space can build trust and increase the capacity of learners and educators alike to sit with vulnerability in a way that is constructive to building community and promoting transformational learning.

Story invites the building of connections, including location and identities, and can help shape solidarities among and between individuals and communities. Wånggren (2016) stated that "…sharing stories of oppression and validating each other's experiences become ways of challenging wider narratives about gender, class, race and sexuality…" (p. 402). In challenging wider narratives, we are participating in acts of solidarity within and beyond the classroom. This is particularly true when we are centering the voices and lives of queer and trans, indigenous, racialized, poor, and marginalized people and communities. Solidarity here is the belief and action toward creating a better world for all with story helping to facilitate this.

For "any meaningful social change to occur learning starts with individual self-reflection that must at some juncture connect with the collective realm" (Ryan, 2001, as cited in Irving & English, 2011, p. 308). Storytelling and story listening are reflexive given that we look inward while

sharing parts of our selves with an audience choosing to participate in an activity that speaks to our collective existence.

The acknowledgement of our collective existence that comes to fruition through story builds community because, through this work, shared values, experiences, and ideas become actualized and can be reflected upon both individually and collectively. While we are each still reflecting upon our process and the continued implications for learning and community building, it is clear to us that story sharing can be an authentic, holistic pedagogical methodology.

STORY SHARING AS A HOLISTIC PEDAGOGICAL METHODOLOGY

Our process and product confirmed that story sharing is a unique and specific pedagogical methodology that can promote deep holistic learning, understanding within a learning space, and contribute to ongoing identity formation and transformative learning. Indeed, "(s)haring stories is our collective, critical pedagogy" (Chau, 2020, p.95).

Holistic and Transformative Learning

Holistic learning encourages educator-learner relationships that authentically engage intellectual, emotional, physical, spiritual, social, and creative capacities in the learning process. As Hanson (2021), in paraphrasing Archibald (2012), indicated, "…stories and the process of making meaning through story help learners to develop pedagogically and provide a foundation from which our relations with each other work together to satisfy physical, mental, spiritual, and emotional needs" (p. 30). Stories can function as the illustrative lesson in learning about theory and other intellectual paradigms by humanizing these theories at play and providing a narrative arc in their depiction. This in turn can promote transformative learning (Mezirow, 2009), wherein learners can constructively engage in a meaning-making process, make stronger connections between theory and practice, and explore new understandings. As Irving and English (2015) argued, storytelling is an important factor in transformational learning. Indeed, "storytelling is one way in which educators and learners can understand the process of transformative learning through first hand accounts of others' transformative experiences" in part because "telling stories, reading others' stories, and reading fiction all serve the purpose of exposing learners to alternative perspectives, a process that is at the heart of critical reflection and critical self-reflection which is, in turn, central to transformative learning" (Kroth & Cranton, 2014, as cited in Merriam & Baumgartner, 2020, p. 265).

For both learners and educators, story sharing connects us to each other, our wider world, and the theories and systems we seek to understand. It is a necessary critical pedagogy; "in sharing stories, there are tellers and listeners, relating to one another and co-constructing knowledge" (Chau, 2020, p. 95). Stories allow us to understand our individual and collective pasts, presents, and futures as a matrix of interwoven realities and lived experiences. As such, they allow us to gain glimpses into facets of our world that we have not experienced, or conversely, validate our own experiences. As either educator or learner, when we engage in a story sharing process, including telling, listening, and critically reflecting, we can work to locate ourselves and stories within a broader context.

Locating ourselves in relation to stories and the wider analysis they provoke is part of our identity exploration/formation process. Our social identity construction is shaped, in part, by the various ways we position ourselves within the story sharing process, which in turn influences the ongoing shaping of our personal social identities. Story sharing, as a form of creative expression, "enables a quality of relational engagement with self and others and supports the exploration of identity and the development of empathy" (Butterwick, 2021, p.125).

Our process of engaging in community building and utilizing this powerful pedagogical methodology raised many considerations around the effective design and facilitation of storytelling spaces. These include, creating trust, recognizing emotion in learning, and adopting agreed upon values.

CREATING A STORY SHARING SPACE

Our experience indicated that creating a story sharing space is not limited to pedagogical design alone but encompasses establishing trust, giving space to the affect of learning, and utilizing the 5R's "respect, relevance, reciprocity, responsibility, and relationships" (Tessaro et al., 2018, p.126).

Creating Trust

Trust is a critical factor in story sharing because it invites story participants to share personal facets of their inner and outer lives. As such, in creating a story sharing space, it is critical that, as facilitators, we ensure that, collectively, we have done the work for creating a safer space where trust has been established and participants feel invited to authentically engage.

Part of creating that safety includes understanding that creating trust is a *process* in which all participants locate themselves uniquely, over time, in relation to their understanding and use of storytelling as a learning tool. As such, facilitators need to be sensitive to where learners are, or may be, in their process and scaffold participants' learning accordingly. Facilitators should invest time with learners collectively discussing ground rules that include the caveat that sharing a personal story is not necessary, that participants always have personal choice around what they share, and that participants have the option to 'pass' if they are not comfortable sharing (telling or listening to) a story. Likewise, facilitators can engage participants in discussing the benefits and challenges in the use of story sharing as well as model storytelling and story listening themselves. Initially facilitators may choose to utilize a third-party story and its pedagogical or theoretical connections (such as stories about injustice and inequity and how we might explore how those stories connect to systems of oppression) before encouraging learners to share personal stories. In our experience, maintaining smaller groups is more conducive to the maintenance of trust, confidentiality, and comfort in storytelling, reserving the large group discussion for the purpose of debriefing. The debrief allows for learners to reflect on their emotions and on the broader connections they were able to make through the story sharing process.

In our experience of sharing stories, we had previously established a familiar relationship in the classroom that involved shared stories of lesser significance. All three stories that we eventually shared for this paper, were prompted by the process of providing examples of transformative learning related to the effects of the COVID-19 pandemic. In other words, our stories were shared in the context of illustrating theory in action and how our intellectual and emotional faculties were engaged in the process. Dirkx (2001) argued, "personally significant and meaningful learning is

fundamentally grounded in and is derived from the adult's emotional, imaginative connections with the self and with the broader social world" (p. 64). Storytellers need to feel a sense of psychological and emotional safety to engage and reveal these facets of themselves. Though trust is important, the learning process also requires all participants to be, or become, comfortable with being uncomfortable.

Often, educators and learners alike may experience a "disorienting dilemma" in their storied learning process (Mezirow, 2009). As such, absolute comfort in the process is counterproductive to learning. Discomfort, coupled with reflexive practice, can inform new learning situated within the Vygotsky's "zone of proximal development" (Eun, 2017). Story sharing can challenge learners' ideas about what is acceptable and "normal" in a learning context and encourage them to behave and collaborate in ways that may feel unfamiliar to them, yet with trust established, the conditions feel safe enough to explore this methodology.

Western mainstream ideas about learning focus on the individual whereas Shan (2021) "also underscores the importance of fostering collectivity and sociality among learners, which is a needed condition of learning for disenfranchised groups" (p.320). In creating the conditions for more meaningful story sharing, we can begin to foster this collectivity and sociality, as well as establish trust by sharing stories together of lesser significance or by providing learners with curated storytelling examples and sharing in groups how the stories made us feel (engaging emotion) and how we could relate to the stories (identity formation). Thusly we begin to dip our toes into the realm of story sharing by engaging emotionally with stories but maintaining our distance as a third-party for the time being.

Engaging Emotions

Emotion plays an integral role in learning, serving as an embodied response, experienced along a continuum from positive to negative, impacting many cognitive functions, and playing a powerful role in supporting or undermining learning and teaching. Stories provide a way into emotionality for learners and educators which can activate more dynamic thinking about theory and systems and bring these concepts to life. One aspect that makes story sharing a unique vehicle for learning is its core ability to surface emotions in the process of sharing, telling, and listening to stories.

Our experience of sharing stories demonstrated that emotions are "important catalysts for learning" (Walker & Palacios, 2016, p. 177), particularly when participants feel safe enough to allow themselves to be vulnerable in the sharing of stories. This vulnerability engages empathy and sympathy of the listener. Indeed, as our experience demonstrated, a story can lead us through the range of emotions experienced by the storyteller. Sharing stories breaks down the walls we are conditioned to build up and fosters connection. Engaging in this activity together creates new modes of relating and interacting, creates a sense of community amongst participants, and engages parts of the brain where emotions are activated (Butterwick, 2021). Stories broaden our experience of learning and can activate parts of the self not often consciously engaged in the learning process. As Irving and English (2011) discovered in their review of the literature on transformative learning for women, in many cases emotions were central to the process. Effectively, storytelling can create the conditions for transformative learning as they connect us to ourselves and each other and illuminate systems and processes that are foundational to the functioning of our world.

Engaging in a story sharing pedagogy process that can be deeply personal and evoke a wide range of emotions, in both educator and learner, requires a level of skill and sensitivity to facilitate and engage in. Most facilitators and participants are not therapists or social workers and thus must develop a skillset as well as a level of resiliency to undertake this pedagogical framework and maintain appropriate boundaries. Critical to this process is the co-creation of a framework for the story sharing experience. Tessaro et al. (2018) suggested practicing the "5Rs", a value system that is foundational to indigenous education.

Embedding the 5Rs

Tessaro et al.'s 5Rs can be implemented in, and adopted to, all learning spaces and help set the ground rules for engagement. The 5Rs contribute to learning environments that create safety for vulnerability and articulate a mode of engagement that is necessary for story sharing and listening. Learning spaces that utilize these values position learners and educators as collaborators in shared learning. **R**espect contributes to conceptions of learning environments that are holistic "meaning that hierarchies and separation between beings are not inherent (p.133). Respect includes a commitment to confidentiality with stories not shared or discussed beyond the classroom. **R**eciprocity moves learner and teacher relationships away from being exploitative "Student voices should be actively listened to, and their needs and goals should be accommodated" (p. 134). **R**esponsibility not only suggests personal responsibility but an understanding of one's role within society. We all share a responsibility for the psychological safety of learners and educators in this experience and thus all stories should be treated with respect and humility. **R**elevance moves beyond centering the learning experience through text only to include spaces where "Learning that is relevant … be based in community and oral communication" (p.137). Finally, **R**elationships "between teacher and learner, and between community, culture, and school" are essential to the above 4 Rs (p.139).

Creating trust, engaging emotion, and embedding the 5Rs in building community are important considerations in the story sharing process. Within that framework, collective boundaries must also be considered. Storytellers must be conscious of what might reasonably be triggering for others and what might require an unreasonable level of emotional labour on the part of fellow learners. In circumstances where story is being shared, we must be aware of the labour associated with story and how this might affect both those telling and listening. As facilitators and listeners, it is imperative that we are aware of our positionality particularly those who lie outside of marginalized or equity seeking groups. To learn from each other, which story allows for, we are asked to be cautious about benefiting from the acquisition of knowledge through the sharing of traumatic events. Creating authentic and mutually beneficial learning communities requires a departure from the usage of marginalized voices and participation in a manner that could be defined as exploitative. This becomes about choice and personal agency rather than pressure to "perform" for facilitators or learners.

CONCLUSION

In this paper we explored the use of story sharing to create, engage, and build learning communities, within and beyond the classroom. We began by exploring our process finding that story can be a powerful mode of meaning making. We then acknowledged that story bounds us to a collective existence that is formed through relationship building. We then considered issues in utilizing this powerful pedagogical methodology to build community that include, creating trust, recognizing emotion in learning, and adopting agreed upon values. Finally, we look to how

transformative learning can occur within a story sharing space as it highlights the underlying systems and processes of our world and the connections to our individual and shared connections.

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BRIDGING KNOWLEDGE CULTURES: A GLOBAL STUDY ON THE CHARACTERISTICS OF KNOWLEDGE CULTURES IN COMMUNITY-UNIVERSITY RESEARCH PARTNERSHIPS

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Abstract
This symposium presents findings from a 3-year SSHRC supported study on Bridging Knowledge Cultures which was conducted following participatory research principles working with 10 research teams in Uganda, Tanzania, South Africa, Malaysia, Indonesia, India, Colombia, and Canada.

Keywords: Knowledge democracy, knowledge cultures, community-university research partnerships, community knowledges

INTRODUCTION
In the face of global crises and the challenges posed by socio-ecological systems and economic and political uncertainties, a variety of knowledge workers, such as academic researchers, practitioners, policymakers, governments, and community members are called to work together in the long term to co-develop practical solutions to pressing societal issues. Each of these knowledge workers has different interests invested into knowledge processes and – of relevance here – holds or operates from a particular *knowledge culture*. Briefly, we understand knowledge culture as the set of formal and informal roles, structures, norms and practices, shared meanings, and cultural forms (e.g., language, symbols, rituals), which influence how knowledge is understood, valued, assembled, shared, and acted upon in specific settings, such as the academic world, civil society organisations, social movements, Indigenous communities, and more.

Community-university research partnerships (CURP) have been presented as inter-organisational/institutional arrangements able to involve university and community partners in a mutually beneficial, iterative process of learning, reflection and action, whereby its results are useful to create positive social and institutional change (Hall et al., 2015). CURP are often based on the assumption (or the ideal) that both the community organisation and the university are – or should be – equal partners and co-owners of the research process as well as the research outputs (Hall et al., 2018; Tandon, 2005). CURP can also be seen as autonomous 'entities', 'mechanisms', or even 'machines' that can be designed and adjusted in a relatively simple way to deliver its promises (Fransman et al., 2021). However, tensions commonly arise in most types of research partnerships based on real or perceived power differences between the academy and the community, for instance, in terms of: decision-making and control of funding; governance and direction of the partnership; ownership of the research process and knowledge outcomes; different understandings of what research and knowledge mean; dynamics of time; analysis and sharing of research results. Structurally, universities often lead community organisations that typically have insufficient institutional and financial capacity to support research activities and collaborations (Hall et al., 2011; Tremblay, 2015). All of these differences put communities at an unfair disadvantage. Sullivan and Skelcher (2002) refer to these circumstances and practices as 'pessimist collaboration', a term that indicates one party's "attempts to control or influence the

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other's activities", thus emphasising that power "resides implicitly in the other's dependency" (p. 40).

Almost all of the key activities carried out in CURP can be seen as deeply rooted in power relations – from setting a research agenda and administering funds to communicating research findings – with individuals from partner organisations also occupying diverse positions of power, and bringing with them a wide range of personal and professional understandings, agendas, practices, and identities (Fransman et al., 2021). These power differentials at the individual and institutional level not only influence the role of partnership members in the entire research process, but also create hierarchies of knowledge(s) based on existing institutional or socio-cultural norms and assumptions. Failure to fully recognise that power dynamics and tensions between partners are real and inevitable can lead to reaffirming and amplifying certain voices and knowledge(s) while excluding others, particularly those already marginalised and experiencing structural disadvantage, thus undermining the real benefits that CURP can bring (Cornish et al., 2017).

One of the biggest challenges faced by those in the academia working in the field of CURP thus is indeed the establishment of truly respectful, mutually beneficial, and equitable knowledge creation partnerships with diverse communities, social movements, and organisations. Not unusually, conflicts between knowledge cultures are based on divergent views of ownership of the research process and control over its knowledge creation, validation, and dissemination. Conflicts between the worldviews and traditions of different knowledge cultures in research partnerships remain, rather than being the exception, reifying power differences that inhibit consensus building among partners, and leading to the privileging of one knowledge system over others. These considerations lead us to ask the following question: *in establishing trusting and respectful CURP, how can diverse knowledge cultures be bridged so that perceived or actual power inequalities between collaborating CURP partners are taken into consideration in a way that makes these connections sustainable, secure over time, and able to contribute to better lives, social justice, climate solutions, or healthier communities?*

THE BRIDGING KNOWLEDGE CULTURES PROJECT

To answer this general question, we decided to lead a global research project titled "Bridging Knowledge Cultures" (BKC) that looked at 10 CURP experiences working on different research areas, such as prenatal health, water management, education, etc. Broadly speaking, we use the term *bridging* to refer to transformative changes at policy, institutional, and individual level. These changes reconfigure system dynamics and power relationships within CURP and lead to the development of inclusive partnership governance arrangements that ensure co-responsibility between academic researchers and a range of research stakeholders (including community and voluntary groups, civil society organisations, state agencies, industry, and professionals). Our understanding of *bridging* is informed by Sherry Arnstein's (1969) ladder on citizen involvement in planning processes, and by the work of others on community-engaged research (see Lepore & King, 2023). Thus, activities related to bridging knowledge cultures can be classified as different levels of community participation, empowerment and decision-making capacity on a continuum that indicates increasing control, involvement, and active participation by the community in participatory research projects.

To date, research partnerships have expanded remarkably in Canada and internationally as an effective approach to community-university engagement and the co-creation of knowledge. We have reached a stage of maturity in understanding: i) benefits of collaboration between diverse knowledge actors; ii) changes in research from a focus on individual and institutionally grounded partnerships to broader knowledge systems with their own cultures and incentive structures (Fransman et al., 2021); and iii) a wealth of descriptive and prescriptive literature and toolkits instructing different groups on how to do partnerships (Aniekwe et al., 2012; Cornish et al., 2017, KFPE, 2014; Stevens et al., 2013; Winterford, 2017). We have also found evidence that expressions of power inequalities persist in knowledge creation collaborations, especially in issues related to structures and processes, roles and relationships, artefacts and discourses, partnership configurations and transformations over time, and partners' identities and status. These challenges are further complicated by issues of gender, race, abilities, urban-rural differences, language and social class, which impact the way people engage with research and knowledge, hindering the transformative potential of CURP (Chouinard & Cram, 2020; Cornish et al., 2017; Zurba et al., 2022; Muhammad, & Wallerstein, 2015; Wallerstein, 1999). What seems to continue to be overlooked are the more analytical and practical questions around how to address power inequalities between a wide range of stakeholders (some with divergent interests and values) in research partnerships. The BKC project aimed to fill this knowledge gap and provide practical recommendations to help remove a range of structural barriers and address power dynamics, which prevent mainstream research institutions from collaborating effectively with community groups.

METHODOLOGY

We used the Knowledge for Change (K4C) Consortium as a 'laboratory' that allowed us to analyse the interaction between diverse (even conflicting) knowledge cultures involved in CURP, and how collaborating partners within and outside academia address extant power inequalities. The K4C Consortium is an international partnered training and research initiative of the UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education. Each of the 22 local K4C hubs is a formal CURP made up of at least one Higher Education Institution (HEI) and a Civil Society Organisation (CSO) working together on strengthening individual research capacities and professional skills. Supported by a partnership development grant provided by the Canadian Social Sciences and Humanities Research Council (SSHRC), the BKC project is made up of 10 case studies, each produced by a K4C hub research team and informed by an analytical framework on knowledge cultures co-developed with our research partners (see below). The case studies reflect on the socio-political context where the hub is embedded and the nature of their partnership and make suggestions for bridging knowledge cultures that could be applied locally in their hubs and transferred to other similar research partnerships. Insights allowed us to gain a deeper understanding of the specific practices, norms, and values of intellectuals and their partners in play in academic and community settings as they work together to co-create knowledge. In addition, the project's aim is to gain an in-depth understanding of structural barriers and power dynamics that prevent mainstream research institutions from collaborating effectively with community groups.

PROJECT OUTCOMES
BKC Analytical Framework
The overarching goal of the BKC project is to contribute to a transformative change that reconfigures system dynamics and CURP power relationships. Our conceptualisation of knowledge

cultures (KC) therefore needed to account for tensions and conflicts that may emerge between partner organisations operating with unequal power while determining how voices, expertise, and knowledge are valued and amplified (or lost) in the research process, as well as how decisions are made regarding how, when and to whom research is communicated.

To develop a framework for the analysis of KC in diverse settings and geographical regions, we began with an examination of existing definitions of KC, which are available primarily in the Western academic literature in the organisational context and in cultural and social studies, where the term KC is used productively (e.g., Dickinson, 2013; Dilmaghani et al., 2015; Oliver & Reddy Kandadi, 2006; Svetlana & Jucevičius, 2011; Liebert, 2016; Mas Machuca & Martínez-Costa, 2012; Travica, 2013; Tsouvalis et al., 2000). We also relied on studies about occupational culture that offer an alternative perspective to the study of KC (e.g., Wenger & Snyder, 2000; Kalliola & Nakari, 2004; Kwantes & Boglarsky, 2007). In recognising the limitations of looking solely to the Western academic literature, we then reviewed insights from four regional syntheses produced by K4C members involved in the BKC project, which describe knowledge processes based on their respective local literatures and community contexts. Methodologically, this ensured value alignment with the proposed framework being able to address how the diverse ways of knowing in communities, social movements, and community organisations are validated, and not seeing HEIs as the only places where 'real' knowledge is created.

Based on these reviews, we conceptualize a ***knowledge culture as it relates to CURP*** as embedded in the traditions and history of both, its participating members and its partnership configuration, and thus including its own intra- and inter-organisational structures, alongside roles, division of labour, norms, formal and informal arrangements and mechanisms, collective beliefs, (im)personal interactions/relations and cultural forms – e.g., images, symbols, heroes, rituals, and vocabulary/language. These cultural elements shape the way knowledge production is performed within and across organisations and/or communities in any given CURP setting.

The formulation of an analytical framework suitable to explore the concept in the context of the BKC project is based on the understanding that a wide variety of sub-cultures – with their own values, ideologies and cultural forms – exists within a CURP. In addition, CURP are not necessarily structured by a singular organisational or occupational culture, nor are they constrained by organisational boundaries. Likewise, CURP members may have an organisational culture in common alongside another unique occupational identity. From this starting point, we propose a shift in emphasis from a holistic view of the organisational culture of CURP to one entailing changing, dynamic, and conflicting interrelationships among varied sub-cultures and across different (micro, meso, and macro) levels.

We thus conceptualise our ***knowledge cultures framework*** according to three basic components that operate at different levels of analysis, as shown in Figure 1:
General Knowledge Environment;
Institutional/Organisational Knowledge Environment;
Knowledge Setting/Practice

The three components are nested, reflecting the directionality of influence from the outer and middle to the center sphere. The framework further distinguishes between structural and procedural aspects at each level of analysis. The different levels facilitate and represent both

knowledge activities and forms of knowledge (Travica, 2013). This highlights that KCs are both temporally and locally stable and bounded, but are also negotiated, evaluated, and exist through relations and traditions. Each sphere contains both ideas and beliefs as well as structural and physical dimensions. Further, the power dynamics present in each of these spaces is expressed in the varied aspects of the KC, i.e., the means through which significance of an idea or activity is attributed (Tsouvalis et al., 2000).
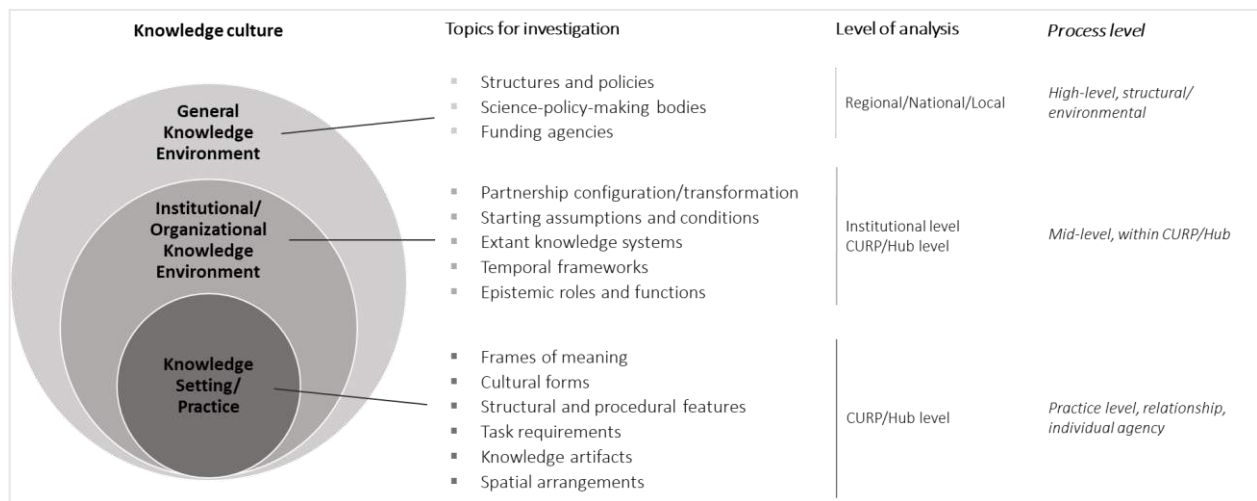

Figure 1. Knowledge culture framework.

The *General Knowledge Environment* exists at the global, regional, national, and local level, given that CURP cannot not be decontextualised from the broader historical and geopolitical places in which they are situated. KCs have real political, economic, and social effects that are not neutral with respect to social structures and interests or with respect to economic growth (Knorr Cetina, 2007). The General Knowledge Environment shapes how cultural and political differences are reflected in the way research is set up and conducted (i.e., how one cultural order translates into or influences another) and how expert knowledge is embedded in legal frameworks, schemes of citizen participation, policymaking, and the like.

The middle sphere (*Institutional/Organisational Knowledge Environment*) reflects the institutional arrangements and frameworks that direct co-producing, acquiring, exchanging, and using knowledge in collaboration with community-based partners. We reference both, the HEI and the community organisation (formal and informal), to reflect that both 'sides' bring their own KC to the CURP. The Institutional Knowledge Environment, although representative of a hegemonic model of knowledge production, is a site where more active negotiations take place. The 'artifacts', i.e., the physical environment and locals, creations, rituals, etc. (Svetlana & Jucevičius, 2011) of KC, and the 'logistics' of day-to-day interactions of CURP (Oliver & Reddy Kandadi, 2006) are worked out at this level. The social activities taking place here in and of themselves determine the meaning of those interactions and what significance the co-creation of knowledge has for both the institution and the community partners (Tsouvalis et al., 2000).

Last, the inner sphere of *Knowledge Setting/Practice* refers to the whole sets of arrangements, mechanisms, procedures, and principles that serve knowledge co-creation and which unfold with its articulation (Knorr Cetina, 2007) within the CURP. Thus, we switch from an understanding of knowledge as the representational and technological product of research to an understanding of

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knowledge as practice. We therefore recognise the individuals (and groups of individuals) who carry out these practices. Their 'agency' enacts and re-creates the wide variety and diversity of KCs (Nerland, 2012). These actions require 'trust', 'transparency' and a willingness to be open and share with others (Mas Machuca & Martínez-Costa, 2012). At this level, the emphasis is put on the interiorised participatory processes of knowledge production in a K4C hub, and how they are framed, understood, and executed. Thus, we would be able to 'observe' values and ideologies regarding knowledge 'practices' or cultural forms (Hofstede et al., 1990; Trice and Beyer, 1993).

This framework informed the BKC case studies as well as our subsequent comparative analyses of the case studies. In practical terms, our analytical framework offers a way to recognise and manage the diverse KCs inherent in CURP.

Synthesis Of The Case Studies: The Art Of Bridging

Each of the ten case studies provide some insights into how the bridging was attempted in separate archipelagos of knowledge. Here we share six insights into what are the keys to the *art of bridging*.

Acceptance and acknowledgement of community knowledge as legitimate

The professional training of researchers exclusively focuses on the 'scientific' method (related to each discipline). Without emotionally appreciating and cognitively accepting the diversity of knowledge cultures, attempts to bridge remain superficial. Orienting academic researchers to such a diverse reality of knowledges tends to prepare them professionally to practice 'co-creation' respectfully.

Relationships of trust are the 'cement' of equitable research partnerships

Co-creation of knowledge relies on two precious resources: trust and time. Positive and durable societal change in the community can take place only if relationships are built on mutual trust. Therefore, engaged scholars need to put a special effort in building and keeping trustworthy relationships with and among community members. Building such relationships with and within the community requires community-based researchers to engage in often long and delicate negotiation processes, and therefore entails peculiar relational abilities and time.

Learning to listen

When academically trained researchers learn to listen (and resist from talking), to not just words but the emotions behind them, relationships begin to develop. This process entails time, requires patience, and happens gradually. The capacity of academics to accept oral storage and transmission of community knowledge, and openness to non-written documentation and records as legitimate sources of knowledge helps to support the 'scaffolding arch' of the bridge. Capacity to understand stories and anecdotes as data helps bridge-building. Community knowledge is narrated and learnt through stories, shared on festive occasions, and ceremonies.

Moving beyond communities' sense that they do not know

Overcoming initial hesitancy and sense of 'we don't know much' by the community requires practical support from academics to encourage, listen and value community knowledges. As academic research work began to be associated with expertise, as community knowledges was labelled as 'unscientific' by outsiders, as European languages became dominant means of knowledge production and dissemination, it undermined communities' confidence in their own

knowledge. The power associated with 'expert' knowledge of universities has resulted not only in society believing in the truth claims of experts but has undermined the confidence of those outside the academy. Overcoming feelings of distrust, scepticism, and self-doubt is key to building bridges of respectful sharing of a community's different knowledges. A co-creation process implies a rupture of the typical role-set of the inquiry situation. This might be disturbing for some, as it questions the main ordering codes and principles, and requires a rearrangement of power relations within the community itself. And this therefore implies rearticulating the existing asymmetries among different kinds of knowledges.

A role for boundary-spanners and interlocutors
Given the cultural, linguistic, and status differentials between academics and community, effective mediation processes help to kick-off 'bridging'. There is a critical role for interlocutors, boundary-spanners and intermediaries, who may well come from either or both the community or academic side. Such functions need to be performed creatively and contextually. Connectors need to remain accountable to both parties, and mechanisms to hold mediators accountable to both community and academic knowledge cultures and perspectives have to be operationalised and demonstrated. This choice reflected the conviction that power relations and inequities are deeply rooted in the foundations of academic systems. There are no 'normal' social connectors on either side, or 'normal' social occasions to 'meet and greet'. Therefore, the connections between the two sides need to be facilitated. Typically, local civil society, artists, journalists, students and/or retired teachers and government officials tend to become such connectors, by virtue of knowing the two worlds, and having had some experience of interacting with such diverse parties. Such intermediation is an important competence, not widely available in all settings.

Structures for shared leadership and decision-making
While most academic and research institutions do encourage their students and academics to 'go to community', very few have mechanisms, or even motivation, to 'invite' the community inside the academy. While outreach is encouraged, 'inreach' is ignored. Even in the absence of formal structures within academia, project level joint decision-making research structures can be very productive in bridging the two knowledge cultures. Investment of time, effort and resources towards such a shared, co-governing mechanism helps to create spaces for mutual engagement on a concrete research project.

CONCLUSIONS
The use of the K4C hubs as individual case studies has allowed for a better understanding of: a) how university and their community partners understand knowledge, its creation and use; b) what challenges the hubs have faced in working across both trans-disciplinary and community-university boundaries; c) what the hubs have done to date to help bridge different knowledge cultures; and d) what positive stories do they have of co-creation and development of trust and respect between hub members.

The above six key findings are critical, yet not astonishing. These are neither new, nor impractical. The realities of the practice of co-creation of knowledge around the world, in sites designated with that purpose, do suggest the difficulties and challenges.

Paraphrasing the suggestions by Kalliola and Nakari (2004, p. 92), the critical task of partnership coordinators and leaders is to build and maintain a sustainable system of shared meanings in the CURP as a whole, without losing sight of the wide variety of KC – with their own values,

ideologies and cultural forms – that exist within the partnership. This is what we succinctly mean by *bridging knowledge cultures*, admittedly a goal easier stated than realised in daily practice. However, we believe that working on building bridges between KC can provide more practical benefits than attempting to modify the core organisational culture or KC of each CURP partner, a task that in and of itself is difficult to achieve (Hofstede et al., 1990). We hope that our project findings offer a starting point for moving beyond the limiting holistic view of CURP, and for recognising and embracing the changing, dynamic and even conflicting inter-relationships among sub-cultures of knowledge that make up CURP. Making salient the power dynamics inherent in CURP is the key to materialising and harnessing the potential of their epistemological diversity.

The case studies have also demonstrated that initiatives to co-create knowledge typically begin from academic researchers. Communities hesitate to initiate the partnership for knowledge co-creation. There are multiple reasons for this – communities themselves fail to acknowledge that they are sites and producers of valid knowledge; they view the academy and the researcher as 'holders of knowledge'; the knowledge economy makes them believe knowledge can only be gained and learnt in the academy; and they see themselves through the lens of the academy as illiterate, uneducated, invisible. Above all, communities lack the power to begin building the bridge. Hence, the need for a dedicated unit in academia for anchoring the co-creation and bridge building process. Academic institutions are large and divided into multiple units which typically act in silos. To build equitable partnerships with communities, a clear structure within the academy is required. The case studies demonstrate the value of such an administrative mechanism in order to enable and sustain partnerships beyond specific projects. The creation of visible structures within the academy is key to supporting the transition from disciplinary, academic-led knowledge creation to interdisciplinary co-construction of knowledge with community. Likewise, spaces for shared leadership, analysis of findings and planning of action within the research process need to be attended to intentionally so that needs and priorities of community partners are respected and responded to, and power is tilted a little bit further towards the community.

Several 'missing glues' have been flagged from the case studies, which need sustained future attention. Many CURP work well despite – and not because of – existing policies that seem to discourage, rather than incentivise, equitable partnerships. In cases where institutional support for co-creation of knowledge was available in academic institutions, some encouragement and resources were made available to those academics who took the risk of trying to bridge knowledge cultures. But this support remains largely precarious and uncertain, mostly dependent on commitment of top leadership (which changes frequently).

We have no doubt that co-created learning and knowledge can repair injustices and contribute to just and sustainable futures. We know that redesigning structures and cultures of historically rigid academic institutions to do this is a tall order; it will take enormous efforts and investments. We hope a next generation of professional researchers trained to co-produce knowledge by understanding and building appreciation that diverse knowledge cultures exist, and by demonstrating the building of bridges through everyday practice, can overcome the competitive vision of education in favour of a culture of collaboration and cooperation.

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WHY 'COMMUNITY' MATTERS: IMPLICATIONS FOR CONCEPTIONS OF COMMUNITY ON DEVELOPMENT THEORY AND PRACTICE

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ESSENTIALS RELATIONSHIPS IN THE GENESIS OF COMMUNITY

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INTRODUCTION

In the beginning, there is a mother. This is the root of the analysis of the genesis of community (*gemeinschaft*) in social relations in Ferdinand Tönnies foundational text, *Community and Society* (1887). He traces a set of essential relationships –inescapable and universal to the human condition– and provides an explanation of how the dynamic interaction of those relationships generate the experience of community. In this paper, I will, through a brief discussion of ideas from Ferdinand Tönnies, resurface for our consideration one analysis of the generative roots of community and its implications for community development research and practice.

I should note at the outset that many contemporary analyses of community tend to regard the concept with scepticism, as it both evokes seemingly unearned positive sentiment and is notoriously impervious to typical analytical definition. I will not explore the many efforts to both address the problematic uses of the term community, nor the many efforts to provide definitions of 'kinds of communities' – leaving some of this to my co-presenters; rather, I hope that looking to the ever-present relations which generate community experience will prompt further reflection on how the concept is deployed and studied.

The roots of community

The overall approach taken by Tönnies is to seek a description and explanation of phenomena that are strictly social. In this sense, the physical and psychological are only considered insofar as they assist in this analysis of the social life of human beings. As part of this broader exercise, he begins by explicitly setting aside those relations which are anti-social, or antagonistic; "this study will consider as its subject of investigation only the relationships of mutual affirmation" (Tönnies, p.33, 2017). It is no wonder, then, that the image of *gemeinschaft* which he eventually generates is quite warm and positive – he is describing those relations that, in his view, are working in the context of mutual affirmation. Even within this view of mutually affirming social relations, Tönnies differentiates between a dynamic which exists in a community (*gemeinschaft*) and society (*gesellschaft*). He begins with a review of the genesis of *gemeinschaft* in the mutual interaction of "human wills".

Tönnies seeks relations that express the "perfect unity of human wills as an original or natural condition" (p. 37). In his estimation, these circle around procreation, with the "most intense" forms of these relationships represented by the relationship between mother and child; between "husband and wife in its natural or general biological meaning"; and between siblings. Tönnies holds the relationship between mother and child to be especially important in its instinctive tendency to positive "liking" between mother and child, and in how it exemplifies the movement from physically close to psychically close relations.

While much of his view of gender roles and relations are dated to his time and bound up in the organization of his society, this observation about the fundamental character of the mother-child relationship holds. Tönnies goes further, suggesting that the mutuality of this fundamental relationship can extend to include others in the family unit, and to the degree that this extends, members of the family develop their sense of

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the life of the *gemeinschaft*. The foundational nature of this relationship does not seem to preclude the development of strong mutually affirming relationships in other contexts and settings, only that this is a fundamental relation which most humans will be born into. We could explore all the essential relationships of the *gemeinschaft* which Tönnies describes, and the ways in which he observes them effloresce in the village and town, and struggle to maintain in the city, but for the purpose of this paper, we will limit our review to this fundamental relationship and its implications for community development practice.

Implications for Community Development

If we appreciate the primary role of mothers/caregivers in generating community feeling in the family unit, what implications does this hold for community development research and practice? Certain elements of current development practice, already underway and well researched, might stand out for us as more important. The education of the girl-child, for example, a sub-theme in the discourse on the fifth sustainable development goal, "Achieve gender equality and empower all women and girls" (Sustainable Development, n.d.) would gain in prominence and significance. Promoted internationally for decades by certain groups (e.g. Baha'i International Community, 2021) and acknowledged in UN reports and some popular publications (see The Economist, 2021, and UNICEF, n.d.) the generational impacts of the education of women and girls are only now being appreciated by development practitioners who tend to operate in 2-5 year project-based cycles. In this way, attending to the quality of the mother-child relationship as a development strategy can support community development for generations by "preparing" a generation oriented to *gemeinschaft*-like relations through their early development.

Another implication, aside from the education of the girl-child, includes the promotion of a wide range of known and yet-to-be explored structural adjustments that secure maternal rights and freedoms, health outcomes, and supports necessary to protect the development of mutual positive relations. This corresponds to efforts such as those promoted by UNICEF in its Gender Action Plan 2022-25, specifically to its goal that, "Every child, including adolescents, has access to inclusive social protection and lives free of poverty". In this document, UNICEF articulates a number of proven, gender-responsive social protections which simultaneously propose to promote gender equality and take a transformative approach to gender norms. Some examples are, "increased access to education, health, social and gender-based violence response services, as well as family-friendly policies with respect to parental support, accessible childcare and child benefits, all of which shift the paradigm towards paid, equitably distributed and sufficiently valued care work" (UNICEF, 2021).

At a conceptual level, thinking in this direction also exposes the limits of evaluation frameworks that fail to account for 'intangibles' such as the development of relationships, and which seek 'outcomes' in short spans of time. Conceiving of actions which support not only the individuals involved (i.e. mother and child) but the future community that will emerge from the interaction of bonds formed in those homes with social structures in the society at large requires a generational view of development practice. For every person that exists and acts in the world, including ourselves, adult educators and community development practitioners, must remember that "in the beginning, there is a mother."

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LOVE, COMMUNITY AND EMERGENT STRATEGY

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Abstract

This paper brings into conversation the work of Jean Luc-Nancy as presented in his *The Inoperative Community* (1991) and adrienne maree brown's understanding of emergent strategy as discussed in her moving book *Emergent Strategy: Shaping Change, Changing Worlds* (2017). It brings together their concepts of love, community and emergence respectively. My initial reflections on Jean-Luc Nancy focus on his notions of love and community in response to my own problematizing of the use of identity-based politics that demand inclusion and recognition. Reading Nancy's work through the lens of brown's has brought on new thinking of love and community as it relates community development and praxis. Under the guidance of brown, reflections on being-in-common, what it means to be in relationship and the critical role love as praxis plays in community overall.

Keywords: love, community, relationality, being-in-common, community development

INTRODUCTION

The following is a response to personal challenges with conceptualizing "community development," what it is, how to do it, and how to build community with diverse and conflicting identities. It is furthermore a reflection on my own thinking and research on the role love plays in community. Specifically, it revisits earlier work on Jean-Luc Nancy's notions of love and community (1991) in light of my reading of adrienne maree brown's *Emergent Strategy* (2017). Reviewing Nancy's work on love and community through the lens of adrienne maree brown has reaffirmed the role I believe love plays in community. More importantly, it has revealed how love is necessary to community happening, to its emergence.

JEAN-LUC NANCY'S *INOPERATIVE COMMUNITY AND LOVE*

As mentioned, this paper revisits previous work that utilized Nancy to suggest a rethinking of community through his conception of love. I suggest that love as Nancy presents it, reveals itself

to be an avenue towards a new way of being together; one that mitigates the risks of the work of building community based on a shared unified identity amongst different peoples. This earlier work was inspired by problematizing the use of identity-based politics that demands inclusion and recognition of marginalized groups and communities. Holding an understanding of my identities as fractured and many, of my being as a constant becoming, it comes from a personal discomfort for a shared identity or commonality that "works" or is put to work as the basis for building an idealized community.

Nancy's notion of the inoperative community stands as a critique of efforts to build, or rather, the working of community based on a shared and or unifying identities, values or a commonality. According to Nancy, building community as such stems from a misguided desire to discover a place beyond social division and a desire for a being together that consequently disappears distinction. This desire is misguided because communities built on shared identity is one of absolute individualism and self-enclosed presence. By this, Nancy is referring to how in community as such, the community and its subjects are atomistic, "perfectly detached, distinct, and closed off; they are being without relation" (Nancy, 1991, pg. 4). To be without relation, to maintain self-enclosed presence, necessitates a view of an *other* as a threat that must be negated. Consequently, a community in this vein is one of totalitarianism. It has death as its truth, whether it be through complete elimination and exclusions or through an inclusion that is assimilation. It is a working of the disappearance of difference in two main ways. The first is through the death of the other in either a literal, conceptual or spatial sense. The second is through the self-sacrifices that are required in the efforts to extinguish the other found within the self. Considering the death underlying the building of community based on shared unified identity, a thinking of our being together that preserves relationality to others is crucial.

Love has often been taken up as an avenue to field a rethinking of togetherness and community. I posit that Nancy's notion of transcendental love (1991) opens a space for an alternative thinking on community that does not hold death at its core. Nancy's conception of love is one that is not centred on an atomistic individualism. Nancy's love is one that remains open to our relationality highlighting our being in common. In this conceptualization of love, the I/ self experiences a dissociation from itself, it experiences a break. This breaking ultimately is a shattering of the subject. It is a transcendental experience in which the subject experiences a disruption of self-enclosure and is brought beyond and outside itself. It is important to note here that this love does not only pertain to the love between lovers, but also to the neighbour, the infant, art, an object. In short, love is the experience of a feeling or calling towards some *thing* or someone.

Transcendental love as such arises through the other (human or nonhuman) a being encounters within it and cannot occur of a subjects choosing. It is the other that calls the movement and sparks this happening. We can see here the significance of other, of alterity – for love reveals how we as beings are constituted through a/ our relationality with others. In the breaking, loving relations transform beings into complexly multiple un-unified shattered subjectivities that are in a constant state of becoming with each encounter with an other.

What is significant about this love is that in the breaking open, the being also gives itself. Accordingly, love is a simultaneous transcendental offering that occurs through cutting. This cutting presents an opening, an exposition that reveals the shattered immanent subject – our capital B, Being as being-in common. It is the exposition of Being, of transcendental love that reveals a thinking of community that is about preserving and valuing other and difference.

Community is the experience of a breaking into the self-enclosed subject by bringing beings outside and beyond their individuation. Community is the happening of our being-in-common. In other words, love is both an exposure to and of our relationality, and thus to and of community that is/ happens, that is a continuous happening.

Ultimately, love and community disrupts the desire for a pure social identity and societal fusion centred on creating or recognizing a commonality. As such a thinking of community through transcendental love may lead to a realization of the possibility and the necessity of a being-together that is Being-in-common, in place of a fusion that risks turning into suicidal totalitarianism. It opens us up to the positive potential in co-existence through the happening of community.

LOVE AND COMMUNITY AS *EMERGENCE*: IMPLICATIONS FOR PRAXIS

Given Nancy's thinking on community and love, how might "community development" as a field of practice shift? What does praxis look like if community is not something to be built or worked? How might approaches to community development shift if community is regarded as that which happens? As a community practitioner, I a regularly ask myself how to be in the world, and how to move with and hold my Nancy inspired views of community and love. These questions remained in the back of my mind as I worked in various nonprofit organizations focussed on building welcoming and inclusive communities. Such questions still remain. I however have found a light in a dark tunnel through reading adrienne maree brown's work on emergent strategy as presented in what is referred to as her "self-help, society-help-planetl-help" book to shape the just futures and societies we want (brown, 2017).

brown's understanding of emergent strategy stems from the concept as defined by Nick Oblensky and is explained as "emergence is the way complex systems and patterns arise out of a multiplicity of relatively simple interactions" (brown, 2017). Brown's understanding of emergent strategy homes in on the importance of interactions and emphasizes the small actions and connections that are a generative of the systems and patterns that make up society and community (brown, 2017). Appropriately, for brown an emergent strategy is about being in right relationship with the world and others (human and nonhuman). In this regard, brown's emergence, or emergent strategy rather is well aligned with a Nancy-ean re-thinking of community. Like Nancy, brown's thinking of society/ community is oriented around relationality based on the reality of our being as being-in-common.

Brown's emergent strategy, or notion of emergence, also centres love. Again, like Nancy, Brown's love does not only pertain to the romantic. Instead, speaking of a love "that makes us want to be better people…[a] type of love for community that makes us work tirelessly with broken hearts" (brown, 2017), brown's love is expansive. More importantly, Brown suggests that as humans our core function is to love, as love leads us to observe in a much deeper way (2017). As a core function of our being, Brown's love holds parallels to Nancy's understanding of love as that which exposes our ontological truth of being-in-common. Bringing these two authors together, thus further reveals the critical importance love plays in community, in our being together. Love brings about deeper observation, and observation here includes the celebration of, a respect for and commitment to our relationality and our being-in-common.

Another way that Brown's emergent strategy is well-suited to a Nancy-ean theory of love and community, lies in her critique of individualistic organizing and dependency on critical mass as roads to social change. According to Brown, such an approach to change is based on capitalist beliefs and ultimately falls back into the oppressive behaviour that these efforts claim to be pushing back against. Likewise, Nancy is disinterested in individualistic thinking as it negates relationality and our being-in-common. Moreover, to push for "critical mass" would be regarded as a "working" of community that has negative consequences opposite to its desired effect.

CONCLUSION

Ultimately, brown's emergent strategy is useful as a framework that maintains a Nancy-ean inspired thinking of love and community. It is an intentional approach to change that "grows our capacity to embody the just and liberated worlds we long for" (brown, 2017, pp. 3). Moreover, with its attention to our relationality and the significance of love, I believe that emergent strategy and an embrace of emergence is generative of the happening of community. Most importantly, emergent strategy is a way of being and moving through the world in a manner that emphasizes deep authentic connections and love as a means for critical adaptation and revolutionary change. Overall, brown's emergent strategy shows me/ us how to embody the just worlds we seek, and how to do so with a sense of love that adheres to our being-in-common. In short, emergent strategy helps us to imagine life without domination, exclusion and oppression.

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RECONCEPTUALIZING COMMUNITY FROM PASSIVE NETWORK TO POWERFUL PROTAGONIST

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INTRODUCTION
In this presentation I will provide an overview of selected findings from my participatory-research doctoral study on how communities can be understood as vital protagonists in their own paths of education and development. I suggest that in the great autonomy oft ascribed to individual and institutional agency, communities as agents themselves in education and development are often overlooked, particularly by those outside or external to them, in research, policy, and practice (Toukan, 2020).

POSITIONING MY INQUIRY
Throughout my career in community development and education, I have been interested in the different ways that peoples, populations, and communities think about social and economic

development and education's role within it – indeed, how they have thought about and experienced educational systems and processes for generations, centuries and millennia – and how a sense of collective vision continues to evolve in the increasingly interconnected and globalized pressures of the changing present and uncertain futures. The emerging concept of the *community as a protagonist in education and development systems and processes* was thus the focus of my dissertation research.

RESEARCH SITES

Two crucial research sites helped to advance this inquiry. Case A was an educational initiative in the Indigenous territories of Chiloé, southern Chile. Through years of systemic repression, compounded by neoliberal policies that fueled privatization and competition, Chile's reputation as having "the most segregated educational system" (Cabalin, 2013) in the OECD had been especially felt in Indigenous communities. Around 2012, however, the Williche Indigenous communities in Chiloé developed a unique Indigenous-led school, which engaged youth in their communities with various sources of knowledge in locally meaningful ways. This was part of a wider project of development and revitalization advanced by the Council of Chiefs.

Case B was a network of community schools in the Central African Republic (CAR). After many cycles of civil war and violence, the CAR has remained at the bottom of the UN's Human Development Index (HDI) for decades. The locally-based Ahdieh Foundation began in the early 2000s with teacher training and a few small community schools. The community-supported and autonomous nature of each school has proved resilient in times of the country's extreme fragility, which is not only limited to ongoing civil conflict and routine violence, but in the past five years alone has been overlayed with severe flooding and droughts due to climate change and the global pandemic, not to mention the speculative interests of global capital and security regimes from Russia, China, and France. However, the network of communities sustaining their own schools has more than doubled through the visions and efforts of families, local leaders, and groups of parents and neighbours.

SELECTED FININDGS – DIMENSIONS OF COMMUNITY

While community schools, community-based education, and interactions between schools and their surrounding communities have long been studied and discussed, community from many policy perspectives has predominantly been assigned to supporting or contextual roles, valued for engagement and buy-in, or at most for the flows of information and resources that are facilitated by their social networks. In my study design, I started instead from a notion of community as more than the sum of its composite parts, capable of aspiring, envisioning, and exercising agency over time.

In my findings, I found the notion of "dimensions" of community useful in this research for identifying certain characteristics and dynamics that distinguish the community from individuals and institutions, and perhaps contribute to their unique facets as protagonists. I drew on Graham Crow and Graham Allen's (1994) sociological theorization of four "dimensions" that mutually interact: community space and place (e.g., geographically situatedness, proximity, and spatial reference points), community structures, systems, and processes, community meaning (e.g., identity, shared values, and boundaries and belonging), and community time (e.g., collective memory, histories, and narratives). My research provided insights about each of these dimensions

at the intersection of education and community development, and I will share a just few examples.

Community Space and Place

In early anthropological perspectives, there has been little argument that community occurs *somewhere,* or in reference to somewhere. While place alone does not ensure that constituents share interests, consciousness, and meanings, social scientists observe that there is a dynamic relationship between shared interests and shared space. But these dynamics are changing with increased globalization and migration, and studies in diasporic communities and urban neighbourhoods have highlighted the dynamic interconnections between place and community consciousness from new perspectives, built on a mix of identification with neighbourhood space and ancestral diaspora.

In this study, *place* plays an active role in the past, present, and future identities and interactions of communities. When educational processes and pedagogies build on these dynamics they harness the power of place to bring greater relevance and responsiveness to educational processes.

For example, in Chile the Williche community's school used place-based and land-based pedagogies as a powerful source of identity and meaning. Reflecting on how this had restored ancestral relationships with their lands and ocean, one chief stated:
[We] cannot now forget that we are on an island. Why should we assimilate into somebody else's idea of what development looks like for us? As islanders, we can decide on our own what type of development we want. What do we want to reach? What is the capacity that we have? What support can we ourselves provide? And what can we ask for the state to provide, in the case of health, education, forestry, agriculture, connectivity, and with regards to development?
In the Central African Republic, the war had expelled many communities from their ancestral homes, particularly in the growing peri-urban communities of Bangui. The newly created proximate communities characterized by new differences and tensions that had to be navigated. The processes facilitated by the establishment of community schools in many cases gave communities a context by which to constructively forge negotiate new shared interests and initiatives for their collective wellbeing.

Community Memory and Community Time

Closely related to space and place is the question of time. In *Decolonizing Methodologies,* Linda Tuhiwai Smith points out that for many peoples and languages, the concepts of space and time are closely connected, in some cases even represented by the same word, and community scholars (Bellah, 2008, Crow & Allen, 1995), describe the value of community memory and community time.

In this study, for example, I found that the span and direction of time for a community's vision and action are different from those of individuals. Community memory can strengthen collective action over longer time horizons – generations as opposed to years – and to potentially greater effect. It was noteworthy in Chiloé, for example, to observe how urgent the words, vision, and guidance of ancestral generations were in the actions of the present. As one Williche leader described to us:

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[This school] came to be from something that we have been trying to create for many, many years… it is the continuation of a process that goes back 30 years. It has been a dynamic and dialectic process...

Other Williche teachers and leaders referred to motivating points in past decades or even centuries through which they grounded their past and envisioned a wider range possibilities for the future that reflected how ancestors had persisted or overcome grave difficulties. Carrying forward the endeavours that were initiated decades before by elders who were no longer living to ensure continuity of Williche education, despite oppression.

Community Meaning, Identity, Borders and Belonging

In much anthropological or sociological research, there has been much attention given to the borders of community membership where the symbols of insider/outsider identity thickens (Cohen, 2013), especially when communities are threatened or under strain. My research, however, offers insight into ways in which the boundaries of proximate communities also can become more porous – both in the borders between school and community, as well as the perceived boundaries of the community itself.

For example, the community schools in the CAR often begin with a small group—what they referred to as a *noyeau* or nucleus of families and residents—who were affected by the civil conflict. Community participation was welcomed and encouraged by the expanding nucleus, with needs clearly communicated—from infrastructure development to student participation—which helped the community to feel effective and valued in their various contributions, often inspiring stronger bonds and inclusion of new families who had displaced by the conflict.

Community Systems, Processes and Structures

A challenge in a lot of educational research and practice is seeing education as somehow siloed or fragmentated from wider systems and processes – social, economic, and environmental, for example – in ways that are often quite arbitrary and dampen the potential of education to be meaningful for students and their communities.

In the CAR directors described their schools as "a framework for sustainable development" that has adapted to the realities of intractable conflict. Education is not seen as an isolated issue, as there are many other processes of community life that require simultaneous attention, from agriculture to health promotion, to local economies, and gender equality. However, they also don't imagine education as a "black box" from which their aspirations for development will magically appear. As schools strengthen over time, communities gradually introduce new lines of action, which they refer to as programs of action-research for topics such as crop cultivation, to disease prevention, cooperative economies, and local building construction.

From these cases, the capacity to think systemically is a collective capacity. The capacities that both give rise to the achievement of a community school, and the capacities learned by those who attend them, demonstrate the vital place of education in building systems for learning and change.

CONCLUSIONS AND IMPLICATIONS FOR POLICY, RESEARCH AND PRAXIS

Policy makers, practitioners, and transnational organizations shouldn't value community protagonism because they are romanticized as pristine or naive or isolated from the effects of

globalization. Indeed, there are many challenges and pitfalls that communities face, including their own possible trajectories of path dependency, rigidity, or potential legacies of authoritarianism. There have been numerous failed development and policy attempts – from national governments to the World Bank – for example, to decentralize education management for ostensible community autonomy – which, in effect, proved to be poorly disguised neoliberal cost-saving measures (Edwards, 2018).

But I would suggest that more can be done to better understand what conditions and capacities are conducive to the kind of community self-determination that is itself transformative. Communities *as* protagonists are rich in insights, relationships, and aspirations that are often imperceptible to those outside of them and without which multi-scalar and transnational solidarity are impossible. While individual and institutional protagonists will ever be essential, I argue that their roles will be more fully and effectively expressed in relationship with local communities, particularly in the examination of curriculum and pedagogy, in envisioning a long-term path of sustainability, and in response to crisis and change.

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LEARNING DEMOCRACY AT WORK:

THE EDUCATIVE DIMENSIONS OF PARTICIPATORY AND SELF-MANAGED WORKPLACES FOR NOURISHING ECONOMIC DEMOCRACY

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Abstract

Heterodox economists, political and social theorists of democracy, and many philosophers have justified workers' control, self-management or workplace democracy by treating the modern firm as a component and extension of the political sphere. Carole Pateman, drawing on the works of J.J. Rousseau, J.S. Mill, and others – and in agreement with 19th and early 20th century reformers and revolutionaries such as Robert Owen, Charles Fourier, P.-J. Proudhon, GDH Cole, Antonio Gramsci, and others – found that more participation in the workplace converts organizations into learning spaces for increased participation in the greater polity. To foster inclusive, participatory, and vibrant economic democracies, workplaces and work organizations need to be more genuinely democratic, less vertically hierarchical, and more reflective of core social values.

A central question in the study of workplace participation was brought to the fore by Pateman, who examined the pathways between workplace participation and broader political participation. Since then, the term 'spillover' has been used as an umbrella metaphor for influences from organization to society and vice versa. This working paper and its related symposium will take up these issues and contemplate how and to what degree there are educative dimensions in participatory, democratic, and self-managed workplaces for nourishing broader civic participation and even economic democracy along the lines contemplated by Pateman's spillover theory. We then detail the case of Argentina's ERTs as a contemporary case of clear spillover rooted in "learning in struggle" (Vieta, 2014). Throughout, we will review key perspectives on the relationship between work-based and broader civic participation, including the research and debates on participatory 'spillover,' and also discuss other concepts related to the learning and educative dimensions of worker cooperatives and other self-managed workplaces of the social and solidarity economy. The three main questions that will be posed in the symposium and this paper include:

How has the relationship between workplace democracy and civic/political democracy been understood?
How do worker cooperatives and other worker self-managed enterprises contribute to learning and practicing democracy?
How do broader struggles and movements motivate participatory action within work organizations – within conventional workplaces, for conversions to self-management, and in democratic-cooperative start ups?

Introduction

The relationship between work organizations and workplaces – regardless of the private, public or non-profit sphere in which they operate – and the larger political economy remains a key question in terms of how politics is understood at the level of behavior of the organization and its members. Unlike orthodox economists, mainstream organizational designers, and business gurus, heterodox economists and critical social theorists view the modern firm as a component and extension of the political sphere. According to such theorists, participative justice in the workplace not only can encourage broader economic and workplace reforms to make both spheres more democratic, but can also embody democratic consciousness and practices to influence civil society and everyday life.

One place where communities are (re)produced and (re)defined is the physical or virtual workplace, where the majority of working people today spend a good portion of their waking hours. Thanks to the ground-breaking work of Marx and other critical theorists, we understand

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the exploitative tendencies of capitalist-organized labor and workplaces, linked as they are to the capture of the human capacity to cooperate productively and its use for private profit. Not discussed as much in the critical literature (but also taken up to a lesser extent by critical social and political theorists throughout the 19th, 20th, and into the 21st centuries) are the possibilities for more participatory and democratic workplaces and how they can contribute to creating more democratic communities. While still debated, some commentators explicitly argue that participative justice in the workplace spills out to other social spaces, teaching and extending democratic consciousness out to civil society and everyday life while catalyzing broader notions of economic democracy (e.g., Mason, 1982; Macpherson, 1977; Pateman, 1970; Sobel, 1993).

In cooperative studies, employee ownership theory, and other 'alternative' business organization literatures, the boundary-spanning effects of democratic practices in these community organizations and worker co-ops have come to be known as 'spillover effects,' or sometimes as 'the spillover thesis' (e.g., DuFays, O'Shea, Huybrechts & Nelson, 2020; Budd, Lamare, Timming, 2018). For Carole Pateman (1970), who first clearly articulated and summarized the spillover thesis in her landmark *Participation and Democratic Theory*, more participation in the workplace converts organizations into learning spaces for increased participation in the greater polity. Drawing on the works of J.-J. Rousseau, J.S. Mills, GDH Cole, and others – and in agreement with 19th and early 20th century reformers and revolutionaries such as Robert Owen, Charles Fourier, P.-J. Proudhon, Antonio Gramsci, to name a few (see Vieta, 2020) –Pateman's research on worker co-ops in several countries revealed relationships between worker self-governance and wider political involvement and activism.

Indeed, worker cooperatives are one type of long-established work organization where workers' on-the-job learning, skills development, knowledge sharing, and collaborative work have historically and empirically stood out and seem to have fostered wider participatory democratic consciousness – reminiscent of Paulo Freire's process of *conscientização* (conscientization) (Freire, 1970). Worker cooperatives are democratically run social-economic businesses that are co-owned and co-administered by workers, where work is the common denominator for membership, and where labour is said to hire capital (Azkarraga & Cheney, 2018). At the same time, given certain organizational tendencies, including mission drift and diminished energy for participation, even explicitly democratic institutions such as cooperatives must be vigilant about social and political atrophy (Azkarraga, Cheney & Udaondo, 2012).

This working paper, and its related symposium at the 2023 conference of the Canadian Association for the Study of Adult Education (CASAE), delves into some of the debates around the spillover thesis. Some theorists, like political scientist Neil Carter (2006), argue that there is an uncertain and unclear link between democracy at work and "political efficacy," or stronger participation in civic life, suggesting that spillover is bound up, at best, by organizational specificities and broader socio-economic and political contexts (p. 413). Others, such as Mason (1982), Sobel (1993), Budd, Lamare, & Tilling (2018), and Greenberg et al. (1996), have shown empirical evidence for spillover. Vieta (2020) and Larrabure, Vieta, & Schugurensky (2012), studying Argentina's worker-recuperated enterprises (*empresas recuperadas por sus trabajadores*, ERTs) and Venezuela's socialist production units (*unidades de produccion socialistas*, SPUs), found evidence tha participating in the cooperative experience improves

skills and capacities to engage in, foster increased awareness of, and hold better attitudes towards community and civic life (that is, to improve 'political efficacy'). For them, workers who come together 'in struggle,' especially after taking over troubled firms or 'making a go' of a new cooperative project in times of broader socio-economic crisis do experience changes in wider political and community attitudes and behaviours in ways suggested by Pateman. However, in agreement with Carter's more cautious view, in the case of ERTs and SPUs, these changes seem to be born from the context of struggling together as a collective against clearly exploitative practices by former owners or the state and less obviously due to the democratic nature of the subsequent participatory and cooperative firms that emerge. We will look at the case of Argentina's ERTs in the last section of this paper.

Recent studies have thus been finding more empirical evidence of spillover effects from a variety of forms of participation in democratic organizations (Budd et al, 2018). This is especially so in the case of organizations with strong social commitments to tackling issues like sustainability and environmental causes, such as in ecovillages (Mychajluk, 2017); or from common projects seeking to preserve livelihoods and jobs in difficult times, as with Argentina's ERTs (Vieta, 2020). It is also seen in situations where democratic organization is "related to motivation, trajectories of engagement, and boundary crossing…whereby engagement in one realm displaces engagement in another" such that issues and practices in one sphere, i.e., the workplace, bleed into civic life, and vice versa (Schlachter & Már, 2020, p. 3). Could the degree or intensity of the motivating factors and trajectories leading to the emergence of the democratic organization – the level of struggle – be linked to the degree to which spillover is evident?

This working paper's related symposium will take up these issues and contemplate how and to what degree there are educative dimensions in participatory, democratic, and self- managed workplaces for nourishing broader civic participation and even economic democracy along the lines contemplated by Pateman's spillover theory. We then detail the case of Argentina's ERTs as a contemporary case of clear spillover rooted in "learning in struggle" (Vieta, 2014). At the same time, however, we ask whether or not all cooperatively organized workplaces generate the same communitarian and politically efficacious civic behaviors outside of the workplace, or if spillover is more contextually bound and more obvious in spaces where collective struggles have taken place but less so in spaces where cooperativism has been arrived at from different, less crisis-ridden situations. Together, and to stimulate conversation at the symposium, we will ask, but not necessarily answer in this paper, these three key questions:

How has the relationship between workplace democracy and civic/political democracy been understood?
How do worker cooperatives and other worker self-managed enterprises contribute to learning and practicing democracy?
How do broader struggles and movements motivate participatory action within work organizations–within conventional workplaces, for conversions to self-management, and in democratic-cooperative start ups?

In this paper we will review some of the key theories and studies that bear on these three questions. We ask these questions in the spirit of more precisely understanding the relationship between work-based democracy and broader civic participation, as well as some of the possible learning and educative dimensions of worker cooperatives and other self-managed workplaces for economic democracy and for underpinning a broader social and solidarity economy.

The CASAE symposium and this paper bring into conversation several sociological and adult learning theories that will help articulate the educative dimensions of worker co-ops and

other self-managed spaces of the social and solidarity economy (i.e., Cheney, 1997, 2002, 2006; Cheney et al., 2023; Cumbers, 2020; Malleson, 2014; Olesen & Fragoso, 2017; Vieta, 2014, 2019, 2020), while critically assessing the spillover thesis. This learning and the degree of spillover, we argue, is two-way. The conversion of participatory learning into democratic practice does not only take the form of an outward flow from the democratic firm into society; participation in civic and community life also teaches workers how to transform workplaces into more democratic spaces (Cheney et al., 2023). Moreover, we argue, for the purpose of theorizing these complex processes in the development of democratic knowledge and behaviour 'spillover effects' as usually conceived might be an incomplete concept that rings of unintentional, unplanned happenings. While no doubt much informal and incidental learning takes place at work and 'spills over' into other spheres of life, democratic 'by-products' in either direction may also be planned and intentional. Moreover, and as we underscored already, research shows that these relationships, while having significant empirical support, are more complicated than previously thought (Carter, 2006; Greenberg et al.,1996). As one example, in some cases, participation in participatory workplaces is influenced by the lack of avenues for wider political participation and can effectively be a substitution for what might have been activity in the public sphere (Schlachter & Már, 2020).

This working paper and related symposium thus offer other related concepts that may more completely express the boundary crossing and educative interplay between participation at work and participation in the greater polity, including: *theories of economic bicameralism and workplace democracy*; *social learning in movements and workplaces*; *diffusion theory and the sharing of practices*; *associative intelligence*; and *learning-in-struggle*. Consideration of these issues today amongst adult education theorists and practitioners is vital, we argue, because learning democracy at and for work is an ever-growing theme of interest among those struggling for a deeper post-capitalist social change, community renewal, a radicalized field of adult education, and more economic democracy. It is particularly important to build bridges between the theoretical and practical work being done in the global South and North. This working paper and its related symposium aim to ultimately contribute theoretically and at times empirically to these proposals and debates.

**The Workplace as a Political Institution and 'Workers' Rights':
Why We Need More Democratic Workplaces**

Democracy is widely regarded to be in crisis, at all societal levels. At the same time, even the term itself is contested, as revealed in public opinion polls as well as in the proliferation of authoritarian regimes around the world in recent years. We do not have the space to delve deeply into challenges to democracy on national and international levels, but we must acknowledge that these broader trends are relevant to the workplace and work organizations especially in terms of models of autocratic leadership that are often seductive and influential.

Regardless of how democratic a society might be, the contemporary workplace as capitalist business is, on the whole, not democratic. Malleson (2014) reminds us, in fact, that in most cases it is "autocratic" (p. 27). Is this autocracy justified? And if so, under what assumptions or grounds? In Western jurisprudence, rights to property and control based on ownership (i.e., the rights to accrual of rents from property, to decide on the fate of the property, and to the gain from the proceeds of its dispersal and sale) override, *de jure* and *de facto*, rights that might be exercised over labour effort, creativity, cooperation, and skills (Ellerman, 2021; compare Dahl, 1985). Locke's "labour theory of property" (i.e., the right to own what one has

labored over) has given way to what became known as what Smith's, Ricardo's, and Marx's "labor theory of value." Marx expanded on Smith and Ricardo's initial theories to specifically show that while expended labor might be the source of value of products in a capitalist economy, the purchase and sale of the commodity labour power ensures that the benefits of the surplus go to the capital investor rather than the workers. For Ferreras (2017), according to Warren (2022), "today's firms are governed despotically, in the manner of private entities, with a [Unicameral form of Government] only respecting the opinions of and accountable to the firm's *capital investors*" (Ferreras, paraphrased in Warren, 2022, p. 74). Ferreras argues forcefully, however, that "recognition of the invaluable contribution to the firm's existence on the part of its workers, whom she calls *labor investors*[,]" must also be considered (Warren, 2022, p. 74).

Indeed, by treating businesses and other organizations as *political entities*, in the sense of being seats of power with broad influence in today's society, Ferreras (2017) concludes that the just way to govern firms is via "bicameralism." By this she refers to the type of balances of power that are structurally built into a worker co-op or similar enterprise, offering checks and balances between at least two main governing bodies, as with bicameral forms of democratic political states. In fact, this structure is one of the principal structural features of the Mondragon worker cooperatives, where selected managers have a specified domain of concern with the day- to-day operations of the firm, whereas the general assembly and elected councils (or committees) are intended to be the chief policy-making organs of the business (Cheney, 1995; 2002; Whyte & Whyte, 1991).

In most contemporary workplaces, employees are not included in the meaningful governance of the firm, nor in benefiting completely from its profits, and so are, according to Malleson (2014, p. 29), unfree in two senses: First, in workers' *subservience*, or in their need to work for another on pain of not being able to provision a livelihood, which leads to the diminishment of *dignity*. This is compulsion that leads to the common notion felt on a daily basis by many of us – '*we have to work.*' Second, in workers' *lack of self-determination* to decide when and how to work, which leads to the diminishment of *autonomy* (i.e., the affordance to do otherwise). This is related to the reality for many of us that '*we have no say in our work.*' Moreover, Malleson underscores, *employees are easily subjected to coercive conditions* because of the socio-cultural pressures to get a job; the strong identity Western capitalist societies place in what we do at work and whom we are (or are not) professionally; and the lack of options for sustaining livelihoods (for instance, via alternative, democratic workplaces or the choice not to work under compulsion).

Ultimately, workers' *subservience* and lack of *self-determination* in a prevailing capitalist context means that they experience the following:
Alienation from our work, each other, what we produce, and our very humanity (Marx's "alienated labor").
Exploitation in various forms and intensities due to a lack of adequate compensation for the value we create for employers.
Systemic discrimination in varying degrees of economic inequality and inequities due to a lack of opportunities, leading to unfair gendered division of labour, glass ceilings, racialized workplaces, and so on.

The presence or level of dignity and self-determination/autonomy at and through work thus rests, in no small part, *with more or less participation and control* over the activities of our work and decision-making (Hodson, 2001; also see Ezorsky, 2007). According to Hodson (2001), more workplace participation, where employees and stakeholders have actual control and

decision-making power, is at the heart of: improved working conditions and thus and improved quality of work life; decreases in mismanagement and abuse and decreased conflicts at work; and strengthened workplace citizenship, which means better all-round and engaged citizens (see tables 7.1-7.3; see also see Ezorsky, 2007; Pateman, 1970).

'Spillover' and Workplace Participation Research Today

Workplace and organizational participation refer to a wide variety of activities, ranging from managerially driven and organizationally focused programs to complete worker ownership and self-governance. One of the most useful frameworks for understanding participation, its possibilities, and its effects is offered by Bernstein (2012). He guides our attention to the dimensions and degrees of workers' control in participatory firms based on the range of issues and policies over which workers have control, and the highest levels of the organization at which such control is exercised. When we apply these measures, we can begin to make clearer, more concrete comparisons across business types and other organizations.

Today, research continues to be devoted to anticipating, gauging for, and assessing 'spillover effects' in and due to participatory organizations. This research is particularly interested in pointing out how organizational participation and its design, especially in worker co-ops, can inspire and engender more active community and political participation (e.g., DuFays et al., 2020; Ferreras et al., 2022). In recent studies, many of these dynamics have been illustrated via the Mondragón cooperatives, for example, in programs that have emerged around the co-ops to revive community participation and neighborhood control over issues that matter in the lives of the people outside of work. As we will soon see, Argentina's worker-recuperated enterprises (*empresas recuperadas por sus trabajadores,* ERTs) also manifest these characteristics and have become experiences of interest for the spillover research (Sobering, 2022; Vieta, 2014, 2020).

The question of the effects of participation in worker co-ops on political life more broadly is not new. For example, Greenberg (1986) looked closely at the data for the plywood cooperatives of the Pacific Northwest of the United States during their heyday in the 1940s and '50s, and those of other cooperative institutions including Israeli kibbutzim. Berenstein concluded that the level of engagement of worker-owners in wider political life was highly variable by context but also that education about democracy was key to overcoming political alienation in the public sphere and encouraging cooperative practices.

More recently, especially through empirical research, the matter of spillover from organization to the larger polity and society has become complicated and nuanced, as we have already addressed.. Researchers have asked specific questions about the extent to which such influences take place, the conditions that favor such effects, and their lasting impacts (see, e.g., Carter, 2006; Geurkink, Akkerman & Sluiter, 2022).

Importantly, and what often gets ignored in the literature, spillover can also work in the other direction – from political participation to workplace participation. Political participation in the wider community can stimulate or even initiate forms of workplace participation, social entrepreneurship, and cooperatives (Hirschmann, 2013; Spear, 2019). Workers or other community stakeholders can import expectations for participation from the political sphere to the workplace, even if they are not formally organized in unions, committees or any other structure. Some accounts of the Occupy movement, at its height in 2011-12, trace the development of new worker co-ops ten years later to the legacy of activism in that broad-based, decentralized democratic movement (Gitlin, 2012), which had as a core principle challenging centralized corporate power.

A legacy of democratic influence can also be historically and culturally embedded. In the Basque Country, it has been observed that the *fueros*, or democratic territorial charters that pre- existed modern institutions and the incorporation of the Basque Country into the monarchy, and now federation, of modern Spain, are far more than historical footnotes. There, *fueros* left important legacies that manifest still in the popularity of open debate in public places about political issues, in the creation of numerous local social clubs, and in the insistence that the highest political body is the general assembly representing the people (Azkarraga, 2018).

Similarly, many of the workplaces that would eventually be converted to cooperatives in Argentina emerged from long traditions of working-class democratic practices on shop floors and in the community, including shop stewards' committees, popular assemblies, and union- based workers' assemblies (Vieta, 2014, 2019, 2020). In short, long-standing cultural commitments to democratic practice can provide fertile cultural soil for cooperatives and other forms of participatory workplaces; at the same time, cultural leanings towards individualism, short-term perspectives, and immediate consumer demands, can create headwinds even for existing cooperative systems like Mondragón (Freundlich, cited in Cheney et al., 2023).

The consequences of more democratic workplaces can extend beyond social and cultural practices and stimulate bottom-up responses to rising wealth inequalities. Indeed, the ogeneral income and wealth gap is one of the motivators for the development of worker co-ops. As Camille Kerr, co-op developer who helped found ChiFresh Kitchen and Principal at Upside Down Consulting, in Chicago, puts it: "Worker co-ops open the door for people's imagination for what our economy could look like if our priorities are different from those of the elite, and instead reflect our values [when] our values are around people" (Kerr, cited in Cheney et al., 2023, p. 202).

The boundary-spanning relationships, interactions, and influences between workplace democratic learning and democratic learning in the public sphere may flow from the workplace to society, or vice-versa. As such, perhaps 'spillover effects' is not the best term for what in reality are often synergistic complex flows, connections, and overlaps between democratic practices in the greater polity and in the participatory workplace. Indeed, initiatives to energize or elevate participation at the community level may also be designed in part to heighten awareness of possibilities for greater empowerment at work, in a 'reverse spillover.' These connections are discussed further in the chapter "Community to Solidarity" in the just-released book, *Cooperatives at Work*, co-authored by the authors of this paper (see Cheney et al, 2023; see also Cheney, 1997). As we further suggest there, efforts to revive participation at work could be framed by workers as a lesson in how to participate more effectively in their communities, and some worker co-ops propose one of their objectives to be just that. We also point out in the book that, these processes are informal as well as formal, meaning that we find them not only in governance structures at work or in the larger community (or polity) but also in everyday forms of participation, such as ensuring that one's neighbors or co-workers are informed about an upcoming event with potential impacts on them. This last point is often overlooked in the spillover literature.

Another related concept from both the organizational studies and communication/media literatures is useful here: *diffusion*. How information and knowledge are shared and spread – inside an industry or field or at societal levels – leads to questions of power as well as process, and all are central to the broader diffusion of practices and knowledge pertaining to organizational behaviors and structure. For example, which initiatives or designs or schemes become popular, receive financial support, and in some cases, become common currency? How is a particular managerial or organizational program implemented and promoted? How is it

picked up by others, including the well documented tendency toward organizational isomorphism or even mimicry (Mason, 2012)? And, through what mediated or interpersonal channels does such diffusion take place (Cheney, 1995; Cheney et al., 2023)?

Both economic concentration and the dominance of certain discourses – of efficiency, production, measures of success, etc. – reinforce certain assumptions, shape policies of the firm and more specifically its owners and managers. A longitudinal study of the Mondragón cooperatives by one of us (e.g., Cheney, 1997, 2002, 2006) found a certain taken-for-grantedness about popular management trends, even as there was admission among many elected officials (such as presidents of individual co-ops and members of key councils) as well as appointed managers that imitation of conventional capitalist transnationals not only had certain advantages but also carried with it a certain inevitability. Yet the common refrain (though expressed in many ways) of "The market made us do it" bears examination on empirical bases as well as interpretive ones: that is, where do such market pressures originate? Sometimes they begin with or are at least substantially shaped by assumptions within an organization.

The diffusion of knowledge and practice about work and democracy occurs not only in comparatively top-down ways but also in 'bottom-up' and largely horizontal ways. The recent spread of the term 'sociocracy' and its associated practices in recent years is a good example (www.sociocracyforall.org). As a set of principles, sociocracy relies on network forms of organizational design, consent as a modified form of consensus, and the preservation of direct democracy through manageably sized circles. Most of the specific ideas associated with sociocracy are not new and, in fact, many have been practiced by co-ops for over a century; yet there is a strong appeal today for the term and the set of guidelines under that rubric in part because it does not necessarily deal with macro-level economic, social and political questions.

Workplaces as Learning Spaces, Learning Democracy at Work, and Learning in Struggle

Learning in the workplace

As is well-accepted by now in the field of adult education, workplaces are places of learning, and learning in workplaces happens in a variety of ways (Fenwick, 2008; Illeris, 2002, 2011; Livingstone, Adams, & Sawchuk, 2021). To understand the relationship between democratic participation at work and in learning and the theoretical and practical issues it poses, it is helpful to consider the role of informal learning, in three contexts: in the capitalist workplace, the cooperative or associative workplace, and, perhaps most important, in worker struggles on the job and in social movements in and beyond the workplace.

From the perspective of radical adult education and participatory democracy, Schugurensky (2000) summarizes the three types of learning that take place in typical capitalist workplaces, alternative economic organizations, and social movements: formal, non-formal, and informal learning. Unlike formal learning in institutional settings, or non-formal learning via personal and planned learning initiatives or work-based programs, *informal learning* is the more expansive learning that happens in everyday life and that occurs outside formal or non-formal curricula or educational institutions. Informal learning is one of the prime ways that learning happens at work.

Livingstone & Roth (2001) conclude that there is ample evidence to show that "a massive amount of informal learning [takes place] among working people," both on shop floors and in the portion of their lives not spent working for wages (p. 1; also see Livingstone et al., 2021). These authors have shown how working-class people are experts in many areas of their everyday lives while often not thinking of themselves as such due to acculturation, social biases, and feelings of alienation or disengagement. Moreover, they found that there is much nuanced social and tacit (i.e., informal) learning that takes place in the professions, in the workplace, and in working people's everyday interactions.

The learning in these life experiences can be 'tacit' or 'incidental' (Garrick, 1996; Larrabure et al., 2011; Marsick & Watkins, 1997) or explicit and intentional (La Botz, 1991). For example, workers gathered around the proverbial 'water cooler' may trade stories about 'the boss,' share views of department meetings, engage in corporate rituals, etc. In these interactions, workers–in a variety of business and organizational contexts– may be feeling out the latitudes and boundaries for individual discretion and practice. Garrick (1996), in particular, emphasizes how informal learning is especially tangible in the everyday experiences of the workplace in practices such as networking and teamwork, mentoring, and learning by trial and error.

"Associative intelligence" in democratic workplaces

Centering specifically on the informal learning that saturates democratic participation within worker cooperatives, the work of Quarter & Midha (2001) is also particularly relevant to this symposium and paper. Quarter & Midha engaged in ethnographic and interview research in a case study of a Toronto-based worker cooperative grocery store, showing how members learn about their tasks and expand their cooperative work capacities mostly informally, through day- to-day work experiences, shop floor discussions, and questions to internal experts and other co- op members. Their work further highlights that the actual open and democratic structure of a worker co-op is a crucial factor in promoting informal and experientially based knowledge sharing. Others have called this the cooperative movement's particular propensity for fostering *associated* forms of learning, related to organizational communication studies' concepts of mutual knowledge and distributed information and agency (see, e.g., Cheney et al., 2011).

Indeed, as the literature on cooperative organizational forms shows, co-ops are intrinsically learning organizations (i.e., Jensen, 2011; Larrabure et al., 2011; MacPherson, 2002; Webb & Cheney, 2014; Vieta, 2014). The principles, values, and practices of cooperatives illustrate in clear lines what Keen (1912) and MacPherson (2002) have termed a co-op's inherent "associative intelligence." For MacPherson, this is:

a belief that there is a special kind of knowing that emerges when people work together effectively; a conviction that people through working together could learn skills that would make collective behaviour more economically rewarding, socially beneficial and personally satisfying. (MacPherson, 2002, p. 90)

Cooperatives thus are learning organizations at core. First, co-ops are inherently social businesses (Quarter et al., 2018). Members mutually discover and learn about the needs and capacities of fellow members, as well as those of other stakeholders, such as customers and surrounding communities (Leadbeater, 1997; Novkovic, 2008; Quarter & Midha, 2001). This learning is about becoming autonomous, in positive sense of freedom – That is, a "freedom to" self-direct, self-determine, and self-actualize their collective economic and working lives, not only a negative "freedom from" compulsive work, capital, and autocratic owners, owners or

managers (Horvat, 1982; also see Vieta, 2020). Second, their democratic governance structures also compel cooperative members to be closely attuned to other members' needs and skills in order to ensure the long-term viability of their business (Gates, 1999; Sauser, 2008). These factors are perhaps even more marked with worker cooperatives, where membership is tied specifically to work and members need to be deeply invested in the well-being of fellow members in order to secure the future stability of their business (Becchetti, Castriota, & Depedri, 2010; Pérotin, 2014). Indeed, as Luis Razeto (2017) has argued, the co-creation of knowledge and skill through association is a vital source of productivity. Razeto's "C Factor" ("C" because so many relevant concepts begin with the letter c: cooperation, collaboration, communication, care, etc.) connects associative intelligence, practical teamwork, and knowledge-creation to the weaving of bonds of solidarity and care.

Of course, this learning is not just educational or economic, but inherently political. The socialization of knowledge, as Mondragón founder Arizmendiarrieta termed it, is essential for the democratization of power. (Arizmendiarrieta, 2022 p. 46). Similarly, Laidlaw (1962) explains how the practice of democracy at work is at once a process of education in democracy:

Such concepts as group responsibility, reaching decisions by majority vote, delegating authority to responsible officers, observing rules agreed upon by the group, exerting self- discipline for the welfare of the group, cannot be taught or learned in the abstract. They must become part of the personality of the individual and the experience of the group through actual situations. For the great majority of people, the co-operative society engaged in the day-to-day requirements of life and earning a living becomes the ideal vehicle through which these concepts are acquired. (pp. 10-11)

Indeed, working class reformers and radical thinkers have long valued participatory and democratic worker organizations for their educational and emancipatory potential, recognizing at the same time that not all workers or prospective workers desire to participate vigorously in the decisions of the organization of which they are part or even when they are joint owners. And while Marx remained cautious regarding the revolutionary potential of worker cooperatives, they too, for him, served what can be seen as an educational and prefigurative function for the working class (Marx, 1978, 1985, 1988). Gramsci (2000), in particular, homed in on the educative and future-oriented force of working-class organizations and associations, viewing them as forerunners to a broader workers' democracy since they contained the possibility to "stimulate [working-class] thought and action" (Gramsci 2000, p. 79). Radical thinkers such as Bakunin and GDH Cole had similar views (Vieta, 2020).

Social movement learning and "learning in struggle"

Paralleling and related to the growing work in workplace learning research, has been a growing interest in the forms of learning within social movements (e.g., Choudry, 2015; Foley, 1999; Gouin, 2009; Hall & Clover, 2005; Overwein, 2000), and relatedly from collective action against forms of injustices and oppressions, or what Vieta (2014, 2019, 2020) terms, expanding on the work of Foley (1999), "learning in struggle."

Foley (1999), for instance, has explicitly merged social movement learning theory with class-struggle approaches. Via several international case studies, Foley details the ways that social movement participants primarily learn collaboratively and in social action when engaging "in emancipatory struggle" (p. 11). Analyzing the interconnections between political economy, micro-politics, social struggles, discursive practices, and learning, Foley contends that the

process of learning in social movements is a "contested activit[y]" within their organizations and in the social sphere that is being struggled over. Learning in social movements, for Foley, occurs in the very struggles over power and meaning, both bringing to light relations of domination in society and in the very social issues that are being struggled over. In turn, this learning assists protagonists in working through how emancipation from oppressive social relations can unfold and proliferate. Hence, learning new values and attitudes of social justice happens imminently, for Foley, in the very collective actions of movement protagonists (pp. 131-143).

Social movement and workplace learning researchers have further explored and theorized the learning processes that unfold in the course of social and collective struggles, both in and beyond the workplace, providing further insights for understanding the interplay between democratization of workplaces and learning democracy in the greater polity. Bradbury, Brenner, & Slaughter (2016), for instance, point out that sites of networking, teamwork, and other forms of informal learning in the workplace via working collectively over the same everyday experiences or struggling over wider working conditions can be important modes of worker organizing and learning, a reality well known to union and other social movement organizers.

Combining belief in the transformative force of Dewey's experiential 'learning by doing' with a focus on the development of the agency of workers and other social movement actors class and other struggles,workplace and social movement learning theory shows how informal learning, in the particular form of learning 'in struggle,' can particularly unfold in crisis-riddled workplaces, especially those that have been seized by workers and converted to worker cooperatives. Perhaps the most salient example of this dynamic is found in Argentina's *empresas recuperadas* (Vieta, 2014, 2019, 2020).

The Case of Argentina's *Empresas Recuperadas*

Vieta (2020), in his work with Argentina's *empresas recuperadas por sus trabajadores* (ERTs) found many changes in the community and democratic dispositions of the workers involved. Specifically because of the challenges of taking over workplaces struggling together to overcome shared adversities, and engaging in their projects of cooperativism over time, most of the workers he interviewed experienced "some degree of positive transformations in their knowledge, skills, attitudes, or values" in six key areas of participatory life:

in their democratic and cooperative practices at work;
in their personal behaviours towards and interactions with others;
in their ability to influence political decisions both inside and outside of the [cooperative];
in their concern and interest in community affairs beyond the co-op;
in how connected they feel to the broader community; and
in their actual participation in community within and outside of the co-op. p. 492)

Documented comprehensively in Vieta's (2020) book *Workers' Self-Management in Argentina: Contesting Neo-liberalism by Occupying Companies, Creating Cooperatives, and Recuperating Autogestión*, ERT workers' experiences of taking over and converting their formerly troubled places of employment to cooperatives, together with the recuperative practices and lived understandings of *autogestión* that they enfold, offer evocative insights into the educative role of these participatory spaces of production for wider community participation and civil society, for democratically re-thinking organizations, and for envisioning less-exploitive

forms of work and social justice in the workplace (see also Fajn, 2003; Sobering, 2022; Ranis, 2016; Rebón, 2007; Ruggeri, Martinez, & Trinchero, 2005).

Argentina's ERTs began to emerge in the 1990s and early 2000s as workers' immediate responses to the worst effects of structural adjustment, business restructurings, and the ultimate (if temporary) failure of the country's neoliberal political economy felt by working people. A weakened official union movement and an increasingly unresponsive state that had become overwhelmed by growing life precarity and that eventually lost legitimacy compelled workers in insolvent or failing capitalist firms (often forced to fail fraudulently by unscrupulous owners) to take matters into their own hands by occupying and ultimately converting them into worker cooperatives. Continuing to emerge to this day, Argentina's ERTs have become profound examples of bottom-up, solidarity based organizing initiatives spearheaded by workers themselves. They not only save jobs, but also the productive capacity and technological know-how of local economies, recuperating, reconstituting, and controlling their workplaces and working lives – and thus their very living labor – in the process (Vieta, 2019, 2020). As of early 2023, around 15,000 workers were self-managing over 400 ERTs throughout the urban economy in sectors as diverse as printing and publishing, media, metallurgy, foodstuffs, construction, textiles, tourism, education, health provisioning, and shipbuilding (Ministerio de Desarollo Productivo, 2023).

Learning-in-struggle at ERTs

As ERT workers characterize it, they become cooperators in "*la lucha*" ("the struggle") when striving to save their workplaces from permanent closure, taking them over, and converting them to co-ops; that is, in the act of "creating" and "doing" self-management, or what they call "*autogestión*" – a collective's self-determination of its labor in association (Vieta, 2020). *Autogestión*, a word used often and widely by Argentina's worker-recuperated movement protagonists, articulates the self-determined actions of working people coming together to sustain livelihoods and create new, cooperative socio-economic realities (Vieta, 2010).

As one worker from the Corobese ERT medical clinic Salud Junín stated it to Vieta simply: "We learned cooperativism *sobre la marcha* [on the path of doing]." And in learning *sobre la marcha*, through struggle, and by having to overcome crises collectively, an ethic of the other gradually emerges with ERT workers. Indeed, starting an ERT is often a political act and learning in struggle takes shape from the beginning. After occupying the shop for days, weeks, or months, at times, they then must organize and lobby local politicians, legislatures, and the courts to support their workplace takeovers, expropriate their firms as public goods and as ways of saving precious work in precarious circumstances, and legalize the new co-operative. To garner public and political support, and also protect the militant workers from eviction threats, ERT workers must often take their cause out onto the streets by blocking roads, conducting public rallies, or participating in sit-ins in front of legislative or other government buildings in order to gain media attention and make their case in the public sphere. This extended political terrain mobilizes the community, now outside of the factory or shop, in order to persuade elected officials by swaying their voting constituents. A leader of an ERT print shop Vieta spent time with underscored the importance of these tactics in the public sphere in 2005:

Looking back at our days of struggle, three years on, one thing that we did right, without knowing it at the time … was to move our conflict to the streets. That move gave us lots of results. What we tell many of our *compañeros* when we go and support them in another workers' conflict is that the first thing they have to do is to take their conflict to

the streets. Let the neighbours know, let all the community organisations know about your struggle because those who will first come to support you [when you need it most] will be the people from the neighbourhood. (González, cited in Vieta, 2020, p. 381)

Learning "*sobre la marcha*" and "in struggle" is about changing subjectivities. This is usually first expressed as a deep-seated sense of solidarity with workmates and surrounding communities, communicated by ERT workers in a simple but evocative phrase that was repeated to Vietaoften: "*esto es de todos*" ("this belongs to all of us") (Vieta, 2020, p. 356). ERT protagonists call this solidarity acquired in struggle *compañerismo* – solidarity in comradeship acquired through struggling together to overcome crisis (p. 401), or, in other words, to overcome a "disorienting dilemma" (Delahaye, 2005). Over time, *compañerismo* transforms into the horizontalized production, directly democratic decision-making practices, and the community- focused values and reconfigurations that infuse the new cooperative organization of the firm. At the same time, these new ethics, values, and practices consolidate and strengthen ERTs' cooperative labor processes and the social bonds between workers, the ERT, and local communities.

Informal learning and the transformation of subjectivities

Most broadly, key informants self-reported that since working at the ERT they have experienced some degree of positive transformation in their connections to the community, in their practices of community participation within and outside of the ERT, and in their actual collective decision-making skills within the cooperative. Perhaps most dramatically, a founding member of the print shop, Artés Gráficas Chilavert, reflected on his transformative experiences this way:

Early on in the struggle to reclaim our work we started fighting for our salaries, for getting out of our severe debt loads that the boss had left us. Now, looking back on our struggle, I can see where the change in me started, because it begins during your struggles…. And then, suddenly, you see that you've formed a co-operative and you start getting involved in the struggle of the community.

Another ERT worker from Chilavert related his transformation in subjectivity specifically to the change in his community and political values and attitudes: "The experiences here have been great because they have taught me many things. They have taught me to value my neighbours, to learn from struggle, and they teach us [that our project with our cooperative] also makes politics."

The learning processes guiding these transformations of subjectivities at Argentina's ERTs tend to occur informally. This informal learning occurs most noticeably intra- cooperatively and intersubjectively via the social bonds that form organically on shop floors. First, this intra-cooperative learning emerges from having to struggle together to overcome crises at the point of production; enduring the days, weeks, and months of occupying the firm and resisting eviction threats; and from having to collectively learn how to self-manage a firm.

Second, as with Quarter and Midha's (2001) findings with the worker co-op they studied (see above), informal learning at ERTs is also linked to the attitudinal and behavioral examples of its leader(s). In the case of Argentina, ERT leaders often (but not always) have had some experience

with political or union organizing before becoming involved in the ERT and thus often bring with them and transmit to other workers values and behaviours of solidarity and community concern. In the main, the intra-cooperative learning that occurs in struggle and from the example of leaders or more experienced ERT members unfolds in the everyday processes of working at the co-op. One of the new, non-founding *socios* (members) Vieta talked to at the construction ERT Unión Solidaria de Trabajadores (UST) captured the intra-cooperative informal learning: "I formed into a *cooperativista* [cooperator] from inside, from here, in the process of working here." Similarly, a founding member of UST emphasized the collective and immanent character of how they learn and adopt cooperative values when he stated that: "We learn together as we do things…our commitments are expressed in our everyday practices."

Informal learning also takes place inter-cooperatively, via the solidarity networks that form between ERTs and between ERTs and myriad community groups. Often, this inter- cooperative learning is also mediated through the ERT phenomenon's umbrella organizations, such as the Movimiento Nacional de Empresas Recuperadas (National Movement of Recuperated Enterprises, or MNER), the Movimiento Nacional de Fábricas Recuperadas por sus Trabajadores (National Movement of Worker-Recuperated Factories), or the Confederación Nacional de Cooperativas de Trabajo (National Confederation of Worker Cooperatives, or CNCT), among others. Inter-cooperative social bonds rooted in experience and knowledge sharing emerge usually during an ERT's first days, weeks, and months, which is the period of highest political conflict and economic distress for its workers. During these moments, when workers are planning or carrying out the occupation and takeover of their firms, ERT umbrella organizations, other ERTs, and various social justice groups come to support workers occupying a plant, offering solidarity and sharing with them the process of taking over a firm and subsequently self-managing it. At times, even impromptu teach-ins are held with the occupying workers. Salud Junin's former president again provides us with a cogent statement regarding this inter-cooperative, network-based informal learning:

Meanwhile, what continued to strengthen the processes was the unity and solidarity of other sectors helping out: students, sympathetic unions, neighbourhood groups, human rights organizations…. That's what permitted all of these processes to sustain themselves over time…. [Since then,] we've had close relations with other ERTs and we have participated in national gatherings of ERTs, as well…. There [continues to be] a permanent exchange between…us.

This intra- and inter-cooperative learning *sobre la marcha*, by actually "doing" self- management, emerges and solidifies over time and collectively within the recuperated workplace in what ERT workers themselves call *compeñerismo* (comradeship). *Compañerismo* is rooted in the paradigm-shifting nature of takeovers and business conversions for workers (Jensen, 2011). It is driven by the experiences of workers who have lived through and shared situations of hardship, as workmates strive to overcome crises collectively and reopen the firm under their own control. *Compañerismo* is also strengthened during a process that actually begins before the takeovers, when workers start to realize that their own plight is a microcosm of the hardships endured by other workers in other workplaces (Vieta, 2014). Practically, what the value of *compañerismo* means for ERT workers is that they are now much more likely to help out their workmates in situations when, in the past, they would have stuck to their own tasks and individual interests. As well, workers gradually learn to take a deeper and more committed interest in the wellbeing of the enterprise and the community from the social bonds that emerge in collective social action. This is linked to what the broader labor-managed firm literature has

found to be participants' "intrinsic motivators" of job satisfaction and community concern that extends workers' outlook towards their jobs beyond values of self-interest and task efficiency encouraged in capitalist firms (Becchetti et al., 2013; Borzaga & Depedri, 2009). There is a more expansive social framework, or "normative expectations," of solidarity that worker co-op members often experience when compared to workers at employer-managed firms (Sugden, 1998). Some researchers call this "we-rationality" (Navarra, 2009: 18), a set of social norms and practices guiding cooperative behaviour that develops amongst associates working together and co-owning a firm (see also Bruni & Zamagni, 2004).

As a nurse from Salud Junín underscored, shared experiences in occupying the clinic and restarting production as a co-op created a deep sense of solidarity between colleagues: "It was a very precarious time for us all and this also served to bring us together as a group, to look out for each other." Another founding member of Salud Junín further highlighted this struggle-compañerismo connection:

I believe that what one incorporates from a past of social and political activism and shared struggles are values and methodologies of working together, democratic participation, and so on. Most importantly, I think, is that one incorporates…a sense of ethics, *una lucha por el otro* (a struggle for the other).

And as a founding member of Chilavert described it, the ethic of responsibility for the other emerges in the very change from owner-management to worker-management, and from being mere workmates to becoming *socios* of the cooperative:

Before, under owner-management, there was always someone marking out the rhythm of your work. You would work because you got paid. Things are now different. Now, we have other obligations based on our own responsibility to one another…. Before we were workmates but today we aren't workmates anymore. We're now *socios*.

Supported by Ruggeri et al. (2005) and Craig (1993) concerning the emergence of cooperatives from out of socio-economic difficulties and the deep commitment of founders to the co-op, the greatest changes in subjectivity takes place with those founding members that actually experienced the challenges of taking over their places of work. Indeed, with the workers Vieta (2020) interviewed, deeper degrees of transformation in the subjectivities of individual ERT workers were based on their participation in the occupation and conversion of the firm. Moreover, the degree of take up of an ethic of the other was linked, on the whole, to the lived intensity of past conflicts.

Compañerismo is also seen in how ERT workers informally learn or expand their work skills and how they acquire the values of cooperativism. In the everyday activity of the firm, new ERT workers are also informally trained, both in values of cooperativism and in job-specific skills, on the job via apprenticeship. Tellingly, connecting ERTs to their working-class roots emulates the principal way that job training has traditionally taken place in blue-collar economic sectors in Argentina and elsewhere (Munck et al., 1985). And in ERTs too, practices of apprenticeship are tightly and purposefully interwoven right into their new labour processes.
Indeed, shadowing a more senior *socio* for a period of time on the job or on actual shop floors, Vieta observed, is a key way that ERT workers tend to learn new job tasks, skills, and cooperative values. In short, at ERTs, workers tend to learn informally from each other—again, intra-cooperatively—on shop floors and on a trial-and-error basis as they work out the daily practicalities of self-management together.

The transformation of workplaces

The impacts of informal learning and *compañerismo* are also noteworthy in ERTs' new cooperative labour processes. For instance, they are visibly reflected in how the second cooperative principle – "democratic member control" (ICA, 2023)—is adopted and practiced. At ERTs, informal communication flows between workers are mediated by both consensus-based decision-making and less formal communication structures when compared to the old firm. According to various workers Vieta interviewed, this is in sharp contrast to the way work processes were conducted in the more hierarchical work structures of the previous capitalist enterprise. Grounding this transformation of labour processes are the strong and informal social bonds that exist between workers, serving to horizontalize the workplace from the bottom-up. When visiting an ERT for the first time, this is most immediately witnessed in simple social practices such as workers eating together on a daily basis, sipping *mate* together and with visitors at break stations throughout the firm, and often talking about their stories of workplace recuperation and collective struggles. Indeed, one has a palpable sense of a more relaxed work environment than one would otherwise experience at firms with managerial supervision.

Actual task-oriented labour processes have also been horizontalized by *compañerismo*. Administrative and supervisory tasks in ERTs tend to be handled by regularly elected (and recallable) workers' councils from the coop membership (rather than by hired professional managers, as in some worker co-ops), and on a daily basis by more informal sub-groups of workers that form on shop floors depending on specific production needs or job tasks. Moreover, regular workers' assemblies are held (sometimes weekly, but usually monthly or when major issues arise) to debate and discuss issues that affect all members of the cooperative.

Another way one can assess the degree to which *compañerismo* has impacted an ERT is to look at how salaries are handled (Fajn, 2003; Rebón, 2007; Ruggeri et al., 2005). Survey research carried out by two different teams from the University of Buenos Aires found that between 56% (Ruggeri *et al.*, 2005: 67) and 71% (Fajn, 2003, p. 161) of ERTs practice complete pay equity. Ruggeri *et al.* (2005), in particular, discovered noteworthy nuances to the likelihood of pay equity at an ERT linked to, among other things, its *age*, *size*, and the *degree of conflict* faced by the workers' collective when founding the worker co-op (also see Vieta, 2010, 2012): the older the firm, the longer workers have worked together, smaller firms where all workers know each other, and firms having gone through deeper levels of conflict with former bosses or the state experience greater changes in cooperativism and, in turn, in community involvement later on (Vieta, 2014, 2020). Some workers at ERTs that incorporate equitable pay schemes told Vieta that their desire to practice pay equity was an ethical and political decision for them because it was one specific way of counterbalancing the most exploitative practices experienced under former bosses. Probing these workers further, it was evident that these equitable remuneration practices are deeply rooted in the solidarity forged during the most intense moments of crisis at the firm.

Opening up the shop to the community

Spillover of these cooperative values and practices learned in collective struggle expresses itself with many ERTs in the ways they open up the shop to community initiatives within the firm (e.g., by including community recreation centres, cultural hubs, free medical clinics, and so on, in the spaces not used for daily production). Some also reorient portions of their revenues to local community development by, for instance, initiating community recycling programs; working with and supporting local institutions, businesses, or neighborhood projects

on community projects and infrastructure; contributing funds and skill to local youth programs, and overall sharing surpluses with surrounding communities (Vieta, 2014, 2020). Symbolically tearing down the walls that, under strictly capitalist logics, divide productive entities from surrounding communities, the radicalizing learning in struggle ERT protagonists experience motivate them to rethink the kind of economic value and wealth created at these firms, compelling many of them to share the wealth produced with surrounding neighbourhoods and communities. This is a new reality ERT protagonists call "*la fábrica abierta*" ("the open factory") (Vieta, 2020).

All of this is in marked difference from the closed shop and possessive individualism that tends to mark the proprietary shop owned by shareholders or managed by bosses. For many workers, the acquisition of stronger community values and the opening up of their firms to community projects is a direct result of their struggles to convert the firm and consolidate the ERT. Moreover, there is a tangible sense in the conversations Vieta had with ERT workers of the importance, in their minds, of their community projects for a different, less individualistic and more communitarian kind of social and economic project for Argentina. As a member of Salud Junín related to Viet

No, I was never involved in a community project of any sort before helping to start this coop…. [Now] I'd like to do more work in a disadvantaged neighbourhood, for example, or some such thing … For us, it's about doing as much as we can for the community from here, our co-op.

Preliminary Conclusions: What Can We Learn from Worker Ownership and Participation Regarding their Educative Potential?

As Vieta (2020) has illustrated, it was the specific involvement with the ERT project, the overcoming of challenges together, their new self-managed associations with workmates, and the help they received from community groups and other ERTs during the co-op's initial days that fundamentally began to transform these workers into more community-minded individuals, and their workplaces into transformative community organizations (Vieta, 2014). Learning in struggle through the complex and trying processes of taking over and converting workplaces to co-ops *transforms workers*, *organizations*, and the multiple *communities* ERTs touch along more democratic, inclusive, and egalitarian values and realities. Thus, Argentina's ERTs provide a unique vantage point from which to understand more deeply how spillover effects occur and that workers can – and do – transform workplaces, and then communities from hierarchical spaces of production and exchange to horizontally re-organized economic organizations. At core, a theoretical framework of spillover theory and workplace and social action learning approaches helps unpack the new skills and values needed for converting once-private firms to self-managed co-ops, and shows how these skills and values are acquired through informal and experiential learning processes.

Argentina's ERTs provide a privileged and highly visible vantage point from which to see a deep form of spillover that is context-based and springs from collectively confronting crises. But we also see this spillover in cooperatives and other associative businesses formed not through conflict but through preconceived and planned cooperation because the central dynamic is the same: the transformation of managed workers and communities into protagonists of self- managed collective action.

Argentina's ERTs, as well as other worker co-op experience, offer important openings to understand the diffusion of democratic learning and practice more broadly. A few of these trends that we have documented in our book, *Cooperatives at Work*, are highlighted below:

Not only has there been a revival of labor organizing since the onset of the pandemic, but also unions and cooperative forms are coming together in many workplaces to an extent not seen before. Union worker co-ops are now well-established structures, as is representation by more than one union of worker-owners in a worker co-op.

Synergies are developing between cooperative forms and other alternative organizing under the headings of time banks, bartering, community-rooted rotating savings and credit groups, and food hubs, in addition to mutual aid organizations. The venues for exchanging ideas and resources contribute to shared knowledge and movement building. Campaigns variously identified with the ethical, critical, and activist 'consumer' are being employed not only to help reshape the policies of certain corporations but also to reclaim more robust roles for members of society and their roles in it. Some cooperatives are pursuing initiatives along these lines.

The proliferation of study circles, affinity groups, and action-oriented informal community planning groups is creating new opportunities for individuals to explore solidarity practices in different facets of social life.

Finally, there is rising interest in cross-cultural learning about democracy and cooperation, including from and between BIPOC communities, as well as across linguistic and national boundaries.

The trends above are among what Ana Maria Peredo (cited in Cheney et al., 2023) would call "spaces of hope." When we consider specific strategies and techniques that are employed in these spaces to document the changes that happen with the co-op as the main catalyzer, we get down to the fundamentals of how democratic learning can take place within and beyond co-ops and participatory firms. The final chapter of the book *Cooperatives at Work*, entitled "Cooperative Education," describes and illustrates many of these catalyzing possibilities and the practices deployed increasingly to document them. In brief they include:

Narrative forms, including speculative fiction as well as participants' stories of their own experiences and hopes (Do, 2021).

Training in and effective use of models of dialogue and facilitation in both topic-specific meetings and as interwoven in work and other daily practices; this includes ensuring that everyone has opportunities to facilitate group and organizational processes (Cecosesola cooperative, cited in Cheney et al., 2023).

Training in and effective use of conflict management techniques, not as something dedicated to special circumstances but as a set of practices that are part of regular work and community experience (Huet, cited in Cheney et al., 2023).

Creative interventions such as role playing, cooperative simulations and games, visualization exercises, and improvisational performances can all be used to make vivid certain aspects of cooperation and democracy (Russell, 2020; Gicheru, cited in Cheney et al., 2023).

Peer-to-peer exchanges, "walking with" others, and learning together in struggle as ways of enacting cooperation and democratic practice even as those experiences may involve explicit deliberation and sharing about those topics (Irezábal, cited in Cheney et al., 2023; compare Noyes, 2000; Vieta, 2014).

Every one of the clusters of techniques above can apply to a range of contexts, planned and unplanned, informal or formal, at work or in the wider community, that embrace aspects of democratic learning, viz spillover. These avenues also allow for participants to discover and process the many tensions, contradictions, and paradoxes that are part of democratic life (Stohl & Cheney, 2001).

The emerging and suggestive research to date on learning processes at worker cooperatives and other labor-managed firms alludes to how these firms seem to be inherently *transformative learning organizations* (Vieta, 2014). This is essentially the case, according to this literature, because worker-controlled businesses such as ERTs and other worker co-ops are *paradigm shifting* for its protagonists – in clear connections to established organizational and workplace learning research such as Argyris & Schön (1978) and Engeström (2001). McCain (1999), for instance, has argued that the "mystery of worker buyouts" lies in the "learning by doing" that unfolds as workers must learn to take control of their own work and administrative capacities or risk failure and the permanent loss of jobs (p. 165). For Jensen (2011), "the mystery of the presence of [labor-managed firms] is explained by the learning-by-doing process," where "collective learning" helps override the risks of a new project of self-management for workers (p. 76). Similarly, for Delahaye (2004), workers must acquire new skills and values when faced with uncertain circumstances, especially during the "disorienting dilemma" of a bankruptcy and takeover of a company (p, 45).

Overall, to become involved in a worker cooperative or democratic firm, "all former belief systems and values underpinning the older firm and its workers" are radically put into question (Delahaye, 2005, pp. 45-48). These belief systems are transformed for many when working with co-ops, and especially so when involved in an ERT project. Indeed, for Paton (1989), reporting on findings from his study of workplace takeovers in the 1980s: "[e]ach takeover is an *intense learning process* for the … organization as well as for individuals – there is a change of social roles, *new attitudes are required*" (p. 48, emphasis added). It is in these changes in social roles and in the paradigm shifting "collective learning" needed to be involved in a participatory and democratic firm that we may find the catalysts for changes in attitudes, motivations, and capacities to participate more in life outside of the workplace, and where, conversely an organization's members may be more attuned and open to bringing back to the firm experiences of democracy and participation in the community.

Epilogue

In this paper, we have sought to bridge domains – both in the sense of spheres of activity and in the sense of academic disciplines. Specifically, we have taken another look at workplace or organizational participation and how it directly implicates learning about and 'how to do democracy.' Traditions of participatory education and those of organizational participation have much to offer one another. In both arenas, it is important to recognise and confront political dimensions that are often pushed out of view. To take all sites of work as having inherent dimensions of power while doing the same with the realm of education points toward deeper exploration of how the possibilities for democratic social and economic change exist even in micro-work contexts and in learning processes. Further, we present the worker-owned-and-governed cooperative as a key space for the realisation of democratic ideals, strategies, and outcomes. We hope that this paper and the symposium that surrounds it will point towards useful avenues of applied research and collective action in an age when democracy's standing is more precarious than has been witnessed in many decades.

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POSTER ABSTRACTS

GENDER AND ADULT LEARNING ENVIRONMENTS:

EXPLORING BARRIERS AND FACILITATORS TO ADOPTING A GENDER EQUALITY APPROACH IN VOCATIONAL TRAINING CENTRES IN QUÉBEC

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Adult learning can occur in different settings, which include vocational training centres. In Québec, for instance, adult students account for about 75% of the vocational training student population. These educational settings are not exempted from gender inequalities, as they mirror oppressive situations women experience in their personal and professional paths. Given the crucial role teachers play in the socialization of students, either by perpetuating (to some extent) gender inequality or adopting a gender equality approach, understanding how gender crosses their practices could provide teachers with opportunities to promote equal education hence improving the situation of women in learning spaces. In addition, to our knowledge, few studies focused on gender issues in vocational training education, especially in Québec. Thus, this study intends to explore how vocational teachers approach gender issues when teaching adults and young adults. Data collection methods include semi-structured interviews and a storytelling approach to describe barriers and facilitators to using a gender equality approach from the vocational teachers' perspective.

APPLYING APPRECIATIVE INQUIRY TO LEARNING AND TEACHING

Nancy-Angel Doetzel

Mount Royal University (Canada)

Appreciative Inquiry distinguishes itself from critical modes of research, learning, teaching by encouraging affirmative assumptions about people, organizations, and relationships by encouraging spiritual literacy. It is a form of inquiry that focuses on presenting unconditional positive questions. Appreciative Inquiry sparks transformative dialogue and action within education. It is a heart/mind synergetic approach to education that honors Indigenous Ways of Knowing.

CRITICAL REFLECTIONS ABOUT ADULT LITERACY LEARNERS SEEKING EDUCATIONAL ACCESS

Paula V. Elias

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My poster shares some developing insights from my doctoral research, *The Ideology of Access: Young Adults in Transition from Literacy and Basic Skills to Postsecondary Education.* I outline the problematic that drives my research: educational access entails promises of social mobility as adult learners continue to experience social inequalities and engage in the work of enhancing their human capital. I conducted semi-structured, qualitative interviews with 8 adult learners and 9 literacy workers from Ontario's Literacy and Basic Skills program, specifically individuals in the Greater Toronto Area who sought or supported efforts to access higher education. I use anti-racist, Marxist and feminist theorizing (Allman, 2010; Bannerji, 2020; Carpenter & Mojab, 2017) and build on adult literacy research influenced by Institutional Ethnography (Darville, 2014; Jackson, 2005; Pinsent-Johnson, 2015; Smith, 2005; Wright et al, 2021). Sharing the histories of adult learners whose education was disrupted or incomplete, I reflect on the importance for critical adult education to read learners' experiences as expressions of embodied social relations. Their accounts illustrate broader shifts and continuities in adult education's entanglement with the state within neoliberal capitalism (Atkinson, 2019; Sears, 2003), often made invisible in order to read adult learners as local, individual accounts of equality-in-progress.

THE MAGIC HOUR OF LIFE©

Maria del Carmen Gangotena[1] and José Francisco Pérez[2]

[1] St. Francis Xavier University
[2] The Magic Hour of Life©

The Magic Hour of Life© is a learning experience based on scientific evidence that anyone can easily understand and apply. It promotes a decisive moment, the baby's first hour of life, as a unique and unrepeatable event. The benefits of this learning experience are immeasurable.

It promotes three key practices during the first 60 minutes after childbirth: skin-to-skin contact between the mother and baby, the delay of the umbilical cord clamping, and the immediate onset of breastfeeding by the mother. Implementing these practices results in improved breastfeeding rates and enhances the health, emotional, and social well-being of the mother and her child. The magic hour of life promotes babies' proper biological, emotional and cognitive development.

OBJECTIVE

To convey scientific information promoting learning of the benefits of skin-to-skin contact, immediate breastfeeding and delayed cord camping.

WHAT IS IT?

It is a learning experience that provides a booklet that guides you through this marvellous time, a pregnant doll that gives birth, and a replica of the breast showing its key parts.

WHOM DO WE SERVE?

We aim to serve everyone involved in pregnancy, birthing and care of the mother and newborn.

We support women, children, community health workers, and many more who want to learn and convey the importance of skin-to-skin contact, immediate breastfeeding, and timely cord clamping,

We acknowledge that it is essential to convey understandable information to pregnant women and their families, permitting them to follow health-informed decisions to support Skin-to-skin contact and immediate breastfeeding as the best start for their babies.

LES RÉCITS DES ÉDUCATRICES D'ADULTES QUILOMBOLAS: LEUR RÔLE DANS LA CONSERVATION ET LA DIFFUSION DE LEURS SAVOIRS

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Le Brésil a subi l'invasion portugaise à partir de 1500. Armés, les Portugais ont asservi les Autochtones pour poursuivre l'extraction des richesses de leur terre. Les Autochtones connaissaient bien leur territoire et ils ont réussi à s'échapper de la servitude portugaise. La solution trouvée par les Portugais était le kidnapping d'Africain.nes et des esclavagiser. Ces personnes ont subi l'épistémicide (de Sousa Santos, 1995 ; Grosfoguel, 2013 ; de Andrade, 2019, Carneiro, 2005). L'épistémicide efface les savoirs ancestraux et se concentre sur les références euro-centriques dans le but de subalterniser et de mettre les minorités à l'écart (de Sousa Santos, 1995). Kidnappés, les Africains n'ont jamais accepté l'esclavage et Ils ont développé de nombreuses formes de résistances. Beaucoup d'entre eux ont fui les maisons des esclavagistes pour s'organiser en quilombos. Ainsi, leurs connaissances ont pu être préservées, ayant les femmes comme éducatrices de leurs savoirs ancestraux. Le projet de recherche vise à comprendre comment les femmes quilombolas conservent et diffusent leurs savoirs ancestraux dans les quilombos. Ce qui permettra de reconnaitre le rôle clé que ces femmes jouent en tant qu'éducatrices, parce que la reconnaissance est un élément fondamental de la constitution de l'individu et de son émancipation (Taylor, 1994; Honneth, 2000; Fraser, 2011).

BLACK WOMEN IN BLUE: AN AUTOETHNOGRAPHY ABOUT MISOGYNOIR, POLICING AND THE URBAN CANADIAN EXPERIENCE

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This qualitative research inquiry examines how racial and gendered oppressions shaped one Black woman's struggles navigating policing and a system filled with pervasive inequalities, while in the pursuit of freedom. I intended this research to make sense of what seemed to be nonsense within my personal experiences and to contribute to the body of scholarship regarding the interplay of race, gender, and power manifesting inside the largest Canadian urban policing organization, the Toronto Police Service (TPS). Through an autoethnographic examination of my experiences of almost two decades working as a police officer, I investigate the complicated layers of what it means to be a Black woman in a White male dominated work environment. I ask how and why I negotiated and navigate pervasive misogynoir within policing and how doing autoethnography allowed me to remedy the harms caused by anti-black gendered oppressions.

TEACHING WHILE BLACK: AN EMOTIONAL JOURNEY

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There were three critical questions posed in this research: (1) what is the nature of emotional labour in the work lives of black teachers in this study? (2) how is emotional labour experienced in the work lives of black teachers in this study? (3) what is the nature of the responses and strategies in relation to emotional labour the black teachers in the study use in their work lives? A mixed methods design was used to gather data about the emotional labour experiences of Black teachers from two sources: (1) an online survey administered to 66 teachers from various racial groupings from the Greater Toronto Area; and (2) a series of in-depth interviews with seven Black teachers. The survey findings corroborated the experience of emotional labour for Black teachers and revealed three key concepts: *racialized emotional labour* (REL)—the additional emotional labour associated with being Black that prioritizes labour output; *racialized emotional work* (REW)—the additional emotional work associated with being Black that prioritizes human output; and *white emotional privilege* (WEP)—the emotional advantage gained by White teachers who are not required to engage in extra emotional labour/work attributable to race. The in-depth interviews suggested three types of teachers based on the ways they engage REL and REW: (1) Struggling to Resist; (2) Strategically Coping; and (3) Accommodating, Sticking to the Classroom, and Keeping-On.

EXPLORER LE RÔLE DES STRATÉGIES IDENTITAIRES DANS LA PRIORISATION DU BIEN-ÊTRE DES FEMMES IMMIGRANTES PENDANT L'INTÉGRATION SOCIO-ÉCONOMIQUE EN MILIEU COMMUNAUTAIRE AU QUÉBEC

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L'immigration apporte une solution aux enjeux démographiques, économiques, linguistiques et humanitaires au Québec (MCCI, 2018) et permet aux personnes immigrantes d'accéder au bien-être. Parmi les 40 517 personnes immigrantes accueillies au Québec en 2019, 50.6% étaient des femmes (MIFI, 2020). Elles arrivent avec une diversité de parcours et cumulent plusieurs rôles. Elles sont mères, gardiennes de la tradition et cheffes de famille, en plus des défis personnels, situation pouvant compliquer leur accès au bien-être. Ce qui résulte à la problématique d'intégration socio-économique au Québec pour ces femmes immigrantes (Chicha et Charest, 2008).

L'intégration socio-économique nécessite des adaptations et transformations identitaires profondes (Trottier, Laforce, Cloutier, 1999) et implique l'adaptation des stratégies identitaires (Abdessadek, 2012; Cardu et Sanschagrin, 2002) ou des compétences psychosociales (Manço, 2000). L'action communautaire se déploie en partenariat avec le gouvernement, dans le soutien et l'accompagnement des personnes immigrantes à l'intégration au Québec (Reichhold, 2010).

Mon projet d'intervention explore comment les piliers de l'éducation tout au long de la vie, apprendre, apprendre à faire, apprendre à être et apprendre à vivre ensemble (Delors, 1996) s'appliquent dans la formation Intégration Québec qui vise à intégrer ces femmes immigrantes en milieu communautaire au Québec.

ART AND MIGRATION: WHEN HOME WON'T LET YOU STAY

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In recent years, a small number of Kurdish refugees have arrived in Japan, primarily from Turkey and Iraq. Many of these refugees have fled persecution in their home countries and have faced significant obstacles in resettling in Japan. Asylum seekers in Japan have a difficult time being granted official refugee status, leaving many without legal protection. Emma Kawawada's (2022) movie drama, My Small Land, has depicted the life of a Kurdish family in Japan before and after they lost their refugee status. Drawing on scholarly literature (Gunes, 2012; Hanie, 2022; Mojab, 2007), we propose this poster that represents and analyzes the movie's synopsis and the immigration pattern from an anticapitalistic framework. Belongingness, immigration patterns, and anticapitalism are the main issues that will be addressed. Furthermore, the poster includes the music of immigration which reflects suffering and hope in the immigration experience. More specifically, Irish music and the music of an Iranian singer in diaspora depict narratives of people who are displaced from their home countries and are hopeful to return to their homeland one day.

Keywords: Art, Kurdish Refugees, Migration, Immigration Pattern, Anticapitalism, Music of Immigration

CHANGING RELATIONSHIPS OF WORK, LEARNING, AND LIFE:

A MULTIPLE-CASE STUDY OF KOREAN MILLENNIALS VOLUNTARILY LEAVING GOOD WORKPLACES

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In South Korea, the phenomenon known as *t'oe-sa*, which translates to resignation, has gained attention, particularly with young people voluntarily leaving their good workplaces. Despite successfully navigating the competitive system to secure these jobs, their unconventional decision has sparked discussions on the changing world of work, often with a focus on generational discourse. This study aims to provide a new understanding of their decision to leave, the process of on/off-boarding, and their life trajectories through the lens of learning. To achieve this, I will first offer my perspective on the discourse surrounding Korean millennials, who are typically defined as the group of people born between the early 1980s and mid-1990s. I will then present my working analysis, based on interviews with Korean millennials and ethnographic observation notes from my fieldwork. The implications of understanding this phenomenon will be discussed in relation to the changing relationships between work, learning, and life, as well as the emerging images of lifelong learners amidst societal changes. This study seeks to shed light on how and what Korean millennials learn through their unconventional decision to voluntarily leave their good workplaces. This study can provide insights into the complex decision-making processes and lifelong learning aspirations of young people in South Korea, and contributes to the ongoing discussions on the evolving nature of work and learning.

CODE-SWITCHING AS A SOCIAL MARKER OF ACCEPTANCE IN THE WORKPLACE AND ITS ANALYSIS THROUGH THE LENS OF WORKPLACE INCLUSION

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Language helps us create meaningful ideas and express them in a communicative way. People may sometimes find themselves switching to a different vernacular or changing the word order within a conversation, which is referred to as code-switching. From the perspective of linguistics, it is a natural linguistic phenomenon that people use to navigate multiple social contexts. Code-switching can also be a frequent practice observed among bilingual and multilingual people who may willingly or unwillingly choose to improve their communication and cultural understanding. In this poster presentation, I present a descriptive analysis of code-switching practices arising from social expectations in the workplace. Job applicants may often face a necessity to code-switch at work if especially they go into white-collar occupations or more professional jobs. In such cases, mainstream society defines what it means to be a professional to work in the space and indirectly creates a need to adjust to the culture at work. Through this poster presentation, I will review how inevitable an implicitly induced act of code-switching may become due to the social expectations embedded in some workplaces and will exemplify personal and shared lived experiences from the perspective of workplace inclusion.

CREATING ENGAGED EDUCATIONAL COMMUNITIES IN PRISON: WHAT CAN CANADA LEARN FROM THE SCANDINAVIAN MODEL?

Michaela McLoughlin

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The responsibility for delivering an education system inside of carceral institutions in Canada is unclear. Legislation lacks cohesion and consistency as not all education within correctional facilities is created or provided by the same levels of government, meaning that resources and best practices are likely not shared, and individuals tasked with developing and delivering content are likely not in a position to leverage peers through communities of practice.

A literature review conducted with the intention of developing an enhanced understanding and comparison of education in detention centers in Canada and abroad revealed that there are several barriers that prohibit equitable access for youth who are imprisoned, the most common of which are the lack of a specialized curriculum, the failure to address the overrepresentation of racially marginalized groups in the prison system, and the inadequacy of training and resources provided to prison educators.

Best practices, supported by research, illustrate the ways in which Canada can learn from organizations like Walls to Bridges, and legislation and policy such as that of Scandinavia, to better create engaged communities for those who are participating in education within the carceral system.

LANGUAGE DIVERSITY IN ACADEMIC SKILLS RESOURCES ACROSS UOFT

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According to statistical data from Student Life, UofT, 24,000 students out of the 64,000 students are international students, and many work with English as an additional language. As the peer facilitation coordinator with Academic Success, Student Life, I have seen many international students who sometimes face difficulties relating to the contents presented in English. Students should be provided with resources in their languages for easy meaning-making and learning (my idea is based on "translanguaging").

I developed and designed this project and assembled student volunteers to translate academic skills handouts from the Academic website into other languages. The end goal of this project is to have the handouts on the website for easy referral. Seven volunteers (including myself) have translated 4-5 handouts into Chinese (simplified and traditional), Korean, Tamil, and Azerbaijani.

I secured a small incentive of a $30-$50 gift card and a letter of recognition from my department for the translators I assembled. The Communications department now processes the handouts, and they will be uploaded on the website. I wanted to continue this pilot project and have the capacity to increase language diversity across academic handouts through different approaches. Presenting this initiative at CASAE will enable my critical reflection by acquiring various perspectives on this project, which will help me move the project forward.