



CASAE/ACÉÉA

2023 Annual Conference Program

Programme de la conférence annuelle 2023

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**Hosted by the Ontario Institute for Studies in Education
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June/Juin 1-3, 2023

**Ontario Institute for Studies in Education at the University of Toronto
252 Bloor Street West Toronto ON M5S 1V6**

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Final Program at a Glance

DAY 1: Thursday, June 1st

TIME	ACTIVITY	LOCATION
N/A	Pre-Conferences (online, with non-conference attendees)	
4 pm – 6 pm	Opening Plenary & Presidential Remarks Keynote Speaker: Dr. Jorge Sousa	OISE auditorium
6 pm – 8 pm	Opening Reception	Peace Lounge, 7 th floor

DAY 2: Friday, June 2nd

TIME	ACTIVITY	LOCATION & PRESENTERS
9 am – 3 pm	Poster Display [Please see page 35 for more information about the posters]	OI 5250
9 am – 10 am	Concurrent Paper Session 1	OISE, 5 th floor
		A1 - OI 5230: Adult Education and Learning for Sustainability Mychajluk; McLarnon; Sumner
		A2 - OI 5240: Working and Learning in Immigrant and Occupational Communities Jardine; Shan; Sawchuk
		A3 - OI 5260: Learning for Retirement and Caring Adults McGray; Benjamin, Gerbrandt, Caissie & van den Hoonaard; Liladrie

		<p>A4 - OI 5270: Conversations in Adult Education Research and Knowledge Sousa & Hanson; Chaitani; Guo, Jurkova, Liu, Harutyunyan & Nizamuddin</p>
		<p>A5 – OI 5280: Adult Education, Learning, and Decolonization Watson; Regmi; Kalaba</p>
		<p>A6 – OI 5290: Roundtable - Applying Appreciative Inquiry to Academic Integrity in High Education Sarah Fillier & Nazia Viceer</p>
10am – 10:30	Break	5 th Floor foyer
10:30 am – 11:30 am	Concurrent Symposia & Roundtable Session 2	OISE, 5 th Floor
		<p>B1 – OI 5230: Learning Democracy at and for Work: The Educative Dimensions of Worker Cooperatives, Self-Managed Workplaces, and Social Economy Organisations Marcelo Vieta</p>
		<p>B2- OI 5240: Our Collective Voices: Building Community Through Storytelling Loretta Howard, Christina de los Santos and Tao Jeffery-Novak</p>
		<p>B3 – OI 5260: Exploring Social Capital and Community Development in Refugee Population Sameer Nizamuddin</p>
11:30 am – 12:30 pm	Lunch on your own	
12:30 pm – 1:30	Concurrent Paper Session 3	OISE, 5 th Floor

pm		<p>C1 – OI 5280: Roundtable - Creating workplace community through boundary construction: A reflective practice Monique Walsh</p> <p>C2 – OI 5240: Learning in and from Immigrant Communities (Part I) Dobrich; Thompson; Bernhard & Hof</p> <p>C3 – OI 5230: Feminist Interventions into adult education discourse and practice Clover, Harman & Williamson; Hawa, Dunn, Brindle & Sharma</p> <p>C4 – OI 5290: Culture of Learning, Learning in Culture Jubas, Rooney & Patten; Gerbrandt; Ballantyne</p> <p>C5 – OI 5260: Fighting Racism and Discrimination through Community and Education Khanna; Atake; Balyasnikova</p> <p>C6 – OI 5270: Roundtable - Mise en lumière et valorisation des potentialités de transformation sociale de l'éducation populaire autonome Audrey Dahl and Marlon Sanches</p>
1:30 pm – 2 pm	Break	5 th Floor foyer
2 pm – 3 pm	Concurrent Paper Session 4	<p>D1 – OI 5230: Practical frameworks and approaches Atleo & Wilbur; Sri; Holloway & Gouthro</p> <p>D2 – OI 5240: Conceptual and Theoretical Explorations Lei & Guo; Rushdy</p>

		<p>D3 – OI 5260: Motherhood, Birth, and Learning Castillo; Gangotena</p> <p>D4 – OI 5270: Applying Freirian Frameworks Sanchez; Walker, Easey & Iqbal; Yano</p> <p>D5 – OI 5280: Justice, Integrity, and Learning in Adult Education Zargarian & Mizzi; Zidulka</p> <p>D6 – OI 5290: Roundtable - Learning for work in the 21st century: Enduring global challenges and opportunities for adult education. Where to now? Maureen Coady</p>
3 pm – 4:30 pm	AGM and Awards Ceremony/ Assemblée générale annuelle et cérémonie de remise des prix.	OISE Auditorium
3:15 to 5pm	OISE AECD Alumni Gathering	Peace Lounge, 7 th Floor
5 pm – 6 pm	Jack Quarter Lecture Keynote Speaker: Dr. Priscilla Ferreira	OISE Auditorium
6 pm – 8 pm	Jack Quarter Lecture Reception	Nexus Lounge, 12 th floor

Day 3: Saturday, June 3rd

TIME	ACTIVITY	LOCATION & PRESENTERS
9 am – 4:30 pm	Poster Display [Please see page 35 for more information about the posters]	OI 5250

9 am – 10 am	Concurrent session	<p>E1 – OI 5230: Why 'community' matters: implications for conceptions of community on development theory and practice Rushdy, Pinkofsky & Toukan</p> <p>E2 – OI 5240: Arts, community, and learning Wilbur & Strumm; Patten; Fernando</p> <p>E3 – OI 5260: Community institutions, community perceptions Varga; McGrath & Campbell; Van Daele & Bernhard</p> <p>E4 – OI 5270: Students, Work and Belonging Perry; Mirchandani & Parlatore; Mercier, Labelle, Lusignan, & Joncas</p> <p>E5 – OI 5280: Peacebuilding, human connection and care Grover, Lane, Drenth, Moieldin, Hayhurst, Martignago, Morris-O'Connor & Finstad; Laurin; Neustaeter</p> <p>E6 – OI 5290: Roundtable - Inclusion, contribution, and social justice with adult immigrant students in non-profit and community-based education Katherine E. Entigar, Kameka A. Morrison, Abarna Selvarajah and Vidya Sri</p>
10am – 10:30am	Break	5 th floor foyer
10:30 am – 11:30 am	Concurrent Symposia Session 6	<p>F1 – OI 5230: Bridging knowledge cultures: A global study on the characteristics of community knowledge cultures Walter Lepore, Barbara Jenni and Budd Hall</p>

		<p>F2 – OI 5240: Beyond the Pages: Adult education journal scholarship in Australia and Canada in the early 21st century Stephen Billett, Jean-Pierre Mercier, Scott MacPhail, Trace Ollis, Robin Neustaeter and J. Adam Perry</p>
11:30 am – 12:30 pm	<p>Poster Presentations</p> <p>Lunch on your own</p>	OI 5250
12:30 pm – 2:00 pm	Solidarity Sessions	<p>G1 – OI 5230</p> <p>G2 – OI 5280</p>
2pm – 2:30pm	Break	5 th Floor foyer
2:30 pm – 3:30 pm	Special Interest Group Sessions	<p>H1 – OI5240</p> <p>H2 – OI 5260</p> <p>H3 – OI 5270</p>
3:30-4:30	CJSAE Board Meeting and Closing Remarks	OI5240

SESSIONS, PRESENTERS and ABSTRACTS

FRIDAY JUNE 2nd

9:00-10:00 AM CONCURRENT SESSIONS

A1 - Adult Education and Learning for Sustainability

Learning sustainability in the ecovillage – a multiple case study of learning experience in four North American sustainable communities

Lisa Mychajluk, *Ontario Institute for Studies in Education, University of Toronto (Canada)*

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.”

Community gardening for community-based adult education

Mitchell McLarnon, *Concordia University (Canada)*

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.

Learning Sustainability at The Doctor's Office: Healthy Planet Prescriptions

Jennifer Sumner, OISE/University of Toronto (Canada)

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.

A2 - Working and Learning in Immigrant and Occupational Communities

Narratives of immigrants' learning and working journeys in their communities

Lylia J. Jardine, University of Calgary (Canada)

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.

Expanding Engineering Practices: Immigrants' Accounts of Innovation from a Practice-based Perspective

Hongxia Shan, University of British Columbia (Canada)

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.

Improving Theorization of Learning for the Democratization of Work: Occupations, Activism and the Contributions of an MCO Approach to Dramatic Perekhivanie

Peter Sawchuk, *Ontario Institute for Studies in Education, University of Toronto, (CANADA)*

In this theory development paper, an approach to analyzing mind, culture and occupation is outlined. It is an approach 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 perekhivanie.

A3: Learning for Retirement and Caring Adults

The Materiality of Asynchronous Emergency Remote Learning: Tentative Lessons from Precarious Spaces

Robert McGray, Brock University (Canada)

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.

Learning To Retire: Baby Boomer Women in New Brunswick Speak About Retirement

Amanda Benjamin¹, Marshall Gerbrandt², Linda Caissie³, Deborah van den Hoonaard⁴,

1 University of New Brunswick (Canada)

2 University of New Brunswick (Canada)

3 St Thomas University (Canada)

4 St Thomas University (Canada)

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.

Using Critical Adult Education and Anti-Racist Pedagogy To Address Retirement Disparities In Ontario For Racialized Immigrant Low-Income Seniors

Sirena Liladrie, *University of Toronto (Canada)*

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.

A4: Conversations in Adult Education Research and Knowledge

Politics and paradox in community-based research: A conversation between two adult educators

José Wellington Sousa¹, Cindy Hanson²

¹*Coady Institute, St. Francis Xavier University (CANADA)*

²*University of Regina (CANADA)*

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.

Narrative and Numbers – Stories and Numbers in Instructional Case Studies

Hussein Chaitani, *Southern Alberta Institute of Technology (Canada)*

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.

Reclaiming the Radical Roots of Adult Education: Toward Community-Based Anti-Racism Education Through Participatory Action Research

Shibao Guo¹, Sinela Jurkova², Jingzhou Liu¹, Lusine Harutyunyan³, and Sameer Nizamuddin¹

¹*University of Calgary (Canada)*

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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.

A5: Adult Education, Learning, and Decolonization

A journey towards Reconciliation: A collaborative community project

Georgann Cope Watson, *Thompson Rivers University, Canada; Yorkville University, Canada*

In this paper presentation, I share an experience that is part of my path towards *Reconciliation*. *Reconciliation* 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 *Reconciliation*. 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.

The epistemology of Canadian adult learning and education: A decolonial investigation

Kapil Dev Regmi, *University of British Columbia, Canada*

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.

Examining The Impact of Women Community Leadership In Zambia Using Decolonizing Lenses

Rachael Kalaba, *Ontario Institute for Studies of Education, University of Toronto (Canada)*

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.

A6: Fostering Academic Integrity in High Education: An Appreciative Inquiry Approach

Dr. Nazia Viceer and Dr. Sarah Fillier. *SAIT (Canada)*

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.

10:30-11:30 – Concurrent Symposia/Roundtable Sessions

B1: Learning Democracy at Work: The Educative Dimensions of Participatory and Self-Managed Workplaces for Nourishing Economic Democracy

Symposium Convener:**Marcelo Vieta***Ontario Institute for Studies in Education, University of Toronto (Canada)***Symposium Participants:****George Cheney**, *University of Colorado (USA)***Emi Do**, *Independent researcher, food justice advocate, cooperative educator and organizer (Canada)***Ana Inés Heras**, *National University of San Martín (Argentina)***Lisa Mychajluk**, *Ontario Institute for Studies in Education, University of Toronto (Canada)***Matt Noyes**, *Solidarity economy educator and organizer (USA)***Marcelo Vieta**, *Ontario Institute for Studies in Education, University of Toronto (Canada)***Jerome Warren**, *Academie Royale de Belgique (Belgium)*

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:

1. How has the relationship between workplace democracy and civic/political democracy been understood?
2. How do worker cooperatives and other worker self-managed enterprises contribute to learning and practicing democracy?

3. 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?

B2: Our Collective Voices: Building Community Through Story Sharing

Loretta Howard¹, Christina de los Santos² and Tao Jeffery- Novak³

¹Ontario Institute for Studies in Education at the University of Toronto (OISE/UT) (Canada)

²OISE/UT (Canada)

³OISE/UT (Canada)

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.

B3: Exploring Social Capital and Community Development and Learning in Refugee Population

Sameer Nizamuddin, *University of Calgary (Canada)*

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.

12:30-1:30 – Concurrent Paper Sessions

C1: Creating workplace community through boundary construction: a reflective practice

Monique Walsh, *University of British Columbia (CANADA)*

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.

C2: Learning in and from Immigrant Communities (Part I)

Encountering community through embodied learning: Exploring the potential of embodied learning to support immigrants' learning experiences and community development

Emily Dobrich, *University of Toronto (CANADA)*

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.

Creating Community Through Commensality: The Role of Sharing Food in Immigrant Informal Education

Alexandra (Xandie) Thompson, *Mount Saint Vincent University (CANADA)*

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.

Social Dimensions of Learning in Transitions: The Heuristic Value of Non-Western Perspectives on Communal Learning

Michael Bernhard, Christiane Hof, *Goethe University Frankfurt (GERMANY)*

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.

C3: Feminist Interventions into adult education discourse and practice

Visualising, Mobilising and Practising the Feminist Imaginary

Darlene Clover¹, Kerry Harman², Sarah Williamson³

¹*University of Victoria, Canada*

²*Birkbeck, University of London, United Kingdom*

³*Huddersfield University, United Kingdom*

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

Housing as a Human Right: Working with Communities to Amplify The Voices of Women with Lived Experiences of Gender-Based Violence

Roula Hawa¹ PhD, Jennifer Dunn², Patti Brindle², Mannat Sharma¹

¹*Brescia University College at Western University [CANADA],*

²*London Abused Women’s Center [CANADA]*

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.

C4: Culture of Learning, Learning in Culture

Imagining a Pathway into Critical Education: Using Popular Culture to Enhance the Professional Education Classroom as a Learning Community

Kaela Jubas¹, Donna Rooney², Francesca Patten³

^{1,3}*University of Calgary (CANADA)*

²*University of Technology Sydney (AUSTRALIA)*

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.

Educating Culture through Adult Learning in the Canadian Armed Forces

Marshall Gerbrandt, *University of New Brunswick (Canada)*

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.

We Should All Be Nerds About Something

Emily Ballantyne, *Mount Saint Vincent University (CANADA)*

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.

C5: Fighting Racism and Discrimination through Community and Education

A Journey Towards Allyship: How Middle-Class, Second Generation South Asian Canadian Mothers Challenge Anti-Black Racism

Shalina Khanna, *Toronto District School Board (CANADA)*

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.

Mentoring Racialized Early-Career Faculty: A Pathway Towards Equity in Higher Education

Rita Atake, *University of the Fraser Valley (CANADA)*

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.

Immigrant Seniors Navigating the Covid-19 Infodemic

Natalia Balyasnikova, *York University (Canada)*

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.

C6: Mise en lumière et valorisation des potentialités de transformation sociale de l'éducation populaire autonome

Audrey Dahl¹, Marlon Sanches²

¹*Université du Québec à Montréal*

²*Université du Québec à Montréal*

En 2016, le Conseil supérieur de l'Éducation du Québec émettait un avis dédié à l'éducation populaire dans lequel il recommandait de valoriser davantage cette forme d'éducation des adultes qui permet de renforcer le pouvoir d'agir des personnes et des communautés qui y participent, en plus de s'inscrire dans une vision de transformation sociale et une optique de justice sociale (CSE, 2016). En effet, il existe peu de documentation récente sur l'éducation populaire, dite autonome, pratiquée en milieu communautaire et destinée aux adultes, celle-ci se déployant souvent de façon organique selon les groupes communautaires, les personnes, les contextes et les problématiques.

Cette recherche partenariale en collaboration avec le Mouvement d'éducation populaire et d'action communautaire du Québec (MÉPACQ) vise à documenter les pratiques d'éducation populaire autonome (ÉPA) et à créer des espaces de partage et de réflexion sur les pratiques. En partenariat avec les groupes communautaires membres du MÉPACQ (Mouvement d'éducation populaire et d'action communautaire du Québec), cette étude propose dans un premier temps une tournée de recherche-formations à travers 11 régions du Québec ayant comme objectif de (1) documenter les pratiques d'éducation populaire autonome et de (2) réfléchir sur les pratiques et les visées de transformation sociale qu'elles sous-tendent. Dans un deuxième temps, une série d'entrevues semi-dirigées seront menées auprès des 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. Dans cette table ronde, nous présenterons notre démarche de recherche qui comprend l'élaboration d'un outil de réflexion sur les pratiques conçues à partir des éléments fondateurs de la vision de l'ÉPA portée par le MÉPACQ. Cet outil sera utilisé pour la tournée de recherche-formation. À ce stade de la recherche, nous aurons des analyses préliminaires des pratiques colligées pendant les formations. Nous présenterons également notre méthodologie et les retombées sociales anticipées pour cette recherche.

2:00-3:00 PM CONCURRENT PAPER SESSIONS

D1: Practical frameworks and approaches

Using A Narrative Knowing Approach to Build Community Between Worldviews: Two-Way Bridging To Support Diversity in a Good Way.

Marlene R. Atleo¹, Anea Wilbur²

¹*University of the Fraser Valley, University of Manitoba (Canada)*

²*University of the Fraser Valley (Canada)*

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).

Developing a Shantiniketan Framework: Co-Constructing Sustainable Communities Through Reflexive Storytelling and Art

Vidya Sri, *University of Toronto (Canada)*

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).

Creative Curriculum for Adult Learning In Community Through Multiliteracies

Susan M. Holloway¹, Patricia A. Gouthro²

¹*University of Windsor (Canada)*

²*Mount Saint Vincent University (Canada)*

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.

D2: Conceptual and Theoretical Explorations

Conceptualizing Transnational Citizenship as Lifelong Learning

Ling Lei¹, Shibao Guo²

¹*University of Calgary (Canada)*

²*University of Calgary (Canada)*

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.

Value Creation and Social Learning Spaces: Recent Developments in Situated Learning Theory

Ashraf Allan Rushdy, *University of Toronto (CANADA)*

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.

D3: Motherhood, Birth, and Learning

A Call for Expansion: Including Motherhood As A Legitimate Form Of Knowledge In Adult Education

Rut Castillo, *University of the Fraser Valley (CANADA)*

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.

Community Reflections with Ecuadorian Women on Childbirth Experiences, Perceptions of Skin-To-Skin Contact and Immediate Breastfeeding During the First Wave of Covid-19

María del Carmen Gangotena, *St. Francis Xavier University (CANADA)*

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. 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 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.

D4: Applying Freirian Frameworks

Critical Pedagogy in a Freirean Tradition to Promote Social Justice in Adult Education

Marlon Sanches, *Université du Québec à Montréal*

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.

The Possibilities and Power of Social Movement Learning: Three Cases

Jude Walker¹, Jonathan Easey¹, Jafar Iqbal¹

¹*University of British Columbia (CANADA)*

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.

Analyzing the Brazilian anti-Freire movement through Freire's framework

Vitor Yano, *Concordia University (CANADA)*

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.

D5: Justice, Integrity, and Learning in Adult Education

Spatial Justice in Absence of Intersectional EdI Policies In Higher Education

Tannaz Zargarian¹, Robert C. Mizzi²

¹*York University (CANADA)*

²*University of Manitoba (CANADA)*

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.

The University as Learning Community: A Post-Classroom and Post-Digital Vision for Higher Education

Amy Zidulka, *Royal Roads University (Canada)*

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.

D6: Roundtable - Learning for work in the 21st century: Enduring global challenges and opportunities for adult education. Where to now?

Maureen Coady, *St. Francis Xavier University (Canada)*

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.

SATURDAY JUNE 3rd

9:00-10:00 CONCURRENT PAPER SESSIONS

E1: Why 'community' matters: implications for conceptions of community on development theory and practice

Love, Community and Emergent Strategy

Temma Pinkofsky, *Ontario Institute of Studies and Education, University of Toronto, Canada*

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.

Essentials relationships In the Genesis of Community

Ashraf Allan Rushdy, *University of Toronto (Canada)*

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.

Reconceptualizing Community from Passive Network to Powerful Protagonist

Dr. Elena Toukan, *University of Toronto, Canada*

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).

E2: Arts, community, and learning

Belonging and Exclusion For Newcomer Women in The Lower Mainland and Northern Ireland

Dr. Amea Wilbur¹, Dr. Brianna Strumm²

¹*University of the Fraser Valley (CANADA)*

²*University of the Fraser Valley (CANADA)*

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.

Critical Museum Pedagogy and Digital Community

Francesca Patten, *University of Calgary (CANADA)*

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.

Community Creation and Bibliotherapy Reading Groups: The recovery of collective effervescence

Shanti Fernando, *Ontario Tech University (CANADA)*

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.

E3: Community institutions, community perceptions

Challenging Neoliberalism: Reimagining 'Community' Legal Clinics

Oriel Varga (*Canada*)

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).

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).

Returning to Community Media for Adult Education in Rural Communities in Newfoundland and Labrador

Mallary McGrath, Fred Campbell

1 St. Francis Xavier University, Canada

2 Grenfell Campus, Memorial University, Canada

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.

Bold Encounters in Practice Architecture: Doings, Sayings, and Relatings in Grassroots Community Development

Christa Van Daele¹, Michael Bernhard²

¹University of Waterloo (CANADA)

²Goethe University Frankfurt (GERMANY)

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.

E4: Students, Work and Belonging

How Connections to Place Influence Young Adults’ Citizenship Learning: An Analysis of Post-Secondary Students’ Mobility Decisions in Nova Scotia

J. Adam Perry, *St. Francis Xavier University (CANADA)*

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.

Learning to Seek Loveable Work: Working Students’ Attempts to Dodge Precarious Jobs

Kiran Mirchandani¹, Victoria Parlatore²

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²*University of Toronto (CANADA)*

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.

**Towards a Knowledge of The Effective Possibilities of Studies-Personal Life Balance
Vers Une Connaissance Des Possibilités Effectives De Conciliation Études-Vie Personnelle**

Jean-Pierre Mercier

Université du Québec à Montréal (Canada)

Diane Labelle

Conseil scolaire des Premières Nations en éducation des adultes (Canada)

Tanu Lusignan

Conseil scolaire des Premières Nations en éducation des adultes (Canada)

Jo Anni Joncas

Université de Sherbrooke (Canada)

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 connaître 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.

E5: Peacebuilding, human connection and care

Exploring Pedagogies of Care: Critical Self-Positioning and Dialogic Practice in Fostering Learning Communities

Ash Grover, Laura Lane, Monica Drenth, Sali Moiieldin, Lindsay Hayhurst, Michael Martignago, Danielle Morris-O'Connor, Nicole Finstad
Brock University (CANADA)

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.

Toward Global Critical Consciousness for Liberatory Pedagogy in The West

Madison Laurin, *University of Toronto, OISE (CANADA)*

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.

Note to be Ignored: Calling out People's Peace Power Present and Past

Robin Neustaeter, *St. Francis Xavier University, Canada*

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.

E6: Inclusion, Contribution, and Social Justice With Adult Immigrant Students In Non-Profit And Community-Based Education

Katherine E. Entigar¹, Kameka A. Morrison², Abarna Selvarajah³, Vidya Sri⁴

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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.

10:30-11:30 CONCURRENT SYMPOSIA/ROUNDTABLE SESSIONS

F1: Bridging knowledge cultures: A global study on the characteristics of knowledge cultures in community-university research partnerships

Walter Lepore¹, Barbara Jenni¹, Budd Hall¹

¹ *University of Victoria (CANADA)*

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.

F2: Beyond the pages: Adult Education Scholarly journal publishing in Australia and Canada in the early 21st century

Stephen Billett¹, Jean-Pierre Mercier², Scott MacPhail³, Trace Ollis⁴, Robin Neustaeter⁵, J. Adam Perry⁶

¹*Griffith University (AUSTRALIA)*

²*Université du Québec à Montréal (CANADA)*

³*Mount Saint Vincent University (CANADA)*

⁴*Deakin University (AUSTRALIA)*

^{5&6}*St. Francis Xavier Vincent University (CANADA)*

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.

POSTER ABSTRACTS

Gender and adult learning environments: Exploring barriers and facilitators to adopting a gender equality approach in vocational training centres in Québec

Paula Brayner Souto Maior Lima, Université du Québec à Montréal – UQÀM (Canada)

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, Adult Education and Community Development, University of Toronto (Canada)

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 Gangotena¹ and José Francisco Pérez²

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 unrepeatabe 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 clamping.

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

Eluza Maria Gomes, Université du Québec à Montréal (Canada)

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 reconnaître 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 misogyny, policing and the urban Canadian experience

J. Josel Grant, Ontario Institute for Studies in Education (Canada)

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

Dr Jamil Kalim, OISE and Toronto District School Board (Canada)

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

Cécile Kaptcheu, Université du Québec à Montréal (Canada)

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

Mahzad Karimi¹, Gelavizh Hemmat Bolandpour¹, & Saghar Moghaddamfar²

1 OISE, University of Toronto (Canada)

2 Faculty of Music, University of Toronto (Canada)

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.

Changing Relationships of Work, Learning, and Life: A Multiple-Case Study of Korean Millennials Voluntarily Leaving Good Workplaces

Yeonjoo Kim, University of British Columbia (Canada)

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

Shabnam Mammadova, OISE, University of Toronto (Canada)

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, Ontario Institute for Studies in Education, University of Toronto (Canada)

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

Vyshali Murukaiyah, Department of Leadership, Higher and Adult Education, OISE (Canada)

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.