



CASAE/ACÉEÉA
2022 Annual Conference/conférence annuelle 2022

Hosted by the Federation for the Humanities and Social Sciences
Organisé par la Fédération des sciences humaines et sociales



Edited by Roula Hawa

About CASAE/ACÉÉA

CASAE/ACÉÉA was established in 1981 as a vibrant and energetic organization that provides a supportive network for graduate students, faculty members, researchers practitioners and policymakers who are engaged or interested in adult education scholarship.

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

CASAE/ACÉÉA also publishes an academic journal, The Canadian Journal for the Study of Adult Education (CJSAE). CJSAE publishes original reports of research, critical reviews of the literature of adult education, biographical and autobiographical reflections on the field and practice of adult education and book reviews. CASAE/ACÉÉA maintains active links with comparable organisations around the world, including the Adult Education Research Conference (AERC), the European Society for Research on the Education of Adults (ESREA) and the Standing Conference on University Teaching and Research in the Education of Adults (SCUTREA).

Message from the President
Cindy Hanson, PhD
**President, Canadian Association for the Study of Adult Education/
Association canadienne pour l'étude de l'éducation des adultes
(CASAE/ACÉÉA).**

I can hardly believe almost a year has gone by with me performing the role of President to CASAE. I am a professor at the University of Regina. The University of Regina's motto, dating back to the early years of extension divisions is, *as one who serves*. It has been my honour to serve CASAE and it is my hope that this year's conference will be memorable for you.

Normally when a CASAE conference ends, there is some idea about where the conference will be in the upcoming year. This year was different. It wasn't until October that the Federation of Social Science and Humanities (the folks who organize Congress) told us they were going completely online and we've been playing "hurry up and catch-up" ever since.

I would be remiss to not thank Shan Hongxia for her role as president last year in preparing me for co-hosting this conference and to Robert McGray as incoming-president for his co-leadership and collegiality in moving us to this point. Many good people, all members of CASAE, have helped pull off this conference and I'd like to especially thank the Board of Directors for their assistance and service.

Congress' theme, *Transitions*, became our own for the opening session at this conference. This theme is focused on recommitting to and advancing equity, diversity, inclusion, and decolonization which in the context of the COVID-19 pandemic laid bare long-standing inequalities. The 2022 CASAE conference team joins in Congress's efforts to "re-imagine the world we inhabit, so that together we can build a future that is more diverse, sustainable, democratic, and just" (<https://www.federationhss.ca/en/congress/congress-2022#theme>).

As you read and engage with the abstracts, papers, roundtables and poster presentation abstracts presented in this set of proceedings (edited by Dr. Roula Hawa) we ask you to consider how many of the writers engaged with the theme of transitions or to consider what transitions mean for re-imagining CASAE.

In Solidarity
Cindy Hanson (President)

Table of Contents

PAPERS	4
<i>Kusai Alsahanie, Jonathan Easey, Hyunok Ryu, Jude Walker</i>	<i>5</i>
<i>Theodora Balmon.....</i>	<i>12</i>
<i>Laurie Barnas, Niels Agger-Gupta, Catherine Etmanski</i>	<i>20</i>
<i>R. Allana Bartlett, Christina Flemming</i>	<i>31</i>
<i>Amanda Benjamin, Kendra Haines , Amy Urquhart</i>	<i>37</i>
<i>Michael Bernhard.....</i>	<i>44</i>
<i>Susan M Brigham, Ajoke Laseinde, Randy Headley, Hanseung Kim, George Frempong</i>	<i>50</i>
<i>Sheena Cameron</i>	<i>54</i>
<i>Alan Chaffe</i>	<i>64</i>
<i>Shurla Charles-Forbes.....</i>	<i>74</i>
<i>Sharon Clancy, Iain Jones.....</i>	<i>82</i>
<i>Maureen Coady.....</i>	<i>90</i>
<i>Vanessa L. Daether, Catherine Etmanski</i>	<i>97</i>
<i>Audrey Dahl, Renée Jackson</i>	<i>102</i>
<i>Maya Daniel</i>	<i>109</i>
<i>Suriani Dzul kifli</i>	<i>116</i>
<i>Leona M. English</i>	<i>123</i>
<i>Catherine Etmanski, Kaustuv Bandyopadhyay, Wanda Krause, Susan Cline, Helen Martin</i>	<i>130</i>
<i>Laura Formenti, Silvia Luraschi, Gaia Del Negro</i>	<i>137</i>
<i>Eluza Gomes, Marlon Sanches</i>	<i>148</i>
<i>Janet Groen.....</i>	<i>158</i>
<i>Ash Grover, Nancy Taber, Monica Drenth</i>	<i>165</i>
<i>Cindy Hanson</i>	<i>173</i>
<i>Katherine Hardin.....</i>	<i>181</i>
<i>Roula Hawa, Jennifer Dunn, Sandra-Lynn Coulter, Wendy Goldsmith, Reeti Chopra</i>	<i>192</i>
<i>Dörthe Herbrechter, Eva Hahn Rath, Annabel Jenner</i>	<i>200</i>
<i>Kaela Jubas, Francesca Patten, Donna Rooney.....</i>	<i>210</i>
<i>Lois Kamenitz.....</i>	<i>218</i>
<i>Laura Lane</i>	<i>228</i>
<i>Ling Lei, Shibao Guo</i>	<i>235</i>

<i>Jingzhou Liu, Shibao Guo</i>	245
<i>Sam Madesi, Colleen Kawalilak</i>	254
<i>Stephanie Mason</i>	263
<i>Elizabeth A. McNeilly</i>	273
<i>J. Adam Perry, L. Rachael Bethune</i>	280
<i>Carole Roy</i>	289
<i>Hyunok Ryu, Yu Guo, Hongxia Shan, Michelle Stack</i>	296
<i>Hongxia Shan, Elena Ignatovich, Siyi Cheng, Agnes d'Entremont, Thomas Tannert</i>	305
<i>Nancy Taber</i>	314
<i>Monique A. Walsh</i>	321
<i>José Wellington Sousa</i>	330
<i>Christina White Prosser, Andrew Mardjetko</i>	338
<i>Tannaz Zargarian</i>	345
ROUNDTABLE	354
<i>Darlene E. Clover, Kathy Sanford, Dorothea Harris, Kerry Harman, Sondra Cuban, Catherine Etmanski, Gaia del Negro, Laura Formetti, Silvia Luraschi, Lauren Spring, Nancy Taber</i>	355
<i>Stacey Crooks, Paula Elias, Annie Luk</i>	359
<i>Jann Houston</i>	363
<i>Lylia J. Jardine</i>	368
<i>E. George Tsirigotis</i>	373
POSTERS	376
<i>Heather Cote-Soop</i>	377
<i>Hanseung Kim</i>	378
<i>Ajoke Laseinde</i>	379

FEMINIST ADULT EDUCATION, THE IMAGINATION AND CREATIVE POSSIBILITY

Darlene E. Clover¹, Kathy Sanford¹, Dorothea Harris¹, Kerry Harman², Sondra Cuban³, Catherine Etmanski⁴, Gaia del Negro⁵, Laura Formetti⁵, Silvia Luraschi⁵, Lauren Spring⁶, Nancy Taber⁷

¹University of Victoria (CANADA), ²Birkbeck University (ENGLAND),
³Western Washington University (United States of America), ⁴Royal Roads University (CANADA), ⁵University of Milano Bicocca (ITALY), ⁶Art Gallery of Ontario (CANADA), ⁷Brock University (CANADA)

Abstract

Based on a recent book entitled *Feminism, adult education, and creative possibility: Imaginative responses* this roundtable focuses on 'the feminist imaginary' and how it is being conceptualized, practised and mobilized pedagogically for gender justice and change. Discussions will centre around four thematic areas: visualization/ representation, storying, decolonizing and caring.

Keywords: imagination, visualisation, representation, storying, caring, feminist adult education

INTRODUCTION

Generation Equality Forum describes gender discrimination as "the most enduring and defining inequality of our time" (2021, n/p). Worldwide, "patriarchal patterns of gender oppression remain more resilient than any of us suspected" (Vintges, 2018, p. 165). Baksh and Harcourt (2015) have documented practices of "physical, psychological, and symbolic violence against women...in north and south" in what they called "epidemic proportions" (p. 13) whilst Shameen (2021) illuminates a disturbing new "global patriarchal backlash [of] fundamentalist and fascist agendas" (p. 2). Through mainstream and social media forces of extremism, neocolonialism and the (re)imposition of "patriarchal heteronormative family values are shaping the parameters of public discourse and consciousness" (p. 10). Rising simultaneously are vilifications of "feminism as the primary threat to public morality" (p. 10). Despite this, new feminist practices are being developed as collective, disruptive, critical querying and transformative tool to give women "the strength to go on" (Ahmed, 2006, p. 3). Central to this work, and to our roundtable, is the mobilization of the human aesthetic dimension and the imagination as pedagogical processes of consciousness and change.

AESTHETICS AND THE IMAGINATION

To borrow from feminist Solnit (2014, p. 10), the above scenario represents a "failure of the imagination", a failure to implant an alternative vision and consciousnesses of what a decolonized gender just world can be. The imagination is "highly consequential because control

over it is control over the future" (n/p) and therefore, it is "the most subversive thing a people can have" (Mohanty, 2012, p. ix).

Since the turn of the century feminist adult education has taken what Wildermeesch (2019) characterised as 'an aesthetic turn'. For Shotwell (2011), aesthetics is the "pursuit of a politics within which people can live with our whole selves—as political, social, emotional, physical beings who need to be able to find dignity and delight in many different dimensions of our being" (p. 119). The aesthetic turn is marked by an increase in a cultural politics of imaginative and creative thought and practice. Feminist adult educators worldwide are tapping into the power of the aesthetic and using art and creativity to give those who have been oppressed and marginalised access to what they have been denied or told they do not possess: the power to imagine the world differently on their own terms and to bring that into being. In so doing, educators are (re)establishing women and other marginalized groups as 'knowers', key social actors, critical carers, and artists.

THE FEMINIST IMAGINARY

As a group of feminist adult educators from different parts of the world (Feminist Imaginary Research Network, FIRN), we have been exploring and theorizing what we call 'the feminist imaginary' as a pedagogical force for change. Through workshops, virtual exhibitions, and métissage activities we have been exploring how the feminist imaginary is conceptualized, practised and mobilized as a (re)visualizing, (re)storying, decolonizing, and strategy of care. A result of our conversations is an edited volume entitled *Feminism, adult education, and creative possibility: Imaginative responses* (2022). This book takes up the feminist imaginary through four themes that form the basis of this roundtable.

Visualization and representation

The first theme is visualization and representation. For Hall et al (2013), representation is the most powerful socially educative force of our time. Representations can reinforce problematic gender understandings and stereotypes but equally, they can disrupt patterns of "common sense making about the world and ourselves" (Kidd, 2015, p. 3). Darlene Clover will discuss the creation of a feminist multi-media exhibition entitled *Disobedient Women* and how it worked as a representational feminist pedagogy of possibility. Sondra Cuban will share her work with group of migrant women who 'drew' themselves into their homes and communities. Kathy Sanford will share how a large-scale installation entitled *Wasteland* offered a public pedagogical visualization of climate anxiety. The question that guides this roundtable is: How are feminists re-visualizing and mobilizing new forms of representation as resistance and reclamation?

Storying

The second major theme is storying. Stories bring experience to life. Our feminist narratives of creative possibility give us presence and an owned identity. For Andrews (2014), narratives and the imagination are integrally tied. Nancy Taber will focus on feminist fiction-based research in the context of war and military museums and how storytelling can foster imagination and empathy. Bringing research into life, Laura Formenti Silvia Luraschi and Gaia Del Negro will discuss their experiences of feminist practice with and through different artists. The question

that guides this roundtable is: How do self-authored accounts enable us to (re)construct a sense of ourselves as critical actors in society?

Decolonizing

Theme three is decolonizing which, for Tuck and Yang (2012), is a political pedagogical strategy of redressing colonial/imperial injustices. Dorothea Harris will discuss Indigenous feminist aesthetic work as cultural revitalization in response to the impacts of colonisation and as a practise of cultural safety. Catherine Etmanski will outline the decolonizing aesthetics of the *Witness Blanket*, a mixture of tangible objects, documents, and photographs that weave together a comprehensive narrative of Survivor experience and history of residential schools in Canada. The question that guides this roundtable is: How do our feminist creative practices decolonize our minds? What is a decolonized feminist imaginary?

Caring

The final theme is caring and research practices. Feminists underscore the importance of centring care and caring as aesthetic concerns in a troubled world (Puig de la Bellacasa, 2017). Drawing from Chatzidakis et al (2020) who query, "what if we were to begin instead to put care at the very centre of life?" (p. 5), Kerry Harman will look at how care can be practised when researching with homecare workers. Drawing on her scriptwriting/popular theatre work, Lauren Spring will show us how she practises 'estrangement pedagogy'. The question that guides this roundtable is about 'what if' we centre care in our research practices. How would a focus on care shift research representations of the world as we know it and as it could be?

REFERENCES

- Ahmed, S. (2017). *Living a feminist life*. Duke University Press.
- Andrews, M. (2014). *Narrative imagination and everyday life*. Oxford University Press.
- Chatzidakis, A., Hakim, J., Littler, J., Rottenberg, C., & Segal, L. (2020). *The Care Manifesto: The politics of interdependence*. Verso.
- Hall, S. (2013). The work of representation. In S. Hall, J. Evans & S. Nixon (Eds.), *Representation, Second Edition* (Chapter One, pp. 1-59). Sage.
- Kidd, J. (2015). *Representation*. Routledge.
- Mohanty, C. (2012). Series editor's forward. In L. Manicom & S. Watlers (Eds.), *Feminist popular education in transnational debates: Building pedagogies of possibility*. Palgrave Macmillan.
- Puig de la Bellacasa, M. (2017). *Matters of care: Speculative ethics in more than human worlds*. University of Minnesota Press.
- Shameen, N. (2021). *Rights at risk: Time for action*. AWID Toronto.
- Shotwell, A. (2011). *Knowing otherwise: Race, gender, and implicit understanding*. Pennsylvania State University Press.
- Solnit, R. (2014, April 24). Woolf's darkness: Embracing the inexplicable. *The New Yorker*. <https://www.newyorker.com/books/page-turner/woolfs-darkness-embracing-the-inexplicable>

- Tuck, E., & Yang, K.W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 1-40.
- Vintges, K. (2017). *A new dawn for the second sex*. Amsterdam University Press.
- Wildermesch, D. (2019). Adult education and aesthetic experience. *European Journal for Research on the Education and Learning of Adults*, 10(2), 1-6.