

# EDST Virtual Research Day 2021 Schedule

9:00am-9:15am, Room 1: Land Acknowledgement and Opening Remarks

9:15am-10:00am, Room 1: Research Day Opening Session

Keynote Talk - On the Edge of Place: Animating Indigenous Research Methodologies in Service of Cultural Sustainability, Dr. Margaret Kovach

10:00am-12:00pm, Room 1: Special Plenary Session

A Plenary Session in Celebration of the Life and Academic Legacy of Dr. Michael Marker, hosted by Dr. Sam Rocha

12:10pm-1:50pm Room 1: Place based education and engaging with our environment

Understanding Place-Based and Community Engaged Learning in The Times of Global Pandemic, Neha Gupta

“All Flourishing is Mutual”; Education, Reciprocity, and “Braiding Sweetgrass”, Jessica Lussier

The History of Settler Agriculture in British Columbia: Class and Space Formation, Jedidiah Anderson

Resisting the Mexican m&m’s- Countering Ideological Hegemony with Oppositional Consciousness, Daniel Gallardo

Examining Frames of Climate Change in Education, Policy, and Science, Chi Pham

2:00pm-3:45pm, Room 1: Reflecting on research and practice in education

Vulnerability, Death and Research, Gabriella Maestrini

The Physical Manifestation of my Invisible Purple Jumpsuit, Rena Del Pieve Gobbi

Indigenizing our Research: From Conception to Impact, Shirley Anne Swelchalot Hardman

Helping Each Other to Grow and Thrive: How We Created and Maintain a PhD Guild, Gabriella Maestrini, Hyunok Ryu, Jordan Long, Lena Ignatovich, Yotam Ronen

2:00pm-3:45pm, Room 2: Educators and the Educational Experience

Should we Compare? Homeschooling in America and Africa – Why Nigeria Must Wake up, Blessing Onuigbo

Inclusive Teaching Practice Through Flipped Classroom and Online Learning Platforms, Puthykol Sengkeo

7al el Moualem Youm el Mualem (The Status of Teachers on World Teachers’ Day): Voices of Egyptian Teachers on Facebook, Mary Kostandy

The Education of Miss Rabbit: Exploring the Informal Learning of India’s Anganwadi Workers, Neha Gupta and Dr. Jude Walker

### 3:55pm-5:25pm, Room 1: Navigating Global Identities in the Canadian Education System

Exploring Our Roles: An Online English Conversation Club for Newcomers Examining the Topics of Colonization, Reconciliation and Systemic Racism in Canada, Meekyoung Jeung, Jenna Dur, and Tobias Lemay

Negotiating Identity and Sense of Belonging: Canadian Youth of Korean and Japanese Descent, Jiin Yoo

How do Canadian Higher Educational Institutions Represent Themselves Through Media to Recruit Chinese Students?, Yu Guo

Envisioning International Students into Global Citizens: How Internationalization of Higher Education Can/Not Create Global Citizens, Siyi Cheng and Elaine Teng

### 3:55pm-5:45pm, Room 2: Lifelong Learning and Social Change

Agencies of Change: How Canadian charities are centring anti-racism in organizational culture, Emily Van Halem

What Does it Mean to “Educate Throughout Life” in Russia? A Historical-Linguistic Analysis of the Central Learning-Related Concepts, Lena Ignatovich

An Anti-Racism Curriculum Project — A Draft, Addyson Frattura and Yotam Ronen

Havruta: Reading as Radical Dialogue, Itamar Manoff and Adi Burton

### 5:35pm-6:35pm, Room 1: Philosophical Research in Education: Book and Dialogue with Dr. Sam Rocha and students

Book Session with Neil Bassan, Aimee Begalka, Tamara Chandon, Jessica Lussier, Ken Morimoto, and Dr. Sam Rocha

9:00am-9:15am, Room 1: Land Acknowledgement and Opening Remarks

9:15am-10:00am, Room 1: Research Day Opening Session

Keynote Talk - On the Edge of Place: Animating Indigenous Research Methodologies in Service of Cultural Sustainability, Dr. Margaret Kovach

Re-imagining and animating methodology to serve cultural sustainability means engaging the once invisible and excluded and evoking new theoretical discourses and research practices. It is an exciting time for theorists, researchers, scholars, and students, but it is also testing every aspect of the 'tried and true' customs of institutional knowledge centres and professional practices as the field of education. This new re-imagining means pushing back against racism at large. Yet, to build resilient communities we must confront racism as it manifests in differing ways for differing groups. Of all, on this land, imagining a new way requires full recognition of the colonial wound. For country, there can be no full racial reckoning and no healing without tending to this primary colonial wound that scars the back of this turtle island. Choosing to see Indigenous people and colonial history is facing racism square on. To do otherwise is not. Racism will return. Research methodology and the power it holds in how it shapes knowledge is a necessary part of the conversation and action that is integral to building resilient communities.

10:00am-12:00pm, Room 1: Special Plenary Session

A Plenary Session in Celebration of the Life and Academic Legacy of Dr. Michael Marker, hosted by Dr. Sam Rocha

Speakers: Cecilia Morales, Yonina Morales, Dr. Teresa Dobson, Prof. Jo-Ann Archibald, Dr. Jude Walker, Shirley Hardman, Daniel Gallardo,

The passing of Dr. Michael Marker has shocked and saddened us. His mentorship, friendship, academic contributions, and artistic expressions impacted the lives of many: educators, scholars, colleagues, friends, artists, students, and more. In this special plenary session, we will gather to share our experiences with Dr. Marker's work and share the ways in which his legacy continues on with our work. We will hear from family members, friends, colleagues, and students, and join in remembering a formidable thinker and an exemplary educator.

12:10pm-1:50pm Room 1: Place based education and engaging with our environment

Understanding Place-Based and Community Engaged Learning in The Times of Global Pandemic, Neha Gupta

During the global pandemic, 2020, The Centre for Community Engaged Learning (CCEL), UBC have provided support for faculty members for pivoting to online community-engaged and place-based

learning (CEPBL). Reviewing the literature about the challenges and learning opportunities that have been reported by other educational institutions, CCEL is interested to deepen their understanding of the pedagogical intersection of online learning with CEPBL and to understand the increased opportunities for students and partners to engage.

This research is based on two evaluation questions - How transitioning to online CEPBL worked for faculty members to meet their course's learning outcomes? And, how effectively have the CCEL interventions been helpful in building the capacity of faculty members for a smooth transition to online CEPBL?

For conceptualization of the intersection of online learning with CEPBL, various academic and non-academic literature has been reviewed. And, for evaluating the efficacy of CCEL support services, the survey is being conducted for drawing inferences from the experiences of the faculty members. This research will be complete by March 31 and the final report with key recommendations would be available on UBC Sustainability Scholars' website.

### [“All Flourishing is Mutual”; Education, Reciprocity, and “Braiding Sweetgrass”, Jessica Lussier](#)

In her work “Braiding Sweetgrass” (2013) Potawatomie scholar Robin Wall Kimmerer writes, “Gifts from the earth or from each other establish a particular relationship, an obligation of sorts to give, to receive, and to reciprocate” (p. 25). In this presentation I will consider this notion of more-than-human ethics, framing “the gift” as an ongoing, circular relationship (rather than a binary of exchange). As a settler scholar engaging with Indigenous knowledges, I aim to enact this decolonial ethic of reciprocity within my work, recognizing that the academy has continually acted as a space of “colonial erasure of Indigenous worldviews” (Marker, 2011, p.197).

I will pair this presentation with black and white original film photographs of nonhuman animals and organisms within my local ecology, the unceded territory of the Chinook and Willapa peoples. I share these images to highlight that interaction with the physical world “is a social relationship” (Cruikshank, 1998, p. 60) and that our interactions with nonhuman others bind us into the reciprocal relationships that Kimmerer describes. I am interested, in particular, in considering what pedagogical shifts occur when we as humans entertain the notion of being taught by nonhuman teachers.

### [The History of Settler Agriculture in British Columbia: Class and Space Formation, Jedidiah Anderson](#)

This paper will explore the following question: What does British Columbia's agricultural history tell us about class formation and spatial inequality in the province? The establishment of settler society in BC was dependent on local agricultural productivity. This necessitated the creation of an agrarian space or landscape and had long-term ramifications for the cultural and economic development of different regions in BC, as well as for different racialized minorities. The fur trade, forestry, and gold mining have received a great deal of attention from scholars for their role in BC's colonization and settlement. Agriculture has not received the same level of attention, despite its critical role – particularly in the Lower Mainland. The history of agriculture in BC is unique when compared to other provinces. I will explore how this history has helped to shape present day BC. I will close with a brief explanation of how this topic relates to my doctoral research on higher education in northern BC.

## Resisting the Mexican m&m's- Countering Ideological Hegemony with Oppositional Consciousness, Daniel Gallardo

"The term mestizaje is "the historical mixing of the races and cultural traditions in Latin America, sometimes as a direct result of sexual abuse and downright exploitation of Native Peoples and African slaves by European colonial powers" (Alcarcon, 2008, p. 274). According to Grande (2008), mestizaje has been maintained for centuries to force the integration of Indigenous communities into the national mestizo model where the narrative of the white master is perpetuated. Mixe-Zoque linguist and Indigenous activist, Yásnaya Elena Aguilar (2019) reminds us that the oppression and disappearance of Indigenous communities in Mexico comes from the use of mestizaje as a tool for de-indigenization. When contemplated as a political agenda, mestizaje's intention is to cultivate places where everyone learns to become mestizo and is directed to whiteness.

The current paper presentation analyses how mestizaje as a political tool reproduces and is preserved by colonial beliefs and ideas. Nêhiyaw and Saulteaux scholar, Margaret Kovach (2009) reminds us of our obligation as researchers to challenge oppressive colonial ideologies. I argue that in Mexico the legacies of mestizaje have been sustained by two dominant ideologies that reign supreme and cause along the way discrimination, harm and violence. I refer to these as the Mexican m&m's: machismo & malinchismo. This presentation explores theoretical commonalities from the scholarship of various mestizx/chicanx who have opposed ideological hegemony by provoking a paradigm shift that transformed their border identity."

## Examining Frames of Climate Change in Education, Policy, and Science, Chi Pham

Through the lens of frame theory, this study analyzes a range of documents produced by three United Nations organizations – the IPCC (Intergovernmental Panel on Climate Change), the UNFCCC (UN Framework Convention on Climate Change), and UNESCO (UN Educational, Scientific, and Cultural Organization) – which represent climate science, policy, and education, respectively. The focus is on how the Climate Change Education (CCE) initiative under UNESCO frames climate problems, causes, solutions, and actors in its messaging, and how these frames align or not with the frames adopted in international climate accords and scientific reports. The study also examines the framing process underlying these documents and explores implications of agenda setting in the context of international organizations. I engage both a qualitative method of content analysis and the "What's the Problem Represented to Be" (WPR) technique in reviewing frames and framing. Findings from this research seek to help establish more synchronicity between global CCE strategies and the top priorities as determined by climate scientists and policymakers, to advance efforts in climate mitigation and adaptation worldwide.

## 2:00pm-3:45pm, Room 1: Reflecting on research and practice in education

### Vulnerability, Death and Research, Gabriella Maestrini

Framed through the comic, this poem/ performance piece is situated within a wider dissertation section on vulnerability, intimacy and discomfort. The poem follows me throughout a day while conducting research in Mexico City on post-disaster humor.

### [The Physical Manifestation of my Invisible Purple Jumpsuit, Rena Del Pieve Gobbi](#)

My research is about finding ones way as a student with a mental health disability. Students with mental health disabilities struggle and many drop out of university or college and never return. In order to write and teach about this struggle I use two methodologies. Autoethnography, which means that I research about society through the lens of my own experience. The second methodology I am using is a/r/tography which is research through the lens of the artist, researcher, teacher who writes. By using a/r/tography I can create art that metaphorically and visually explores my topic of stigma and resilience. I'm showcasing a series of purple jumpsuits as this research. This relates directly to my lived experiences of internal and external stigma. It is also in part a true story about my life. In the past I envisioned myself wearing invisible purple jumpsuits to give me strength. This project is about constructing a self-protective layer in order to cope with stigma. For instance I once imagined and documented wearing a purple bunny suit prior to a stressful transport between hospitals. This led to this project for a chapter of my dissertation research titled The Physical Manifestation of My Invisible Purple Jumpsuit.

### [Indigenizing our Research: From Conception to Impact, Shirley Anne Swelchalot Hardman](#)

"Indigenizing the Academy is no longer a new initiative. Many of us are familiar with Territorial Acknowledgements and recognize the overarching responsibility to address colonialism by acknowledging the loss of lands, waters and all aspects of the natural world and importantly access to our cultural resources found in these. Too, we are concerned about promoting and supporting Indigenous people's goals of self-determination and well-being. Far fewer of us are able to examine our own practices, our own educational experiences particularly in regard to our research agendas to determine with confidence what Indigenizing has to do with our own research. There exists an urgent need to challenge the Eurocentric canons of knowledge, and to unlearn previously held histories, ideologies, values and social relations. This means being consciously cognizant of the lens we bring to our research agenda: from the doorway in, to the doorway out. Whether we research in cities, towns, or on the water; no matter how mainstream you think your research is Indigenizing, has a place. Indigenizing our agenda will center Indigenous knowledges and ways if knowing; require all of us to unlearn / relearn histories; and, demand that we confront colonial ideologies. Swelchalot posits, is a personal responsibility.

This presentation will have you come to know that if you are not an Indigenizer...you are a Colonizer. "

### [Helping Each Other to Grow and Thrive: How We Created and Maintain a PhD Guild, Gabriella Maestrini, Hyunok Ryu, Jordan Long, Lena Ignatovich, Yotam Ronen](#)

With the pandemic, many of us have realised that our PhD journey at UBC can be quite isolating, especially with a lack of physical spaces to communicate and share our personal stories of progress and challenges and seek advice. In November 2020, seven EDST PhD students collaborated to organise a PhD Guild – a mastermind group that combines features of both a peer advisory group and a success team. At this panel, we'll share our experience of organising and managing such a community in the past five months.

## 2:00pm-3:45pm, Room 2: Educators and the Educational Experience

### Should we Compare? Homeschooling in America and Africa – Why Nigeria Must Wake up, Blessing Onuigbo

Background: Homeschooling is becoming more popular in the world today especially in the midst of COVID-19. But some countries in Africa, like Nigeria, are not very exposed to the phenomenon; even the terms used in the legislature does not recognize it. This raises issues of (il)legality for parents who want to adopt it. There is also an extreme dearth of research about homeschooling in Nigeria. In fact, we could only identify one or two published literatures in the subject.

Purpose: The essence of the paper is to provide more exposure to the Nigerian societies about the phenomenon of homeschooling and to sensitise the government towards taking steps to making homeschooling recognized and acceptable in the community; and to add to the body of knowledge around the subject especially in the Nigerian context.

Design, method, findings and significance: The study surveyed parents and teachers on social media (Facebook) and the survey shows that although homeschooling is not recognized in Nigerian legislature, some people still practice it. This is an indication of a quest for welcoming legislatures about homeschooling in Nigeria. This information would be useful to the government and the general public at large.

### Inclusive Teaching Practice Through Flipped Classroom and Online Learning Platforms, Puthykol Sengkeo

To succeed in their language studies, students need to be not only effective learners within the classroom but also outside and beyond it. These days, the classroom of modern learners has become more portable, with numerous online platforms allowing learners to take language learning wherever the individual goes via their smart devices. Contrastingly from the traditional chalk-and-talk method where students have little talking-time, the flipped classrooms allow the space and time for discussions which will cultivate a sense of belonging among students as well as building relationships and developing multicultural skills with members from diverse backgrounds. This presentation will discuss how flipped classrooms will promote inclusiveness between teachers and students via both face-to-face and online interactions with the help of the free online learning program, Google Classroom. This program enables teachers to post lectures/videos online for students to study at home within their own learning pace, leaving learners more time during class to work in groups and promote teamwork where a multiplicity of thought and action can flourish. The in-class discussions allow teachers to anticipate the tensions that might occur in the classroom and be proactive about them ensuring the involvement of all students and that no one is left behind.

### 7al el Moualem Youm el Mualem (The Status of Teachers on World Teachers' Day): Voices of Egyptian Teachers on Facebook, Mary Kostandy

The 2011 uprising in Egypt was dubbed "Egypt's Facebook revolution" (Smith, 2011), emphasizing the role of Facebook in promoting political change (Alaimo, 2015). While the role of Facebook in Egypt's uprising has garnered considerable scholarly attention, much less studied are the ways in which the teacher movement - which supported the uprising (Beinin, 2011) - has used Facebook as an alternative platform to the state-controlled Teachers' Union.

The Egyptian state appoints judges to manage the teachers' union (Ahram Online, 2014) and prevents elections (Bishara, 2018). It detains labour activists and cracks down on labour protests and strikes (Amnesty International, 2019). In a context of diminishing freedoms, teachers created Facebook groups that aim to organize politically for their elected union and to fight for their social, economic and professional rights. The membership of some of these Facebook groups exceeds half a million, spanning Egypt's 27 governorates and making Facebook one of the most significant spaces for the collective presence of Egyptian teachers.

This study capitalizes on the voices of Egyptian teachers on social media to offer a contextualized understanding of how teachers in a global South context view their work, the struggles they face and the reforms they call for. I focus on one of the most active public Teacher Facebook groups and examine their posts on the 2019 World Teachers' day. I employed qualitative content analysis (Schreier, 2013) to deductively analyze teachers' public Facebook postings along Nancy Fraser's dimensions of social justice (economic, cultural and political injustices). In this presentation, I will share some of my findings that speak to "*7al el mo3alem, youm el mo3alem*" (the status of teachers on World Teachers' day), as well as personal reflections on my doctoral journey.

### The Education of Miss Rabbit: Exploring the Informal Learning of India's Anganwadi Workers, Neha Gupta and Dr. Jude Walker

In this talk, we present the groundwork for Neha's Master's research on the informal learning of Anganwadis – the 'all women' community healthcare workers of India.

While the key role of Anganwadis is to help reduce the rates of stunting amongst children across India, in recent years, Anganwadis have become much more like the character, Miss Rabbit, from the TV show Peppa Pig, who has 47 jobs and who receives a prize from the Queen for "being the hardest working person in Britain." Recently heralded as "corona warriors", Anganwadis work as parental educators, counsellors, dieticians, social workers, community nurses, surveyors, animal control officers, census takers, consultants, and preschool teachers, among other roles. Unlike Miss Rabbit (we imagine), Anganwadis receive, at best, an honorarium for their 'service'. While called 'workers', they are much more treated as volunteers, facing the triple barriers of being women, of low caste, and of low social class. In this context, Anganwadis have formed unions and social groups (including on social media) to connect across the country.

Previous research has explored Anganwadis' performance concerning childcare and maternal health programs, and a few studies have revealed that educational opportunities exist but that needs continue. Nagging questions remain from an adult education perspective:

- How did they learn to do all those jobs?
- What is the role of others in the learning of Anganwadis in these unions and recently formed social groups?
- How do caste, class, and gender inform their learning experiences within the communities?

In the presentation, we will present some of what is already known about Anganwadis and Neha's proposed study, which will draw upon theories of informal learning within communities of practice and apply an intersectional and postcolonial feminist lens to address the above questions.

## 3:55pm-5:25pm, Room 1: Navigating Global Identities in the Canadian Education System

Exploring Our Roles: An Online English Conversation Club for Newcomers Examining the Topics of Colonization, Reconciliation and Systemic Racism in Canada, Meekyoung Jeung, Jenna Dur, and Tobias Lemay

There is a lack of space for newcomers to practice their conversational English and to learn Indigenous people's history and culture in BC. Our project aims to build a transformational and resilient online learning community for newcomers emphasizing colonial history, historical and current injustices and Indigenous peoples' resistance and resurgence. We design our lessons to encourage newcomers to critically view colonial history and take tangible actions to contribute to decolonization. We also include various creative activities that give participants feelings of belonging throughout the five-week online English conversation club. We balance our foundational aim of contributing to decolonization efforts with our participants' English language learning needs and desires.

One of our prototype's outstanding results was that the participants felt more connected and empathetic towards Indigenous peoples. They also reflected that the educational experiences we created were helpful to feel more engaged and rooted in BC. It is crucial to envision ways in which educators can build resilient communities to help newcomers belong and understand the significance of their actions for decolonization and reconciliation.

## Negotiating Identity and Sense of Belonging: Canadian Youth of Korean and Japanese Descent, Jiin Yoo

This presentation is part of my ongoing MA thesis, which examines the identity and sense of belonging of Canadian youth of Korean and Japanese descent having transnational/transcultural experiences. I am interested in exploring two aspects: 1) How they negotiate and construct their identity and sense of belonging between their homeland and host land in their daily life, and 2) How they perceive their 'Asian-ness' and think of one another from different ethnic/cultural background, especially when their origin countries are having a troubling relationship and diplomatic conflict. Critical Race Theory (CRT) will be centred as the theoretical framework to understand the current phenomenon. Based on the counter-storytelling of the CRT framework, I plan to conduct the 1) interviews for twelve youths (six Koreans and six Japanese, gender-balanced, late teens to early twenties) who live in the Metro Vancouver area, and 2) two focus groups for each Korean/Japanese group. I hope this study will provide critical clues to understanding multifaceted experiences of 'Asian youth' in negotiating identity and sense of belonging in Canada and add meaningful educational implications for educators, policymakers, and the public.

## How do Canadian Higher Educational Institutions Represent Themselves Through Media to Recruit Chinese Students?, Yu Guo

Canadian higher education institutions (HEIs) have seen a rapid growth of international students in recent ten years. However, there is a gap of knowledge in exploring to what extent Canadian HEIs engage in media in their recruitment effort. Adopting mediatization as the conceptual framework, this

research explores how Canadian HEIs represent themselves through media to target one of the largest global education markets – China. Using British Columbia, a province in Canada, as the “case,” the research employs multimodal critical discourse analysis to examine how HEIs, ranging from globally high-ranked public universities to locally known career-driven institutions, construct the meaning of studying in Canada. Data will be collected from HEIs’ official website, official social media account, promotional media materials available to students and education agencies. The research also aims to raise the ethical concerns of the internationalization of Canadian HEIs for public goods rather than framing international education as a neoliberal product.

### Envisioning International Students into Global Citizens: How Internationalization of Higher Education Can/Not Create Global Citizens, Siyi Cheng and Elaine Teng

Internationalization in higher education has become a major national and institutional strategy globally in recent years, accompanied by increasing student mobility. One of the rationales for internationalization is understood and promoted as for providing a means for global citizenship development. In this presentation, we will examine this rationale by: 1) unpacking global citizenship as a multi-dimensional concept; 2) examining the praxis of internationalization in higher education; and 3) critically reflecting on the linkages between the internationalization of higher education and global citizenship. First, the concept of global citizenship is entangled with political, economic, moral, and socio-cultural discourses. We will identify the economic and moral aspects of global citizenship at the core of our discussion. Next, we will examine the policies and measures carried out in the name of internationalization with a focus on the dominant South-to-North flow of international students. We interrogate the belief that international students are naturally positioned to develop global citizenship. Finally, we elaborate on the complexities between internationalization and global citizenship by highlighting the aspects of internationalization that can/not create global citizens.

### 3:55pm-5:45pm, Room 2: Lifelong Learning and Social Change

#### Agencies of Change: How Canadian charities are centring anti-racism in organizational culture, Emily Van Halem

In this short talk, I will present the framework for my Master’s research on the role that critical pedagogy has played in embedding a more anti-racist organizational culture in Canadian charities. I draw on my own experience working in the charitable sector where I observed (and, as a White person, benefited from) an enduring pattern of “White supremacy culture.” With the resurgence of the Black Lives Matter movement this past year, many organizations and institutions began to reckon with the ways in which they have, often inadvertently and in spite of good intentions, been upholding a culture that privileges Whiteness and the colonial norms that come with them in the Canadian context. Guided by a conceptual framework that I developed out of my literature review, I am conducting a cross-case study of two Vancouver charities that are well on their way to embedding an anti-oppressive and anti-racist culture. By drawing on my preliminary concept of “critical transformative organizational learning” I am seeking to uncover the role that critical pedagogy has played in transforming culture in these organizations, and how such a framework could be relevant to others in White-dominant organizations in Canada.

## What Does it Mean to “Educate Throughout Life” in Russia? A Historical-Linguistic Analysis of the Central Learning-Related Concepts, Lena Ignatovich

The concept of education and educating might be quite different in different cultures. History knows examples of untranslatable socio-pedagogical concepts such as Old Greek *paideia* and German *Bildung* that do not fit the established concept of education in English and signal their uniqueness by being transliterated (*paideia*) or simply calqued from another language (*Bildung*). The examination of the construction of “education” in other cultures might be a good exercise challenging the boundaries of the concept and its key dimensions and features.

In this presentation, I will talk about the Russian concept of education that encompasses four meta-concepts: *vospitanie* (developing an all-rounded human being), *prosveschenie* (enlightenment), *obrazovanie* (schooling) and *obuchenie* (developing skills and obtaining knowledge). I will present the history of these concepts, the interrelations among them, and the challenges that one faces when examining them. I will also talk about my method and its limitations.

## An Anti-Racism Curriculum Project — A Draft, Addyson Frattura and Yotam Ronen

Since the recent Black Lives Matter protests this summer, we—two white PhD students—have been collaborating to create a study route that meaningfully and seriously challenges anti-Black racism in ourselves and in our communities through listening, reading, thinking, questioning, writing, dialoging, engaging, acting, expanding, and returning (again and again). Realizing the racialized injustices that we as members of academia are complicit in, we began to imagine a learning movement actively rooted in anti-racist discourses and study materials. Together, we created an open-ended curricular model in the form of a study route, rooted in the work of Black activists, scholars, and educators. The model urges a horizontal and participatory learning experience that is not bound by institutionalized senses of teaching and learning. At Research Day, we aim to present our curriculum project, how it came to be, and invite participants to join us in engaging with the draft curriculum as a first step towards serious study and self-reflective anti-racist action. We see the curriculum project as a movement that initiates, nourishes, and supports the continuous education and self-reflective study of learners who engage in anti-racist actions. It is our contention that the work of learning is never done. It is ongoing. It is arduous. It is necessary. We see anti-racism as a serious study that ought to happen both within and outside of institutional education.

## Havruta: Reading as Radical Dialogue, Itamar Manoff and Adi Burton

What is the place of dialogue in today’s polarized and divided world? Can we still meet each other across the gaps and violent asymmetries that pivot us against each other? To what extent can textual study help us form a common world that maintains space for difference? In this session, we will examine the ancient Jewish method of *Havruta*, the dyadic practice of textual interpretation, as a form of radical dialogue and as a way of creating a common space for thinking. Through a participatory exercise, we will begin by mediating small group discussions with a chosen text and interrogate common educational objectives with regards to textual learning. We will then reflect on the role of dialogue and community in *Havruta* and open a discussion about the possibilities and challenges of engaging this traditional pedagogical approach to address distinctly contemporary crises of education and learning.

## 5:35pm-6:35pm, Room 1: Philosophical Research in Education: Book and Dialogue with Dr. Sam Rocha and students

Book Session with Neil Bassan, Aimee Begalka, Tamara Chandon, Jessica Lussier, Ken Morimoto, and Dr. Sam Rocha

This book session features a forthcoming book by Dr. Sam Rocha, *Philosophical Research in Education: Introduction to a Phenomenological Approach to the Philosophical Study of Education*. The panel will pose questions for the author and invite the audience to participate in the dialogue. Some of the general points of discussion include: storytelling and the craft of writing, storytelling and philosophy, philosophical attitudes, inner and outer dimensions of teaching, teaching and refusal or dissent, education as philosophical phenomenon, philosophical rigour, dwelling and the history of ideas, and phenomenology as movement, method, and philosophy itself.