



Research Day

4 April 2025

[Ponderosa Commons: Oak House](#),
6445 University Boulevard, Vancouver, BC V6T 1Z2

Education and the Machine

0900 – 0930	Registration & Refreshment	
0930 – 1015	Land Acknowledgements & Awards Presentation	
1015 – 1145	Keynote Presentation Education in the Algorithmic Condition <i>Prof P. Taylor Webb</i> Ponderosa Ballroom	
1145 – 1245	Lunch Ponderosa Ballroom	
Session 1 1300 – 1415	<u>Session 1</u> Storytelling Room PCN 1001 Chair: Chair: Prof Mona Gleason	<u>Session 2</u> Antiedudisestablishmentarianism Room PCN 1002 Chair: Dr Samuel D. Rocha
	Recognizing the Legacy of Indigenous Matriarchs in Academia: Stories from Another Coyote <i>Naomi Narcisse</i> Reframing Inclusion Through Storytelling <i>Aldona Czajewska</i>	World demise: Education in mechanistic excrementality <i>Silas Krabbe</i> Missing the forest for the trees - Rethinking Education as the machine <i>Gayatri Gopalan</i>



Session 2 1430 – 1545	Session 3 Anti-/De-colonialism Room PCN 1001 Chair: Dr Kapil Regmi	Session 4 Reanthropocentrism Room PCN 1002 Chair: Dr Marcelina Piotrowski
	Anti-Colonial Analysis of Surrey School District’s Racial Equity Strategic Plan <i>Aneet Kahlon</i> Weaving Decolonial Thought: Bridging Latin American and Indigenous Perspectives for EDI-D in Academia <i>Catalina Parra</i>	The Liquid University: Chronically Online <i>Jed Anderson</i> What the ‘machine’ cannot do? Anti-oppressive Education in Neo-colonial Contexts (Egypt) <i>Nashwa Khedr</i>
Session 3 1600 – 1715	Session 5 Education Beyond Canada - China Room PCN 1001 Chair: Prof Deirdre M. Kelly	Session 6 Education Beyond Canada – South Asia Room PCN 1002 Chair: Prof Amy Scott Metcalfe
	Bilingual Critical Discourse Analysis of Media Representations of Canadian Offshore Schools in China <i>Ian Alexander; Yu Guo</i> Perceptions and Uses of Digital Artifacts in Lifelong Learning in Zhejiang, China <i>Tan, Shihua Danielle; Zhuo, Chen</i>	Graffiti as Public Pedagogy: Let the Walls Educate for Democratic Hope and Social Transformation <i>Jafar Iqbal</i> Understanding coloniality within South Asian international student mobility through narrative inquiry <i>Maham Kamal Ahsan</i>
1730 onwards	Research Day Social Mingle Location: GSS Loft, 4 th Floor, AMS Nest Building, 6133 University Blvd	

Abstracts

Keynote Presentation



Prof [P. Taylor Webb](#)

Education in the Algorithmic Condition

The algorithmic condition has generated a number of existential and speculative discourses concerned with education and its practices. On one hand, the algorithmic condition endangers current educational practices while simultaneously interpolating education into forms of speculative thought concerned with its future. Current forms of human cognition, knowledge, learning, identity and subjectivity, ecology, governance, and socio-political equity appear to all be placed under erasure - while these very objects and practices are also interjected into anticipatory networks of techno-colonial capture. It would seem, then, that only a fool or marketer would enter into such a desiring-space. Rather than prognosticate about education in the algorithmic condition, I will discuss how conceptions of education have brought itself to its existential and speculative moment, and I will sketch a few ways that I have been thinking about to help others pivot, respond, or escape education through, with or alongside the algorithmic condition.

Paper Session 1

Storytelling

Recognizing the Legacy of Indigenous Matriarchs in Academia: Stories from Another Coyote

Naomi Narcisse

Universities must be made aware of the responsibility entailed in fostering headship of Indigenous Matriarchs in administrative roles. While institutions continue to follow bureaucratic processes, pledges of allyship are not meaningful. Aggregation of these Indigenous members supports the ongoing legacy of colonialism. This research is a call to universities to update policies that recognize the unique strengths that Indigenous leaders carry. Indigenous community members exercise and follow protocols as law, these processes are not carried in the same way in the institutions. Colonial efforts attempted to eliminate key Indigenous social structures. Unfamiliarity of the responsibility entailed in Matriarchal protocols must be addressed. I am a St'át'imc and Secwépemc mother, sister, aunty, warrior and another coyote. The epistemology in this research is carried by the St'át'imc Nxeḱmenlhkálha múta7 nt'áqmenlhkálha (our way of life), while applying the seven St'át'imc laws. I begin my work and research with Matriarch interviewees in administrative university leadership roles, and share stories on experiences in headship roles, and passing on guidance for those up and coming in these spaces. In concluding words, I share a guiding framework and values that can be aligned with university strategies



Reframing Inclusion Through Storytelling

Aldona Czajewska

Creating inclusive learning environments for neurodivergent adult learners is essential to ensuring equal access to education and fostering meaningful engagement in our education systems and workplaces. Many neurodivergent individuals, such as those with ADHD, autism, or dyslexia, face unique challenges in traditional and nontraditional learning settings, including sensory sensitivities, differences in information processing, and varying communication styles. By incorporating flexible teaching methods, personalized support, and neurodiversity-friendly strategies—such as clear instructions, alternative assessment methods, and sensory-conscious environments—educators can empower these learners to thrive. Inclusive education not only enhances individual success but also enriches learning communities by valuing diverse perspectives. In addition, informal educational settings such as workshops, conferences and other adult learning spaces, are often not inclusive for these learners. Through storytelling, I will be sharing the insights and knowledge I gained in my course journey in understanding this issue using the methods of systems mapping, participating action research and storyboarding.

Paper Session 2

Antieduestablishmentarianism

World demise: Education in mechanistic excrementality

Silas Krabbe

In the current discourse surrounding the implementation of generative AI in education, this paper argues that the challenges posed by AI are not novel but reflect perennial questions regarding the purposes of education. Using Cory Doctorow's concept of "enshitification," which describes the decay of platforms as they exploit users, I propose that education itself is undergoing a similar process. The rapid integration of AI into educational settings represents the final stage of education's enshittening, where the focus has shifted from meaningful world-building to mere outcomes, and now to AI-driven self-perpetuation. In this scenario, AI potentially replaces human educators and learners, transforming education into a self-cannibalizing system devoid of purpose, meaning, or world-building. Drawing from Doctorow's four constraints—competition, regulation, self-help, and labor—I explore how this framing can guide a reconsideration of education's role. Ultimately, I question whether we still value education enough to preserve it, invoking Hannah Arendt's idea of loving the world enough to educate for its survival. Through this lens, the paper critiques both the uncritical adoption of AI and other misguided "we thought it was a good idea" educational decisions, urging a return to reflective, world-centered educational practices. (Abstract provided by ChatGPT).

Missing the forest for the trees - Rethinking Education as the machine

Gayatri Gopalan

what does 'and' do - where 'is' might be? putting things together that may not be the other - and you wonder how it might muddy the waters. The idea for this thinking paper emerges from concerns around how educational conversations appear to readily (and sometimes unthinkingly) take up EdTech as the obvious next step for directing educational effort, policy and imagination. While it is useful to think about how education



might change in its application with online learning, generative AI, and data-driven educational governance, I am drawn to the implications thereof, and how it positions education - the idea of education itself as the machine. Etymologically, 'machine' derives from Greek *mēkhos* meaning 'contrivance'. In the current bureaucratized, neoliberal (and increasingly digitalized) context, what educational aims and purposes get contrived? What might it mean to humanize education? In this matrix, how does the choice of red or blue pill play out? And what of it? My paper seeks to explore this further through the works of thinkers such as Han, Arendt, Greene etc. I am not entirely sure of the form this will take, but I do believe the contemplation can be meaningful to engage in individually and collectively.

Paper Session 3

Anti-/De-colonialism

Anti-Colonial Analysis of Surrey School District's Racial Equity Strategic Plan

Aneet Kahlon

The purpose of this research is to examine how Canadian K-12 public education racial equity policy may function to reproduce the oppressive social, historical, and political forces it claims to challenge. This thesis conducts a qualitative content analysis of Surrey School District's Racial Equity Strategic Plan 2023-2028, through an anti-colonial discursive framework, to research how capitalism, colonialism, imperialism, and white supremacy may be overlooked within attempts to achieve racial equity in education. This research delves deeply into investigating historical educational policies in British Columbia's public schools in order to understand how educational policy has affected Indigenous, Black, and racialized communities in the past and how these outcomes endure today. Racial equity and anti-racism policies must incorporate initiatives of critical structural reform of education systems that seek to address the root cause of racism, such as capitalism, colonialism, imperialism, whiteness, and white supremacy, in order to meaningfully and holistically address racism for Indigenous, Black, and other racialized communities within K-12 public schooling.

Weaving Decolonial Thought: Bridging Latin American and Indigenous Perspectives for EDI-D in Academia

Catalina Parra

This proposal explores how Latin American decolonial theory and Indigenous thought can be carefully woven together to inform Equity, Diversity, Inclusion, and Decolonization (EDI-D) efforts in academia. While academic institutions increasingly implement EDI strategies, the collaboration decolonization remains unclear. Many Latinx decolonial theorists have critically engaged with education since the 1960s, offering counter-knowledges that, in dialogue with Indigenous scholars, could enhance decolonization efforts. However, there is a paucity of research regarding the contributions of Latinx decolonial theorists to these efforts. This proposal adopts a theoretical framework grounded in philosophy of education, Decolonial theory, and Indigenous Storywork. It brings into conversation decolonial Latin American scholars, including Maldonado and Dussel, with Indigenous scholars such as Battiste and Archibald. The research compares concepts of coloniality and praxis from Latin American decolonial thought with cognitive imperialism and storytelling from Indigenous perspectives, identifying potential spaces for action-oriented collaboration in EDI-D implementation. This work is significant in the context of truth and reconciliation, emphasizing the need

for a nuanced approach to decolonization. By bridging Latin American and Indigenous perspectives, the study aims to diversify academic knowledge, clarify distinctions between EDI and decolonization, and contribute to non-Eurocentric scholarship in higher education.

Paper Session 4

Reanthropocentrism

The Liquid University: Chronically Online

Jed Anderson

Zygmunt Bauman's work *Liquid Modernity* proposes that the formerly 'solid' state of modernity has been liquified and that we live in an ongoing process of melting institutions, norms, and identities. Bauman argues that the individual and individual negative freedoms have replaced older communal projects to construct a better society. In such an environment, people become oppressed by their own libertarian isolation and the pursuit of a better life via private consumption. Earlier writers like Lewis Mumford and Jacques Ellul criticized 'technique' or 'the machine' from a social or communal perspective, often focusing on the centrality of the city or nation in relation to the problems of modernization. In contrast, Bauman argues that society has been rendered irrelevant in the liquid modern era. Technological change, particularly that which enables of networking of individuals, is impacting higher education, whether in the 'Zoomification' of the classroom, relentless digital security rituals, pervasive software contracts, mandatory technological purchases, or the pedagogical dominance of digital slides and online quiz games. The Columbia University art theorist Jonathan Crary has called for a complete dismantling of the Internet as we know it. In his 2022 manifesto *Scorched Earth*, Crary centres the Internet as an inherently oppressive construct. The liquification of 'the university', to say nothing of colleges, provides one case study for why Crary's radical call should be considered seriously.

What the 'machine' cannot do? Anti-oppressive Education in Neo-colonial Contexts (Egypt)

Nashwa Khedr

In neoliberal times, students from various socio-economic classes are subject to diverse forms of violence (emotional, physical and academic) as a result of the neoliberal reforms and policies that impact their daily lives and education. The successive waves of inflation and increased social stratification increase the vulnerability of families of different socio-economic classes, and thus the priorities and aspirations of each class. Direct harms impact students, including parental neglect for the upper middle class students, or impoverished conditions and child labour for students of the lower classes. Moreover, neoliberal effects manifest in the educational field (through neoliberal educational reforms, imposed curricula and professional development, privatisation and standardisation) that cause quasi-transcendental effects on students, including forms of classist discrimination and alienating curricula that disconnect the students from a contextually-relevant education, and potential forms of critical pedagogy. It within these conditions that teachers prioritise ameliorating the effects of the neoliberal violence on their students, even if that requires a dismissal of the official curriculum. This presentation shares examples of agency that public and international schoolteachers exert, that the Machine cannot do.



Paper Session 5

Education Beyond Canada - China

Bilingual Critical Discourse Analysis of Media Representations of Canadian Offshore Schools in China

Ian Alexander; Yu Guo

For thirty years, Canadian curriculum offshore schools have operated in China as alternative high schools for students who intend to apply to postsecondary institutions abroad. Public knowledge and opinions of these schools is relatively opaque even though seven Canadian provinces authorize their curriculum to be taught by Canadian-certified teachers in over one hundred schools — many of these hybrid programs with Chinese partners. To aid understanding of public perceptions of Canadian offshore schools, this article reports on a critical discourse analysis of news articles published from 2008 to 2024 in both China and Canada. The analysis and interpretation drew on framing analysis and cultural hegemony to understand media portrayals in each country. Findings reveal that media in each country were very different. While Chinese media wrote positively about Canadian offshore schools, Canadian media were mostly critical and suspicious of the operation and very existence of offshore schools. Since news articles constitute a portion of the public data corpus used in generative AI, findings from this study can build understanding of how perceptions of offshore education vary depending on framing, author, and context.

Perceptions and Uses of Digital Artifacts in Lifelong Learning in Zhejiang, China

Tan, Shihua Danielle; Zhuo, Chen

With the rapid development of digital technologies, the use of digital artifacts (e.g. online courses, discussion forums, apps, images, videos and audio clips) in education is increasingly common, as they can play an important role in the lives of learners and educators. From a sociomaterial perspective, this case study examined digital artifacts used in lifelong learning for adults in Zhejiang, China. Results show that the interactions between users and an online lifelong learning platform as well as other digital artifacts such as WeChat can reshape and modify digital governance of these artifacts as well as their functions as learning spaces. While digital artifacts have benefits such as enhancing the efficiency of provincial and municipal management of lifelong learning and facilitating the dissemination of knowledge, they also come with limitations. Their design can set requirements for learners' digital skills, excluding certain types of learners and limiting community innovations for teaching and learning. We provide some suggestions for using digital artifacts in lifelong learning such as considering the functions and limitations of digital artifacts and user habits, and balancing educational and management goals in practice.

Paper Session 6

Education Beyond Canada – South Asia

Graffiti as Public Pedagogy: Let the Walls Educate for Democratic Hope and Social Transformation

Jafar Iqbal

Graffiti, as expressed through drawings and writings on open walls, serves as a powerful form of public pedagogy, conveying messages that advocate for collective social transformation. While public pedagogy has gained recognition as a field of study in adult education, the role of

graffiti in social movement learning remains largely underexplored. Gert Biesta’s theorization of “pedagogy for the public, of and with the public, and for publicness” provides a crucial lens to understand graffiti as an aesthetic mode of resistance pedagogy—one that challenges authoritarian regimes while fostering democratic aspirations for social transformation. Within this framework, my presentation examines the pedagogical potential of graffiti during the July Uprising of 2024, the largest mass uprising in Bangladesh’s history. This historic movement, led predominantly by student activists, became a defining moment of resistance, ultimately resulting in the overthrow of the country’s longest-serving fascist regime. To explore this, I will first present graffiti created by students’ activists on walls and pillars across Bangladesh during the uprising, spanning from June to August 2024, a period in which I actively supported their cause. I will analyze the deeper meanings embedded in these graffiti works, emphasizing their role as public pedagogy in articulating voices of resistance, solidarity, unity, and social justice in the struggle for democratic transformation. My analysis is based on graffiti collected from various student groups, activist Facebook posts, Instagram, social movement organizations, and local newspapers in Bangladesh. I argue that these graffiti pieces serve as expressions of anger, frustration, courage, and democratic aspirations, transforming public spaces into sites of public pedagogy. They represent a pedagogy of resistance, solidarity, and unity—mobilizing collective action against authoritarian rule and advocating for democratic social transformation.

Understanding coloniality within South Asian international student mobility through narrative inquiry

Maham Kamal Ahsan

International students from the Indian Subcontinent are a rapidly growing population in North America. Institutional narrative positions their recruitment as a tool for economic and political purposes. A colonial mindset underpins South Asian students’ mobility to North America, shaping their learning and working experience. Their academic and personal journeys are oversimplified, leaving out the full context of their desires and goals. Who are the people and their stories behind the study and work visas? What are the personal and family journeys that bring international students to North America? Without this perspective the current political landscape will continue to enable villainization of South Asian students. I present narrative inquiry as a way of understanding student mobility beyond static categorizations, emphasizing fluid, evolving identities shaped by transnational movement. Empowering student narratives can uncover how the experience of displacement and cultural hybridity influences students’ academic and personal trajectories.