Lifelong Learning for Inclusion and Sustainability Conference 2022

Joint Conference by the Standing Conference on University Teaching and Research in the Education of Adults (SCUTREA), the Universities Association for Lifelong Learning (UALL) and the European Society for Research on the Education of Adults (ESREA) Migration, Transnationalism and Racisms Network

Glasgow, 6 – 9 June 2022

ESREA Pre-Conference Programme

Welcome

On behalf of the School of Education may I extend a warm welcome to delegates and guests attending the Joint Conference by SCUTREA, UALL and ESREA. We are delighted that the conference, postponed due to the pandemic, is now taking place, with some delegates joining in person in Glasgow and some joining virtually. The local organising committee has planned an exciting and stimulating conference programme for you so whether joining in person, or online, I know there will be productive discussions, rich learning and strong collaborations.

 I wish you a successful conference and assure you of a warm welcome from University of Glasgow.

 Professor Margery McMahon

Head of School of Education
Professor of Educational Leadership

The School of Education at the University of Glasgow is delighted to welcome ESREA. The themes of the conference chime well with the research that we undertake across the school. The principal strategic aims of school are to be a world leader in addressing contemporary educational issues and to make a difference for society's most vulnerable and educationally disadvantaged from the local to the global.

We have great strength in the field of refugee education led by our UNESCO Chair in Refugee Integration through Languages and the Arts, and a longstanding portfolio of research within our Centre for Research and Development in Adult and Lifelong Learning and the PASCAL Observatory, which we hope the delegates will learn about when here. And we of course also will learn from your work.

Michael Osborne
Professor of Adult and Lifelong Learning
Director of the Centre for Research and Development in Adult and Lifelong
Learning (CR&DALL)
Co-director of the PASCAL Observatory on Place Management, Social Capital and Lifelong
Learning

Conference Themes

Contextualizing racisms and migration:
time, place and generational perspectives in anti-racist praxis

The social and political developments in various parts of the contemporary world, have witnessed the resurgence of nationalist politics and intensification of hatred in the lives of societies. This phenomenon is accompanied by the growing vulnerability of groups and communities targeted by proponents of restricting trans-border movement of people, opposition to multiculturalism and construction of monolithic racial identities. Racism and other forms of xenophobia, anti-Muslim sentiments, blaming of and violence against refugees and other migrants, antisemitism – all these and related social dynamics have become an urgent international public issue. Some commentators go as far as to express concerns about an earlier history of fascism repeating itself on a global scale. In a number of countries these developments have taken the form of populist or extreme right movements up to the point of gaining electoral representations, while elsewhere they correlate with the emergence of illiberal authoritarianism in national policies especially targeting minorities and their allies. These tendencies are clear in the European context. Examples include backlash against refugees' reception in the wake of the humanitarian crisis of 2015, xenophobia surrounding Brexit and other nationalistic particularisms within the European Union, challenges and violence faced by LGBT+ communities, as well as growing popularity of conspiracy theories that bridge 'old' fascist themes with 'new' ones. Most recently, these tendencies were exacerbated by the socio-political tensions in the context of the COVID-19 pandemic, threatening minorities and migrants as well as challenging social cohesion and democratic principles.

The above developments and challenges can be phrased in a common terminology of prejudice, discrimination, exclusion, bigotry, domination, hate speech, hate crime and other concepts, and should be dealt with under a broad umbrella of human rights protection, democracy and politics of inclusivity. There are, however, specific circumstances and conditions that differentiate both problem and solutions across contexts. Politics of hatred and intolerance emerge under concrete conditions. While they may spread between countries, territories or societal sectors, they draw on tensions arisen or invented in particular 'social worlds' – interconnected but specific. As adult educators and researchers of adult learning, we see the relationship between universally shared and situated knowledges as a significant issue to be grasped and revisited.

This conference seeks to explore universal (that is, repeated and repeatable, recognizable in different times, places and by different peoples) and particular (that is, temporally, spatially and socially specific) aspects in analysis of racism and in anti-racist praxis, that is, in reflection-based practice and practically-oriented theorizing. We invite participants of varying perspectives and experiences, who are connected by a critical view of the abovementioned issues and by an involvement in efforts aimed at achieving more inclusive and more solidly democratic society. Our intention is to bring together individuals and teams for whom adult education and learning constitute crucial and critical factors in such efforts. As we understand

adult education and learning in a broad sense, which encompasses various modes of education and learning (formal/informal, individual/group-based, theoretical and action-guided, arts-based etc.), we hope the conference will include a wide range of contributors: academic and non-academic researchers, practitioners in the field of migration and social policy, educators from tertiary institutions, NGOs and community groups, art and sports educators, campaigners, organizers and others engaged in the field. We invite contributions from European as well as non-European countries exploring, but not necessarily limited to, the following thematic clusters:

- **understanding commonalities and specificities of racisms and right-wing populism between countries and regions**: how they should be described, conceptualized and analyzed; 'export'/'import' in populist and extremist ideologies across borders and periods; national(ist) appeals and transnational connections; origins and activity of identitarian movements; usefulness and limits of historical comparisons and analogies; ideological links between racism, homophobia, anti-gender campaigns, languages of exclusion; conspiracy theories and delegitimizing of established knowledge; patterns of individual involvement, group processes, new modes of organising and exit from extremism;

- **migration and integration policies, their implementation, understanding and societal reactions**: national policies and restrictions vs. mitigation of impact at local levels; state policies, border regimes and popular attitudes; socio-political perspectives on citizenship and residence as well as socio-cultural notions of 'home,' 'belonging' and 'identity'; multilingualism and monolingualism; public and private resistance against racist and anti-democratic practices; the importance of references to international human rights protection system in country-specific cases;

- **diversity of experiences among those affected**: how class position, status and identity 'operate' in the context of racism; gender, sexuality and age as significant factors in migrants' and other targeted groups' experience; migration and integration in the context of individual's life cycle and biographic learning; physical and mental health and disability; family dynamics; job market, work status, labour integration, unemployment; educational challenges in the context of age, language; aging in the context of individual's capacity and institutional approaches; empowerment, resilience, prospects for post-migration life;

- **anti-racist civil society in action**: how individuals get involved; how groups form and organize and how they maintain their vitality across time, how they effectively strive towards achieving their objectives; what and how people learn through their involvement; what the difficulties and obstacles are; what cultural and intellectual resources they use; what are intra- and intergenerational patterns of activism; types of activism; anti-racist action in educational institutions, media, labour organizations etc.; potential, possibilities and obstacles in building transnational solidarities and actions by minorities; activists' exchange and import of ideas – validity and limits;

- **research on adult education/learning and the study of racism and anti-racism**: the use of concepts and theories and their application in diverse contexts; types of data, methods of their collection, validation, analysis and presentation; comparative studies; case studies; ethical and risk issues in the research field and beyond; participants' role in knowledge-generating; communication with non-professional audience and impact of research on communities and public sphere; decolonising methodologies; interdisciplinary vs. discipline/subdiscipline perspectives; action research and arts-based research; transmission

of knowledge from research to teaching/instruction; anti-racist approaches in teachers' education etc.

Programme

Timing	Event	
Monday 6th June		
08.30-09.00	Registration, Tea & Coffee	
09.00-09.30	Welcome: Srabani Maitra and Mike Osborne Introduction to ESREA Migration, transnationalism and racisms network: Marcin Starnawski, Annette Sprung and Angela Pilch-Ortega	
09.30-10.15	Opening Plenary *Approaches to Creating a Welcoming Community* Keynote Speaker: Pinar Aksu, Human Rights and Advocacy Coordinator, Maryhill Integration Network, Glasgow, PhD Student at the University of Glasgow *(Chair: Srabani Maitra)*	
10.15-10.30	Networking Break	
Timing	Parallel Sessions	Parallel Sessions
10.30-12.00	**Parallel Session 1/Room N.N.: Refugees & *Learning environments*** **Ülkü Güney** "Muslim neighbours" or "backward Arabs": Syrian Refugee Perceptions in Turkey **John Grayson** Covid impacts on asylum accommodation in the UK. Research alongside people resisting, in and against, the asylum system, in a hostile environment. November 2019 to October 2021 **Christian Hanser** Vagabond educating and the andragogy of discomfort for interstitial adult education *(Chair*: Susan Brigham)	**Parallel Session 2/Room N.N.: *Migration & Antiracism*** **Chad Hoggan &Tetyana Kloubert-Hoggan** The Learning Needs of Society in the Wake of Migration **Dulani Suraweera** Towards Integrating Antiracism Policies into TESL Teacher Training Programs in Canada **Srabani Maitra & Shibao Guo** Decolonising Lifelong Learning: An Antiracist and anti-colonialist perspective *(Chair*: Vaughn M. John & Abimbola Abodunrin)
12.00-13.00	Lunch included in the conference fee	
Timing	Parallel Session	Parallel Session

13.00-14.30	**Parallel Session 3/Room N.N.:** *Refugees & Learning*	**Parallel Session 4/Room N.N.:** *Racism & Migration*
	Susan Brigham Refugee Youth and Interrupted Schooling: Agency and identity in their settlement in Nova Scotia	**Annette Sprung & Brigitte Kukovetz** *(round table)* Developing caring communities at the intersection of age and migration
	Preeti Dagar Sustainable livelihood and social integration through skills development for urban refugees	**Dan Perry** Gendered Stereotypes, Sexual Racism and Fetishization: Gay Male Migrants and Integration into the LGBTQ+ Community
	Laurence Bassingha The effect of the transactional leadership to perpetuate racism when managing and developing Learning in a H.E institution in Wales: an ethnographic investigation. *(Chair*: Bruce Wilson & Humera Qazi)	**Kirstin Sonne** Learning to "Belong": How migrant subjectivities are constituted and negotiated on Malta's migrant integration programme *(Chair*: Daniel Leyton Atenas)
14.30-14.45	Tea & Coffee	
Timing	Parallel Session	Parallel Session
14.45-16.45	**Parallel Session 5/Room N.N.:** *Antiracist perspective, racism & learning*	**Parallel Session 6/Online:** *Antiracism & Learning*
	Vaughn M. John Xenophobic violence and denialism in South Africa	**Shibao Guo, Ling Lei & Jingzhou Liu** Anti-Racism Movement in Canada: Theorising a Form of New Social Movement Learning
	Marcin Starnawski Overcoming stigma: informal adult learning among Jews in Poland during the late decades of communism and its impact in biography and community	**Hui-Ling Chen** Learning Motivation and Barriers: A Case Study Based on Immigrants' experience
	Angela Pilch Ortega Engagement in right-wing initiatives: the role of enemy images, stereotypes and the construction of otherness	**Davide Zoletto** Lifelong education, processes of territorialization and migrations in some areas of North-East Italy
	Mary McPherson Expanding the Role of Informal Learning in Intercultural Understanding and Language Acquisition *(Chair*: Annette Sprung & Preeti Dagar)	**Oshodi Darasimi Powei** Life as a Black asylum seeker in Italy: Narratives of two Black asylum seekers in Italy *(Chair*: Shibao Guo & Anna Greenslade)
17.00-18.00	Final Plenary: Bruce Wilson, Director of EU Centre, RMIT Melbourne, and Visiting Professor of Education, University of Glasgow; Evaluation (ESREA Convenors) *(Chair*: Annette Sprung and Angela Pilch-Ortega)	
18.00-19.00	***Welcome Hut/dinner*** *(Good shoes & wet gear in case of rain xx)*	

Dinner included in the conference fee

For further information please contact the network convenors srabani.maitra@glasgow.ac.uk; marcin.starnawski@dsw.edu.pl; annette.sprung@uni-graz.at, angela.pilch-ortega@uni-graz.at

*Zoom links**

Topic: ESREA Opening Plenary

Time: Jun 6, 2022 09:30 AM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/96249950592?pwd=M2dzYmlPdzRtSUlkSVZVL01Kd2RrQT09

Meeting ID: 962 4995 0592; Passcode: 952104

Topic: ESREA SESSION 1

Time: Jun 6, 2022 10:30 AM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/94382873300?pwd=QTRMOHBZcXdaci9sd1ZJeml1Y0g0dz09

Meeting ID: 943 8287 3300; Passcode: 923671

Topic: ESREA SESSION 2

Time: Jun 6, 2022 10:30 AM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/96565253016?pwd=ZlE4WnVGN084TG5JYkdockhad1QwUT09

Meeting ID: 965 6525 3016; Passcode: 454531

Topic: ESREA SESSION 3

Time: Jun 6, 2022 01:00 PM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/96028075901?pwd=Qit4VmtvdGdKRnpBbjg1ano1bmxaZz09

Meeting ID: 960 2807 5901; Passcode: 830800

Topic: ESREA SESSION 4

Time: Jun 6, 2022 01:00 PM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/99428539422?pwd=eXFUdjVQM1dhMklhdDVUU3FIRWtKUT09

Meeting ID: 994 2853 9422; Passcode: 678658

Topic: ESREA SESSION 5

Time: Jun 6, 2022 02:30 PM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/95482134497?pwd=OUYxdjNkbXBjaUQ3eVh6RUE3L29qUT09

Meeting ID: 954 8213 4497; Passcode: 135903

Topic: ESREA SESSION 6

Time: Jun 6, 2022 02:30 PM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/98301655786?pwd=bm9kcmp6Zi9iNDNKWlNtZUg4cmxxQT09

Meeting ID: 983 0165 5786; Passcode: 118918

Topic: Closing Plenary and Evaluation

Time: Jun 6, 2022 05:00 PM London

Join Zoom Meeting

https://uofglasgow.zoom.us/j/95339265804?pwd=U0NvRm0yMXRKeG9YL1A1ZE1Zb2JpZz09

Meeting ID: 953 3926 5804; Passcode: 549122

- Zoom connections may not be stable during the conference. We apologise in advance if hybrid format doesn't work due to unstable Wi-Fi network in the conference venue.

Keynote speaker

Pinar Aksu

Human Rights and Advocacy Coordinator,
Maryhill Integration Network (MIN); PhD Student at the University of
Glasgow, April, 22, 2020; 4.15pm-5.00pm

Approaches to Creating a Welcoming Community

Pinar Aksu is the Human Rights and Advocacy Coordinator for the Maryhill Integration Network in Glasgow. Pinar coordinates outreach projects and the MIN VOICES group. MIN brings refugees, migrants and local communities together through art, social, cultural and educational groups and projects, offering people a chance to learn new skills, meet new people, share experiences and take part in worthwhile activities to improve their lives and the life of their communities. Pinar is a first

year PhD student at the University of Glasgow, researching 'Art and Law in Migration: using art practices for social change and access to justice in migration'.

Closing Plenary

Professor Bruce Wilson

Director of EU Centre, RMIT Melbourne, and Visiting Professor of Education, University of Glasgow

Professor Bruce Wilson is Visiting Professor in Education at the University of Glasgow, Director of the European Union Centre at RMIT University, and RMIT's Director of Research for Regional Development at its Hamilton site in western Victoria. He was formerly Co-Director of the PASCAL International Observatory

Bruce was the founding Dean of the School of Global Studies, Social Sciences and Planning at RMIT University. Prior to joining RMIT, Bruce founded the Youth Research Centre at the University of Melbourne, and the Union Research Centre on Organisation and Technology (URCOT), where he was its Director for eleven years. He has had experience working with local government and is a member of the Hume Global Learning Village Committee and Advisory Board. Bruce also collaborates closely with the Office of Knowledge Capital at Melbourne City Council.

The European Union Centre at RMIT is one of only three EU Centres in Australia belonging to a network of 26 centres which are co-funded worldwide by the External Relations Directorate of the European Commission. It is responsible for increasing engagement with the EU through academic studies on the European Union, encouraging mobility for staff and students, and for building partnerships between Australian universities and organisations, and their European counterparts.

Welcome Hut

©Mihaela Bodlovic

As part of the ESREA/SCUTREA conference, a mobile shepherd's hut will be installed in front of the St Andrew's Building (School of Education) from Monday 6th of June to Thursday 9th of

June. The Welcome Hut project (www.thewelcomehut.com) travels across borders in order to open temporary in-between spaces for storytelling around a wood fire stove. The pop-up storytelling shed has sparked itinerant community engagement initiatives across Europe since 2010, has formed part of an arts-based PhD research in Scotland and is frequently used as an outdoor 'conference fringe' to experiment with academic networking formats beyond walls.

https://www.youtube.com/watch?v=Jbmbz6NZZ5M

On June 6th, at the end of the pre- conference we will all walk together to the Welcome Hut to experience this unusual learning space and discuss the importance of improvised and informal gestures of hospitality for (adult) education.

You can also visit the Hut directly at any moment during the following drop-in times, no prior registration required.

Tuesday 7th : 11:00 am - 2:00 pm

Wednesday 8th : 3:30 pm - 6:30 pm

Thursday: 2:30 pm - 4:30 pm

The drop-in space will be facilitated by **Christian Hanser**, MSc Teaching Adults (University of Glasgow), initiator of the Welcome Hut concept, PhD student at the University of Edinburgh.

Email: c.hanser@ed.ac.uk

Presentations

Engagement in right-wing initiatives: the role of enemy images, stereotypes and the construction of otherness

Angela Pilch Ortega

If we focus on the current political response of societies to migrants and refugees, we can see that the formation of opinion and, in general terms, the production of knowledge play an important role in producing racist regimes and practises. How we frame and respond to current challenges and problems as societies involves powerful patterns of interpretation, which are to a great extent implicit and hence not primarily reflexively available. In particular, knowledge production related to migration and asylum is entangled with hegemonic discourses, Eurocentric perspectives and power relations. The construction of enemy images, stereotypes and otherness plays a powerful role in this context. The creation of otherness, for instance, refers to a "process in which, through discursive practices, different subjects are formed, hegemonic subjects – that is, subjects in powerful social positions as well as those subjugated to these powerful conditions" (Thomas-Olalde and Velho 2011, p. 27). Othering is linked with asymmetric power relationships wherein a dominant group or community

creates 'the other' in an essentialist way by negating heterogeneity and individuality. Against this backdrop, the paper aims to address the production of otherness, enemy images and stereotypes as problematic modes of framing. In doing so, the focus will be on right-wing initiatives, in particular on the identitarian movement. In Austria, in recent decades different forms of new racism have been on the rise, especially during the period of increase in migration and refugee movements. The identitarian group, for instance, attracted broader public attention with their provocative activities. In general terms, right-wing movements have to be viewed as phenomena that are linked with societal dynamics as well as the complexity of social transformation. Movements and contra movements interact and influence each other. Drawing on the empirical data of a student's research project that investigated engagement in the identitarian movement, the paper will highlight the role of enemy images, stereotypes and the construction of otherness in involvement with right wing initiatives. I will give insights into the research findings that were developed collaboratively on the basis of grounded theory as a research style within a research workshop. The students conducted narrative interviews with activists of the identitarian group in Graz, Austria. As the research findings reveal, self-efficacy, for example, plays an important role for the interviewed members of the identitarian group, accompanied by a wish to be politically active. The implementation of alternative courses of action for dealing with refugees was one of the main goals. Additionally, the engagement was framed as an adventure, which opens up possibilities for activism and pushing social and ethical boundaries. At this point, we could ask ourselves where the difference to involvement in other social movements lies, and if there should be any difference to discern? In addition, the paper presentation will offer a more detailed analysis of the data. In particular, the role of the construction of otherness, different modes of stereotypes, enemy images and other scenario of threat, which gain relevance for guiding actions, will be highlighted.

References

Thomas-Olalde, O., & Velho, A. (2011). Othering and its Effects – Exploring the Concept. In H. Niedrig & C. Ydesen. (Eds.), *Writing Postcolonial History of Intercultural Education* (pp. 27–51). Frankfurt a. Main: Peter Lang Verlag.

Developing caring communities at the intersection of age and migration

Round table discussion

Annette Sprung & Brigitte Kukovetz

Social participation is determined by intersectionally entangled conditions. Different social groups face precarious living conditions. Within the European Union, non-EU citizens (45,1%) are at much higher risk of poverty or social exclusion than national citizens (20,7%) (EU 2020, p. 89). The risk of poverty increases with age, especially if people do not hold a national citizenship (ibid., p. 93).

Inclusion can be increased by engaging within the community. Not only citizens, but also people without citizenship show great social and cultural involvement with their environment and practice a so called "lived citizenship" (Lister 2009; Kallio et al. 2020), but there is a lack of research on *older* migrants' civic engagement (Torres & Serrat 2019).

In an applied research project, starting in March 2022 in Austria, we will investigate, in what way the social inclusion of older people (third and fourth age) with migrant biographies can

be fostered by addressing their needs and developing further their existing resources. The project follows the idea of caring "as a species activity that includes everything that we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible" (Tronto 2013, p. 19). The project aims at developing so-called caring communities and exploring the potential of active and lived citizenship within these processes.

Regarding the target group, traditional research and educational methods, such as questionnaires, interviews in one predominant language or traditional training courses, are difficult to implement and do not lead to the expected results.

For the conference, we propose to discuss possible innovative methodologies (1) how to research the needs of old and very old people with migration biographies with regards to their social inclusion and their handling of discriminations and racisms, and (2) how to engage the target group actively into solutions they envision for themselves (e.g. in the framework of caring communities)

In a roundtable discussion, we will present the core idea and the methodological framework of our project as a starting point. Then we invite all participants of the session to a critical debate about the methodological framework and first activities within the project. The idea is to share and exchange ideas with other participants who might bring in their own experiences with participatory action research and creative educational and research methods.

References:

EU (European Union) 2021: Migrant integration statistics. 2020 edition, https://ec.europa.eu/eurostat/documents/3217494/12278353/KS-06-20-184-EN-N.pdf/337ecde0-665e-7162-ee96-be56b6e1186e?t=1611320765858.

Kallio, Kirsi Pauliina; Wood, Bronwyn Elisabeth; Häkli, Jouni (2020): Lived citizenship: conceptualising an emerging field. In: Citizenship Studies 24 (6), 713-729.

Lister, Ruth (2008): Inclusive Citizenship, Gender and Poverty: Some Implications for Education for Citizenship. In: Citizenship Teaching and Learning, 4(1), 3-19.

Torres, Sandra; Serrat, Rodrigo (2019): Oder Migrants' civic participation: A topic in need of attention. In: Journal of Aging Studies 50, 1-6.

Tronto, Joan C. (2013): Caring democracy. Markets, equality, and justice. New York: New York Univ. Press.

The Learning Needs of Society in the Wake of Migration

Chad Hoggan &Tetyana Kloubert-Hoggan

Migration is and has been an integral part of societies across time and place. It is currently at the heart of many of the recent upswings in racist and nationalistic rhetoric. A group of 18 adult education scholars from across Europe and the U.S. who research migration have been working together since 2020 to reflect on our work, the ways it helps to shape the discourse around migration, and fruitful paths forward that need to be explored. A common theme that

has arisen is that the challenges arising currently in Europe and the U.S. highlight the juxtaposition between lofty espoused values and the fears and prejudices of a particular society relative to their current influx of migrants. Thus, migration is revealing and highlighting important societal questions: of solidarity, of identity, of transition and transformation, of human rights and obligations.

This presentation presents three key insights from this collaboration, which were recently published in a book. First, in promoting adult education in the service of democracy, we may find ourselves caught between two demands: to make educational processes effective and efficient in, for example, helping migrants integrate into the receiving society, while also seeking to respect and promote adults' autonomy and right to self-determination, the preservation of their cultural heritage despite finding themselves in need to migrate. Recognizing and negotiating this tension is essential. Second, the work of adult education in regard to migration requires the nurturing of social solidarity, but without contributing to a forced homogenization of society. The tension here is between fostering cohesion of different groups into a 'whole,' and a commitment to honoring individuality, subjectivity, and difference. Third, we recognize that the realities of a pluralistic society, especially one increasing in its diversity through migration, may find itself needing to reflect on the norms and (ethical) achievements of their society, between those that are non-negotiable and those that can and should be negotiated. What foundations of our society must be strongly defended (e.g., human rights), what features are simply idiosyncratic cultural products that can coexist or co-mingle with those from other cultures (e.g., festivals), and what can and should be collaboratively developed by a new diverse 'we' in our societies (e.g., legal holidays)?

A key premise in our work is that the learning required in a migration society is transformational in nature. There is a need to re-orient oneself in new contexts, to become acquainted with differing perspectives and ways of life, and to think beyond strongly established frames. Migrants will certainly always need to learn, in both cumulative and transformative ways, but the most important learning is required by those in the receiving societies. Learning related to cultural identities, and the perceived threats to them posed by newcomers, is a difficult task. So is developing new, more expansive perceptions of home and belonging, and reorienting our views of others based on a shared humanity rather than place of birth.

There are no set or easy answers to the challenges that arise from migration. However, an important first step is for society to reflect on these challenges and differentiate between those which are real and those which are largely the result of faulty assumptions and biases. How might we think differently about migrants and migration? How might we become more inclusive in our differentiation between 'us' and 'others'? How might adult education more effectively facilitate learning in a migration society? To engage meaningfully in such a reflection will require explorations into new possibilities.

Vagabond educating and the andragogy of discomfort for interstitial adult education

Christian Hanser

PhD Student, Moray House School of Education, University of Edinburgh, Scotland

This contribution seeks to highlight the role of the in-betweens in adult and community education in order to move beyond societal polarisation and the withdrawal into narrow ideological belongings. My presentation builds on the experience from the 2018 ESREA Migration, Transnationalism and Racisms Network conference at the University of Edinburgh where the practices of an itinerant educational infrastructure (La Rêv'othèque in France/ The Welcome Hut in Scotland) were introduced through a panel presentation as well as the installation of the outdoor space of the mobile shepherd's hut. If logistically possible, the same experiential environment introduced in 2018 could also be installed at the ESREA preconference in Glasgow in order to continue such an experimentation with alternative conference venues which then allows delegates to directly engage with this concrete example of itinerant adult education. Building on four years of doctoral study that have followed the initial conference presentation in Edinburgh, the conceptual frame of vagabond educating will be sketched out and discussed. The aim here is to illustrate the flows of the itinerant practice inside and outside of formal educational spheres as constant encounters with uncertainty and risk. The idea of vagabond educating cannot be pinned down to one single model of intervention, to a discipline or canon, but needs to be understood as an ecosystem and evolving ecology of comigrating knowledges. Embracing this fluidity helps to approach a crucial question to reduce those divisions within society based on the often overwhelming confrontations with the unknown: "How can we prepare learners to work with and through the difficulties, failures, uncertainties, and anxieties that are a central part of social change, without fear? What kind of curriculum can encourage learning from feelings and experiences of discomfort?" (Stein, 2020, p.225). The call for an andragogy that is allowed to wander off stresses interdependencies and alternative relationalities rather than fixed frames of reference. The role of adult education is then to help embrace existentially the unsettledness in contemporary society. This interplay between openings and closures will be expressed through the sharing of audiovisual fragments of teaching projects on wheels (for example in Graz, cf. accepted abstract to be presented at the cancelled 2020 conference in Glasgow) and the incomplete and fractured accounts of vagabond educating during the global pandemic. The challenges of an unrooted educational practice provide ways to comprehend itinerance as the chance to move away from "intellectual territoriality" (Lugosi, 2016, p. 218) and instead embrace the struggles of learning beyond walls as a stance that is only superficially unhoused and roomless. Navigating through the tensions of racisms and segregating discourse, the in-betweens can ultimately provide the shelter of vagrant belonging.

Gendered Stereotypes, Sexual Racism and Fetishization: Gay Male Migrants and Integration into the LGBTQ+ Community

Dan Perry

This paper will address themes in migration and integration policies and sexuality as a significant factor in migrants' experience. Within LGBTQ+ migration studies, learning sexual orientation narratives, including the evidence need to provide to be 'legitimate' and demonstrate 'socialisation' into their new LGBTQ+ communities dominate the field. However, potential barriers facing migrants' integration into the LGBTQ+ community is under investigated. An intersectional postcolonial and queer approach will be used. I will argue that

potential barriers facing gay male migrantsin the UK are the stereotypes of hyper-masculinity, femineity, sexual racism and fetishization within LGBTQ+ communities and are reflected wider society

Life as a Black asylum seeker in Italy: Narratives of two Black asylum seekers in Italy

Oshodi Darasimi Powei

The concepts of othering and belongingness are concepts that are likely to crop up in the discourse on migration. This is because of the tendency of members of the receiving society to view newcomers as foreigners with different values and cultures, and if these newcomers are from developing countries, as persons of inferior culture or background. There is also the related aspect of newcomers trying to feel a sense of belonging in the new society. One of the ways through which newcomers or migrants try to settle down in the new society and feel a sense of belonging is by taking part in learning activities, particularly language classes. In this paper, I will present the learning experiences of two asylum seekers in formal and informal situations in Italy, paying attention to their experiences of discrimination and racism.

This paper emanates from my PhD research which focuses on the learning experiences of asylum seekers in Italy using narrative inquiry. When I started interviewing participants for my research, I noticed that in about half of the interviews, the participants portrayed most Italians as racist and condescending towards Blacks. As a Black person myself, while I have had some negative experiences in Italy, I have not had most of the experiences described by the participants. So, I found it of great interest to explore the experiences of racism and discrimination that my research participants have experienced.

Using narrative inquiry, narratives gathered from narrative interviews were systematically analysed (Bochner & Herrmann, 2020). The narratives were analysed with a view to arriving at an understanding and interpretation as well making them "amenable to conceptual analysis and theoretical explanation" (Bochner & Herrmann, 2020, p. 19). In carrying out my analysis, I embarked on transcription of interviews, and made interpretations and inferences from the texts.

Through the analysis, I shared insights from two interviews I held with two of my research participants about their experiences of discrimination due to the fact that they are Black. I also highlighted what learning the participants have acquired about life in Italy. Axel Honneth's theory of recognition will serve as my theoretical framework through which, I will interrogate the experiences of (mis)recognition these participants construct from their interactions with Italians in adult education classes and in the society. The analysis showed that the participants have experienced various types of misrecognition as a result of their skin colour.

Lifelong education, processes of territorialization and migrations in some areas of North-East Italy

Davide Zoletto

The aim of this paper is to explore the relevance of a territorial focus in current research on lifelong education and migration in North-East Italian context. I begin by briefly discussing some issues, that emerge from transnational anthropology focusing on the territorialization of migrants in the host countries (Ong, 2003), and I suggest that a combination of the analysis of both territorialization processes and transnational flows can help educational research in areas with a high migrant presence. After having shortly presented some aspects of current Italian policies concerning the role of adult learning in social inclusion processes of migrants (Catarci, 2017, Salinaro 2021), I refer to some key aspects of migrant presence in different areas of North-East Italy, and to the differences in how this presence is territorialized in different local environments (IDOS, 2019). Drawing on some examples from both community and adult education practices, I suggest that, for migrants, participating in the host society is connected also with processes of experiential learning (Fenwick, 2000), embedded in the participation in a range of everyday power-laden places and situated practices (Valentine, 2007). Finally, I suggest that, in order to educationally-intervene in areas with a high migrant presence, researchers and educators working with adult migrants need to be able to critically read these intersections of both territorialization processes and lifelong education settings and practices (van der Veen, Wildemeersch, 2012).

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Towards Integrating Antiracism Policies into TESL Teacher Training Programs in Canada

Dulani Suraweera

The recent changes made to the Canadian immigration policy have led to a mass flow of non-white non-native speaker skilled immigrants, refugees, and international students. Due to these policy changes, there are increasing numbers of non-white, non-native speaker adult ESL learners in ESL classes. Critical language scholars in Canada and elsewhere have identified ESL classrooms as a site where ESL learners' differences are constructed as racial, sexual, cultural, linguistic, and intellectual inferiorities and deficiencies. Therefore, professional TESL programs have an important responsibility to educate future ESL teachers on the issues of race, class, gender, White structural power, post-coloniality, neoliberalism, and treatment of culture. This study investigated how current TESL training programs in Canada address race and racism in their curricula and how the experiences of ESL/TESL practitioners inform the development of an antiracist TESL curriculum. I conducted a content analysis of three TESL

curricula, focus group discussions with ESL teachers, and interviews with TESL trainers, curriculum developers, and program coordinators. Data analysis shed light on how and why individual systemic and epistemological racism are overtly and covertly experienced in various ways based on individuals' racial, class, and gender locations, colonial and postcolonial histories, and neoliberal and globalized present. I was also able to identify the strengths, gaps, and challenges of current TESL programs in addressing social exclusions, particularly racism. Most importantly, my findings suggest that racism has now taken on subtler shades, and it is vital that we move our focus beyond the Black and White dichotomy to discuss nuances around the intersectionality of oppression as well as interlocking systems of power. Finally, the pedagogical and theoretical suggestions put forward by ESL teachers, TESL trainers, program coordinators, and curriculum developers provide recommendations on developing an antiracist TESL curriculum that will be pragmatic and effective in explicitly addressing and minimizing existing power hierarchies associated with the process of learning and teaching English as a second language in multicultural Canada

Learning Motivation and Barriers: A Case Study Based on Immigrants' experience

Hui-Ling Chen

The motivation of this paper is to further understand the experiences of an immigrant family in their efforts to integrate into the host society. The case study approach examines migration and integration in the context of two individuals' life cycles, namely a Black and Minority Ethnic (BME) immigrant family who moved to the UK to seek new opportunities. It analyses both the learning motivation factors and the barriers which they encountered as part of their journey towards integration in UK society. The theoretical framework adopted in this study is based on the six adult learning motivation factors developed by Morstain and Smart (1974) which analysed the responses from the Educational Participation Survey (EPS) and categorised factors under the themes of social relationships, external expectations, social welfare, professional advancement, escape or stimulation, and cognitive interest. A framework of semi-structured interview questions was developed from Morstain and Smart's six adult learning motivation factors and the data was collected through online face-to-face interviews with the two participants. These detailed in-depth interviews provided information about the learners' perception of their own motivation, and the findings yielded key themes relevant to the aim of the case study investigation. Despite this being a single case study focusing on one family, the findings provide a holistic understanding of the range of issues faced by both participants and the particular significance of learning to their experience as immigrants. These issues include understanding the work status when moving to a new society, difficulties of labour integration, with particular emphasis on the challenges of age, language, individuals' capacity, education and training needs, as well as institutional approaches. The conclusion of this paper suggests that for immigrants, adult learning opportunities are key to ensuring their integration and sense of inclusivity in the host society. Based on the case study findings, the paper sets out recommendations for local and national governments to better support immigrants' integration through adult learning. Effective institutional responses to immigrants' particular needs will help to ensure that immigrants feel empowered and resilient, thereby improving their prospects for post-migration life, as well as ensuring that future generations benefit from positive family dynamics.

"Muslim neighbours" or "backward Arabs": Syrian Refugee Perceptions in Turkey

Ülkü Güney

Turkey hosts over three million refugees; the majority of them being from Syria. The Turkish government operated a welcoming policy primarily towards Muslim refugees. However despite the common religion Syrian refugees in Turkey are experiencing racism, criminalization, and exclusion, oscillating between "Muslim neighbours" and "backwards Arabs".

The main aim of this article is to explore refugee perceptions in a local context. Employing the notion of Orientalism it seeks to uncover the othering and racialization process of the refugees by the local people of Bolu. The data for this fieldwork-based study was retrieved from in-depth interviews conducted with local people. The main results of the preliminary data analysis reveal three thematic threads to address the dynamics of the complex process of racialization: nationalism, stereotyping, and criminalization. Framed by these categories, I argue that the othering process of the refugees in Turkey (unlike in western countries) operates through Orientalisation that excludes Islam/Muslimness as a major element of the Orientalist discourse.

Covid impacts on asylum accommodation in the UK. Research alongside people resisting, in and against, the asylum system, in a hostile environment. November 2019 to October 2021.

John Grayson

This paper is based on critical qualitative research with, and the testimony of, over 200 people surviving and navigating through the UK's deterrent reception system in a Covid pandemic.

The paper is a major contribution to the very sparse literature (See King 2016 for one of the few such studies) on self organised resistance in and against the UK asylum regime, framed by the UK government's 'hostile environment' public policy. (Jones, Gunaratnam et al 2017), (Goodfellow 2020), and racist public discourses in what Burnett describes as 'the Brexit state' (Burnett 2016)

The paper will focus on people's lived experience of being forced to stay for extended periods in one of the UK's 'Initial Accommodation Centres' (IAC's), Urban House, Wakefield, in the Northern, Yorkshire region of England, and in the many 'spill over' hotels from the IAC, used by housing companies contracted by the UK Home Office.

The research explored the roots of the collective resistance in Urban House and the hotels assessing generational, class position, personal histories of political struggle and resistance in origin countries

The research was conducted collectively alongside, and co-produced with, people living in Urban House, and in the hotels, by an academic, activist researcher (See Choudry and Kuyek

2012) embedded in a social movement and asylum rights organisation SYMAAG (South Yorkshire Migration and Asylum Action Group) alongside volunteer researchers, interpreters, and activists from SYMAAG.(see Grayson 2019 for contexts of SYMAAG's practice)

The research was disseminated through social media, independent media, and sympathetic journalists in mainstream media. Research data was used to produce reports and evidence for Westminster parliamentary inquiries by the Home Affairs select committee, the Public Accounts select committee and the National Audit Office and shared with partner NGO's and asylum rights campaign groups.

The research findings became the centre of a project of critical pedagogy (See Giroux 2011) to expose violence, neglect, racism, and cruelty, institutionalised in public policy and in outsourced asylum markets with privatised contracts for 'asylum housing'. The research informed the SYMAAG campaign project strategy, generating and producing knowledge through the 'activist wisdom' (Maddison and Scalmer 2006) of those involved.

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Learning to "Belong": How migrant subjectivities are constituted and negotiated on Malta's migrant integration programme

Kirstin Sonne

Following the example of many other European countries, Malta, the EU's smallest member state, recently launched a new language and cultural orientation programme for adult migrants. Although the "I Belong" programme nominally aims to facilitate all migrants' integration into Maltese society, it is also a requirement for Third-Country Nationals (i.e. non-EU citizens) applying for Long-Term Resident status. As such, it serves to exclude certain migrants from the benefits of Long-Term Residence, aligning itself with comparable programmes in traditionally migrant-receiving countries, which have been criticised for

enacting immigration control, rather than fostering integration (Goodman, 2011). According to these critiques, integration programmes target Muslim migrants (Orgad, 2010; Heinemann 2017), assuming that their faith is incompatible with the inherently "European" values of secularism, gender equality and LGBTQ rights. Compulsory integration programmes are considered necessary to help migrants adapt to the host society's more progressive culture and value system, representing what Joppke (2007) describes as an illiberal means to a liberal end.

This research investigates to what extent similar discourses are evident across the "I Belong" programme. Drawing on semi-structured interviews with students and teachers, lesson observations, and an analysis of the programme curriculum, it explores how the policy imperative to educate migrants for their integration is envisaged by the programme, put into practice by its educators, and experienced by students. Like in larger, traditionally migrant-receiving countries, migrants' successful integration is contingent on their acceptance of liberal values, alongside an understanding of local history and culture. The "I Belong" programme, however, differs from its European counterparts in several aspects. Its non-prescriptive curriculum and student-centred pedagogy, combined with Malta's status as a peripheral island nation and its ambiguous relationship with the EU, mitigate what is otherwise often a "bright boundary" between the host nation and migrants' countries of origin (Onasch, 2017). Unlike migrant integration programmes elsewhere, which position migrants as being "in deficit", or as a burden on society, the "I Belong" programme supports migrants in understanding and accessing their rights.

As interviews with students and educators reveal, these efforts to promote inclusion and migrants' rights coexist with more covert assumptions which place the responsibility for integration on the individual migrant. This is not only reflected in the essentialised, monocultural understanding of Maltese society the programme presents, and which migrants are implicitly expected to adapt to. More importantly, the programme, in the name of its student-centred pedagogy, requires students to reflect on their lived experiences in Malta, and demonstrate a deep, personal commitment to the integration process. In this, the programme exemplifies how adult education, especially migrant integration programmes, cultivate a certain subjectivity, one of the autonomous, economically active, and adaptable migrant (Turner, 2014; Fejes, 2019). The research highlights how the discourses constructing this subjectivity are not merely imposed by the programme, but initiated by migrants themselves, and how they extend beyond the classroom and are used by students as a tool to make sense of their broader experiences of migration and integration. It points towards a greater need for research on migrant integration programmes which take migrants' own experiences, rather than integration policy as its starting point.

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The effect of the transactional leadership to perpetuate racism when managing and developing Learning in a H.E institution in Wales: An ethnographic investigation

Laurence Bassingha

While British universities tend to be meritocratic and racist-free, BAME (Black, Asian and Minorities Ethnics) academics remain underrepresented in high positions. (Sian, 2019) suggested that department heads intentionally hindered BAME academics from applying for advancement. At the same time, Osho (2018) indicated that black academics lack of promotion success was due to higher scrutiny. (Society, 2018) Bhopal (2018) indicated white privilege played a role. I did a corporate ethnography. Organizational autoethnography seeks to illuminate the individual-organization interaction. AE within Higher Education organizations, AE within "previous/other life" organizations, AE as complete member research in other organizations, according to Boyle and Parry (2007). In this case, I used theories of discursive paradigm and theoretical techniques to relate my experiences as a BAME female educator teaching French to UK HE (Higher Education) students. The Department of Modern Languages exploited them to propagate racism and discrimination against BAME female academics and obstruct their career advancement. Autoethnography provides comprehensive data and access to learners' words (Pavlenko, 2002, 2007). I used an organized autoethnography collection of reflective experiences, observations, and diary notes to highlight my positionality. The institution's name was also anonymized; therefore, this auto-ethnography meets BERA standards.(BERA, 2018) This report aims to answer these research questions: What is the current type of leadership applied in our organization? What

strategy model is used to develop learning in our department? What theories could enhance the development of learning in our organization? The purpose of this study is to illuminate and inform organizational practices and the potential effect of change. Herrmann (2017) By analyzing and comparing the models and theories used by the Language for All department at the modern language school 2 of Magic University. It will also clarify how our organization's learning should have improved and how our institutions could have changed their learning culture. Furthermore, my research aims to re-establish access to the development and access of teaching responsibilities and senior roles by BAME women teachers; it seeks to condemn injustices and, of course, to make positive changes for all workers. The finding shows that the LFA department used the one loop model to dictate his view and make a decision.(Senge,1990), Secondly, all staff members did not share the university's vision, Thirdly, the dialogue and teamwork within the group of LFA teachers were not encouraged and the lack of humanism theory applied within the LFA group has inhibited the learning process and promotion of BAME tutors in our category (LFA) and created a cold atmosphere auspicious for discrimination development toward BAME female tutors. Fourth, the pattern of connection was not implemented inside the LFA team. Argyris (2002). Fifth, the LFA department's organization image was a mixture of a dominant machine, political organization. (Morgan, 1998)

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Overcoming stigma: informal adult learning among Jews in Poland during the late decades of communism and its impact in biography and community

Marcin Starnawski

During the years 1967–68, under the slogan of 'anti-Zionism,' Poland's government organized an antisemitic campaign as a scapegoating response to social tensions and the activity of the pro-democracy students' movement. The Jews fell victim to public stigmatization and expulsions from jobs and universities. A direct consequence of the witch-hunt was a forced exile and deprivation of Polish citizenship of 15–20,000 people, the overwhelming majority of the remnants of the once vibrant and diverse community. This paper focuses on those who remained in Poland, specifically the post-Holocaust generation born in the late 1940s and 1950s.

In the introductory part, I will highlight the major aspects of the post-WWII situation of Jews in Poland, including the antisemitic purges of the late 1960s and the dynamics of exile and non-exile, i.e. the major factors in migrating or staying put. While the life trajectories of the emigres and non-emigres differed significantly, they nonetheless should be seen as intertwined: the politics in 1968 was commonly experienced as a generationally formative moment, and furthermore diasporic/transnational networks were maintained and developed between friends, colleagues and family members separated by exile.

The major part of the presentation will focus on biographic and collective experiences of people of this generation with regard to antisemitic stigma and the 'rediscovery' of their Jewish identities. As children of the Holocaust survivors many of them had grown up in secularized and assimilated families with little to none attachment to cultural forms of Jewishness, some not being aware of their ancestry until later in life. At the same time, institutional Jewish life, struck by the state-sponsored antisemitism, was in decline, struggling to maintain a secure community space for the older generation. In the late 1970s, a group of young adults in Warsaw, Jews and non-Jews, got involved in the 'Jewish Flying University' – an informal educational initiative that focused on learning Jewish culture and religion, debating antisemitism and historical memory. The JFU participants also got involved in the "Solidarity" movement and other initiatives of the democratic opposition. Therefore the informal and partly clandestine initiatives of the 1980s laid the foundations for the revival of Jewish communal life (religious, educational and cultural institutions) at the time of political transition. While being a Jew in Poland today remains a threatened identity, some participants talk about a relative 'normalization' of Jewish life in recent decades and express hopes for its trans-generational continuity.

Most of my empirical material comes from interviews taken together with colleagues from two other academic institutions in late 2021 and early 2022, supplemented by published sources (memoirs, interviews etc.). Based on autobiographic accounts and using a life-history approach, I will track the local and transnational sources of identity transformations, major features in adult learning and significant tensions involved in the process. While the post-1968 exodus of Polish Jews has received some attention (not least for biographies and achievements of exiles themselves such as sociologist Zygmunt Bauman), the transformations of Jewishness among the non-exiles in late-communist Poland are an indispensable element of contemporary Jewish and Jewish-Polish history. The self-education process I would like to discuss provides a great example of historically contextualized adult learning that links identity-based emancipation with anti-authoritarian politics in producing an agency and social capital that helped the subsequent revival of Jewish life in Poland as part of the country's civil society.

Expanding the Role of Informal Learning in Intercultural Understanding and Language Acquisition

Mary McPherson

My Master in Adult Education thesis (Fall, 2021) explores the role informal learning played in five immigrants' settlement process in rural Canadian communities, both in the context of English language acquisition and in the social and cultural connections they made with the local community. It focuses on three under-studied aspects of research on adult immigrants' learning. First, as McGivney (2006) suggests, even though informal learning "arises out of people's everyday lives and experience [it] has received relatively little attention in education research and is largely neglected in education policy" (p. 11). As I learned, most research on immigrants' learning focuses on formal or non-formal (e.g., language school) learning. Second, past research has focused almost exclusively on immigrants living in urban areas. Finally, only a small percentage of migration research centers on the real-life experiences, perspectives, and insights of immigrants.

The participants in my case study are all small-town boosters. With a relatively small number of people with whom to engage, they found it easy to develop relationships with locals, to gain an understanding of local culture, and to improve their English proficiency. Informal learning was at the heart of each participant's language learning and integration process. Each framed success in the context of the meaningful relationships they were able to establish with local people, on the job and in the community. One participant described how, with the support of her teachers and members of the community, her circle of friends "just started getting bigger and bigger – you meet one person and then you just connect with another person and it goes around." Several spoke about reaching a point where they no longer worried about making mistakes in English, they could understand locals and could be understood, and that was what mattered most to them. At the same time, they emphasized that many newcomers have fewer connections with their community and face more challenges than they have. They identified a number of ways they believe informal learning opportunities could be refined and improved for other, more recent arrivals, and they had specific suggestions on ways language school teachers and local community members could facilitate informal learning and community connection.

Morrice (2007) contends that "informal, social and community-based learning can be a potent catalyst for change and personal development" (p. 158). I wholeheartedly agree. Adult educators are uniquely positioned to facilitate newcomers' informal learning experiences and opportunities – and many already do so brilliantly. More recognition should be given to strategies that encourage informal learning both in and outside the classroom – especially ones that emphasize the importance of successful "dialogue across difference" (Brigham, 2011, p. 41) between newcomers and locals. Intercultural connections have the potential to create richer social and cultural communities and to develop community solidarity. Adult educators are positioned to play a pro-active, leadership role in this work.

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Sustainable livelihood and social integration through skills development for urban refugees?

Preeti Dagar

Contrary to common assumptions, the vast majority of the world's urban refugees are not relocating to cities in the global North but are moving to neighbouring countries and developing cities in Asia, Africa and the Middle East (UNHCR, 2019). Providing educational, lifelong learning and skills development opportunities to refugees remains a challenge for international organisations and national governments. The UNHCR, as the largest international actor and coordinator in refugee crises, has started focusing on livelihood approaches as a major strategy. UNHCR livelihood programming promotes access to vocational, technical, skills and entrepreneurship training for refugees to generate employment. However, there are multiple challenges related to the success and sustainability of these programmes. This presentation focuses on a recent research project aimed at measuring the direct impact of skills and vocational training for livelihood generation, and various factors that affect the perception, engagement and participation of refugees in these programmes. The research is a comparative case study of refugee participants from Afghanistan, Myanmar (Rohingya and Chin), Tibet and Somalia in three big cities in India: Delhi, Hyderabad and Jaipur. The study employs semi-structured interviews, focus groups and participatory drawing with 66 participants. Looking through the lens of capabilities approach and intersectionality, the study explores the effect of intersecting gender, class, ethnic, racial and religious identities of refugees on their employment opportunities, social freedoms and livelihood outcomes. It further examines the interactions of global strategies and targets with national policies and local realities at the state and regional level. I argue that learning opportunities and livelihood strategies should not only be targeted at income generation but also towards social inclusion, well-being and holistic development of refugee groups. Additionally, some refugee individuals and groups encounter far greater livelihood and integrational challenges as result of their multidimensional and intersecting identities related to their gender, race, nationality, ethnicity, language and religion. Based on the findings of this research, I suggest specific provisions for the social integration of these marginalised groups and individuals.

Anti-Racism Movement in Canada: Theorising a Form of New Social Movement Learning

Shibao Guo, Ling Lei, and Jingzhou Liu, University of Calgary

Critical adult education has committed itself to much work on social change through social movements (Sumner, 2005). As a powerful form of social movement, community activism brings people in solidarity to propel social, institutional, and political change in their communities and work toward social justice (Hall et al., 2012; Johnston, 2014). Such new social movements in recent years as the various anti-racism activism by racialised minority groups against the resurgence of racist incidents and attacks in North America pose new questions for adult education to probe into what and how learning occurred in/through the movements. Yet, little research on anti-racism movements has been done from a social movement learning (SML) perspective (Hall et al., 2006). This proposal aims to examine anti-racism activism as a new form of SML by critically analysing public reports of anti-racism community actions by Asians, Blacks, and Indigenous peoples in Canada. Theoretically, this proposed paper is informed by critical race theory (CRT) (Crenshaw, 1991; Luke, 2009). CRT is deeply rooted in critique of racism and advocacy toward emancipation and social justice for racialised communities. It centres race in analysing issues of unequal access to power, knowledge legitimacy and democracy (Howard & Navarro 2016). It also recognises the intersectionality of race, class, and gender in shaping people's experience of social inequality. The proposed paper reviews literature on SML to demonstrate the dimensions of learning using social movement as an informal and transformative learning site (Foley, 1999; Hall & Clover, 2005; Kim, 2011; Livingstone & Roth, 2001; Walters, 2005). Meanwhile, the gap in literature is identified as there is limited research on anti-racism oriented SML and limited discussion on how race mediates the way of learning and construction of knowledge. Methodologically, a sociomaterial approach of actor-network theory (ANT) is adopted. ANT takes learning as performative and practice-focused (Fenwick & Edwards, 2013; Fenwick et al., 2011). Doing, learning, and human development are inherently integrated. Social change is the effects of networked agency enacted by assemblages of human, social discourses, activities, meanings, and material forces (Passoth et al., 2012). Data for this research include online newspaper reports, social media messages, and community organization news and reports pertaining to anti-Asian racism, anti-Black racism, and anti-Indigenous racism, as well as activism against such racism in Canada in the last ten years. Data analysis takes collected materials both as an agentic force themselves, and also examines the content of such materials, where the agency of human activities, social discourses, and other materials described is revealed. Interpretive and critical analyses focus on major anti-racism movements in Canada. Discussions draw connections between various agents (human and non-human) to explore how learning occurred through activist actions, how race mediates what learning occurred, was created, and shared, as well as the ramifications of learning through such actions on the wider society. The proposed paper responds to the ESREA conference's theme on contextualising racisms and migration by addressing the topic of "anti-racist civil society in action" in the Canadian context. It will contribute to advancing the scholarship of social movement learning in adult education by adding to its discussion on learning in/through anti-racism movements and by furthering its theoretical development.

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Refugee Youth and Interrupted Schooling: Agency and identity in their settlement in Nova Scotia

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Many of the refugee youth (ages 16 to 24) who arrive in Nova Scotia face significant challenges, including lack of proficiency in English, low educational attainment, social isolation, and discrimination as well as structural economic problems, and mental health issues. This study examines the ways in which the complexity of challenges impedes youth who have had interrupted schooling from a few months to years, due to war, civil unrest, migration, or financial pressures. We ask: What are their educational aspirations for advancing in their higher education trajectory? What is required to support youth to advance their formal education? Lit review Refugee youth are a "diverse group with different capacities, needs and opportunities, and care needs to be taken not to make broad

generalisations. However, the literature on schools has highlighted a number of specific educational barriers which can face refugee children" (Morrice, Tip, Brown & Collyer, 2020, p. 400). Schools are key to promoting social and emotional development and supporting refugee youth to contend with the challenges of settlement (CorreaVelez, Gifford, McMichael & Sampson, 2017). Schools play a significant role in facilitating a sense of belonging and the transition to the new country. Schools are one of the first places where Canadian culture is introduced and learned, and it is the place where valuable socializing activities occur. Success in the schooling system is also important for occupational success in later life (Wilkinson, 2002). However, Correa-Velez, Gifford, McMichael and Sampson (2017) state that for refugee youth, "engagement with the school system can be challenging, particularly for those who have experienced disrupted education prior to arrival and who are negotiating inter-cultural challenges in school settings" (p. 792). Refugee youth may have also had no, limited, or interrupted formal education due to such factors as poverty, political instability, war or violence, forced migration, settlement in under-resourced refugee camps, or cultural reasons (DeCapua, 2016; Dooley, 2009; Ferede, 2010). Morrice, Tip, Brown and Collyer (2020) state that "humanitarian and global education efforts have until relatively recently focused their attention on providing education for refugee children, while the needs of young people and adult refugees have largely been neglected" (p.390). Today the importance of the full cycle of education opportunities from early childhood to higher education is recognized. Additionally, there is limited research in the Atlantic Canadian region on refugee youth and interrupted schooling. This study fills that gap by focusing on refugee youth in NS, specifically in Halifax.

Research Methods A qualitative approach was chosen for this study because it allows greater capacity to gain more indepth meaning based on participant's experiences. Specifically, we conducted one-to-one virtual interviews (using Microsoft Teams) with 25 refugee youth (age 16-24), who migrated to Canada as government assisted refugees, and reside in Halifax.

Theoretical framework We explore the research participants' experiences through the theoretical framework of positional identities (Holland, Skinner, Lachicotte & Cain, 1998). A positional identity formation and sociocultural perspective help to highlight the socially constructed nature of language and social interactions within lifelong learning contexts. This framework sheds light on the ways in which the participants develop understandings of themselves in their new context of Halifax, NS and how they draw on their own cultural and linguistic resources and their agency to navigate, interact, and occupy cultural, including educational realms.

Preliminary Findings Most participants expressed a strong desire to further their education and they look to schooling as a proactive response to overcoming pre-migration experiences of forced migration and educational disruptions. Their limited ability in English and interrupted formal education have affected their ability to negotiate and manage the development of their academic competence (Li & Grineva, 2016). Additionally, the sociocultural aspects of the new schooling context impact their positional identities and sense of belonging. For example, "Sari" [not real name] says: In some aspect [high school in Halifax] is comfortable and I feel like I belong and in some other aspect is not comfortable and I don't feel like I belong. For example, where I feel that I do not belong because … I don't relate to the school because I'm different in color, you know. And also different in clothing. What I wear, you know, cultural clothing, uh and yeah in the colour of clothing. I don't feel like I belong. However, in terms of the subjects and you know and how the classes works and the teacher and the environment of studying the curriculum, I feel like I belong. Another

participant, who is a WUSC student adds: And when I started my first class [online], I also had to consult with the professor because I really didn't know how to submit the assignment. And also like the typing stuff like everybody would just type in the chat box and they're all sending in answers so fast and you're still figuring out where the letters are on your keyboard and… there is a lot to get used to. The hardest challenge for me at the moment is maybe the food. I'm still not used to the food. I am also worrying about my brothers and sisters in South Sudan. Like that is on my mind a lot. Yeah, most of the time. Newcomers to Canada do not participate in Canadian higher education at equal rates to Canadian-born youth. Ferede (2010) found that already highly educated newcomers are most likely to pursue post-secondary education whereas refugees, who may be less educated when they arrive and are usually unable to return to their own country, invest in Canadian postsecondary education at lower rates. This is reflected in some of our participants' experiences. Most of the participants who have been able to resume their education are those who are under 19. While going on to higher education is expressed as a common goal participants recognize the many challenges. For instance, one participant says: I would like to go to college to just strengthen, you know, some of the subjects and then I would like to go to university. I want to be a family doctor. [But I have] two challenges. It's already pinpointed for me. Finances is number one and number two it's the English language. We found that the youth in our study view their cultural identity as being very important, yet it was something they feel they must modify in order to fit in the new educational context. The NS schools and universities privilege a Eurocentric perspective in terms of curriculum and pedagogy, so the learning context is alienating. Research shows that cross-group/intercultural friendships help alleviate apprehension surrounding a lack of a sense of belonging, and promote inclusion (Abrams, 2010). Our participants highlight this lack of friendships with peers. Recommendations We recommend that educational institutions diversify their curriculum, the physical and virtual space and services to be more culturally supportive of diverse cultures. Our participants have, in general, low levels of family support for their studies, and many obligations (including helping family members do homework or shop for groceries as well as work) so providing academic and financial support along with social spaces for groups to be able to engage in cultural activities and socialize could help to create a welcoming environment for refugee youth and help them persist to secondary and higher education completion.

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Theorising decolonisation in the context of lifelong learning: An anti-colonial and anti-racist perspective

Srabani Maitra & Shibao Guo

In the current age of transnational migration, the practices and policies of lifelong leaning in many western nations (such as Canada) continue to be impacted by the cultural and discursive politics of colonial legacies. In this paper we seek to trouble such Eurocentric and racist frameworks that mediate lifelong learning and thereby fail to improve the socio-economic and cultural integration of citizens, particularly of transnational migrants of colour. Drawing on a range of anti-colonial and anti-racist scholars (Friere, 2000; Bannerji, 2000; Fanon, 1967, 1968; hooks, 1990; Said, 1978; wa Thiongo, 1986) we argue for an approach to lifelong learning that aims to decolonise the ideological underpinnings of colonial relations of rule, especially in terms of its racialised privileging of 'whiteness' and Eurocentrism as normative processes of knowledge accumulation. After Linda Tuhiwai Smith, we theorise decolonisation as a social and political process that recovers and re-establishes marginalized cultural knowledge, practices, and identity. In the context of lifelong learning we propose that decolonization would achieve four important purposes. First, it would explicate the nexus between knowledge, power, and colonial narratives by interrogating how knowledge-making is a fundamental aspect of "coloniality" – the process of domination and exploitation by the Capitalist/Patriarchal/Imperial Western Metropolis over the rest of the world. Second, decolonisation would entail challenging the hegemony of western knowledge, education, and credentials and upholding of a "multiculturalism of knowledge" that is inclusive and responsive to the cultural needs and values of transnational migrants. Third, decolonization would lead to the need for planning and designing training and learning curricula as well as institutionalized pedagogy based on non-western knowledge systems and epistemic diversity. The final emphasis is on the urgency to decolonise our minds as lifelong learners, practitioners and policy makers in order to challenge the passivity, colonization, and marginalization of learners both in classrooms and workplaces.

Xenophobic violence and denialism in South Africa

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At the time of writing this abstract in March 2022, Operation Dudula, was causing fear and havoc in the lives of people of foreign origin living in South Africa. Operation Dudula, which means "drive back" in the Zulu language is the latest campaign of terror, following deadly mass attacks on people of foreign origin in 2008 and 2015. Yet the very term xenophobia is contested and often denied in South Africa. In the context of South Africa's long history of racialised oppression, the fact that people from neighbouring African countries have been targeted in violent attacks invite explorations of the relationship between xenophobia and racism (Fernando 1993; Wimmer 1997; Tafira 2011; Langa and Kiguwa 2016) as well as the concepts of Afrophobia and 'negrophobic xenophobia' (Els 2013; Reddy 2012). After

discussing some of the conceptual and political complexity of xenophobic violence in South Africa, this paper focuses on what contributions educational institutions are making and could make to build better understanding and tolerance. The implications of denialism for interventions and pedagogy are discussed. For this the paper draws on experiences of the pilot Community Peacebuilding Project in South Africa and the Alternatives to Violence Project which works with people of refugee backgrounds in Uganda and Australia.

Our Volunteers

1. Humera Qazi

Humera Qazi is an Associate Tutor at the University of Glasgow. She has been teaching for over thirty years in schools as well as further and higher education sector, and is continuing to engage in and contribute to research, teaching, and voluntary service. Humera is interested in the historical development of representations of non-traditional students, coming to higher education from different backgrounds, and the contemporary variations on age-old themes. Her research areas include examining how identity, relationships, and labour within the home-place impact upon and shape learning experiences, in particular challenges that some women learners face.

2. Preeti Dagar

Preeti Dagar has an interdisciplinary PhD in Education and Urban Studies. Currently she is a Research Associate in the School of Education, at the University of Glasgow. Her doctoral research focused on the complex interaction of international and national refugee education and livelihood policies with lived realities of five distinct refugee communities: Afghan, Rohingya, Somali, Chin and Tibetan. Prior to that, she has worked with indigenous groups in India. Preeti has worked with various international and local organisations such as UNIDO (Austria), UNESCO UIL (Germany), grassroots level NGOs in India, and refugee organisations. As a multidisciplinary researcher, her interests lie in migration, international development, gender issues, adult education, and postcolonial perspectives.

3. Anna Greenslade

Anna Greenslade is a PhD student in the School of Education at the University of Glasgow. She has completed a MA in Development Education and Global learning program from UCL Institute of education and another MA in International Relations from Staffordshire University. Her PhD focuses on education inequality in the Bahamas involving gender, race and class disparities through a postcolonial lens.

4. Daniel leyton Atenas

Daniel Leyton is a political sociologist of education, with a PhD in Education from the University of Sussex, and Master of Arts in Sociological Research from the University of Essex. Previously, he was a Lecturer at the Department of Education Policy at Universidad Alberto Hurtado, Chile. He is currently Research Associate in Gender, Higher Education and Employment at the University of Glasgow. His work focuses on class, gender, racial and epistemic inequalities, and power in higher education, especially in the fields of internationalization, widening participation policies, and academic professions. He works through theories of power and subjectivities and sociologies of knowledge and sciences.

5. Abimbola Abodunrin

Abimbola Abodunrin is a Nigerian PhD researcher in education at the University of Glasgow. He is currently researching the underrepresentation of women academics of colour in British STEM higher education. Abimbola has over 12 years of teaching experience in Nigeria, where he taught both at the junior and senior secondary school levels and rose to the role of a vice-principal. His interests lie in gender and social inequality issues, especially in academic spaces. Hence, he has attended several conferences and workshops aimed at charting issues of social change and addressing inequities in education under the aegis of diverse educational institutions and agencies both in the global north and the south.

6. Brittnee Leysen

Brittnee joined the UNESCO RILA Secretariat (University of Glasgow) in October 2021 as a Project Administrator. She holds a Bachelor of Science in Anthropology and Communications from the College of Charleston, and an MLitt in Celtic Studies from the University of Glasgow. At present, she is completing her PhD at the University of Glasgow on Pākehā Place-Names in Aotearoa New Zealand's Clutha and Central Otago Districts: An anthropological onomastic study.

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