

Call for Manuscript Proposals



Dialogues in Social Justice: An Adult Education Journal

Special Issue

Feminist Adult Education and the Imagination in Universities, Communities, Museums, Libraries, & Heritage Sites

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According to the United Nations and other global reports, gender inequity and inequality remain one of the most enduring and defining discriminatory practices of our time (Sachs, 2022). Asymmetries of hetero-patriarchal power are embedded in all our institutional and organizational structures, social, economic, and cultural practices, and interpersonal relationships. Vintges (2018) argues that the millennia-old binary hierarchy of masculine-feminine has proved to be more resilient than suspected, and she likens it to a mythological hydra that grows a new head each time one is cut off. Shameen's (2021) study illuminates a disturbing global backlash of rising fundamentalist and fascist agendas. By eliminating sex and gender education, reinforcing gendered colonial structures and practices, designing new restrictive or eliminating past public laws that once guaranteed gender rights, and using the persuasive/educative power of online and social media, patriarchal agendas shape and reshape the parameters of public discourse and consciousness worldwide. Alongside is an increased vilification of feminism and feminists as witch-hunters, angry anti-male and anti-beauty campaigners and the primary threats to public morality and the future of the planet (Ahmed, 2017).

While there are many ways to position centuries of gender inequalities and inequities, and the rising backlash, we take this phenomenon up in this special DSJ edition as a failure of the imagination, a failure to visualise, story, educate, create, and activate a more gender just and healthy world. We focus on the imagination because as Helmore (2021) reminds us, "control over it is control over the future" (n/p). The imagination is a powerful faculty that people possess individually and collectively, although women and 2SLGBTQI+ have been denied the right and space to imagine fully the world they would like to have. Gender equitable worlds can only become thinkable and actionable once they are able to be imaginable (Manicom & Walters, 2012).

Across the globe, adult educators are tapping into the power of the imagination, into a feminist anti-racist and decolonising imaginary encouraging new visions of possibility and change. Feminist researchers and practitioners are utilizing arts-based, aesthetic and creative practice to make a different world thinkable and achievable. They are practising the imagination in universities and diverse community locations in the form of creative and arts-based teaching and research methods. They employ radically creative practices across our arts, culture, and heritage institutions.

What do these practices look like, and what are their implications for gender justice? How is this work (re)invigorating the imagination and encouraging a critical and creative

consciousness? This special edition responds to these questions. It invites papers that focus on the imagination, on aesthetic, arts-based and creative practices and methods by adult educators, curators and researchers working in universities, communities, mainstream museums, women's and gender museums, mainstream libraries, women and feminist libraries, public art galleries, and heritage sites. Other questions that can be explored, but which are not exclusive include:

- How are feminist, critical and Indigenous scholars and practitioners conceptualizing, mobilizing and/or operationalizing the imagination?
- What does the 'feminist imaginary' mean? How is this being theorized and practiced?
- How do creative and aesthetic practices decolonize colonial, gendered minds and institutions?
- What role do exhibitions, objects, and displays play in educating a new gender consciousness?
- How does a pedagogy of imagination (or arts-based creative practices) enable new forms of epistemic justice for women and 2SLGBTQI+?
- How are visual and/or performative practices disrupting heteropatriarchal practices of exclusion, oppression, marginalization, and misrepresentation?
- How are arts-based, creative and aesthetic practices decolonizing our minds, methods and institutions toward gender justice?
- How are creative practices reframing, re-storying, re-historicising, re-envisioning, revisualizing, recreating and reimagining a more gender-just future?
- How is storytelling being employed as a creative practice?
- How do the arts, aesthetics and creative practice encourage a sense of hope, agency, and possibility?
- How are feminist creative practices addressing sexist xenophobia, racism and ableism?
- How do feminist aesthetic/creative practices build relationships and allow for experimentation, disruption, ambiguity, unknowability, risk and contradictions to emerge or be examined?

Papers can theorize the feminist imaginary, aesthetics and creative practices. They can also share empirical research findings. We are also looking for papers that are more creative, that use storytelling (linked to the feminist imaginary), conversations between academics and practitioners (in different community and arts and cultural sites), visual essays, and reflections on practice in diverse locations.

If you are interested in contributing an article to this special edition, please send a 500-word proposal (not including references) by March 15, 2023 to Darlene Clover (clover@uvic.ca). Publication of this issue is anticipated to be January 2024.

References

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