

## *Editorial*

Dear Readers,

“The process of identity formation is lifelong, ongoing, creative, and innovative. Educators require a pedagogy that can assist in facilitating this process.”

The above quote from George Drazenovich’s (Lakehead University) article “Queer Pedagogy in Sex Education” speaks to a central challenge that many of the articles in this issue address in the context of different populations and multiple curricular foci, and through diverse types of inquiry. Drazenovich’s research is concerned with “unmasking and undermining disguised and evident forms of domination that are embedded in scientific knowledge and the media landscape” by advocating for a *spiritual pedagogy* that assists students in “rethinking questions of sexuality and creating new possibilities for identities and creative self-expression.” Similarly, other researchers in this issue argue for new and expanded modes of understanding the ways in which learners have access to educational opportunities and how these opportunities are influenced by the relationships between the various participants—adults and children alike—and the roles they play based on their identities as teachers, students, parents, and community members in different educational environments. For example, Jennine Rawana (York University), Daniella Sieukaran (Simon Fraser University), Hien Nguyen (York University), and Randy Pitawanakwat (York University), in their article entitled “Development and Evaluation of a Peer Mentorship Program for Aboriginal University Students,” explore the educational challenges of post-secondary Aboriginal students through the development of a mentorship program aimed at fostering school engagement, resilience, and well-being in connection with ethnic identity.

In yet another crucial context of identity formation related to educational opportunities, that of parent–child relationships, Lesley Andres (University of British Columbia) and Dianne Ashbourne (Capilano University), examine the ways Canadian parents choose educational programs and activities for their children based on their own values and experiences, as well as their education levels. Their article “Athletics, Music, Languages and Leadership: How Parents Influence the Extracurricular Activities of Their Children”

raises important equity questions with respect to access to extracurricular activities for Canadian children. The authors argue that “inequality is a result of the complex, dialectical interactions between personal history, family history, present situation, institutions, and society” and point to the importance of thinking about the impact of program and policy equity issues in and outside of schools for both present-day children and parents and in an intergenerational context.

Within another vital educational environment, Darren Lund (University of Calgary) and Lianne Lee (University of Calgary), in their article “Fostering Cultural Humility Among Pre-Service Teachers: Connecting with Children and Youth of Immigrant Families Through Service-Learning,” document a community-initiated service-learning project within a teacher education program from a social-justice model, as an “initiative to raise critical awareness on power and privilege while countering deficit-model thinking.” The authors’ research provided salient insights on the benefits of such initiatives with respect to “improving self-awareness, appreciating the strengths of immigrant children and youth, and an increased sense of cultural humility in pre-service teachers.”

The following two contributions examine related aspects of critical pedagogy and communal learning in the context of language and literacy. Hoa Truong-White (University of Ottawa) and Lorna McLean (University of Ottawa), in “Digital Storytelling for Transformative Global Citizenship Education,” explore the potential to support transformative global citizenship education with middle school and high school students through creative and digital storytelling. In the context of a pre-service program, Stéphane Allaire (Université du Québec à Chicoutimi), in his article “The Influence of Collective Asynchronous Discourse Elaborated Online by Pre-Service Teachers on Their Educational Interventions in the Classroom,” emphasizes the potential of *collective asynchronous discourse* for reflective practice in education in the context of *networked learning communities*.

The new insights arising from these diverse contributions to this forum raise urgent questions about the role of education in the Canadian as well as in the global cultural and digital commons. Albeit viewed through different lenses of inquiry approaches and modes, they share a concern with issues of identity, equity, power, access, communicative and reflective practice, and what constitutes strong and sustainable relationships between members of the educational communities that increasingly communicate with each other worldwide. The *Canadian Journal of Education* is a vital forum for bring-

ing these issues into public discussion in these communities, with the intention to foster greater understanding between the diverse and often contested or exclusionary discourses and to support research that works toward change for a better society across educational topographies. As the authors in this issue remind us, the importance of a sense of belonging, community, and positive self-identity are closely linked with improved cross-cultural relations and an increased interest in learning about other cultures. This is particularly important for the vulnerable populations many of these authors worked with, but it is also vital for all members of society in the context of the social justice and equity advocacy that is at the heart of this research.

I invite you to listen to the diverse voices of inquiry articulated in this issue in multiple literacy, curricular, and disciplinary modes, to linger with them thoughtfully and respectfully, and to respond to them in the context of your own inquiry. I trust that the above contributions will provoke and evoke vibrant resonances within multiple research contexts, stimulate further conversations, and help move us toward creating more equitable educational institutions and living well through a collective ethos that will sustain this generation and generations to come.

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Please note that some articles were accepted into review under the auspices of the previous editor.