RECONSIDERING CANADIAN CURRICULUM STUDIES
Proving Historical, Present, and Future Perspectives

Edited by
Nicholas Ng-A-Fook and Jennifer Rottmann
Reconsidering Canadian Curriculum Studies
Curriculum Studies Worldwide

This series supports the internationalization of curriculum studies worldwide. At this historical moment, curriculum inquiry occurs within national borders. Like the founders of the International Association for the Advancement of Curriculum Studies, we do not envision a worldwide field of curriculum studies mirroring the standardization the larger phenomenon of globalization threatens. In establishing this series, our commitment is to provide support for complicated conversation within and across national and regional borders regarding the content, context, and process of education, the organizational and intellectual center of which is the curriculum.

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and
Jennifer Rottmann

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Acknowledgments

We would like to thank past and present curriculum scholars either here in Canada or abroad who continue to ensure the intellectual vibrancy of our field of study and ongoing capacity to contribute to the worldliness of complicated conversations taking place among policy makers, curriculum scholars, educational administrators, teachers, and students.

Most of the chapters included in this collection were first presented as shorter drafts at the 4th Biennial Provoking Curriculum Studies conference held at the University of Ottawa in the spring of 2009. We would like to thank Ingrid Johnston, who at the time was the acting President of the Canadian Association for Curriculum Studies, for her support both in terms of the conference theme and advice on its logistical organization. In that vein, we would also like to thank Hans Smits as past conference chair for his invaluable advice on how to structure the program, making this biennial gathering a continued success for international curriculum scholars to experiment with the aesthetics of their research and conference presentations.

For their exceptional editorial assistance, we extend our heartfelt thanks to Tasha Ausman, Tanya Howard, Brian Kom, and Shenin Yazdanian, who read each manuscript from start to finish and offered invaluable editorial suggestions to each author. Our sincerest gratitude goes out to the authors for contributing their work, openness toward making difficult editorial decisions, and patiently waiting for us to find our collection a publication home. To this end, the book could not have been brought to its final completion without the oversight and editorial commitment of both Burke Gerstenschlager and Kaylan Connally at Palgrave Macmillan.

Finally, we are internally indebted to William F. Pinar and Janet Miller for welcoming this collection into their series Curriculum Studies Worldwide. Bill and Janet continue to be two of the most ardent and caring supporters of our work as curriculum scholars, and without their compassionate public service to our field of study, this book would not be possible. For his dedication to the internationalization of curriculum studies, his close reading and respective thought-provoking editorial advice, as well as his intellectual contributions in the “Afterward,” we cannot thank Bill enough.
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“Provisional Modes of Connectivity Amid Difference: Canadian Curriculum Studies”

“Provisions”
What should we have taken with us? We never could decide on that, or what to wear, or at what time of year we should make the journey. So here we are in thin raincoats and rubber boots. On the disastrous ice, the wind rising. Nothing in our pockets. But a pencil stub, two oranges. Four Toronto streetcar tickets and an elastic band holding a bundle of small white filing cards printed with important facts.

Margaret Atwood

This series’ inaugural book, Reconsidering Canadian Curriculum Studies: Provoking Historical, Present, and Future Perspectives, vividly illustrates how complicated curricular conversations within national borders indeed may inspire nonidentical exchanges within and across national perimeters worldwide. I believe that this volume could stir such interactions through its specific focus on the intellectual advancement of Canadian curriculum studies in ways that gesture toward generative and crosscutting modes of complicated conversational engagement. While traversing the sweeping expanses of Canada’s territories, its mountains, Great Plains, Prairies, and indigenous lands, authors specifically point to that which has been dismissed as excess or
as easily excluded from Canadian versions of those “small white filing cards printed with important facts” about what and whose knowledges are of the most worth. Such conditions currently characterize education, in general, and by extension, curriculum studies worldwide.

In this challenging and evocative collection, then, coeditors Nicholas Ng-A-Fook and Jennifer Rottmann have drawn together Canadian and American scholars who collectively, and yet from differing curricular and methodological emphases, identify often dire consequences of never thinking beyond or “asking more” from official versions of those “important facts.” For example, even in light of a formal Canadian stance of embracing cultural and national heterogeneity, these authors variously interrogate bundled-together “facts” that heretofore have comprised a colonized version of “one national Canadian history.” This version of a history has left no room for the life-sustaining and generative “provisions” for any “journey” that the multiple peoples, lands, languages, and wisdom traditions located within Canadian borders could offer. Such provisions, if not in the past, certainly in the present and into the future, can act not only as buffers against the “disastrous ice”—the gouges of massacres, famines, commodifications of nature, subjugations of certain peoples and not others—but also as crucial resources for the re-thinking of living and learning as interrelated and intertwined.

Those twined aspects support a notion of curriculum as created, embodied, and read within particular and contingent places and settings, filled with individuals inflected with the past as it evidences in the present and in any envisioned international futures. Grappling with such intersections as well as disruptions of time, place, subjectivity, and culture, these authors construe varied approaches to examining crucial issues of Canadian life that frame any versions of its curriculum studies and school curriculum. Throughout their work, all contributors to this volume thus gesture toward not just examination and preservation of the past, but of the lands and its resources and histories of its people. They also conceptualize various versions of reconstructions of selves and others against and within present manifestations of that past, writ large—reconsiderations that now resist essentialized sameness or reified and therefore immutable difference.

This collection, then—an outgrowth of elongated and ongoing conversations among its authors and other Canadian curriculum scholars—presents readers with an array of topics and research journeys that, while distinctly located within and across Canada’s borders, also portray each author’s connections to and ethical concerns for all peoples situated within particular places of living and learning. Even as these authors insist on examining the unique particularities of Canadian lived lives—“a pencil stub, two oranges, four Toronto streetcar tickets,” as it were—readers might extrapolate their own versions of curriculum studies and inquiries as always contextualized
within analyses and theorizings of specific histories, politics, discourses, cultures, places, and subjectivities.

At the same time, these book chapter authors work from, and thus represent, a variety of intellectual traditions, reading, and writing practices, and even curricular conceptions that are situated within Canadian contexts and histories. Through their variances, however, they also demonstrate emergent possibilities that may indeed provoke others to conceive and create versions of curriculum studies that might both attend to and transcend artificial limits of a field formulated only as forever bound within and to specific constructed borders and demarcations.

For, while attending in deep, unique, and provocative ways to the human and nonhuman particularities of education and curriculum studies within Canada as nation, the authors in this text simultaneously have created an international meeting place of sorts here, a locus from which to reconsider what curriculum studies might look like at work in a multitude of worldwide contexts. In so doing, they also demonstrate a variety of ways in which we all might work differently, within our human collectivity as well as our various national uniquenesses, toward the internationalization of curriculum studies worldwide.

For instance, the conceptualization of métissage as both a research approach and a literary praxis provides a sophisticated theorization and exquisitely crafted form of life writing, a prominent mode of inquiry represented in this text. The curriculum theorists working within this mode who appear in this collection braid strands of their own writing and image-work with those of others. In that braiding, they offer to the field of curriculum studies not only a distinctive form of narrative curriculum inquiry but also complex means of highlighting paradoxes, contradictions, muddles, surprises and messy complexities of life stories that refuse to be spoken and written as familiar and comfortable.

These and the other authors in this text thus create new iterations and provocations that foreground their interconnections across differing cultures, ethnicities and races, in particular. They do so, not only through métissage but also through hermeneutic and auto/ethno/graphical as well as multicultural, complexity, and ecojustice theorizings, for example, thus providing examples of curriculum inquiries that are productive of possibly new and unanticipated constructions of selves and histories. By extension, further and differing national and international efforts, provoked by the work contained in this first book to appear in the Curriculum Studies Worldwide Series, may wish to focus on intricately knotted examinations, readings and analyses of particular social and cultural histories as means by which to both restore and create anew the unique “provisions” provided by and through situated peoples, lands, languages, and wisdom traditions.
For indeed, the works gathered together in this textual meeting place collectively command our worldly commitments to *refusing* singular, unitary and exclusionary versions of what and whose knowledges are deemed of the most worth. These primary curricular questions and these authors’ foregroundings of their currency within and without national borders indeed open up a field of questions that reject boundaries and fixities, which historically have inevitably produced a domain of outsiders. Rather, these authors emphasize both the profoundly situational nature of life-supporting “provisions” that are social, historical, political and aesthetic manifestations of particular lands and peoples and ways in which such provisions too might be moving, crossing, and interweaving with/in other worldly manifestations. Thus, these authors collectively provoke and inspire complicated curriculum inquiries and conversations that could gesture toward further ways in which to work for the possible internationalization of curriculum studies.

As series co-editor William Pinar further details in his “Afterword,” this volume indeed represents a remarkable collective achievement. We are delighted to present *Reconsidering Canadian Curriculum Studies: Provoking Historical, Present, and Future Perspectives* as the first book in this series, for indeed this volume pries open questions that make multiple, resistant and collective readings possible. These juxtaposed readings may enable those of us situated within and across the worldwide field of curriculum studies to reconsider how we might make associations—provisions, if you will—across variegated categorical, discursive, historical, social and cultural contexts. Indeed, we might, after reading this volume, set into motion further readings and inquiries of the curriculum studies field as both self- and cross-interrogating. By extension, then, the authors here may be providing “provisions” for such provisional moves toward connectivity amidst difference—toward the internationalization of curriculum studies worldwide.

Janet L. Miller

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To understand one’s own situation requires close attention to history... In so doing, we might discern passages to a future worthy of those who have gone before us and those who have yet to come.

Pinar 2008, xvii

There is, however, a conspicuous lack of attention being paid to the meaning of curriculum theory in a Canadian context.

Osborne 1982, 95

And here in Canada, I ponder the word “nation” in “the founding nations,” “the first nations,” “the Canadian nation.” I am pulled into the tensionality of differences of meaning. I ask more.


Events provoke us to reconsider our attention to the world. How then, might an event like a conference call us to attend to our professional duties, to ask more of our historical present and future circumstances, whether we are attending to the worldliness of education as administrators, teachers, or curriculum scholars? How can such reconsiderations of our attendance to the world shift us away from disciplining bodies of knowledge through teachers and students marked as present or absent? Instead, how might we retrace our reconceptualization of attendance, its genealogy, reflectively and recursively, through its curricular roots?
(routes) to the etymological praxis of being present, presenting one’s self, while stretching our minds toward something...like reconsidering an uncommon countenance of Canadian curriculum studies. This book is a provocation, a calling forth, an invitation if you will, to experienced and burgeoning curriculum scholars, administrators, teachers, and graduate students to stretch their minds toward historical, present, and future reconceptualizations of Canadian curriculum studies. Like Aoki (1991), in this book we provoke you to ask more...to feel the worldliness of education tremble when we utter words like “Canadian,” “nation,” and “land.”

This collection is not the first to ask us to reconsider our professional duties and attendance to the field of Canadian curriculum studies. More than 40 years ago, Robin Barrow provoked curriculum scholars to reconsider the “common sense” of curriculum theorizing taking place (or not) within the different faculties of education across Canada. At the time, Barrow (1979) provided a personal view that provoked Canadian curriculum theorists to think things through, to suspect and question our personal and professional stances in relation to what he called a “Western industrialized state” (20). An admitted outsider from Britain, Barrow told us then

the fact that I am approaching the matter from the outside will allow me to be less bound by cultural assumptions, less inclined to let sleeping dogs lie, less respectful and more candidate in my criticism than the insider is prone to be...There is not yet a very clear or long standing tradition of educational theory in Canada. So, encouraged by the generous reception accorded to other outsiders, I humbly submit this essay, which for the most part consists of arguments, proposals and suggestions that are essentially supra-cultural and supra-national, being derived from reflection on what schooling and education ought ideally to be. (20–21)

Indeed, his call for a “common core curriculum” that moved beyond the rhetoric of progressive and radical education movements provoked Canadian curriculum scholars, like Antoinette Oberg (1980a) and later Ken Osborne (1982), to pay attention, to ponder, and to ask more. “An essay in curriculum theory,” as Barrow (1979) stressed then, “involves an attempt to think curriculum matters through from the beginning in a systematic way” (16). Although there was a sense during the 1970s and 1980s of “a conspicuous lack of attention being paid to the meaning of curriculum theory in a Canadian context” (Osborne 1982, 95), many curriculum scholars (like Ted Aoki [1980] 2005; Deborah Britzman, 1998, 2006, 2009; Jacques Daignault 1983; van Manen 1979, 1982; Antoinette Oberg 1980b; George Beauchamps 1972; William F. Pinar [1975] 2000); Madeleine Grumet 1980,
1981; Janet Miller 1979, 1980, 1982) both here in Canada and the United States were reconsidering their professional obligations to the field of curriculum studies in terms of theorizing differences of possible international meanings for curriculum theory…stretching our minds toward curriculum inquiry in a new key.

The year prior to Barrow’s publication, Aoki ([1980] 2005) was busy provoking curriculum studies at the University of Alberta, to go beyond its apparent common sense. “Increasingly,” he tells us then, “we have come to give [Canadian curriculum studies] a phenomenological emphasis” (109). And yet, at times, during their reconsiderations of the field, Aoki and his colleagues felt “suspended as in brackets,” wondering whether or not they were constructing a “mystified dream world, in the process of estranging themselves from the mainstream flow of educational researchers” (109–110). Catching glimpses through their theoretical passageways to the future, Aoki and his colleagues became more “sensitive to the urgency of coming to know how to communicate cross-paradigmatically at the level of deep structure” (110) to theorize within the uncommon countenance of Canadian curriculum studies and commit their professional duties toward cocreating research paths upon which we contemporary scholars now tread.

During the 1980s, scholars like George Tomkins working outside the field of Canadian curriculum studies (within the field of Canadian Studies) published what remains the most comprehensive historiography on Canadian curriculum studies. Common Countenance: Stability in and Change in the Canadian Curriculum traces (and not without interpretive limitations) a history of preindustrial and public curriculum from the 1840s to the 1980s. As Canadians, we owe our thanks to yet another international scholar William F. Pinar (2008a, 2008b) now working at the University of British Columbia for provoking the republication of A Common Countenance, and reminding us to ask more of our intellectual histories. Working as a cosmopolitan scholar with a long history of disrupting axiological voids within the worldliness of curriculum studies, Pinar (2003, 2009, 2010, 2011a, 2011b, 2012) has been committed for more than 20 years to the intellectual and international advancement of curriculum studies. “While Tomkins’ study is not primarily intellectual history,” as Pinar (2008a) makes clear, “it provides a structure of such a history”…and, “what we are missing are intellectual histories of Canadian curriculum studies…and of the Canadian school curriculum after 1980” (xi–xii). Since the 1980s, Canadian curriculum theorists, and perhaps most notably Cynthia Chambers (1999, 2003, 2004a, 2004b), have sought to advance different interpretive meanings of and for Canadian curriculum theory.

Twenty years after Barrow’s provocative call, Chambers (1999) published “A Topography for Canadian Curriculum Theory.” Our challenge as curriculum theorists, Chambers (1999) reminded us then, “will be to write a
topography for curriculum theory, one that begins at home but journeys elsewhere” (148). In this initial intellectual study of our field, Chambers speculates about some common topographic characteristics found within the Canadian territories of curriculum theorizing including issues of survival, of being an alienated outsider, of the impact of colonialism and our tenuous relations to the land. Today this essay continues to ask more, to pay attention, to stretch our minds toward such provocative questions: (1) How are we experimenting with tools from different Canadian intellectual traditions and incorporating them into our theorizing? (2) What kinds of languages and interpretive tools have we created to study what we know and where we want to go? And (3), In what ways have, and are, curriculum theorists writing in a detailed way the topos—the particular places and regions where we live and work—and how are these places inscribed in our theorizing, as either presence or absence, whether we want them there or not?

While mapping out part of that intellectual topography for the first Internationalization Handbook of Curriculum Research, Chambers (2003) emphasized that indigenous education remains particularly contentious and underrepresented in (mainstream or contemporary) Canadian curriculum scholarship. Since then, several Canadian curriculum scholars have sought to address such present absences in both provocative and productive ways (Chambers 2008; Cole 2006; Donald 2004, 2009a, 2009b; Haig-Brown 2008; Hasebe-Ludt, Chambers & Leggo 2009; Kanu 2011; Nahachewsky & Johnston, 2009; Stanley & Young 2011). In this collection, we continue to reconsider the uncommon countenance of Canadian curriculum studies and respective tensioned differences of meanings in response to Chambers’ provocations at the turn of the last century. How might we Canadians, or those abroad, then learn from our pasts to discern passages toward a future topography worthy of those who have gone before us and those who have yet to come?

Since its inception, “The Canadian Association for Curriculum Studies” and its respective journal (thanks to the past, as well as the current editors Karen Krasny and Chloe Brushwood) continue to play a prominent role in supporting the ongoing intellectual advancement of curriculum studies. In fact, we can trace the fruition of this book back to the first Canadian Association for Curriculum Studies co-sponsored Provoking Curriculum Studies conference at the University of British Columbia. In 2003, this conference asked curriculum scholars to stretch their minds toward the theme of “Provoking Curriculum,” with a subtheme of narrative experimentation. Initially, this conference was created to encourage creative presentations and conversations around interpretive and critical approaches to curriculum theorizing. This first conference celebrated the illustrious career of Dr. Ted Aoki, and the publication of his writings (see Aoki 2003; Pinar & Irwin 2005).
Introduction

Since then, four other conference proceedings have taken place. In 2005, the University of Victoria hosted the second of such gatherings, which focused on “Trans/forming Narratives.” In 2007, the University of Calgary sponsored the third meeting of this conference in Banff, where scholars provoked our curricular narratives with themes of “Shifting Borders and Spaces.”

In 2009, the University of Ottawa would become the next site for this biennial pro/vocation to take place. In an effort to eliminate traveling to Ottawa twice within the same year, the conference was rescheduled to take place at the end of May 2009, rather than in February, as previously planned, to coincide with the arrival of the curriculum scholars who were also attending the Canadian Society for the Study of Education at Carleton University. This was the first time that the “Provoking Curriculum Studies Conference” would take place outside the western territories of Canada. Furthermore, hosting the conference at our national capital university provided a unique occasion to provoke a multilingual and multicultural rendition of this conference despite its colonial limits at an officially sanctioned bilingual university.

Past conference organizers, like Hans Smits (2008), expressed the difficulties he and others previously had faced in soliciting francophone participation. Although scholars from Quebec, New Brunswick, and Ontario did participate, francophone representation remained fairly limited. Nonetheless, our hope was that our gathering within this capital institution would afford international, immigrant, indigenous, multilingual curriculum scholars a common time and place to share our uncommon countenance of lived experiences both within and outside the field of Canadian curriculum studies. This collection of essays represents the experimentation of different international and national scholars who sought to attend to our conference theme of An Uncommon Countenance: Provoking Historical, Present, and Future Perspectives within Canadian Curriculum Studies (Ng-A-Fook 2011).

Our most recent conference gathering in 2011 returned in many ways to its beginnings at the University of Alberta, where Aoki improvised, like jazz, theorizing curriculum in a new key, provoking curriculum studies as an aesthetics of vulnerability.

Therefore, the thematic thrust of the book evokes both historical and intellectual pro/vocations of a Canadian topography within curriculum studies, where scholars experiment with various theoretical and methodological ways to find an uncommon common place and begin the difficult work of reaching into and across our interdisciplinary territories of difference, both here in Canada and abroad (Chambers 1999, 2008; Pinar 2008b). The chapters in the book provide a historical overview of the various educational movements and intellectual trends that have informed the field of curriculum studies. And, as Chambers warned in 2003, this book is
by no means representational of the diverse array of innovative curriculum theorizing—historical or contemporary—taking place across Canada (for other examples see work of Daignault 1983, 1992; Gidney [1999] 2002; Farley 2008, 2009, 2010; Ibrahim 2005; Irwin 2003, 2004, 2006; Leggo 2007, 2010; Lloyd 2011, 2012; Matthews 2009; Mishra Tarc 2011a, 2011b; Nellis 2005; Snowber 1999, 2002; Snowber & Wiebe 2011; Smith 2009; Snowber & Wiebe 2011; Sumara, Davis & Laidlaw 2001); but rather, represents a potential starting point to ponder, and then to ask more.2

Nonetheless, our collective work in this book shares examples of narrative experimentations with curriculum theorizing in relation to such historical movements and intellectual trends. The different chapters address educational issues such as, but not limited to indigenous studies, environmental education, intersectional, transnational, and comparative conceptualizations of antiracist education, multicultural education, internationalization, semiotic readings of urban landscapes, book clubs, as well as hermeneutic and auto/ethnographic interpretations of children’s books inspiring different provocations of curriculum theorizing.

This unique collection of essays provides an opportunity for its readers to engage in a “complicated conversation” if you will (Pinar 2006), a starting point to take up the different educational issues that these Canadian scholars put forth. As part of this conversation, the book attends to (methodologically and theoretically) what Chambers (1999) and Pinar (2007) call the vertical and horizontal topographies of the particular places and regions we both live and work within as curriculum scholars. Here verticality is, as Pinar (2007) explains, the historical and intellectual topography of a discipline. Whereas horizontality, he suggests, refers to analyses of present circumstances, both in terms of internal intellectual trends, as well as in terms of the external social and political milieus influencing the international field of curriculum studies. Studying the verticality and horizontality of such interdisciplinary topographies, as Pinar (2007) makes clear, affords us a unique opportunity to understand a series of scholarly moves both outside and within (as a form of wayfinding) what Chambers (1999, 2006) has called the topos of Canadian curriculum studies.

Established professors, junior scholars, and graduate students have written the essays in this collection. Consequently, the book provides a sampling of the diversity of lived experiences afforded to all who participate within the broader international field of curriculum studies. Each author invokes life writing and/or intertextual analysis as a mode of inquiry to narrate the tensionality of differences of meaning. Moreover, the authors provide provoking and innovative insights on how future Canadian curriculum scholarship might advance educational knowledge across interdisciplinary topographies that work to disrupt, blur, and complicate traditional modes of engaging the
concept of “curriculum.” Therefore, we invite readers to stretch your minds as you travel across the passageways of following three sections of the book: (1) Curriculum, Place, and Indigenousness; (2) Curriculum, Culture, and Language; and (3) Curriculum, Intertexts, and Wisdom Traditions.

Curriculum, Place, and Indigenousness

[W]e take métissage as a counternarrative to the grand narratives of our times, a site for writing and surviving in the interval between different cultures and languages, particularly in colonial contexts; a way of merging and blurring genres, texts and identities; an active literary stance, political strategy, and pedagogical praxis.

Hasebe-Ludt, Chambers, and Leggo 2009, 9

The ways in which we reread and live the intellectual history and present material realities of curriculum policies, here in Canada or in the United States, often continue to narrate national creation stories that disinherit indigenous histories, knowledge, and language by ignoring the potential pedagogical value they might bring to our contemporary educational contexts (Battiste 2011). Therefore, the concept of “indigenousness” and its respective teachings provide a potential passageway toward the future, for us to recursively and reflectively ask more of our national narratives, of narrating alter/native visions of living a Canadian post/colonial curriculum (Kanu 2009). A curriculum of the “postcolony” identifies a given historical trajectory of societies recently emerging, as Mbembe (2001) maintains, from the experience of colonization and violence which the colonial relationship involves. To be sure, the postcolony is chaotically pluralistic; it has nonetheless an internal coherence. It is a specific system of signs, a particular way of fabricating simulacra or re-forming stereotypes… The postcolony is characterized by a distinctive style of improvisation, by a tendency to excess and lack of proportion, as well as by distinctive ways identities are multiplied, transformed, and put into circulation. (102)

Reconsidering the worldliness of educational possibilities within and beyond our narrative imaginations of a Canadian postcolony, this section provides provocative examples of life writing and ecojustice research that take up indigenousness as an aesthetic form of theorizing our historical, present, and future relations to the uncommon countenances of curriculum, indigenousness, and place.

We start Part 1 with an invitation from Cynthia Chambers to reconsider the ambivalence many Canadians have with their relations to the past. She provokes us to learn from our life histories as passageways for how
we might retrace our individual and collective genealogies as treaty people here in Canada. In turn, we are invited to disrupt the commonness of our national narrative descriptions of living as commoners on the uncommon territorial and political grounds of a cosmopolitan commons. She stresses that we are all treaty people. As curriculum scholars then, we are asked to attune ourselves toward reconsidering the negotiated contexts of our historical and contemporary relationships to treaties as a Canadian common countenance.

In chapter 2, Donald provokes curriculum scholars to ask more of the ways in which we narrate Aboriginal-Canadian relations. He suggests that future Aboriginal-Canadian relations must begin with a thoughtful account of the present state of affairs in order to reveal the very deep linkages to our past. Applying Barthes’s (1972) semiotic notions of the sign, signifier and the signified, Donald provides a passageway for us to reconsider the image of the fort as “naturally” situated on the frontier, and the ongoing assumption that First Nation, Métis, and Inuit peoples remain outside accepted narrative visions of nationality. Holding different philosophies and worldviews in an organic tension creates, as Donald tells us in this chapter, a possibility for more meaningful talk on shared educational interests and initiatives that can be simultaneously life-giving and life sustaining for us all.

In chapter 3, the authors work with the concept of métissage as a critical point of departure. Building on this innovative curricular form of life writing, métissage asks us to reconsider how personal and family stories can be braided within the larger narratives of nation and nationality. Inspired by the Blackfoot concept aoksisowaato’p, which refers to the ethical importance of visiting a place as an act of relational renewal, Narcisse Blood tells prophetic tales that both honor and acknowledge the relationship to oneself, one’s family, community, animals, dwellings, and land. Whereas Ramona Big Head shares her experiences of creating a play portraying the “untold” story of the 1870 Baker Massacre woven together with the personal trauma of destruction and loss. Cynthia Chambers parallels cautionary tales of magpies and buffalo, reminding us of how quickly things can go terribly wrong and of how hard it is for us to make them right again. Dwayne Donald revisits Edmonton and evokes the tumultuous relationship that the Cree and the Métis had with the Canadian government. Erika Hasebe-Ludt walks us through the streets of Vancouver’s Downtown Eastside (DTES) articulating her thoughts and reflections about the tragic disappearance and deaths of many women, as well as of the diasporas of the Japanese community who are part of the legacy of a troubled national history of deprivation, expulsion, and racism. These stories ask us to reconsider our ethical relations to place, and what happens, whence we might forget. The chapter ends with
a cautionary reminder of our obligation to take care of our stories and to take care of the land where such stories unravel, as a matter of physical and spiritual survival, as part of the webs of responsibilities that bind all living and nonliving things.

In chapter 4, the authors investigate different theoretical approaches that respond to the emerging ecojustice movement in Canada. Nicholas Ng-A-Fook traces the ways in which his intellectual studies within the international field of curriculum studies have helped him to reconsider concepts like environmental sustainability, greenwashing, and ecojustice. Darren Stanley draws on transdisciplinarity and complexity theories to address the kinds of conditions that underlie the emergence of healthy living and learning organizations. Andrejs Kulnieks works from an ecojustice framework to contemplate how a deep analysis of language can foster a greater awareness of life histories in relation to place. Kelly Young ends the chapter and this section by reconsidering how an ecojustice education framework can illuminate metaphors that perpetuate antiecological habits of mind in the development of identity formation. Indeed, the authors in this section draw upon life writing and ecojustice research to provoke us to ask more of our relations to curriculum, place, and indigenousness.

**Curriculum, Culture, and Language**

Now, I am beginning to understand the landscape of multiculturalism in the language of AND...AND...AND..., each AND allowing lines of movement to grow in the middle. Within such an understanding, Canadian multiculturalism is a polyphony of lines of movement that grow in the abundance of middles, the “betweens” and “AND” that populate our landscape.


In 1971, Canada sought to confirm its place in the world as a cosmopolitan society by establishing a multicultural policy in federal legislation. Our national government has since built upon this first policy by integrating its initial tenants into the Canadian Human Rights Act (1977), the Charter of Rights of Freedoms (1982), and the Multicultural Act (1988). In fact, Canada was the first country, as Ghosh and Abdi (2004) remind us, to create and implement a multicultural policy at the federal level of government. It is not surprising then, that during 1990s curriculum scholars like Ted Aoki were invited to events like the Designing Japanese Canadian Curriculum conference hosted at the Novotel Hotel in North York Ontario. At this historical event, Aoki ([1992] 2005) told the audience,

I am supportive of the understanding of Canada as a multiplicity of cultures, particularly as a counterpoint whenever the dominant majority cultures
become indifferent to Canada’s minorities. I suppose I reflect a minority voice that asks that minorities not be erased. (268)

And yet, during this talk, drawing on the work of Deleuze, Aoki provokes minority scholars to ask more of our theorizing in relation to concepts like multiculturalism. He invites us to stretch our understandings of multiculturalism beyond the striated linearity of its conceptualizations as a noun—as a curriculum of historical dates to remember and celebration of their respective multicultural festivities. To do so, he asks us to reconsider Canadian multiculturalism as a polyphony of lines of movement that grow in the abundance of conjunctive middles, the “betweens” and “AND,” that populate the international landscape we call curriculum studies. In Part 2, the authors provoke us to pay attention to the historical and contemporary ways in which we might begin to stretch the curricular lines of movement leading toward minority children’s language rights, the historical and present racialization of Asian Canadians, multicultural education, and the provocative curriculum of marginalized women smoking on the streets.

In chapter 5, for example, Egéa-Kuehne invites us to reconsider the lack of rights afforded to those who speak languages other than English or French in countries like Algeria, Canada, France, and/or the United States. She calls for the right to be educated in one’s mother tongue. She introduces us to the curricular “interdicts” placed upon minority languages, which arguably threaten their very existence. A first interdict is the deliberate refusal to provide education to a child in their mother tongue. Consequently, the only viable option for students who speak minority languages is often offered as taking that language as a “foreign” language subject within the contexts of public schooling. Her chapter calls upon curriculum scholars to pay more attention to the disappearance of minority languages. Such loss, she warns, would constitute an interdict to a child’s capacity to articulate their human rights.

In chapter 6, Coloma illustrates the ways in which Asian identities have been and are racialized through the four following interpretive frameworks: (1) pan-ethnic; (2) intersectional; (3) transnational; and (4) comparative. A pan-ethnic framework, Coloma tells us, remains a contentious category. This racializing framework works to both include and exclude those who have been racialized and/or have been identified as Asian Canadian. Reconsidering Canadian history through intersectional and transnational frameworks, Coloma provokes us to reread its curriculum for the existing narrative absences of Asian Canadians. Drawing upon a comparative interpretive framework, Coloma ends the chapter by asking us to provoke the pedagogical ways in which the history curriculum works to create our collective public memory of who are included or excluded from the narratives about Canada that we teach children. Collectively these frameworks invite
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us to produce a more nuanced conceptualization of the processes of racialization as well as researching their respective historical lines of movement within the broader international field of curriculum studies.

Questioning what role curriculum studies might play in the promise of an equitable education for all, in chapter 7 Egéa-Kuehne addresses the complicated and conflicting layers of multicultural education. Educators arguably face a dual exigency of simultaneously responding to the necessity of respecting the particularities of individual differences and singularities (as a form of assimilation). In this chapter, Egéa-Kuehne urges educators to take risks in their learning, and discover the unfamiliar that migrates beyond themselves and the reified boundaries of their immediate sociopolitical contexts.

In chapter 8, Sharon Cook rereads the smokescreens of curriculum for what we might learn from marginalized women performing their identities, cigarettes in hand, while surviving a curriculum of the streets. Cook invites us to consider her gendered analysis of four historical black and white photographs taken by Lincoln Charles of women smoking. For most of its history smoking, as Cook makes clear, has been a counter-cultural practice used by women. Like Hasebe-Ludt in Part 1, she provokes us to more pay attention to the vicissitudes of women living in the streets of Vancouver’s notorious Lower East Side (aka Skid Row) and in Toronto. Narrating the story of each photograph, paying particular attention to how the cigarette is used to control and empower, Cook asks us to reconsider the formal and hidden curricula of the streets, and the many social challenges of being an Adolescent urban woman in Canada.

In many ways, the authors in this section invite us to reconsider narrative constructions where English and French “cultures” and “languages” dominate Canadian history or contemporary policies in relation to racialized and gendered marginalized communities and their respective minority languages. These authors ask us to pay more attention to the historical landscapes of multiculturalism, where each AND affords us new lines of movement to grow somewhere within an abundance of middles that populate the conjunctive curricular spaces among curriculum, culture, and language.

Curriculum, Intertexts, and Wisdom Traditions

the word curriculum is yearning for new meanings... wherever teachers and students gather in the name of inspired education.

I have found the writing of certain existentialists extremely thought-provoking.

Huebner [1959] 1999

Wisdom can never be an enclave against the world but an invitation to live fully in the world in a healthy, life giving way.

Smith 2011, 172

Yearning for new meanings during the 1950s and 1960s, south of our national border Dwayne Huebner provoked us to ask more of our wisdom traditions, to attend to our capacity to wonder in awe of an inspired education. “I have been reading casually, unsystematically, and perhaps without real comprehension,” he told us then, “some of the writings of Gabriel Marcel, Buber, Berdyaev, Kierkegaard, Jasper, and Heidegger” (Huebner 1959, 3). He invited curriculum theorists, as Chambers was to do here 40 years later, to reconsider our theoretical tools for reinterpreting the existential dimensions of our lives together in schools—at that time, a thought-provoking pro/vocation for contemporary curriculum scholars. “Here is a channel of information about human being,” he suggested in 1959, “to which we as professional educators have not been attuned by producers and users of educational knowledge” (3). A year prior to Tomkins’s ([1986] 2008) first publication of A Common Countenance, Huebner (1985) called upon us to ask more of words like “spirit” and “spiritual.” He invited us to reconsider curriculum studies through interpretive tools like phenomenology and hermeneutics to critique instrumental language (of the Tyler rationale, teachers do and then think, theory and practice, outcomes, standardize testing, etc.) and its rhetoric of accountability that even today dominates the worldliness of education. Other scholars in the United States and in Canada took up his pro/vocation, to pay attention, to ask more of “how the teacher’s work influences the teacher’s life” in extremely thought-provoking ways (Huebner [1987] 1999, 379). The authors in this collection much like Huebner, are inhabited by wisdom traditions (existential or otherwise) received from a (intellectual Father/Mother) homeland both here and elsewhere (Chambers 2003).

Chambers first traced an intellectual history of such Canadian phenomenological and hermeneutical poetics in “As Canadian as Possible under the Circumstances”: A View of Contemporary Discourses in Canada, and its intertextual passageways offers us thought-provoking practical wisdom of both their limitations and possibilities. During the 1980s Canadian scholars, as Chambers (2003) tells us, like Ted Aoki, Max van Manen, Kenneth Jacknicke, Terrence Carson, David Smith, Margaret Hunsberger, and Dennis Sumara took up the study of phenomenological and hermeneutic research—inspiriting the worldliness of Canadian curriculum studies both