

INTERNATIONAL ASSOCIATION FOR THE ADVANCEMENT OF CURRICULUM STUDIES (IAACS)

IAACS 5th Triennial Conference, University of Ottawa, May 26th-29th, 2015

«What are the tasks of the curriculum scholars for the 21st century?»



Stories, Lands, Memories and Curriculum
Récits de lieux, mémoires et du curriculum



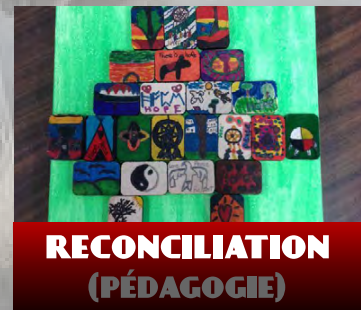
**LAND
(LIEUX)**



**MEMORY
(MÉMOIRES)**



**CURRICULUM
(VÉCU)**



**RECONCILIATION
(PÉDAGOGIE)**

ASSOCIATION INTERNATIONALE POUR LA PROMOTION DES ÉTUDES DU CURRICULUM

5e conférence triennale de AIPEC, Université d'Ottawa, 26-29 mai 2015

« Le rôle des études de curriculum au-delà des crises réelles/imaginées.»

L'ÉQUIPE DE MOBILISATION DES SAVOIRS DE AIPEC VOUS OFFRE DE POURSUIVRE LES CONVERSATIONS COMPLEXES...

La 5e conférence de AIPEC nous a permis de nous questionner sur les tâches locales, nationales et internationales de chercheuses et de chercheurs en études du curriculum qui *défient les conventions* tout en répondant à ces temps de crise réelle et/ou imaginaire? Comment devons-nous réagir à et/ou questionner cette problématique en tant qu'engagement éthique avec ce qu'Adrienne Rich (2001, traduction libre) a appelé ailleurs aux *arts de l'impossible*? En nous soumettant aux possibilités impossibles de ces types de questionnements, nous avons appris à nous côtoyer et à converser ensemble comme un acte de renouvellement relationnel qui est source de vie et de survie pour ce lieu traditionnel Anishinàbeg, pour cette conférence, pour l'autre, et pour nous-mêmes.

Références



About the Knowledge Mobilisation Team

- À propos de l'équipe de mobilisation des savoirs

On the Tensions between Localization and
Internationalization

On the Politics of Educational Standardization
by Shehzad Ghani, University of Ottawa

On The Ethos of IAACS2015
by Judy Wearing, Queen's University

On Humanity: I am a human. I am a slave. I am a human.
by Anja Human, University of at North West (South Africa)

On Language : De-constructing the Word
by Maria Wallace

On Reconciliation (all of us)

On Curriculum Capacity Building as Reconciliatory Practice,
by Jenn Bergen

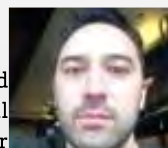
Sur la #réconciliation et les #langues autochtones
par Julie Vaudrin-Charette

On the Poetics of memory : Mitchell Marnon

In Memoriam of Narcisse Blood



Our team of knowledge mobilizers - Notre équipe de mobilisation des savoirs



Jie Zheng, McGill University

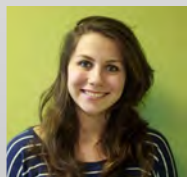
I felt excited to meet my colleagues and presented my research results at the conference after an eight-month maternity leave. I felt this was an absolutely well-organized international academic conference. I was very glad to meet presenters from other regions and countries in my session and I enjoyed the culture of knowledge sharing. My co-presenters and I also had a very interactive discussion after our presentations. Though we addressed issues and concerns in higher education from a different angle, to some extent our presentations were related and some points were echoed in each other's presentation. I must say thanks to the conference organizing committee in that they did an excellent work on sorting out our proposals and grouping our presentations together. I would like to present my further research findings at the IAACS conference if my proposal is accepted in 2018.

[#iaacs2015](#) [@iaacs](#) [www.iaacs.ca](#)

Mitchell McLarnon,

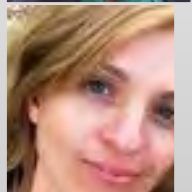
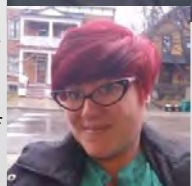
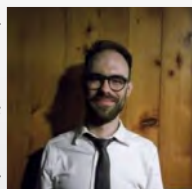
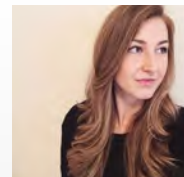
University of Prince Edward Island

The IAACS conference was evocative, generative and stimulating while not shying away from controversial topics. While attending many sessions outlining curricular educational initiatives from Europe, North America, and South America, I was pleased to gain exposure to a global perspective in such an intimate setting. Conference presenters did well to relate many past and emerging curricular initiatives to global issues. The importance of these relations did not go unnoticed as many (complicated) conversations replicated messages delivered during IAACS sessions. If curriculum studies and education are to contribute to ongoing global issues, IAACS demonstrated that an active effort ought to be placed on co-creating a socially and environmentally just world. The research presented at IAACS provided theoretical and pragmatic approaches to addressing current dilemmas in curricula while paying respect to those whom have influenced the field. I was particularly moved by the sessions dedicated to Maxine Greene and William Pinar.



Amélie Lemieux, McGill University

As a member of the Knowledge Mobilization Team, I had a holistic experience both online and in person during the 5th triennial International Association for the Advancement of Curriculum Studies (IAACS) at the University of Ottawa. To me, mobilizing knowledge as part of the communications component of the conference allowed for new connections with emerging and established scholars in the field of curriculum studies, the arts, social studies, and critical studies. Considering and acknowledging the contributions of First Nation Communities to curriculum studies, I write and voice, in solidarity, that reconciliation has to happen within ourselves first before seeing its developments in the universities and institutions where we evolve and construct knowledge on a daily basis.



Left: Anja Human, University of North West Paul Eaton, Maria Wallace, Louisiana State University, Judy Wearing, Queen's University.

Right: Jenn Bergen, Jesse Butler, Shehzad Ghanl, Kelsey Schmitz, Julie Vaudrin-Charette, Hoa Truong-White, University of Ottawa

"AOKSISOWATO'P"

IAACS began with a visit to the **Kitigan Zibi Algonquin community on the morning of May 26, 2015**. Delegates had a unique opportunity to learn more about this Algonquin territory, its history and communities who have lived across it since time immemorial.

Anishnabeg Histoires/territoires -
Cégep de l'Outaouais, 2015

Algonquin exchange @UofOttawa

A unique partnership between an Algonquin First Nations school and Faculty of Education teacher candidates enriches the lives of everyone involved.

[Read Peter's Story](#)

Brianna Decontie, winner of 2010 Aboriginal arts and stories award on her grand-father

[@AborArtsStories](#)

«...After 13 years of fighting for their rights as Anishinabe People, they finally received an answer in October 1996. The Supreme Court ruled in favor of The Cote-Decontie case. Therefore, this meant that the Anishinabe won the rights to fish and hunt without a license. Peter declared, "Our Aboriginal title to the land is intact." Soon after Peter and elder William Commonda left the court house, William announced to Peter, "Tomorrow we leave for Bear Butte, South Dakota, because the Native people there need us the way that we asked our elders to help us".»

- Retrieved from Aboriginal Arts and Stories

On the Tensions Between Localization and Internationalization

By Jesse K. Butler

In the first session I attended at the IAACS 2015 conference in Ottawa, Bill Pinar spoke about memory. Memory is the beginning of thought, he said (and I paraphrase), because it reminds us of alterity. By knowing where you came from, and what you no longer are, you can re-member yourself in a contextualized present. I found these words striking at the time, but remembering them two weeks later they have a new depth of meaning. Pinar himself, along with all the other insightful IAACS presenters, is now part of that contextualizing past for me, the alterity that situates my present. For the few days the conference lasted, hundreds of leading curriculum theorists from around the world converged on this campus, the place where I do my daily work, and refigured how I experience it. A useful counterpoint to Pinar's insights was the session on métissage I attended the next day. At that session Cynthia Chambers spoke about survival as a core feature of learning to live in a particular place. All education, she said (and I paraphrase again), is about survival, but not in the sense of "clawing through the caves." It is about survival in the sense of collectively deciding how we can move forward. Survival, however, is not an abstract set of principles either. It is invariably situated in the requirements for living well in a particular place. . [...]

More on place-based learning in Canada:

RE-LEARNING THE LAND is the story of a Blackfoot community in southern Alberta, Canada, and how they have re-taken control of their education system within Red Crow Community College. The film traces the decolonization of their learning and the development of an innovative program, Kainai Studies, within Red Crow College, the same site as a former Residential School.

- Retrieved from Enlivened Learning
<http://enlivenedlearning.com/category/canada/>



IAACS

conference created an environment that connected lived experienced with current research in curriculum studies. The IAACS conference provided *aoksisowato'p*, a Blackfoot word describing the "ethical importance of visiting a place as an act of relational renewal that is life-giving and life-sustaining, both to the place and to ourselves" (Blood, Chambers, Donald, Hasebe-Ludt, and Big Head, 2012, p. 48).

«How are these places inscribed in our theorizing, as either presence or absence, whether we want them there or not?» (Chambers, 1999)



In this regard, I think of another session I attended, in which Todd Alan Price and Maria Luiza Süsskind worked to situate the everyday reality of teachers against the standardizing and depersonalizing tendencies of neoliberal policy. Like Chambers, these scholars were emphasizing the importance of the local and particular in an era of globalization. Bringing these streams together, I look back on the IAACS 2015 conference as a celebration of both particularity and difference. These emphases provide a meaningful counterpoint to each other, but they are not contradictory. Both particularity and difference push back against the current tendencies of neoliberal education policy. Arguably, an ongoing awareness of both is necessary in order to achieve the internationalization – as opposed to globalization – of curriculum studies that Pinar spoke of in his keynote. In terms of my own experience, IAACS 2015 renewed the Ottawa of my everyday experience. The range of difference in perspectives I experienced, within one narrow window of time and place, renewed my appreciation of particularity. And this, in turn, gave me a new appreciation of what it means to live well in this place.

Jesse K. Butler is a Phd Candidate at the Faculty of Education, University of Ottawa.

As I re-engaged and reinterpreted my memories of educational experiences that have ultimately shaped my understanding of various societies and educational systems I have been a part of, IAACS helped transport me back to where I started my journey in Canada. The presentations, the conversations around them and the tweets around and about the conference cast an energizing spell powering my thoughts about internationalization of curriculum and how Canadian context can be situated within the international milieu. However, the most powerful thought emerging from the conference that remained with me is that we need to appropriate the meaning of what is standardization, especially in a democratic society like ours. Standardization is different from following standards, which is something we can utilize to improve and maintain quality and equality. This way, we need them and depend on them. Standardization, however, is a slippery slope and needs to be differentiated from standards. Standardization is controversial and has an enormous political angle to it. Teaching, which to me is the humans exercising their highest form of intelligence, has been politicized through the use of standardization. Education is both sub and super ordinate to our society and economy. How is education used in terms of teacher education and how it is being used as a tool to control the society? Democracy in our system depends on teacher democracy and teachers

education. But to what extent have the teachers and principals become merely agents of the state?

Educational leadership itself needs to be defined in relation to its function to society and re-envisioned to play a more engaging role. Teachers need to reclaim lost space and principals, as managers, should know the meaning of social justice, teacher education, and respect for democracy in education. If we work towards these goals in Canada, we can mobilize energies to change the face of education globally.

How can the political and educational systems in Canada resist the forces of globalization and the pressures they pose on the curriculum practices? How much of the public education system have these forces already taken over? We as educators and curriculum theorists need to imagine a new system that provides a better alternative to the current system. Reflecting on the educational system in Middle East where my home once was, and thinking about my current home which is here, IAACS2015 helped me imagine a new system in my new home. This would lead us to a truly remarkable essence of a democratic system on the spectrum compared to the sands and oases of Arabian Peninsula.

- Shehzad Ghani is a Phd Candidate at the Faculty of Education, University of Ottawa.

The two words “curriculum theory” first beat against my ear drums 18 months ago, in an introductory course in my PhD program. This makes me a curriculum theory infant, barely able to comprehend the language, my first attempts at speaking it a string of babble. So while I am leaving IAACS2015 with my head filled with new ideas about learning and teaching; understandings of indigenous experience and education as consumerism; and, possibilities for writing and creativity gleaned from the words spoken, it is the people and the interactions I witnessed that are resounding loudest. This community, this discipline, is not like others I’ve encountered in the several dozen conferences I’ve attended in my lifetime, mostly science, some writing, some education.

The first observation that my experience at this conference with this group, was going to be different came on Day 1 as Nicholas Ng-A-Fook spoke of his ancestors, failure, and violence, and also touched upon his negative

“Stories are not autobiographical, they are relational.” – Dwayne Donald, “We must account for the world in which we speak.”
– Janet Miller

On The Ethos of IAACS2015 By Judy Wearing

experience in the Catholic school system in relation to these themes. The next speaker identified himself as a practising Catholic.

From my seat in the audience, the potential for opposing viewpoints seemed ripe. In other arenas or at other dinner tables this could be grounds for disagreement, bristling, pointed questioning, protective gestures. Here, there was no animosity to be seen, heard, or felt. And throughout the remaining days, this absence of posturing was borne out, regardless of the heftiness of the topics. Broaching difficult questions about humanity and our behaviour without opposition seemed, still seems, strange in an academic environment, where defining oneself so often means carving out a niche by defining your boundaries. So often, this is accomplished by focusing on the differences with others, by superiority in relation to others, by antagonism. But here was an example of another way to be a scholar, embodied in its senior actors, such as William Doll. I’m reminded of Maxine Greene’s notion of a community of individuals, a notion which I did not fully comprehend, until now.

Leslie LeGrange summed it up in his closing keynote: “one cannot become fully human in opposition to others.” I received direct instruction on this approach from a

philosopher whose opinion I sought on my own nascent work. She recommended a book, which I’d read and “did not like.” Her response was quick. She told me to study the old, what’s gone before. To decide what matters and why, what’s missing for me and why it matters to me. And not to throw something out because I don’t like it. I was not the only one present whose way of being did not match that of the core community – one audience participant made a point of pontificating at every opportunity, regardless of the size of the audience or the identity of the speaker or the content of their talk.

Watching how speakers and session chairs handled this participant’s comments, which in my mind edged toward disrespect at times, was a learning experience I’ll not forget. Gracious, polite, respectful, patient, but without swaying – it can be done. Sometimes, the best response to antagonism is a quiet smile and a nod. There’s more than a profusion of elegant words to this field of curriculum theory.

Judy Wearing is a doctoral student at Queen's University.

Conversing together as an act of relational renewal that is life-giving and life-sustaining to this traditional Anishinàbeg place, the conference, to each other, and to ourselves.



"UBUNTU"

Nervously, I

inhale the foreign air - deeply, until it fills my lungs. I breathe out. Questions twirl in my head. What will I learn? What is the curriculum of the 5th IAACS conference? I wander closer to the old yellow school bus. Everything feels so unfamiliarly familiar. Slowly the bus seats are filled with curious scholars. We move off, the journey starts. Different conversations about the curriculum unfold; old boundaries of the ontology dissolve and new ones emerge.

One of my first experiences was an encounter with the indigenous people of Canada. We enjoyed traditional food and their hospitality. We also heard about all the injustices committed against them in the past. This brought back vague memories of apartheid in South Africa (my home country). Discrimination brings up many debates on human rights violations. How should these human rights violations be unravelled? Did the curriculum contribute to attitudes that either accept or question these kinds of violations?

At the end of the conference Le Grange refocused my attention on the questions I had at the very start. Le Grange argued for a

I am a human. I am a slave. I am a human.

By Anja Human

conceptualisation of currere and Ubuntu "to open ways of becoming that are more human without being humanist. It troubles approaches to curriculum underpinned by humanism that have been complicit in producing the environmental crisis, the global financial crisis, the holocaust, the Rwandan genocide, apartheid, and so on" (IAACS, 2015:8). I think that the very existence of these human rights violations could be founded in how we define being a human and who we define as more human.

One of the aspects in defining being a human is by relating being a human to our relationships with regard to other humans. This was evident when Le Grange quoted Pinar "relations to other people are more important than the stories we tell". "Ubuntu means becoming more fully human through deeper relationships with other human beings" - these words of Le Grange still echo in my mind. If we become more fully human through deeper relationships with other human beings, then how do we end up selling our own people to ourselves to exploit them for our own desires?

My own research focuses on the sexual

exploitation of children for the purpose of child trafficking and conversations at IAACS drove me to engage even deeper with the subject. I hope this would ultimately lead to question the curriculum that contributes to these violations taking place. This reminds me of Du Preez (cited in Macleod, 2012) who argued that "the national curriculum is the only document with revolutionary potential".

Today is the time to re-engage with one's own notions of currere, Ubuntu and human rights violations in a search for new visions. New visions on how to free us from ourselves.

References:

IAACS. 2015. 5th Triennial International Association for the Advancement of Curriculum Studies Conference. <http://www.iaacs.ca/wp-content/uploads/2015/05/IAACS-2015-Program-Booklet.pdf> of access: 22 June 2015.

Macleod, I. 2012. Petro du Preez. <http://ysa2012.mg.co.za/petro-du-preez/> Date of access: 22 June 2015.

- Anja Human is a Phd candidate at North West University Potchefstroom Campus South Africa



"To become more fully human does not mean caring only for the self and other human beings but also for the entire biophysical world." (Legrance, 2012)

Among many things, emotions, and murmurings, I left IAACS 2015 with one prominent phrase lingering in my thoughts; that is, **“language has been given too much power”**. However, as I prepared to write up a response to my conference experience, I reviewed the conference hashtag (#IAACS2015) on Twitter in an attempt to identify the speaker of this phrase. As I searched through the hundreds of tweets I was shocked that I did not capture this important phrase in a virtual medium.

In this way my initial writing plans were somehow shifted when the very language I sought after did not exist in textual format, but rather a discursive form on my soul and thoughts.

While I had prepared to embrace my natural poststructural tendencies and deconstruct my tensions with the phrase, I found myself stuck in a dilemma. How is it possible for me to neatly deconstruct this phrase when its memory has already taken on a personal process of signification? The power of this discursive memory is clearly present. While I do not think this is the power of language curriculum scholars are concerned about, I do think there are two primary ways I see power working in this phase: 1) the intense degree to which curriculum scholars have centered their work on how language behaves and is productive; and 2) the power in which human subjectivities are assumed to be inscribed by only language.

De-constructing Language, By Maria F. Wallace

For both, I wonder how might our naming of language as too powerful be the primarily point of tension for me? Like Foucault suggests, power is constantly circulating through language, but also through structures, ways of knowing, and ways of being. To think that power can be lessened or removed appears as a misconception. In these varying degrees of tensions, or working power, **how might the in-between space allow for new possibilities?** Further, if curriculum scholars assume that one medium of “knowing” is deserving of more, or less, attention than another, what limitations and new possibilities are created and for whom are they created? Drawing on a Deleuze & Guattari (1987), perhaps language is just a plateau up-shooting from the rhizomatic onto-epistemological self and/or field of curriculum studies?

In addition to the textual absence of language acting as an inscriptive memory, an implicit and explicit theme emerging from the conference tweets was the re-thinking of self. On the following page are a few quotes from the conference demonstrating the complexity of “knowing” or attempting to “know” oneself.

“Scholarly work, relationships, and from within oneself meaning is made. While textual representations of this conceptualization may not

be physically tangible, the language does not leave the mind, body, or soul. The meaning is negotiated, and thus inscribed within oneself. Throughout the aforementioned quotes and other conference presentations my own subjectivity was in a constant mode of becoming. Ironically, I left the conference in a state of not knowing.

References

Deleuze, G. & Guattari, F. (1987). A thousand plateaus: Capitalism and schizophrenia. Minneapolis: University

- Maria F.G. Wallace, is a Ph.D. Student, Curriculum & Instruction, Louisiana State University



"PEYAKASKI KIKAWINAW"

On Reconciliation

My lived experience and reflections of IAACS were centered on what was happening in Canada's capital region. In what has been described as a "landmark" week in Canada, the Truth and Reconciliation Commission (TRC) held many events as the commission prepared to release its 94 recommendations toward reconciliation. I appreciated the explicit and implicit messages that were present in many conference sessions and keynotes presentations that spoke to how Residential Schooling and the government of Canada had committed a cultural genocide. Echoing on the atrocities of Residential Schooling that plagued so many First Nations and *Autochtones* youth across Canada, the organizing committee of the conference excelled at reminding conference participants of the lasting effects and affects of colonialism on Canada and world. And much like the TRC report released, IAACS organizers, keynotes, and presenters supported the move from "apologies" to "action". (Mitchell Marnon)

. Le colloque d'IAACS ainsi que les ateliers sont entrés en synergie avec la marche du 1er juin à Ottawa sur la réconciliation. Ainsi, avec des mots-clés comme « #MyReconciliation » (ma réconciliation) et #MyReconciliationIncludes (ma réconciliation comprend), ceux qui ont participé aux discussions sur Twitter ont pu exprimer leurs souhaits et désirs en ce qui a trait à la paix et à la réunion des communautés des Premières Nations et du reste du Canada.

Dans un climat de désir et d'actions pour l'égalité et la justice sociale, j'encourage très fortement les cyberdiscussions et les échanges en ligne qui nous ont permis de grandir ensemble en cette fin de mai, de trouver des solutions aux problèmes auxquels nous faisons face en 2015. As 21st Century scholars and actors of change, it is our turn, with respect to those who preceeded us, to mark and contribute to history by collecting the pieces, and planting seeds of change.

Amélie Lemieux, Phd Candidate, McGill University

Curriculum Capacity Building as Reconciliatory Practice, by Jenn Bergen

How do we acknowledge the historical and contemporary impacts of colonization at international education conferences? Is grappling with the complexities of anti-colonial struggles the task of the curriculum theorist in the 21st century? The organizers of the International Association for the Advancement of Curriculum Studies Conference (IAACS) and many panelists and presenters sought to facilitate connections between indigenous and non-indigenous people throughout the conference for precisely these purposes, in addition to bringing attention to sites of epistemic oppression in education and curricula. Many sessions showcased research dedicated to rethinking ways of knowing that have dominated our understandings of curricula, in order "to expose and to contest oppressive forms of power as expressed in socioeconomic class elitism, Eurocentric ways of viewing the world, patriarchal oppression, and imperialism around the world" (Kincheloe, 2008, p. 34).[...] In a session on métissage and life writing, Cynthia Chambers spoke of the importance of a curriculum of survival, where we conceptualize how we can move forward together towards more life-affirming ways of knowing in the wake of colonial histories.

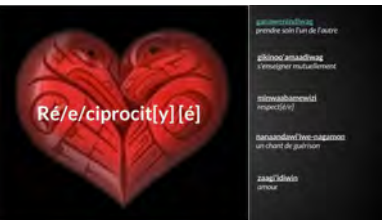


Sur la #réconciliation et les
#langues autochtones

Par Julie Vaudrin-Charette

Les dimensions langagières de la réconciliation ont été au cœur des conversations à IAACS. J'ai voulu les explorer à travers les mots-clic #100words #reconciliation. La conférence m'a amené à me questionner sur mon pouvoir d'agir en tant qu'éducateur/trice. Je présente ici des extraits de mon fil twitter et l'influence de ma participation à IAACS sur le développement du leadership dans le réseau collégial québécois envers la réconciliation.

Julie Vaudrin-Charette est candidate au doctorat à la Faculté d'éducation de l'Université d'Ottawa.



On the Poetics of Memory by Mitchell McLarnon



*KMT team member Anja Human,
from South Africa ready to board
#Schoolbus symposium @iaacs2015*

Engaging with the memories, and the theorizing of taking the bus to school and its unique "place" in the overall school experience, we reimagine conference spaces disrupting current conference practices, which we consider to be ongoing process. Together, we brought this conference session to public space and collective submissions.

Recalling childhood memories and reflecting on the sensory experiences from the *School Bus Symposium* at IAACS, we are building on concise submissions that were written on the bus, or after the session. Eisner (2002) reminds us to regard "the quality of the journey as more educationally significant than the speed at which the destination is reached" (para. 42). Greene (1995) says that while we cannot return to the "landscape of those prereflective days", we can be present with our current landscape by reflecting on it, and by doing so "we become far more present to our enmeshed and open-ended selves" (p. 73). Our call for contributions aims to emphasize the experiential notion of the journey while making explicit connections to how creativity can be employed in contemporary curriculum. Greene (1988) describes this as the "conscious adjustment of the new and the old" (p.124). Using the lived experience of *School Bus Symposium* to elicit creativity, inquiry and personal memories, we are looking forward to receiving your aesthetic, creative and poetic contributions of "curriculum-as-lived experience" (Aoki, 1991, p. 161).

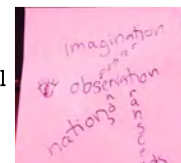
Mitchell McLarnon is a Phd candidate, University of Prince Edward Island @MitchMcLarnon 29 mai

School bus symposium is live! @drseanwiebe on the school bus symposium #IAACS2015 @IAACS_CA

Voir la vidéo de @drseanwiebe

AVIS AUX POÈTES: CACS/ACEC @cacs_acec 9 juil Call for Proposals: Provoking #Curriculum Oct 1 Deadline

http://www.csse-scee.ca/cacs/news_item/call_for_proposals_provoking_curriculum
... @CSSESCEE @IAACS_CA @JCTOnline1979



@VaudrinJ #MyReconciliation #100words Weechi[Cree] is to support or help another Weechihitowin(ichi mutually supportive) Ootootemitowin [Cree] Respectful openness and acceptance of others #100words #reconciliation #iaacs2015 Linda Goulet speaking @iaacs_ca @cwr Makataimeshekiakiak, Settler Colonialism, and the Specter of Indigenous Liberation <http://bit.ly/1d9TrX0> (Miner, 2015) #100words #reconciliation Mawiyak mistahi kiteyemiht ᑕᐱᐱᐱ ᑕᐱᐱᐱ ᑕᐱᐱᐱ Honour children's memories #100words #reconciliation @TRC_fr @IAACS_CA #2reconcile Peyak aski kikawinaw [Cree] Braided sweetgrass. Together. Strength. University of Regina 'Alitopo shio oki' [Chocwa] 'You are very beloved'. @RdRobertdavis @IAACS_CA #iaacs2015

Similarly, in a session on critical pedagogy, Diane Shammas spoke about teaching for epistemic justice through incorporating the social and political experiences of the powerless into our collective narratives. In addition, across numerous sessions, Dwayne Donald spoke about the principles that guide environmental and indigenous pedagogies, and reminded us that if we want to educate a different kind of human, this effort requires the serious consideration and integration of different ways of knowing.

Another tangible way that the conference sought to fight epistemic oppression was through the presence of Project of Heart. Created in 2010 by Ottawa-area teacher Sylvia Smith (who won the Governor General's Award for the initiative), Project of Heart is an educational toolkit that engages students and teachers in learning and reconciliatory actions around the history of Indian Residential Schools in Canada. To date, the initiative has engaged thousands of students and teachers using a variety of resources in order to facilitate relationship building between indigenous and non-indigenous Canadians, with an emphasis on learning the shared history of residential schools and working to change the devastating attitudes and impacts that this system has created.

In addition to sharing knowledge, students and teachers across Canada paint small wooden tiles to commemorate the lives, culture, and languages

that were lost as a result of residential schools, and to pay homage to those that survived. These tiles are then repurposed into jewelry by incarcerated indigenous women and sold to contribute to legal defense funds for indigenous families across Canada..

Through raising funds and awareness, these anti-colonial reconciliatory actions underscore the present-day implications of residential schools, and serve as a much-needed example of "what it looks like" when indigenous and non-indigenous Canadians engage in meaningful conversations about anti-colonial education and curricula. Throughout the conference, presenters and attendees shared insights and resources from around the world in order to open up spaces for conversations about the important role that educators have in addressing the current implications of colonial histories, and how we can seriously grapple with epistemic dominance in curricula by instead imagining affirming ways forward that address our shared colonial history.

References

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Initiative pour la justice envers les femmes autochtones

Justice pour les femmes autochtones a pour mission de fournir à tous les canadiennes et canadiens une campagne de sensibilisation sur les impacts intergénérationnels de l'époque des écoles résidentielles sur les filles et les femmes autochtones. Nous travaillons en collaboration avec [Projet de Coeur](#), une initiative d'éducation civique axée sur les arts et les apprenants. Des gestes de réconciliation sont créés par les étudiantes et étudiants et transformés en bijoux. Ces pièces agissent en tant qu'«objet-témoignage», marquant l'importance de raconter la vérité sur l'histoire du Canada.

Project of Heart is an educational toolkit that engages students and teachers in learning and reconciliatory actions around the history of Indian Residential Schools in Canada (www.projectofheart.ca)

"All educators attempt to shape the world; theorists should call attention to the tools used for the shaping in order that the world being shaped can be more beautiful and just." (Huebner, 1975, p. 228)

In Memoriam : Narcisse Blood

1955- 2015



Through all of his efforts and all of his talents, Narcisse challenged us to see ourselves differently in our relationships with each other, for both Aboriginal and non-Aboriginal people. He taught us to be honest about the past but not be limited by the hard legacies left to us. He encouraged us to share stories about the past so we may learn from each other, so Blackfoot people and their stories are shared and heard by others, so we can all understand and appreciate our history better. We are all Treaty people after all.

Source:

<https://albertahistoricplaces.wordpress.com/2015/02/17/in-memory-narcisse-blood/>

http://montanatribes.org/digital_archives/meet_the_speakers/NBL.html This is a short video of Narcisse explaining his point of view. He is a "code-switcher," able to function in two worlds and aware of that. What he may not be thinking about so far is how to find a universal "code" that can mediate between them. That may not be necessary. Humans may be able to handle several codes, switching as needed. He finds his double understanding to be the answer for reconciling education with assimilation: two "kinds" of education, each on its own terms, depending on the setting. In fact, the larger world already code-switches -- between humanities and "hard" science; or inside the "circle of believers" and outside the circle in the meta-thought world.

Source : <http://prairiemark.blogspot.ca/2013/10/circles-on-prairie.html>

"Our friend and teacher on this enlivened learning journey, Narcisse Blood, passed away on the 10th of February. We were just on the phone with him a few days before excitedly talking about how we would release the film we have just finished making together on the amazingly inspiring work he and others have done through the Kainai Studies course at Red Crow Community College. It was a tremendous gift for us to have met Narcisse, and we are continuously learning from his wisdom. He showed the rare combination of strength and intelligence to challenge the oppression his community and the environment faced and continue to face, mixed with a gentleness of spirit, compassion and awesome sense of humour which made so many love him. These qualities are so needed today and we will really miss him. (This is one of our favourite clips from him in the film)."

[This video was presented by Dwayne Donald in closing IAACS]

"The soul is a
western thought."—

Bill Doll

"We are not all that
is." — William Pinar

"Our story begins
before we are born."
— Eero Ropo

"Literacy engenders
our conception of
personhood." — Paul
Tarc

"Live in the
messiness of
currere."— Rita Irwin

"What does it mean to
de-colonize
oneself?"— Nicholas
Ng-a-fook

"Self-study is a
public service."—
Petra Hendry



2015



2015



Miigwetch

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International Association for the Advancement of Curriculum Studies (IAACS) is established to support a worldwide – but not uniform – field of curriculum studies. At this historical moment and for the foreseeable future, curriculum inquiry occurs within national borders, often informed by governmental policies and priorities, responsive to national situations. Curriculum study is, therefore, nationally distinctive. The founders of the IAACS do not dream of a worldwide field of curriculum studies mirroring the standardization and uniformity the larger phenomenon of globalization threatens. Nor are we unaware of the dangers of narrow nationalisms. Our hope, in establishing this organization, is to provide support for scholarly conversations within and across national and regional borders about the content, context, and process of education, the organizational and intellectual center of which is the curriculum.

La Société canadienne pour l'étude de l'éducation est le plus vaste regroupement de professeures et professeurs, d'étudiantes et étudiants, de chercheuses et chercheurs ainsi que de praticiennes et praticiens dans le domaine de l'éducation au Canada. La SCÉE constitue le principal porte-parole national des personnes qui font progresser les connaissances en éducation.

La SCÉE a généreusement offert une subvention à la conférence en vue de favoriser la diffusion et la mobilisation des savoirs qui a permis la création de cette publication et un rayonnement accru dans les réseaux sociaux.

The Canadian Society for the Study of Education, the largest educational research association in Canada, has generously sponsored our IAACS conference with a knowledge mobilization grant., which allowed for Social Media outreach and the creation of this publication.

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