Provoking Curriculum 2019

March 15 - 17

University of Regina

Regina, Saskatchewan

The conference was funded by

The conference was funded by Canadian Association of Curriculum Studies, The Centre for Teaching and Learning, the Academic Conference Fund, The Faculty of Education, Faculty - Based Research Centre. All from the University of Regina.
Dedication

This conference is dedicated to Dr. Carl Leggo, University of British Columbia

#1 Curricular Provocateur

Contribute to a Blog in honor of Dr. Leggo

https://poemaday4carl.home.blog

What the soul does for the body, the poet does for her people.

Gabriela Mistral

We are pleased to welcome you to the Provoking Curriculum 2019 conference. The conference is hosted on Treaty 4 territory, the traditional lands of the Cree, Saulteaux, Nakoda, Dakota, Lakota peoples and homeland of the Metis People.
Faculty of Education second floor

Wi Fi link
Eduroam or uofrGuest

Log in for all computers on the second floor
Username: urguest166
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Organizing Lead of Provoking Curriculum
Kathryn Ricketts

Organizing Committee
Laurie Clune, Cristyne Hébert, Anna-Leah King, Brittnney Leitner, Wanneta Martin, Heather Phipps, Jamie Slawson

Thanks for additional support
Rochelle Fenwick, Dayle Steffen, Stephen Martin, Wanneta Martin, and Joey Spitzer

Thanks to David Garneau for his donation of art cards

Volunteers for the conference
Chelsey Driedger (Head Volunteer)
Lillian Thorsen (Head Volunteer)
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Program at a glance

**Friday**

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<td>6:45 - 7:00 pm</td>
<td>Smudge - Langan Goforth &amp; Prayer Alma Poitras</td>
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<td>7:00 - 7:15 pm</td>
<td>Song by Anna-Leah King and Joseph Naytowhow</td>
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<tr>
<td>7:15 - 7:45 pm</td>
<td>Welcome from Provost Chase, Conference dedication to Carl Leggo</td>
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<td>7:30 - 8:30 pm</td>
<td><strong>Keynote #1 - Archetypical Journey</strong></td>
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<td>8:30 - 9:15 pm</td>
<td>Karen Wallace, Kathryn Ricketts, Joseph Naytowhow, Patrick Lewis - University of Regina</td>
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Performance - Music by Ryan Hill Open Bar
### Saturday

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<td>ED 228</td>
<td>Performance - Music by Ava Wild</td>
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<td>Gentle warm-up Kathryn Ricketts</td>
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<td>10:00-11:15 am</td>
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<td>ED 230</td>
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<td>ED 222.1</td>
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<td>ED 222.2</td>
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<td>Diversity, relationality and inclusivity in education</td>
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<td>3:00-4:00 pm</td>
<td>ED 228</td>
<td>Keynote #2 Making Treaty 4: An Indigenous Approach to Creating Drama for Holistic Education</td>
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<td>Erin Goodpipe, Benjamin Ironstand, Skyler Anderson, Teddy Bison, Pete Kytwayhat</td>
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<td>Reservations have been made for restaurants in town. Please see sign-up sheets.</td>
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*Note: conference does not cover these costs*
Sunday

10:00 - 11:00 am  ED228  Keynote #3 – *Math as a tool for colonization*  
Gale Russell and Ed Doolittle

11:00 - 11:30 am  
Coffee break

11:30 am -12:45 pm  Session 4

- ED222.1  Exploring ethics in pedagogy
- ED 222.2  Inclusive theatre: The ethics of robust respect
- ED 223  Reimagining indigenous curriculum
- ED 230  Interculturally infused inquiry

12:45-1:30 pm  RIC atrium  Lunch and Tent talks

1:45 -3:30  TBA  Working groups

3:30-4:00  ED 228  Final performance Terrance and Jayson Littletent
Detailed Program

Friday

6:30 - 7:00 pm  ED 228  On-site registration
               Meet and Greet

6:45 - 7:00 pm  ED 228  Smudge - Langan Goforth & Prayer Alma Poitras

7:00 - 7:15 pm  ED 228  Performance: Song by Anna-Leah King and Joseph Naytowhow

7:15 - 7:45 pm  ED 228  Welcome from Provost Chase,
                Conference dedication to Carl Leggo

7:30 - 8:30 pm  ED 228  Keynote #1

Reconceptualizing the Archetypal Journey
Karen Wallace, Art Therapist & Counsellor, Sessional Instructor
Kathryn Ricketts, Associate Professor Dance Education, Director CTL
Joseph Naytowhow, Knowledge Keeper in Residence,
Patrick Lewis, Associate Dean,
Faculty of Education University of Regina

Throughout time archetypal stories and images have influenced how we view leaders, Mothers, Fathers, warriors, spiritual icons and ourselves. ‘All the most powerful ideas in history go back to archetypes.’ (Storr, 1983) Archetypal stories are universal, enduring stories that transcend culture and time. Is it time to reimagine these stories? As artists we can become creative, active and involved in our own personal and collective myth making process. Carl Jung felt that archetypes function somewhat like instincts, by shaping our behaviour. But, is that behaviour killing us? Erich Neumann, says that everyone must pass through “the same archetypal stages which determine the evolution of consciousness in the life of humanity” (Neumann, 1970). The self goes on an archetypal journey to seek this self-realization. In fulfilling one’s highest potential as in following the hero’s or heroine’s journey, the road of the seeker, the path of the heart or following one’s passion, the individual is realizing their own self meaning and manifested in the spiritual urge. Through a multimedia approach this panel revisits the archetypal journey and reimagines the stories.
Performance Music by Ryan Hill

Hill is an experimental electronic music producer/composer from Regina, Saskatchewan. Since 2000, he has been working under the moniker, Guidewire. His work oscillates between soundscapes and dance, sampled and synthetic. His artistic practice attempts to merge technology with the organic.

Open Bar
Saturday

9:00-10:00 am  ED 228

Performance - Music by Ava Wild

From the skies of Saskatchewan Ava Wild began to collect inspiration and translate her world through music. Dwelling primarily in the genres of folk roots and acoustic pop, her writing style is spiced up with embellishments of jazz and old-country (as being influenced by Tom Waits and Norah Jones). Within her lyrics are original ideas about land, love and life. There are drinking songs without alcohol; fairytales wrapped in leather; and an admiration for humanity.

With a honey sweet voice laced in a red shoe attitude, Ava Wild dances with crowns and grasps her audience’s attention with her authentic storytelling. In 2016 Ava released her debut EP BARE as a representation of some of her best work to-date. Recording it live-off-floor the listener is introduced to her reckless perfection and truths that speak to where she has come from, where she is, and where she plans on going.

Coffee and snacks
Gentle warm up - Kathryn Ricketts

Session 1

10:00-11:15 am  ED 222.1

Poetic and Rap Curriculum

Poetic Inquiry as Curriculum
Cindy Clarke - Brandon University
Alysha Farrell - Brandon University
Candy Skyhar - Brandon University

In keeping with the Provoking Curriculum 2019 stated principles of disrupting, entangling and becoming lost in the most inspiring ways, we propose a session consisting of performance, presentation, discussion and exploratory improvisation. The session facilitators will give performative pieces including performance poetry and spoken word poetry (both live and pre-recorded) to engage the audience in a number of questions related to teacher identity, power, and positionality. These performances are connected to our experiences as Faculty of Education colleagues at Brandon University serving preservice teachers in two different integrated programs, one of which supports primarily Indigenous students to teach in their own communities in northern Manitoba. As colleagues, we have begun to awaken to the ways in which we must shift and adjust our own teaching to create opportunities for deeper understanding with the contrasting demographics of our
individual programs. We have recognized the efficacy of supporting our preservice
teachers’ learning through methods of inquiry that engage the arts. In this
proposed session, through the arts we will share our emerging understandings
about exploring teacher identity, power and positionality with preservice teachers
at the very beginning of their training. Because we work in different departments as
well as different programs, all with their own individualized foci, we will also explore
our emerging understandings of the necessity for indigenizing education, regardless
of the program, in order to honour ways of knowing that support inclusion and
reconciliation.

**Let’s Call it Rap: Youth Engaging with a Hip-Hop Artist in the Acimowin Storytelling Circle**
Anna-Leah King - University of Regina
Heather Phipps - University of Regina
Brad Bellegarde
We will explore the creative process of youth and hip-hop artist collaborating on
storytelling. This project takes place in the context of a public urban high school in
Regina, Saskatchewan. Indigenous and non-Indigenous youth of diverse
backgrounds participate in the storytelling circle where we collectively engage with
Indigenous stories of diverse genres. Listening to the voices of Indigenous authors is
central to this project. Indigenous storytellers are invited to lead workshops and
share their stories with the youth over lunchtime. Brad Bellegarde, Nakota/Cree
artist, shares his passion for Indigenous.

**Problem-Based Learning (PBL): A transformative curricular strategy in teacher education**
Sandra Fonseca
Ottawa Catholic School Board
Teaching has always been challenging, however, with globalization and the searing
pace of change in technology and innovation, the challenges today are greater.
Hence, the compelling need for teachers to re-examine their pedagogical repertoire.
The aim of this study is to determine how novice teachers use Problem-Based Learning (PBL) as a curricular strategy to drive their explorations in a Teacher Preparation Program. To this end, the research question is: To what extent has PBL informed your pedagogy and your understanding of yourself as a teacher?
Qualitative data, generated through reflective journals, observations, and interviews
with teachers reveal the use of PBL to direct their learning, guide their inquiries and
to further growth. The main findings of this exploratory research show that using
PBL increases teacher agency, self-confidence and critical thinking skills. Teachers
are also able to make linkages between pedagogical theories and classroom
practices. Combined with other pedagogical approaches, PBL is effective in
developing skills of collaboration and teamwork among novice teachers. On this
basis, it is recommended that teacher education programs consider adding PBL as
curricular strategy to transform their teaching and learning. Further research could
be undertaken to identify other media to enhance PBL.

**Encountering Positionality: Journeying Towards Anti-Oppressive Education**
Stacy Hanzel - University of Calgary
Stephanie Bartett - University of Calgary
As educators, we are part of a pre-established, powerful system where decisions are within hierarchical social structures of the dominant culture. Many educators are unaware of hidden power structures that influence education and in so doing, impact the possibility of just education for all students (Foucault, 2008). Pedagogical shifts are gaining momentum in midst of this socio-political landscape through a diverse representation of perspectives and orientations (Hasebe-Ludt & Leggo, 2018). We orient ourselves towards examining our position as educators with the hope of providing an opening into a curricular space where students and teachers explore understanding of current issues, such as Truth and Reconciliation and gender identity, that until recently, have not been addressed in mainstream classrooms.

An embodiment of anti-oppressive education, (Kumashiro, 2002; Friere, 1970/2000) and empowerment of students through critical thinking (Shor, 1992) offer possibilities to shift classroom culture and pedagogy. To fully embrace this way of thinking, we need to understand how to situate ourselves as educators in relation to our students and their cultural capital (Delpit, 2006). An inquiry into anti-oppressive education provoked memories in each of our early teaching practices, providing opportunities to consider the notion of wide-awareness (Greene, 1995) in the classroom. The role of pedagogue as activist asks the educator to uncover positionality and self-identity as part of the journey towards anti-oppressive education. We will share our encounters with positionality through life writing, inviting a hopeful and vibrant dialogue between participants and presenters about the importance of educator positionality.

Performance and Difference
Kathryn Ricketts - University of Regina
Natasha Urkow - University of Regina

This presentation outlines the process and results of 10 forums with teachers, students, youth and arts programmers with the purpose of developing commonalities and action strategies within the context of mixed abilities and street youth in arts practice, social work and arts education. This project focused on teaching and learning strategies that worked against existing stereotypes of these target groups and intended to ‘level the playing field’ in the classroom, in applied therapy, health and in arts programming.

These inclusive and playful environments explored creative impulses within spaces of reciprocal trust and included experimental voice, movement, dance, devised performance, improvisation and visual art practices. This creative work, coupled with immediate and transparent feedback from the participants, become a catalyst for creating working strategies that address, without compromise, issues of diversity and difference. This research also embraced indigenous methodologies and ways of knowing as a significant number of participants, were indigenous. To this end we invited an elder to as many sessions as possible. It was, and is important that indigenous paradigms, worldviews, principles, processes, and contexts inform the assessment of value/impacts on indigenous peoples in a manner consistent with indigenous philosophies, beliefs and ways of life.

Being, Becoming and Beyond

Interspecies Encounters and a Space Beyond
Robert Nellis
Red Deer College, School of Education
I have recently written (Nellis, in press) of some of the implications of including beings named as animals within the horizon of social justice projects—not as a matter of animals over humans, or animals or humans, but of a both/and. In my proposed presentation, I would aim to continue imagining a circle richer and more interconnected, with genuine ecological relations beyond those possible within the received anthropocentric chauvinism of settler cultures.


Relations between beings—not only at the level of species-to-species, but especially of the historically grounded encounters between individuals—are shaped by generation upon generation of murder, exploitation, abuse, manipulation, and breeding. How can one find a space beyond these legacies? Along this path, I propose sharing prose and poetry, an example of which I offer below...

Charlie

I’d never known a dog in my life till we met, each living and breathing, though his wet black nose finding a world so much richer than mine. Learned disciplines classify us differently—me human, he an animal, after all, and still—against all good reason—not holding that against me.

Being and Becoming Experienced

Chris Beeman - Brandon University
Tim Skuce - Brandon University

Teme Augama Anishinaabe and other elders tell stories that are based on the principle of relationships and interconnection between all beings. This presentation engages Hans-Georg Gadamer’s notion of Erfahrung—a mode of experience that is relational, dialogical, and dialectical—an ethical and dynamic conversation between persons regarding a subject matter. Enlarged understandings are often deepened by sudden and unanticipated encounters with alterity. Through encounters one deepens one’s own historicity, the other, and one’s place in the world. Gadamer’s
work is often understood to occur with the human-centered world, it can also be interpreted to refer to the kinds of relationships one has with the more-than-human world and with other kinds of “persons.” This presentation looks at stories from elders of our acquaintance and ways in which these stories can be interpreted using a hermeneutic lens. The purpose of this presentation is to examine stories of relationship between beings, as told by Teme Augama Anishinaabe elders, and to understand them in the context of the Gadamarian notion of *Erfahrung*, which entails a bond of mutual ethical obligation. It begins with stories from elders and our lived experiences in a teacher education program to question whether these two disparate positions might have something to offer each other. The connection between Elders’ stories and Western philosophy serves to highlight points of intersection between Indigenous ontological positions and those normally enacted in the modern, global West. Elders and Gadamer’s ideas about interpretation of lived experience permit questions of position between world and the humans, who encounter, live, learn and teach within it.

### Mathematics, Biology: Building Creative Confidence

“Going beyond the nitty gritty”: Reconceptualizing high school biology as a herme inquiry
Sharon Pelech
University of Lethbridge

This hermeneutic inquiry explores the tension between high school biology teachers’ desir engage students in biology and feeling compelled to focus on “covering the curriculum” du pressures of standardized tests. It also examines the pedagogical conservatism that can occur when teachers are confronted with government curriculum redesign initiatives. The author proposes that the application of a hermeneutic framework could empower teachers to deepen student engagement through the exploration of genuine discipline-focused questions resul students experiencing biology as a living discipline. From exploring the literature and from interviews with students and teachers the author contends that hermeneutics can speak profoundly to science by helping to find ways to root the scientific concepts back to the hab which they are part; into what Heidegger would call "being in the world" (as cited in Kozoll Osborne, 2004, p. 158). Finding ways to bring these concepts back into the world, which in their ancestry, memories that they evoke, and worldview in which they use to help make sens the world is essential to begin to understand the complexity behind why students seem disengaged in science. The question then becomes, how do we understand pedagogy if scien education is not a thing with a final and definitive definition but is always in the process of becoming (Smith, 1991)? This presentation will draw upon Gadamer’s concept of experience to explore this question (Gadamer, 2006).

### School mathematics and *miyō-pimōhtēwin*

Stavros Georgios Stavrou
Department of Educational Foundations, College of Education, University of Saskatchewan

We want mathematics to be a place of loving kindness and *miyō-pimōhtēwin* (walking in a good way). Using a narrative inquiry methodology, we share our experiences working alongside two Cree elementary school teachers and their students in the mathematics classroom. The teachers embody Cree ontologies
through the eight Kohtawān principles that keep the spiritual being in check and make curriculum into a relational space. We see the principles enacted in stories to live by in which school mathematics is learned and taught in a way that foregrounds awareness of oneself, of others, and perseverance in learning. This paper also demonstrates Indigenization in the mathematics classroom by providing a contextual way in which Cree students and teachers practice school mathematics by being in relation. This provides a more nuanced understanding in the literature of the ways Indigenization is taken up by practitioners.

**Provoking Mathematics Curricula: (Re)Imagining mathematics education by valuing performances**
Shana Graham  
University of Regina

Through my research journey as a doctoral student, I continue to work at (re)imagining possibilities for mathematics education through/with Indigenous knowledges and complex conversations. This research provides opportunities for disrupting my Euro-Western ways of knowing and being, especially as a mathematics educator. After a brief presentation of some of the tensions that my research has brought to the forefront of my mind, I invite conference participants to engage in critical conversations about honouring Indigenous education.

Topics for discussion can include:

- How can we honour Indigenous education in spaces that are referred to as mathematics classrooms?
- What does it mean to superimpose a mathematical lens upon Indigenous processes and artifacts (such as birch bark biting, tipi raising or ribbon skirt making, for example)? And, are there advantages and disadvantages of doing so?
- Why do some mathematics educators, including Bishop (1990) and Mukhopadhyay and Roth (2012), consider mathematics to be the secret weapon of cultural imperialism?
- If mathematics is not a universal and neutral body of knowledge then what is it?
- How could we (re)imagine evaluation of students’ mathematical understandings so as to lesson our use of mathematics as a powerful gatekeeper?

Coffee Break

**Session 2**

**Engaging the Ethics of Holism in Curricular Stories**
Dr. Dwayne Donald, University of Alberta, Zahra Kasamali, University of Alberta, Jennifer MacDonald, University of Calgary.

One of the things that unifies us as curriculum scholars is our shared commitment to holism as wisdom. Knowledge and knowing are generated in multiple ways and are interconnected with all that gives life. Our presentation attends to the ethics
associated with holism and the struggle to honour what it means to be a real human being. This concern goes to the heart of the curricular and pedagogical work that we do because it must always be understood in relation to the kind of human being that our work supports. Within the context of metissage, we will begin this session with each presenter sharing an artifact and narrative focused on the unifying questions: What kind of human being does (y)our curricular and pedagogical work have in mind? How are ethics and holism enmeshed in this work? We will artfully interweave artifacts and stories through layering responses to uncover resonance and dissonance; allowing us to dwell interpretively in the complexity rather than seeking easy closure on the questions. This sensibility will open space for dynamic dialogue as we invite attendees to respond in their own way to our artifacts, our metissage, and/or our unifying questions, before returning to the collective focus on curriculum and pedagogy. When we complicate solutions, share, and engage multiple perspectives, we work relationally towards the continuation of life and being good human beings.

**Pimosayta (Walking Together)**

Karen Wallace - University of Regina  
Joseph Naytowhow - University of Regina  
Patrick Lewis - University of Regina

This is a performative scholarship piece which braids three narratives; the general story of the “average Canadian” understanding of the residential schools and their legacy; the personal story of a residential school survivor; and the reverberations of trauma across generations as lived in the art therapy studio. The three presenters weave their stories together with a backdrop of images that augment the narrative demonstrating how the arts not only engage but foster knowledge production, empathy and a call to action.

**Performing and reflecting in teacher education**

Performing Songs of Beginning Teachers  
Scott Thompson  
Inclusive Education, Faculty of Education, University of Regina  

The Beginning Teachers Study (BTS) is SSHRC funded national project with approximately 23 researchers, many of whom are members of the Canadian Research Centre on Inclusive Education. The overall aim of BTS is to explore “the self-efficacy, beliefs and instructional practices of beginning teachers, identifying the factors that shape their development over time and in the context of their initial teaching experiences. [The] intent is to follow beginning teachers throughout their program and beyond into their first years of teaching to determine how new teachers develop their practice to teach in our increasingly diverse classrooms” (see [https://www.inclusiveeducationresearch.ca/bts/](https://www.inclusiveeducationresearch.ca/bts/)) In order to appreciate the complexities faced by participants in the BTS, several inter-related projects were conducted—one of which involved individual interviews with BTs. S. Anthony analyzed this interview data, and used the emerging themes as an Arts-Based Education Research (ABER) project that used these interview data as song lyrics.

**Methods**

From the larger BTS, a random sample of 37 BT’s was procured. These BTs completed semi-structured interviews via telephone. Interviewers posed three
interconnected questions: what experiences have influenced your instruction, your beliefs and your confidence in diverse classrooms? Audio-taped interviews were transcribed, coded and analyzed. For the ABER study, from these 37 transcripts a five-song cycle was written (one more to come) to enhance participants’ responses; BT’s own words constituted the song lyrics with some artistic variation.

**Performative Results**

BTs reported that knowledge gained through courses shaped their instruction, beliefs and confidence in diverse classroom the most; however, the second-most common reason differed for each area: for instruction, BT’s cited experience in practicum; for beliefs, work/volunteer experience; and for confidence, discussions with school personnel. The BTS collected data from a variety of data sources; some participants spoke of lessons learned from Indigenous perspectives. (These responses formed the lyrics to “Everyone Learns in the Circle”). In general, songs were written around/as/with emerging themes. Scott Anthony has already performed some of these songs at several venues in Saskatchewan (see [http://scottanthonyandrews.com/songs-of-beginning-teachers/](http://scottanthonyandrews.com/songs-of-beginning-teachers/)). The BTS song titles are:

- Key People at Key Points
- We Could Do Something Amazing
- Everyone Learns in the Circle
- You Would Go to a Different School

**BTS Dirt Bike Rider**

**Artist in Residence**

Jamie Slawson

University of Regina

I would like to present about my time as an Artist in Residence for SaskAbilities, where I worked with participants who have intellectual and/or physical disabilities. Through my time as Artist in Residence I was continually surprised and delighted by the growth I saw not just in Visual Art, but in confidence and community engagement as well. I also met some of the most warm-hearted and caring individuals, whose compassion for one another and the ability to communally learn together exceeded my expectations.

Often we congratulate ourselves on the care people with disabilities currently have in our social systems but often they are lacking stimulation and engagement, which can adversely affect self-esteem and general well-being. I believe discussing my time working with people who have intellectual and/or physical disabilities falls under the banner of Learning through and with disenfranchised persons/communities, and could pair well with other presenters on the subject.

**Sojourning with SOGI: Mapping a Teacher Education Program’s Curriculum to Build Inclusivity**

Kendrick James

University of British Columbia

Inclusive education implies that all beings and bodies are welcome constituents, not only in classrooms, but also represented in the contents of educational experiences. This paper reports on research undertaken in concord with the implementation of the Teacher Education For All! (TEFA) project of the Faculty of Education at the University of British Columbia, which set out to develop systemic support for non-
heteronormative students in teacher education, and by extension, for an increased awareness of Sexual Orientation and Gender Identity (SOGI) in the broader field of public education in British Columbia and beyond. In tandem with the TEFA initiative, we undertook a curriculum-mapping research project that surveyed curriculum materials relevant to the Faculty’s B.Ed program, to find instances in which SOGI related topics, lessons, activities, readings, and so on were mentioned, and where such materials might seem notably absent. In the second phase of this research, we interviewed faculty and staff involved in the Teacher Education program in order to gain a deeper insight about both the perceived benefits and challenges of renewing curriculum to address SOGI as a fundamental part of teacher preparation. This presentation will give some background and context of the TEFA project, share the results and discuss complexities of curriculum mapping for SOGI related topics, and play a short audio compilation of scholarly opinions edited from faculty interviews.

**Embodied interrogations and explorations**

**Provoking the Acknowledgement: Invoking Our Treaty Walks and Treaty Entanglements**

Sheena Koops, PhDc, University of Regina  
Sara Solvey, Med, University of Alberta

First, in “Provoking the Acknowledgement,” two rural Saskatchewan, settler-descendant educators will perform narrative and poetic prose pieces intended as counter-narratives to the normalization of Land acknowledgements. Current Land acknowledgments are being widely critiqued by Indigenous and Canadian scholars for becoming rote, meaningless and failing to disrupt settler place within these lands (e.g.) Asher et al, 2018; Marche, 2017; Vowel, 2016. By storying their situatedness within land and community, the presenters seek to demonstrate how educators might begin enacting their Treaty responsibilities by, as Vowel (2016) prompts, going beyond the space of acknowledgment. In the second half of the session, heeding Marche’s (2017) suggestion that “Maybe every Canadian needs to write her own acknowledgement” as a writing prompt, the presenters will offer guided creative writing practice in calling out, and calling inward, asking participants to dialogue and seek personalized narratives which speak to honouring Treaty relations, Treaty entanglements (Solvey, 2018) and Treaty walks (Koops, 2018). Together we will share and workshop, our very own Treaty acknowledgments, learning to use the language of Treaty in our creation stories as peoples of this land. The session will finish as a sharing circle in which to dialogue and showcase our creative works.

**Embodied Learning with Sound and Silence: The Body as Gong**

Stacy Bliss  
York University

This presentation and experiential session queries how sounds of humming, a nickelsilver Gong, as well as silence offer embodied learning. If sounds are educational (Geertz, 1983) and the listener can render external sounds into embodied meaning (Gershon, 2011) then it follows - the one who resounds (a person breathing, humming) is able to render meaning from within. Furthering notions of primal embodied sounds, including breath and mantra (Moore Gerety, 2015; Prattis, 2002; Schafer, 1977), I explore accessing ‘inner technology’ (Hart, 2008) through humming and deep listening to the voice/body as a Gong (a resonant instrument).
This session moves in 4 parts. First, I present a brief overview of sound studies in curriculum and explicate the physical benefits of our internal hum – an increase in nitric oxide, regulating blood flow (Weitzberg & Lundberg, 2002). And, I present brief data samplings of the emergent theme of sound/silence from a cross-cultural ethnographic study with 13 meditation and yoga teachers. Next, attendees experiment with their hum. We hum to find the different tones of our body as an instrument. After humming, attendees will experience an 11-minute deep listening of the colourful tones and overtones of a nickel-silver Paiste Gong (sometimes referred to as a Tam Tam). Upon Schafer’s (1977) suggestion, silence is necessary after a soundscape. Finally, we listen to the full qualities of silence, the paradoxical booming sound of silence, after the Gong tones have ceased. To conclude, we discuss possibilities in deep listening, sound, and silence in our body and pedagogy.

**Conversations with Gardens: The audio walk as arts-based research**

Trish Osler
Concordia University, Montreal, QC

This presentation explores arts-based research practices applied to the materiality, effect and affect of permanence and ephemera, and to the phenomenological notion of ‘garden’. Through research-creation, the visitor experience at the contemporary conceptual garden installations of the historic Jardins de Métis in Quebec reveals new possibilities for understanding, echolocating and mapping interactions with provocative landscapes. Within this environment there seems to exist a form of synthetic entanglement which crosses human/non-human boundaries and time. An audio walk provides a way to incorporate and animate voices that may not otherwise be heard within the encounter between audience and artwork, between viewer and visual media, generating new perspectives on the experience of abstract, multisensory landscape art and design.

Transformative spaces and material agency act to recall histories, examine narratives, understand cultures and critically re-envision futures. The audio walk becomes a performative collaboration: a form of sonic art; an artistic response to place and to the agency of the land, its flora, fauna, and original inhabitants, whether permanent or transient, integrated into a contemporary context. Through the audio walk, this research uncovers and amplifies a network of embodied learning entanglements: artist-to-site through the agency of the environment; visitor-to-installation through engagement with place-based artworks; and researcher to theme through a multimodal inquiry. Out of the multiplicity of interactions, new understandings of expression and response may be elevated.

This form of research-creation offers a means for educators and learners to engage on a profound level with curricula, provoking fresh insights based on a lived experience.

**Provoking (re)newed ways of knowing trees and nonhumans**

Sarah Abbott
University of Regina
Doctoral Candidate, School of Interdisciplinary Studies, Royal Roads University

The proposed session will outline scientific, philosophical, and human experiential understanding of the sentience, intelligence and consciousness of trees, responsive
to and impacting their surroundings and communities. Trees in this holistic context are related to as “biosocial becomings,” an understanding conceptualised by Tim Ingold that views nonhuman and human life as evolving equally and intrinsically through both social and biological influences. Relating to trees from these perspectives naturally enhances environmental empathy and human moral responsibility toward nature, the Earth community. Eco-empathy is in keeping with ancient knowledge and Indigenous worldviews that know, respect and incorporate interrelations with nature in their cultures. My sharing for the session is based in my interdisciplinary doctoral research, “An Ethnography of Trees: Sensuous Scholarship in Plant Ontologies and Environmental Empathy.” One of the methodologies I am engaging is public ethnography, which positions scholars as activists and seeks to make academic knowledge public through such means as media and performance. The primary output for my dissertation is a film. Interspecies communication with trees is another aspect of my research; I have included experiential exercises on this in my recent talks on trees and I would be happy to do so for this session. As Eduardo Kohn states in his book, How Forests Think: Toward an Anthropology Beyond the Human, “How other kinds of beings see us matters. That other kinds of beings see us changes things, [and] force[s] us to recognize the fact that seeing, representing, and perhaps knowing, even thinking, are not exclusively human affairs.”

**Healing into relationship with land: Poems and stories**
Margaret McKeon
University of British Columbia

Following from a dream about learning to listen to the land, I have dedicated my self and my creativity to the tutelage of land. As a white settler environmental educator, poet and academic, I seek to understand and face how broken relationship with land is at the root of both colonial devastation (Kane, 1999; King, 2012 and ecological emergency (derby, 2015). I seek understanding of healing through my own healing, about transformation through self-transformation.

I learn from the stories, teachings and histories of the peoples indigenous to the lands I walk (Cajete, 1994; Kimmerer, 2013; Wilson, 2008). I call back to my own ancestors and their Irish lands to grow my literacy of fully belonging to and caretaking land (Kirkey, 2010; MacEowen, 2002; Murphy, 2017). My body is a fertile and tensioned place of intersections: of location and dislocation, belonging and intrusion, brokenness and wholeness, past and future, physicality and spirit.

In this artful presentation-performance, I interweave improvised flute-playing with poetry and story from a month-long pilgrimage trip to Ireland and the echoes of these experiences into my return to lands of Turtle Island.

A white calf crosses a stream
where warrior feet are washed.
Wind stirs Her Beech Cathedral
while crows rise from living stone.
Bend sound in a spiral dance,
curl into a spiral and out.
In and out, wake the Aos Sí.
The question “What do reconciliation or decolonization look like?” became a provocation for an arts-based curriculum inquiry. Members of a graduate level course in arts-based research, instructed by Dr. Diane Conrad, responded to the query. The diverse, interdisciplinary group – from education, library and information studies, art therapy, rehabilitative medicine and drama, using a variety of arts forms and approaches, explored individually and collaboratively notions of “reconciliation” and/or “decolonization” towards creating artworks.

Multiple questions and understandings regarding notions of “reconciliation” and “decolonization” circulated through the inquiry: How do reconciliation or decolonization begin? What is my role in this process? What does it mean to renew relations between Indigenous and non-Indigenous peoples? Who is reconciliation or decolonization for? . . .

Initial discomforts and uncertainties about how to approach this challenging inquiry gave way to investigations through symbolic production and meaning-making (Gaztambide-Fernandez, 2013). Through the process inquirers became more attuned to possibilities for understanding reconciliation/decolonization, not as an end goal, but as a process or practice. We explored: Indigenous perspectives, the history of colonization and its effects, how colonization has and continues to shape relations (Snelgrove, Dhamoon, & Corntassel, 2014; Tuck & Yang, 2012), what is needed for Indigenous resurgence (Corntassel, 2012), our own stories of belonging and ancestry – how we arrived on this land, our (for many of us) White privilege (Appelbaum, 2013; DiAngelo, 2011) and the roles and responsibilities of Settlers and Arrivants in renewing relations. The resulting artworks included visual art, audio-visual, and interactive/performative works which the group assembled into an installation exhibited for an invited audience with the intention of eliciting dialogue (Weigler, 2014).

Our presentation will be an immersive, interactive art installation. Presenters will be present to dialogue with audience participants as part of the installation.

Curricular Coercions and Improvisations: Inviting my At-Risk Students to Encounter and Educational Event
Robert Piazza
University of Alberta

Ted Aoki (1991) writes that, “for it to come alive in the classroom, the curriculum itself has to contain, said or unsaid, an invitation to teachers and students to enter into it” (p. 19). In this paper presentation I deploy the word invitation to suggest that an encounter with an educational event cannot be unwillingly thrust upon
students. I know this because on many occasions I have attempted to coerce my students into the educational dimension of education (Biesta, 2010). My intentions were not borne of nefarious aims, rather, I had experienced such an event and in the hopes of providing my students that same (in my view) good education, I stripped them of their agency and they, in many ways, revolted. Unwittingly I mistook socialization for education (Biesta, 2010), and the order to which I socialized them into was one of my making. In my view, Aoki (1991) is suggesting is that implementing a “curriculum-as-planned” not only sees teaching as a series of executable scripted commands – as one would use to program a machine – such teaching executes, or kills, the potential for something unknown to emerge; the “curriculum-as-lived” dies as a result (p. 7). He offers “curriculum improvisation” as an alternative to curriculum implementation (p. 20), premised on participants who accept the invitation to encounter educational “possibilities yet to be” (p. 21). In the context of teaching students perceived as at-risk, I will end this presentation with ruminations on what such improvised curriculum may offer for an education that is educational (Biesta and Säfström, 2011).

**Lived curriculum through story**

**Curriculum as Lived and Life as Curriculum: An Exploration of Qualitative Research Methods in a Graduate Class**

Xia Ji, Aminat Olusanya, Catherine-Mary Oyinkansola Adegbo, Kerry-Ann Jack Robinson, Mengdi Tian, Rakan Alghaiber, Rhonda Laslo, Siile Hu, Yingda Zhou

University of Regina

Guided by the principles of the “Circle of Trust” and practicing from the place of “humility and chutzpah” (Palmer, 2004, 2011) we engaged in a mini research project titled “Curriculum as Lived, and Life as Curriculum” in a graduate course on qualitative approaches to educational research. Humility means “knowing I must listen to others—especially to those who seem most alien to me—in order to understand and feel at home in a diverse world”...Chutzpah means “knowing my own voice and having the courage to speak it—with respect for others and in confidence that my voice counts” (Palmer, 2011). Informed by Pinar’s “curriculum theory” as an “interdisciplinary study of educational experience” (2004) and Aoki’s notion of “curriculum as lived” we engaged in “complicated conversations” around our “educative experiences.” Especially in response to the “homogenizing power of coloniality, neoliberalism, and globalization” (Dwayne Donald - Apiyomaahka, 2008) we assert our differences while striving to find our common grounds.

This performative presentation as “attentive curriculum offerings” (Boschee, Chambers, Hasebe-Ludt, Kelly, Leggo, McKeon, Shield, & St. Georges, 2018) will see us sharing what we have learned from our courageous, creative, and critical engagement with our formal schooling experiences and life experiences. Specifically we used autobiographical life writing, life story interviews, as well as some arts-based methods to answer the following question: what have we remembered and learned from our life experiences and our lived curriculum?

**A Pysanka Winter Count**

Sara Solvey, Med

University of Alberta, Faculty of Education

Within the University of Alberta’s secondary education department, a course is offered by Indigenous professor, Dr. Dwayne Donald, titled Aboriginal Curriculum Perspectives. The course places focus on considering the philosophies and wisdom...
traditions of Indigenous knowledge systems. The intention of this presentation is to share one assignment that I engaged in as a grad student that required students to create a winter count symbolizing the development of their learnings throughout the course. Winter counts are a specific form of literacy practiced by many Indigenous peoples across the prairies. They function to record significant events that occur throughout each year and aid communities in storying their history. My winter count involved exploring my heritages as a settler-descendant Canadian with ancestries from the Ukraine and creating five winter count symbols in the tradition of *pysanky* or writing on eggs. My journey revealed many traditional symbols and literary practices of ancient Ukrainians which align and speak to the winter count traditions and cultural ceremonies of Indigenous peoples in Canada. Significantly, the assignment helped me to explore two critical ontological questions currently being asked of educators: Who am I in relation to this place? Who am I in relation to the first peoples of this place? Through the processes of embodied internal and arts-based work, I was able to deepen my understandings of self, home and belonging while coming to honour and understand Indigenous wisdom traditions. As a further provocation, this presentation will invite participants to dialogue and create their own winter count symbol based on their learnings from the 2019 Provoking Curriculum conference.

**Diversity, relationality and inclusivity in education**

**Braiding Together the Strands of French and Indigenous Cultures in Core French Education**

Jessica Irvine

University of Regina, Regina Public Schools

In my Masters’ research, I am exploring the question of whether or how the Core French curriculum includes or excludes Indigenous knowledges, culture, and language. Through an analysis of curriculum outcomes for French teaching, I began to recognize misconceptions of Indigenous people portrayed in several of the cultural learning outcomes tasks that do not allow for “Etuaptmumpk”.

“Etuaptmumpk” is a Mi’kmaw word that Mi’kmaw Elder Albert Marshall explains in English as “Two-eyed seeing” (Connors, E., 2019). “Two-eyed seeing” means to bring “together the strengths of Indigenous and Western ways of knowing” (Hill et al., 2015, p. 4). With the Indigenous view missing in the planning of the Core French learning outcomes and indicators, it fails to allow students to answer these critical questions: Where do I come from?; where am I going?; why am I here?; and who am I? (Sinclair, 2016). In order to meet the Truth and Reconciliation Committee’s Call to Action to have “culturally appropriate” curricula, the Core French curricula needs to be analyzed. I will present aspects of my review of the literature which emphasize the need for an analysis and an urgency for curriculum renewal in Core French.

**Engaging with transcultural texts as a form of Curriculum Inquiry: Exploring relationality and alterity in the face of increasing diversity in our local and global communities**

Dr. Burcu Yaman Ntelioglou - Brandon University

Dr. Tim Skuce - Brandon University

Transcultural times requires us as educators to respond to the urgent and pressing local/global questions pertaining to questions of difference and the ethical responsibility to hear the other. As educators, it is not new to us—or the field—to see curriculum beyond planned documents to be disseminated,
to see it as a venture, an inquiry, an existential quest that calls for a
relationality among self, other, and the world. We argue that this is not a
narcissistic or solipsistic venture or inquiry. Transcultural literacies present
opportunities to experience curriculum as a double encounter. Envisioning
curriculum as a double encounter calls for an encounter with difference that
seeks to put one into question, often inducing suffering. Through the double
encounter, one has to be willing to risk previously held understandings to
hear the voice of the other, which, in turn, renders the familiar unfamiliar.
This is an ongoing venturing out into the world and returning to one’s self
anew. In this presentation we examine excerpts from, a transcultural literacy
text, Richard Wagamese’s novel *Keeper’n Me*, to elucidate the notion of
double encounter and the necessary moral bond that is fostered with the
other through complicated conversations. Central to this exploration, we
engage in a phenomenological inquiry into the self/other, I/Thou relationship.
Our intention is to encourage educators and students to be open to and
opened by encounters with others in and beyond the bounds of schools, to
foster social commitment and renewed understandings of self/other/world.

**Treaty mindfulness and decolonizing curriculum**

**Towards a Curriculum of Reconciliation**

James Nahachewsky

University of Victoria

Who decides what curriculum is? Who should decide what is curriculum? This is
more than mere tautology. In a time of ?curricular modernization? (Government of
British Columbia, 2018), educators and policy makers need to ask: ?(h)ow can a
curriculum be irrelevant before it is even implemented??. How do we move beyond
broadly touted curricular conceptualizations such as ?competencies?, ?Big Ideas?,
and ?personalization? to an action; to enact curriculum as full-throated response to
Senator Murray Sinclair?s clarion call that ?(r)ecognition? is a Canadian problem?.
In this presentation - through images, poetry, personal and cultural stories ? the
lived experiences of three Indigenous adult learners enrolled in a digital
photography course in an Adult Education Centre on the traditional territory of the
WSÁNE? peoples of the Coast Salish Nation on Vancouver Island are
expressed. Their narratives, shared as part of a recent descriptive case study
conducted by the presenter ? a settler, ally and educator - begin to answer what
curriculum can become to ?fill in the gaps that was our early schooling? reconciling
what is taught and how it is taught? (data source: participant data). The
images/words of these students become stone, water, and light to roll around in our
closed mouths; to open our minds to another way of seeing and being curriculum.

**An English Teachers’ Treaty Mindfulness: A Polyphonic Invocation with ELIT 202**

Audrey Aamot- University of Regina

Sheena Koops - University of Regina

Wishing to provoke the Treaty Acknowledgement in her Winter 2019 ELIT 202 class
Syllabus at the University of Regina, Sheena Koops wrote an “English Teachers’
Treaty Mindfulness”, leaving spaces between 6 invocations with the hope that
students would add their voices. “I am mindful that I have been a Saskatchewan
English teacher for twenty-four years. I am mindful that the English language has
been a main tool of colonization and assimilation. I am mindful of a paper I read
almost 20 years ago called, ‘English Studies in the Least Harmful Way: Teaching Identity and Language’ (Harper, 2000). I am mindful that teaching English on this land, at least in part, is always harmful as it systemically continues replacing the mother-tongues of the Nehiyawak, Nakawē, Dakota, Nakota, Lakota, and Métis, the first peoples of this land. I am mindful that education is a Treaty right, and as English teachers and Arts Educators, we can work purposefully and collectively to honour the Treaties in creative and authentic ways. I am mindful that I am on a Treaty Walk, have been since I was born, but I didn’t have the language or the knowledge to name this reality until 2011. Now Treaty Walks with me everywhere.” ELIT 202 Students, also taking Living Treaties in Education with Sessional Instructor, Audrey Aamodt, were, at the same time, critiquing the practice of Treaty Acknowledgements in a variety of settings. This presentation is a collaboration and performative piece between students and instructors in ELIT 202 and Living Treaties in Education.

Coffee break - coffee provided

Keynote #2

Making Treaty 4 Collective: An Indigenous Approach to Creating Drama for Holistic Education

Erin Goodpipe, Benjamin Ironstand, Skyler Anderson, Teddy Bison Pete Kytwayhat

This presentation will describe how the creation process of the Making Treaty 4 Collective is an Indigenous model of holistic education. There is a discussion about how we have gone through the creation process using “Indigenous Methodologies” and how the process has been beneficial and education for all involved despite having various backgrounds, academic focuses, and walks of life.

Reservations have been made for restaurants in town.

Please see sign-up sheets.

Note: conference does not cover these costs

Keynote #3

Mathematics as a Tool for Colonization

Gale Russell - University of Regina
Ed Doolittle – First Nations University

In 1990, Alan Bishop wrote the provocative article “Western mathematics: the secret weapon of cultural imperialism,” in which he says, “… modern evidence serves to destroy this naïve belief [in the myth of the cultural neutrality of mathematics]. Nevertheless, the belief in that myth has had, and continues to have, powerful implications. Those implications relate to education, to national developments and to a continuation of cultural imperialism.” In their talk, Gale Russell of the Department of Mathematics Education and Edward Doolittle of First Nations University and the Department of Mathematics will be examining how mathematics has served, and continues to serve, as a tool for colonization in the
province of Saskatchewan and elsewhere. They will be considering the history of mathematics in residential schools, the modern Saskatchewan mathematics curriculum, and the relationship between the two. “We are all treaty people” means that we all suffer the consequences of the systems that we develop together; perhaps Indigenous perspectives can help illuminate the flaws in the mathematics education system promoted by the dominant culture, and we can build something better by working together.

Coffee break

Session 4

Exploring ethics in pedagogy

Changing The Student
Kaegan Curtis
University of Regina Arts Education Student

My piece focuses on the STF code of ethics that states we have to let our students form their own opinion based on knowledge and experience. I chose to use lip syncing for this piece. I showcase this by showing myself playing a popular character from the musical Wicked who is attempting to change the way another character looks so she can be more popular. Then I come back as a student revolting against their teacher, from the musical Matilda, for the second part. I wanted to work with satire, in the terms of making people laugh while also putting across an important point. The important point being, we need to let our children grow in any direction. We can’t push them to be what we think is best because our best is not their best. Our happy is not their happy.

Exploring Ethics and Practices through Performance
Chelsey Driedger, Brittney Leitmer, Matt Carr, Lily Elder
University of Regina

Our performance, Exploring Ethics and Practices Through Performance, looks at the Standards of Practice and Codes of Ethics laid out by the Saskatchewan Teacher Federation. Using art forms such as movement dance and dramatic tableaux as well as the use of research compiled from news articles, we offer up potential scenarios that could have provoked the following standards of practice and codes of ethics:

6.3.2
To strive to meet the diverse needs of students by designing the most appropriate learning experiences for them.

6.2.8
To support each student in reaching their highest levels of individual growth across intellectual, social-emotional, spiritual and physical domains.

6.3.4
To develop teaching practices that recognize and accommodate diversity within the classroom, school and the community.

6.2.14
To keep the trust under which confidential information is exchanged.

In addition to the negative historical context, we also provide a positive solution to these situations. While our performance is focused on the standards and codes, we take a closer look at issues surrounding LGBTQ+ students, student’s diverse needs, the lack of support surrounding students and the importance of teacher education.
confidentiality.

Our performance will finish off with a PowerPoint presentation in which we dig deeper into our negative and positive scenarios allowing for comments and questions from the audience.

**Collaboration: A lived and Radical Approach**

Stephanie Bartlett, Erin Quinn, Angela Saxby, Andie Shaffer, Derrique DeGagne, Jenelle De Jesus, Kristal Turner

University of Calgary

As co-instructors and students in the Interdisciplinary M.Ed program Collaborative Creativity & Design Thinking for Innovation, we believe that “collaborative development is a foundational developmental strand in the ecology of creative development” (Kelly, 2016, p. 11). We use theory and research on collaboration to drive our collective decisions as a teaching team, and openly share these decisions to motivate students’ interest and learning. To us, design thinking and creativity require a disposition, a wide-awakenss that invites students and teachers to act as concerned citizens of the world (Greene, 1995, 2001). A focus on developing and nurturing collaborative relationships (Kelly, 2016) builds the trust necessary to create solutions for intractable problems in the world. Close collaboration within a class culture builds creative confidence. When students and educators have creative confidence, they can lean into social justice issues, leveraging expertise in the group, and also in the broader community for the benefit of the common good.

As radical collaborators, we are looking deeply at how collaboration lives within our program. In the spirit of *currere*, with its Latin roots meaning to bring together, we come together as instructors and students in a métissage performance (Hasebe-Ludt, Chambers, & Leggo, 2009) designed to delve into the hidden nuances of collaboration. Ten presenters propose to perform stories of how creative collaboration is lifting the work of educators in human-centred design, offering new and different perspectives in curriculum. We will use storytelling, multimedia and student artifacts from the Collaborative Creativity and Design Thinking program to share how the organic and relational nature of collaboration as lived in shifting pedagogical practice.

**Inclusive literacy: The ethic of robust respect**

Creating Space for Minority Parent Knowledge: Living out Curriculum Each Day

Momina Khan,

College of Education, University of Saskatchewan

University of Calgary

Let’s lay parent’s and teachers’ knowledge side by side by letting them speak to one another to change the story of whose knowledge counts.

*The Art of Knowing*

‘teacher’ of my child, let me know what you know that I don’t know
and I will let you know that I know as ‘mother’ of your student
we both need to know what we don’t
together we unlearn and learn
promise and pledge
spin and return
resonate and negotiate
revise and earn

Dwelling in
bodies that hold history
identities that epitomize mystery
let’s confer & encounter
the musicality of the pedagogy
knowing and unknowing
teaching and learning
the student you have in your class is my child
the child I share with you is your student

Confer
You teach him how to speak English
 I teach him how to speak his voice
You teach him how we all are the same
 I teach him how we all are different too
You teach him how to share with others his culture
 I teach him how to live between two cultures
You are scared to talk to him about his faith
 I am scared both for him and his faith
You teach him how to find the right answers
 I teach him ways to pose hard questions
You teach him how to read and write a story
 I teach him ways to tell and live his own story
You are a teacher, a knowledge transmitter & a guidance banner
 I am a mother, a knowledge broker & a boundary spanner

I know, you are a teacher and teaching is your profession
You know, I am a mother and protecting is my position
let’s make a mutual pledge about our child and student
let me know how I can help you in teaching and knowing your student
I know no other way that you can come to know my child than...

Re-Orienting Family Literacy Work Through an Ethic of Robust Respect
Stacy Crooks
University of Regina

My PhD research explored the idea that the tenacity of deficit thinking in family literacy programs in Canada is partly a reflection of our colonial settler history and its entanglement with “colonial frontier logics” (Donald, 2009). I discussed how embracing an ethic of “robust respect” offers a way of re-orienting family literacy programs away from deficit thinking and towards relationships. Drawing on observation of the Traditional Aboriginal Parenting Program in Saskatchewan, I describe how “robust respect” is characterized by building respectful relationships, valuing the other, and acknowledging the historical and political context in which family literacy work is located.

I am interested in how a commitment to robust respect might inform the creation of family literacy programs that can act as meeting places in which parents and practitioners can share experiences and learn from one another. Building on the
notion that deficit thinking in family literacy programs and policy is partly a matter of orientation (Ahmed, 2006, 2007b), I am interested in looking at how grounding family literacy work in an ethic of robust respect might help orient family literacy programs and policy in new ways.

In this presentation/discussion, I would like to share my understanding of robust respect and engage in conversation about how I might work with practitioners to build on this work in ways that might challenge colonial and race-based discourses that have shaped the field. This conversation would recognize the challenges and promises of family literacy as a site of transformative/anti-colonial literacy education.

Mixed-Methods Triage: Let's Be Real About Academic Indoctrination, Diversity and Inclusion
Dr. Brittany - University of Regina
Harker Martin Werkund - University of Regina

The purpose of this session is to identify and discuss an unspoken bias embedded within the academy, and to present a new paradigm for social science research that disrupts traditional graduate school indoctrination and knowledge mobilization practices. First, I tease apart the dogmatic camp-building perpetuated by those who have learned to socialize a value for their own philosophical paradigms by discrediting others. I then suggest that research from different philosophical paradigms, but on the same phenomenon, can be presented together; and, that sense-making of such findings need not reside in the academy, but instead, in the community of readers seeking to understand a complex phenomenon. I will tell my own experience of systemic dysfunction within traditional academic publication and how it acted as a barrier to my own knowledge mobilization, and share the narrative leading to an alternative approach that I call mixed-methods triage. This conversation will be provoked through prompts (the three tenets of this approach). The discussion will be disruptive and controversial, yet will create a necessary opening for discourse on a topic that is almost taboo in the academy. Who better to discuss and debate it than curriculum theorists? Ultimately, mixed-methods triage aligns with and expands pragmatic, mixed-methods research and contributes to the emerging trend of interdisciplinary scholarship by creating a potential platform for a more diverse and inclusive academy. How it is taken up within the academy depends on whether or not we are truly ready to disrupt ourselves.

Reimaging indigenous curriculum

How can we promote and deepen reconciliation through embodied engagement with literature?
Karen Jacobsen - University of Alberta
Bill Howe - University of Alberta

Our personal interest in the significance of embodiment to learning and, in particular, to experiences with reading and writing, manifests in both our PhD research frameworks -- namely Eugene Gendlin’s phenomenological concept of ‘felt sense’ for one of us and Deleuze and Guattari’s concept of the relational assemblage for the other -- as well as in our approaches to the exploration of
literature in the high school English classes that we teach. In this session, we propose to share our experiences with exploring texts by Canadian Indigenous writers -- *Indian Horse* by Richard Wagamese and selected poetry by Marilyn Dumont -- with high school students as an introduction to engaging with conference participants in a circle discussion of the question, “How can we promote a deeper sense of reconciliation through embodied engagement with literature?” This question gains particular relevance in light of changes to the revised Alberta Education Teacher Quality Standard to be implemented September 2019. The TQS identifies six competencies that teachers are required to meet in order to hold and maintain an Alberta teaching certificate, one of which requires that each teacher develop and apply foundational knowledge about First Nations, Métis and Inuit for the benefit of all students.

**Can Indigenous Texts Indigenize Curricula?**
Aubrey Jean Hanson - University of Calgary
Erin Spring - University of Calgary

This session seeks to provoke critical conversations about Indigenizing teacher education curricula through the inclusion of First Nations, Métis, and Inuit texts and knowledges. How, for instance, might Indigenous literatures transform program curricula from the inside? We are two faculty members teaching in an undergraduate program in education: one a member of the Métis Nation of Alberta and one a settler working with Indigenous communities. We recognize that there are often challenges and barriers to meaningful Indigenization, including a lack of preparedness across instructional teams, established curricula, resistance from students, and institutional racism. Responding to the Calls to Action from the TRC and to new provincial education standards, our institution has launched several strategic initiatives for Indigenous education. One of these is our current project, funded by the province, which builds upon a mandatory Indigenous education course (now in its sixth year). This project seeks to understand the ways in which Indigenous texts have already been integrated into undergraduate courses in education; to identity spaces and best practices for further inclusion; and to map out resources and ways of knowing that might be integrated next. In this presentation, we explore questions and possibilities emerging from our curriculum mapping. Looking at examples of Indigenous texts and knowledges already included in B.Ed. courses, we ask what tensions and opportunities exist for including Indigenous education within existing curricula. Provoking dialogue around meaningful decolonization and reconciliation work, we ask how Indigenous voices and communities can precipitate transformative shifts in education.

**Re-imaging curriculum for Urban Indigenous children and youth**
Melanie Brice
Faculty of Education, University of Regina

This presentation will engage participants through dialogue to envision how curriculum can be developed to better meet the needs of urban Indigenous children and youth.

Many provincial jurisdictions are in the process of, or about to engage in curriculum renewal. Curriculum developers are working to ensure that Indigenous perspectives, histories, cultures, languages and contributions are integrated across the K-12 curriculum. The integration of Indigenous knowledges and perspectives is just one
way to support the academic success of Indigenous students.

There are Indigenous children and youth, who reside in urban spaces, who do not have access to traditional knowledges and land-based practices. While it is paramount for curriculum to include Indigenous knowledges and perspectives for this reason, curriculum also needs to meet students where they are and support them in their educational growth and development. Indigenous students’ identities are tied to their lived experiences, which include their involvement with popular culture. Indigenous students are engaged with popular culture, they listen to rap music, watch the Disney channel, and play video games. Viewing Indigenous knowledges and experiences only related to “cultural” traditions limits the curriculum content that reflects Indigenous students’ experiences. Therefore, we need to re-imagine a curriculum that honours students’ knowledges and experiences through asking...how can we integrate Indigenous ways of knowing into curriculum development that accesses the resources at students’ disposal? What would a re-imagined curriculum look like that supports urban Indigenous children and youth who have been removed from their cultural heritage and cultural communities?

**Interculturally infused inquiry**

**Re(Searching) (Trans-Multi)Culturally Responsive Science and Mathematics: Narrative in the Making**

Latika Raisinghani
Sessional Instructor, Faculty of Education, University of British Columbia, Vancouver, Canada

In this interactive session, I will share my experiences of (re)searching (transmulti)culturally responsive science and mathematics through engaging in teaching and learning in multiple cultural contexts. Drawing upon my PhD research of engaging with select elementary and secondary teachers of Vancouver schools, in this collaborative session, I will share teachers’ perspectives about integration of diverse cultural knowledges including Aboriginal knowledges in their diversity-rich classrooms. By utilizing the key themes emerged, the participants will be invited to reflect on their understandings of nature of science and mathematics and their teaching practices, and engage in a dialogic conversation to (re)connect their understandings of cultural diversity and multiple ways of knowing, and tell their stories of integrating cultural knowledges within the social spaces of their science and mathematics classrooms. These dialogic conversations will be focused on findings ways that could help in creating (transmulti)culturally responsive curricular spaces which acknowledge and embrace science and mathematics as socio-cultural endeavors. Some pedagogical possibilities of integrating cultural knowledges will be shared through poetic inquiry that was inspired by my communal engagements with diverse students, teachers and wider communities. These poems may provoke further inquiries and inspire participants to *linger on the bridges* that could allow theory and practice to *mingle* in-between curriculum and instruction to invite (transmulti)culturally responsive education with *love to understand* our existence of being-in-the wor(l)d and see one’s Self as an *alterity* of Other(s) as guided by the key curricular scholars Ted Aoki, William Pinar and Carl Leggo.
A Taoist-informed *Yin-yang* Approach to Teaching *Macbeth* in ELA Class: A Hermeneutic Inquiry of Male/Female (Non)Duality

Qian Ye

Secondary Education Department, Faculty of Education, University of Alberta, Edmonton, Alberta, Canada

In this paper presentation, I discuss the issue of the (non)duality of masculinity and femininity in *Macbeth* in ELA teaching by adopting the wisdom of *Yin-yang* cosmology in Chinese Taoist philosophy. It is my purpose to highlight the transforming forces of *Yin* and *Yang* and how *Yin-yang* dialectics speak to our consciousness and unconsciousness by pointing to their subtle relationships to Macbeth and Lady Macbeth. The paper is structured as follows. After giving an overview of the scope of *Macbeth* in its dramatization of binary opposites, I review the particular dualist category of male/female that Western civilization since Aristotle has determined. Next, I provide a summary of the *Yin-yang* cosmology with its relation to masculinity and femininity epitomized in *Macbeth*. Since there has not been a strong focus on the hermeneutic inquiry of the masculinity and the femininity in *Macbeth* from the *Yin-yang* cosmology, this paper provides additional insights about the way that *Yin* and *Yang’s* mutual waxing and waning brings forth a full human being and about the back and forth of understanding *Macbeth* by examining its language and culture. Finally, I consider several implications for ELA teaching of *Macbeth* if it were to be interpreted against the Taoist traditional wisdom, and argue that a complicated symbolic system of masculinity (*Yan*) and femininity (*Ying*) for the purpose of giving moral guidance might be intellectually constructed.

**Encuentro Inconcluso** - Interrogating our Past, Imagining the Future: reflections and decolonizing dialogues on a research project in Latin America


University of Saskatchewan (Luke and Geraldine) and Brock University (Michael)

In August 2017, residents from four Nicaraguan and four Guatemalan communities gathered in Managua, Nicaragua for three days to discuss their experiences hosting International Service Learning (ISL) groups from the Global North. This was the culminating event of a four-year research project investigating the impact of ISL on host communities. Apart from the content of what was discussed at this *Encuentro*, what was of great interest were the methods and methodologies used to structure/guide the critical conversations to take place between the participants. The hope was to facilitate new relationships, create spaces for dynamic and engaged dialogues, and discover together ways forward for ISL programs that would account for host community concerns and ideas. One year later a student group was assembled and participated in an ISL trip that was designed with consideration of the expectations and ideas expressed at the *Encuentro*. This visit was intended to provide the host community members, as well as our research team, with a prototype in which to assess and critique the strengths and weaknesses as they relate to theirs and our expectations. This presentation is, first, a collaborative look-back at this project and an attempt to be self-facing; to interrogate and, hopefully,
continue to decolonize ISL research and practice. It is also a looking forward as we invite attendees to imagine with us how ISL research and practice may be refined when we allow key knowledge keepers (host communities) to disrupt the assumed and expected.
Lunch and Tent talks

March 17th, 1:00 PM
RIC Atrium

Come listen to the conversation!
Or link in with ZOOM
https://zoom.us/j/7044890428

What do you think of testing and surveillance in higher Education?
Post your ?’s and comments on the tent

Tent Talks
Launching March 17, 1 PM, 2019 – RIC Atrium
with Marc Spooner and Guest

This talk series hosts dynamic conversations with chosen themes/ issues around teaching and learning, in a tent on lawn chairs. The conversation is broadcast through ZOOM as well as recorded and uploaded to a website as a podcast.

The talks will take place several times during 2019 with the launch on March 17th as part of the Provoking Curriculum conference.

Controversial topics in teaching and learning are discussed between two people in response to questions and comments from the entire university community. The tent will not only serve as the container for these conversations but also as a bulletin board for post-it note suggestions for a period before the talks take place.

Going inside a tent, just as we did when we were kids with homemade forts, becomes a catalyst for bold and thoughtful conversations. The tent provides an environment that is both private and cozy and yet public with the live broadcast to the University community.

Faculty, students and staff can still carry on with their day and at the same time tune into these conversations by linking in
https://zoom.us/j/7044890428

This series is funded by the Faculty of Education’s Faculty - Based Research Centre
Working groups

Often we steal away from presentations in conferences to catch up with other scholars, colleagues and friends and to begin or continue plans for collaborations. We recognize that it becomes increasing more important to utilize the footprint of these travels to conferences where we meet face to face. To this end we are carving out time on Sunday allow for time for this interface without having to miss presentations, performances and key notes. We have collected your topics of interest as well as the conference topics and will be posting the locations and topics before Sunday so you can take time to meet under a topic of relevance for you.

Final performance - Terrance and Jayson Littletent
Closing
Exhibitions

Language, Time, Place and Self/Other Art Trading Cards
Gallery 222
Kathryn Ricketts and the students from EAE 350

EAE 350 is an Arts Education course exploring inquiry-based learning. Throughout the term we explored the themes Language, Time, Place and Self/Other with samples from artists, teachers and researchers coupled with readings and discussions. An ongoing activity in the course was the creation of Art Trading Cards as a way to synthesize and reflect on the course material.

The cards displayed in Gallery 222 located in the lobby of ED 222.1 and ED 222.2 are a few of the student’s favourites.

Land(ing)
Loft Gallery
Valerie Triggs & Michele Sorensen, 2016

In this series of digital photographs, we combine early spring images of southwestern Saskatchewan in a performance of multi-layered appropriations: vulnerability co-existing with other vulnerability. Included, are lands of prairie settlement as well as sections of uncultivated plains.

Wrapped in the buffalo mantle of an unrecoverable past, how might the land yet guide us? 
May our wings practice the land’s persisting potential in ways that we do not already know.

Artefacts of the University community TPC
Gallery
Curated by Brittney Leitner with the students of EDAN 203

Students in EDAN 202, under the leadership of Heather Ritenburg, shared chosen artefacts that represent the university community in which they belong. Students at the University of Regina represent a diversity of backgrounds and unique life stories. Yet, all students are connected through the campus community and various communities within the University of Regina’s faculties and clubs. Through an exploration of the communities they connect to, students shared an object to represent their community and why it is meaningful to them and their university experience.
**Loft event**

This is a performance series in a private loft in the warehouse district of Regina.

It hosts two spaces for exhibitions and a space of a range of performing arts presentations. In the past we have enjoyed opera, magic, film, dance, theatre and music. We would be very happy for you to join us as we will be hosting performers from across the country that are attending this conference as well as local talents.

Please reserve your spot at the welcome desk, as space is limited. You will be given the address with your confirmation.