

A CANADIAN CURRICULUM THEORY PROJECT

You are cordially invited

## A MINI CANADIAN CURRICULUM THEORY PROJECT SEMINAR

Wednesday, May 22nd, 2024 from  
4:30-7:30 p.m. (EST)

Room LMX 387 at uOttawa or via  
Zoom

**To confirm your attendance, please  
complete the form by clicking [here](#)**

Presented by the Canadian Curriculum Theory  
Project Research Team. Visit us at :  
<https://curriculumtheoryproject.ca>

# Canadian Curriculum Theory Project Seminar Schedule

**4:30-5:30 p.m. (EST): Keynotes**

Dr. Maria Luiza Süssekind and  
Dr. Lisa Howell

**5:30-6:30 p.m. (EST) : Panel 1**

Melissa Daoust, Madelaine McCracken,  
Lisa Ambaye, and Bahareh  
Samsamiardekani

**6:30-7:30 p.m. (EST): Panel 2**

Patrick Phillips, William Tcheumtchoua  
Nzali, and Nyein Mya



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# Keynotes

## **Epistemicide: The end of the world of ending by Dr. Maria Sússekind**

Based on the Krenak Fist Nation leader declaration that "The world we live in was already ending", this presentation aim to discuss the opressions of necropolitics and epistemicide. Inspired by Ailton Krenak's work and in 2 tales, one written by the Hungarian poet Deszö Kosztolányi and the argentinian novelist Julio Cortázar, about the End of the world. The purpose of this talk is to argue that the world we live in was already at an end, exhausted in its possibilities of creating and imaginig possible futures and ask if it is possible to postpone this end of the world by displacing its capitalist-European-patriarchal center and recognizing other ways of living, being and thinking about the world. The ideas of necrocapitalism by Achile Mbembe, epistemicide by Sueli Carneiro are discussed as background.

**Dr. Maria Sússekind** is a mother and grandmother, feminist and activist, and a writer from the South. She is a Professor at the Federal University of Rio de Janeiro State and member of the council for Human Rights policies of the Ministry of Education. Dr. Sússekind's research is funded by the Scientist of Rio de Janeiro State Scholarship (FAPERJ).

# Keynotes

## **Just because we're small doesn't mean we can't stand tall: A child and youth led movement by Dr. Lisa Howell**

In 2018, a team of researchers at the Faculty of Education at the University of Ottawa partnered with The First Nations Child and Family Caring Society (Caring Society) to ask what the impacts of a social justice centred truth and then reconciliation education might be. Over the next 5 years, this SSHRC funded project learned and unlearned with teachers in the Ottawa-Gatineau region and across the country. Teachers and researchers came together to form relational communities to develop learning guides, curriculum, and the Spirit Bear Virtual School. This presentation will focus on the experiences of the teachers who witnessed the transformative influences of social justice and truth and reconciliation work in their classrooms.

**Dr. Lisa Howell's** ancestors came to Canada from Northwestern Europe. Lisa lives on the unsundered territories of the Algonquin Nations in Ottawa. For many years, Lisa was a classroom teacher with the Western Quebec School Board, where she taught and learned from Cree, Inuk, Anishinaabe, and Canadian students. Currently, she teaches at the Faculty of Education at the University of Ottawa, and collaborates with Indigenous and non-Indigenous colleagues on teacher education, truth and reconciliation, social justice education, and Indigenous education.

# Panel 1

## **Narrative Inquiry Alongside Equity-Seeking Communities: A Call for Deeper Ethics** **by Melissa Daoust**

In this presentation, I begin by discussing the doctoral comprehensive exam process and how I went about in writing one of my responses situated in methodology. Specifically, to my expertise, I will briefly discuss how educational researchers have situated and contextualized narrative inquiry as a qualitative research methodology. Through the process of taking a critical stance, I will explain how I thought about the ethical possibilities and limitations of doing narrative inquiry research with different equity-seeking communities. Finally, I will draw on different kinds of methods that I am thinking about as a way to address some of these ethical dilemmas.

**Melissa** (she/her/elle) is a francophone Canadian of French, German, Irish and Italian descent. She is a doctoral candidate in the Faculty of Education at the University of Ottawa. She has completed her B.Ed. and M.A. at McGill University. Her research interests unfolds around equity, diversity, inclusion, and social justice in school, university, and other educational settings.

## **Creating a Conversational Métis Sash: Podcasting Métis Contributions to Truth and Then Reconciliation Education** **by Madelaine McCracken**

In my session, I will be discussing the process of preparing my Thesis Proposal, for my PhD Thesis. I will outline the experiences I've had leading up to this process, which will honour my Michif cultural values alongside previous and recent podcasting experiences.

**Madelaine McCracken** (She/Her) is Red River Métis, and a PhD Candidate and Part-Time Professor at the University of Ottawa. Her work primarily focuses on Truth, and Then Reconciliation Education research and how First Nations, Métis, and Inuit rights, perspectives, and values can be respectfully represented in the field. Madelaine is also a Podcaster, and she is passionate about uplifting community voices to make differences toward reconciliation.

# Panel 1

## **Towards equitable access to Ontario's Literacy and Basic Skills** **by Lisa Amble**

To what extent does the neoliberalization of literacy in Ontario create barriers to access for underrepresented groups? This presentation situates the Employment Ontario Literacy and Basic Skills (LBS) program in ideological contexts using scholarly literature to show the connections between what is occurring in Ontario and neoliberal ideas and policies within Canada. Beginning with the Organization for Economic Cooperation and Development (OECD) and the 1994 International Adult Literacy Survey (IALS), the presentation examines how the results of the survey caused an ideological shift from literacy as a social right to literacy as an economic need. Conjoined to the knowledge economy, neoliberal doxa transformed adult literacy to the extent that standardized curricula and rigid entry requirements replaced democratic student-centred learning. The neoliberal predilection to standardize curriculum promotes a normative language standard and silences multiple literacies perpetuating the ongoing colonization of Indigenous literacies in Ontario. Concomitantly, barriers to inclusion and equitable access are manifested for Black, Indigenous, and racialized learners. Using a critical race theory lens to interrogate the practice of standardized curricula, this presentation argues that the structural rigidity of neoliberal doxa thinly veils deeply embedded systemic racism that manifests intersecting oppressions for Black, Indigenous and racialized learners.

**Lisa Ambaye** is a Ph.D. Candidate in the Faculty of Education, University of Ottawa. Lisa's research interests are examining the consequences of neoliberal policies on equity, inclusion, and social justice in publicly funded domains such as adult literacy in Ontario. Lisa holds a Masters of Leadership and Community Engagement from York University, a Bachelor of Education from Queens University and a Bachelor of Fine Arts from York University.

# Panel 1

## Disrupting Systemic Barriers: Anti-Racist Nursing Education by Bahareh Samsamiardekani

I am conducting research for my PhD dissertation, which examines Equity, Diversity, and Inclusion (EDI) in Canadian Nursing Education through the lived experiences of Black, Indigenous, and People of Colour (BIPOC) nurse academics (nurse educators, clinical instructors, scholars, and nurse leaders).

The purpose of my research is to investigate the complexities and multifaceted dimensions of the professional lived experiences of BIPOC nurse academics with a focus on the Ontario academic environment. My study aims to illuminate their perspectives, challenges, achievements, and coping strategies as counter-narratives. By doing so, it seeks to provide a comprehensive understanding of why systemic barriers, including racism, sexism, and genderism, endure within the landscape of Canadian nursing education, even in the face of numerous interventions and persistent efforts to address these issues over several decades. Furthermore, the study seeks to understand the institutional factors within Canadian nursing education institutions, including organizational structures, policies, and practices, which have contributed to the persistence of systemic barriers. Finally, this study seeks to understand the impacts of such individual, systemic, and societal impacts on the mental health and well-being of BIPOC nurse academics.

**Bahareh Samsami** holds a bachelor's degree in nursing from the University of Shiraz, Iran, a master's degree in Adult Education from Yorkville University, and a master's degree in Health Professions Education from Ottawa University. She is currently a PhD candidate in Leadership Evaluation Curriculum and Policy Studies at the University of Ottawa. She is a member of the Canadian Evaluation Society (CES), the American Evaluation Association (AEA), the Education Graduate Student Association (ESGA), the Canadian Society for the Study of Education (CSSE), the Canadian Association for Curriculum Studies (CACS), Canadian Association for the Study of Women and Education (CASWE), Canadian Association for the Study of Indigenous Education (CASIE), and the Canadian Assessment for Learning Network (CAFLN). Her research focuses on equity, diversity, and inclusion within Canadian health settings.

# Panel 2

## Relational lacunae and (re)turning: towards a relational research framework for curriculum studies and settler-Indigenous futurities

by Patrick Phillips

In this presentation, I situate the onto-epistemological concept of relationality within reconceptualist (Pinar, 1975; 1978; 2011) curriculum studies. I demonstrate that relationality denotes at once a reaching or returning to a seemingly always lost (to Eurocentric, Enlightenment thinking) way of understanding while also being mobilized explicitly as a turning towards a new curricular imaginary overcoming of this loss. I first introduce relationality by synthesizing multidisciplinary western perspectives, such as but not limited to sociology (Mannheim, 1936), theoretical humanism (Drichel, 2019), and posthumanism (Ceder, 2018) alongside Indigenous ways of knowing in educational research (e.g. Moreton-Robinson, 2017; Moodie, 2019; Tynan, 2021; Wilson, 2008). To bridge relational thinking between Eurocentric curricular traditions and Indigenous worldviews, I offer curricular unlearnings through my readings of two Indigenous Futurist novels (Rice, 2018; 2023), which gesture “imperfectly, toward other ways of being in the world, and [remind] us that the way things are is not how they 2 of 3 have always been, nor is it how they must be” (Justice, 2018, p. 152). I then apply this topography “as presence or absence” (Chambers, 1999, p. 147) within curriculum thinking, comparing and drawing out similar epistemological impulses between latent traditions of relationality in curriculum and voices who explicitly advance relationality (e.g. Donald, 2021; Markides, 2023). In doing so, I share, as a queer white settler, a place study of curricular re-learning within the traditional and unceded territories of the Algonquin nations, where I work and write from, to trace what I see as relational lacunae within our curriculum theorizing. I conclude by arguing that our topographical resources should include the fullness of the “sociopolitical, historical, and institutional landscape” of our curricular lives (Chambers, 1999, p. 144).

**Patrick Phillips** is a PhD candidate and part-time professor within uOttawa’s Faculty of Education. His research focuses on unsettling colonial consciousness and otherwise limiting relationships within research and teaching practices. His doctoral project seeks to re-imagine what scholarship might look like at the nexus of curriculum studies and futurity, data science and digital humanities, visualization and arts-based methods, and the difficult but vital work of unlearning what it means to live in and as data through listening to the lessons of Indigenous voices and relational ethics – and so what it means for non-Indigenous scholars to engender reconciliatory research and teaching within bodies and institutions that remain bound to colonial logics and reward structures.

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# Panel 2

## **Negritude to (re)imagine the professional integration of immigrant teachers from black Africa**

**by William Tcheumtchoua Nzali**

The experiences of visible minorities in education, such as the socio-professional integration of immigrant teachers from black Africa, have most of the time been studied from Western conceptual/theoretical frameworks or Western philosophy. In order to distance ourselves from this Euro-centric epistemology on the facts of people from black Africa (Dei, 2017; Jean-Pierre and Collins, 2022) we want to understand the socio-professional integration of immigrant teachers from black Africa through epistemology specific to their worldview. Therefore, this communication, which is part of our commitment against epistemological racism, would like to explore the theory of blackness and see how it could be useful to us in fighting against anti-black racism in the educational community.

**William Tcheumtchoua Nzali** is a world citizen, international student and doctoral candidate in the Faculty of Education at the University of Ottawa. In French-speaking West Africa, he worked in teaching, school management, in educational missions, then as coordinator of an integral human development service. Diversity, equity and inclusion and the quest for light and movement are elements that determine his thinking. In their current research, they are interested in questions relating to otherness, the dignity of the human being, change in the French-speaking world, the professional integration of immigrant teachers from black Africa, and Afrocentric-open epistemologies. He is co-founder of the Action Group Against Anti-Black Racism of the Action and Research Projects for Inclusive Francophonies (GACRAN-CARFfi). He holds a BA in philosophy from Loyola University in Congo, a Master of Arts in systematic theology from Loyola faculties in Paris and then an MEd from the University of Ottawa.

# Panel 2

## **(Re)Locating Citizenship in Treaty 6: A Narrative Case Study by Nyein Mya**

My proposed research is a commitment to the original spirit and intent of treaties, specifically Treaty 6, and calls upon and renews early frameworks of citizenship and ethical relationalities between First Nations communities and newcomer immigrant and refugee students, within the LINC ESL program. In this presentation I discuss my proposed doctoral research project that seeks to study the experience of becoming and living as a treaty person through first-generation immigrant LINC ESL instructors and their pedagogical practices as an anticolonial approach to citizenship education on Treaty 6 territory.

**Nyein** (she/her) is a PhD Candidate at the University of Ottawa's Faculty of Education. She is a first-generation immigrant settler with family living on Treaty 6 territory. She has completed her BA at the University of Saskatchewan, and MEd at the University of Ottawa. Her research interests include "Canadian" citizenship, settlement and integration experiences, and immigrant and refugee identities in English language learning classrooms.