



exploring our connective educational landscape

Volume 30, Number 3, 2025 Autumn Issue

EDITORIAL

Editorial

Valerie Triggs, Kathleen Nolan 1-3

ARTICLES

A Critical Policy Analysis of Educational Policy in Saskatchewan

Patrick Richards 4-19

Documenting Knowing-in-Action: A Mathematics Teacher's Curricular Decision-Making Images

Elizabeth Suazo-Flores 20-33

Evaluating the Confronting Hegemonic Ideas Speaker Series: Implications for the Education of Counsellors and Psychologists in Training

Teresa D. Maynes, Robinder P. Bedi 34-54

ESSAYS

Remembering Forced Forgetting: The Politics of Remembrance Day Ceremonies in Canadian Schools

Trevor Norris, Frank Deer 55-75

BOOK REVIEWS

A Review of Anna-Leah King, Kathleen O'Reilly, and Patrick J. Lewis' (Eds.) (2024) *Unsettling Education: Decolonizing and Indigenizing the Land*

Elizabeth Szymanski 76-80

A Review of Elizabeth J. Meyer's (2025) *Queer Justice at School: A Guide for Youth Activists, Allies, and Their Teachers*

Jaclyn Roach 81-85

AUTHOR BIOGRAPHIES

Author Biographies for Autumn Issue 86-87

in education Volume 30, Number 3, 2025 Autumn

Editorial

Valerie Triggs and Kathleen Nolan, *University of Regina*

As the days become shorter and opportunities for long evenings of reading arise, we hope you will enjoy our 2025 Autumn issue of *in education*, which offers a rich and diverse engagement with calls for inclusion of voices, cultural and national identities, and images of difference, in four provocative articles and two book reviews.

The four articles in this autumn issue investigate the following: an issue of strategic planning in public education where both teacher union and practicing teacher voices are excluded, the importance of creating narrative inquiry research images of curriculum decision-making where thoughtful interconnections can be documented and thus reworked, the challenge to interrupt a homogeneity of ideology in counselling, psychology, and mental health education so that students can work *with* difference rather than *against* it, and an argument for more critical engagement with an integrated vision of Canada that is not obscured by war heroism alone.

Our first article, *A Critical Policy Analysis of Educational Policy in Saskatchewan*, focuses on strategic planning and local educational policy in Saskatchewan. **Patrick Richards** provides an in-depth document analysis supported by data from qualitative interviews with classroom teachers, regarding a recent education sector strategic plan. Richards argues that while the role of curriculum in public education is well understood, few Saskatchewan teachers have a strong understanding of educational policy. Using critical policy analysis as a methodology, Richards probes the democratic inclusion of the teachers' union (Saskatchewan Teachers Federation) and classroom teachers in decision-making in Saskatchewan. The author finds that teachers are mentioned only as recipients of outcomes where agency is offered at the implementation stage, while the teacher union voice is fully absent throughout. To conclude, Richards explains the province's current moves forward with another new strategic plan, an opportunity for renewed awareness of the education field, for being observant of whether teacher voice is engaged in these policy processes at all, as well as the timing within which that voice is invited.

In the next article, entitled *Documenting Knowing-in-Action: A Mathematics Teacher's Curricular Decision-Making Images*, **Elizabeth Suazo-Flores** shares research regarding the inclusion and development of images of teachers' curricular decision-making. Narrative inquiry methodology is used in Suazo-Flores' study with a veteran secondary mathematics teacher to create two teaching images of the participant's practical knowledge-in-action. According to Suazo-Flores, teaching images reveal interconnections and associations between past experiences and present teaching moments, expressing *how* the participating teacher made curricular decisions in the mathematics classroom. The extended field work and conversations of the narrative inquiry process created spaces in this research—spaces for the teacher to revisit lived experience and to imagine new futures for their teaching practice.

In *Evaluating the Confronting Hegemonic Ideas Speaker Series: Implications for the Education of Counsellors and Psychologists in Training*, the third article of this issue, **Teresa Maynes and Robinder Bedi** provide evaluation data from a survey sent to several hundred attendees of a speaker series designed to increase awareness of controversial and unorthodox viewpoints. The Confronting Hegemonic Ideas Speaker Series was developed by Maynes and Bedi to encourage listening, consider the perspectives of others and, especially, counter growing

reluctance to listen to and learn about unpopular viewpoints. The concerns highlighted by Maynes and Bedi include the inability and unpreparedness of therapists to respond to clients from a broad range of political and ideological backgrounds. These authors maintain that there is a lack of attention to ideological diversity; education and training standards may be reflective of a homogeneity of ideology among counsellor educators, psychology faculty, and mental health professionals whose political beliefs most often lean strongly liberal. Qualitative interview data in this research reveal positive responses from speaker series attendees and common reports that attendees felt better informed on issues discussed. Maynes and Bedi culminate their discussion with reminders to educators of the ethical obligation to foster awareness of personal values and to teach how to avoid imposing those values on clients.

Next, in the essay entitled *Remembering Forced Forgetting: The Politics of Remembrance Day Ceremonies in Canadian Schools*, **Trevor Norris and Frank Deer** call for a rethinking of Remembrance Day ceremonies in K-12 schools in Canada. They argue that current ceremonies contribute to the shaping of a Canadian identity that focuses on the heroics of soldiers overseas at the risk of forgetting that various kinds of loss have shaped Canada's formation, including lives lost as part of colonization within Canada. Norris and Deer call for a hybrid approach to Remembrance Day ceremonies that emphasize, in similarity to the art of Kent Monkman, opportunities for Canadian national identity to be both a cultural fusion and an incongruity, a remembrance taught in these ceremonies that considers violence perpetrated on Canadian territories, as well as those territories overseas. Remembrance Day ceremonies need "a more robust form of remembrance in which Indigenous perspectives and experiences are present" (Norris & Deer, this issue). The authors call for critical pedagogic engagement with students over words and expressions such as 'honour', 'sacrifice', or 'the Canadian way of life'. This essay emphasizes more direct student involvement in active inquiry and in the raising and engagement of essential questions that consider war, loss, and nation-building.

Our two book reviews follow well from the themes initiated by the articles. **Elizabeth Szymanski** provides a review of *Unsettling Education: Decolonizing and Indigenizing the Land*, edited by Anna-Leah King, Kathleen O'Reilly and Patrick J. Lewis. As Szymanski notes, this book serves as a valuable guide and compilation of tools for scholars and educators in realizing the significance of Indigenous pedagogy and the inherent unsettling at the heart of decolonizing and reconciliatory work. Szymanski explains how the edited chapters of this text offer opportunities for non-Indigenous educators to reflect on their positionality and privilege while engaging truth and reconciliation strategies and suggestions arising from the experiences shared by Indigenous scholars and educators.

Jaclyn Roach is the author of the second book review, a book entitled *Queer Justice at School: A Guide for Youth Activities, Allies, and Their Teachers* by Elizabeth J. Meyer. Roach begins her review by returning the reader of this issue to the local context of Saskatchewan once again, where recent education public policy changes have raised significant concerns for students and teachers regarding the requirement of parental consent for using students' chosen names or pronouns. Roach explains the various ways in which this text offers practical insights, classroom content, and pedagogy that guide teachers in approaching the work of supporting not only queer students but all students in K-12 settings. The book's theme of joy as a collective form of resistance is highlighted as Roach discusses the important ways that this text helps people feel grounded and supported in the work they are doing.

We hope you enjoy this issue. Thank you for being such faithful readers. We also thank our many anonymous academic reviewers as well as our excellent managing editor, Marzieh Mosavarzadeh, for her wonderful attention to detail and form. Best wishes to all for the final weeks of the Autumn semester and the holiday season ahead.

A Critical Policy Analysis of Educational Policy in Saskatchewan

Patrick Richards, *Great Plains College - Swift Current Campus*

Author's Note

Correspondence concerning this article should be addressed to Patrick Richards at patrickr@greatplainscollege.ca.

Abstract

Teacher voice, defined as an act of democratic professionalism in public education, is not often investigated within educational policy. In Saskatchewan, there is a particular lack of information pertaining to the inclusion of teacher voice in strategic planning in public education. This study investigated the inclusion of teachers and their union, the Saskatchewan Teachers' Federation (STF), in the Educational Sector Strategic Plan 2014–2020 (ESSP). Using data from two sources: a document analysis and qualitative interviews with classroom teachers, critical policy analysis was used to discover the inclusion or exclusion of teachers in the ESSP. The document analysis noted that teachers and the STF were absent from related documentation, and the exclusion was also felt by the teacher participants. They explained that policy could be made more effective through their inclusion and gave examples of what they found useful or onerous. These findings can help guide future educational policy or adapt the current strategic policy in Saskatchewan.

Keywords: educational policy, critical policy analysis, teacher voice, public education



A Critical Policy Analysis of Educational Policy in Saskatchewan

The role of curriculum in public education is well understood, but strategic planning is a more recent phenomenon. In Saskatchewan, we are currently on our second strategic plan since 2014, the Provincial Education Plan (PEP). After more than a decade of strategic planning in the province, it should be well known how decisions have been made and who made those decisions. However, few teachers in Saskatchewan seem to have a strong understanding of educational policy. To clarify this perceived curiosity, this study investigated the inclusion of teacher voice in a critical policy analysis of that first strategic plan in Saskatchewan, the Education Sector Strategic Plan 2014–2020 (ESSP). A document analysis was designed to discover inclusion or exclusion of teachers and their union, the Saskatchewan Teachers' Federation (STF) and then 11 classroom teachers were interviewed to discover their perceptions of the policy. The analyses utilized critical policy analysis (CPA) as a methodology where policy is viewed as a staged process and not a completed act that exists at one point in time. CPA provided the research with a wider scope to discover the inclusion or exclusion of teacher voice in educational policy in Saskatchewan.

A Short History of Educational Policy in Saskatchewan

Saskatchewan has a history of collaboration in education that goes back several decades (Lyons, 2006; Newton et al., 2007). As recently as the early 2000s, policy was developed and delivered in a way that left the group responsible for development unclear whether it came from the Ministry of Education, the STF, or from other educational partners (Lyons, 2006). This lack of clarity was deemed to be indicative of collaboration in policy making in Saskatchewan (Lyons, 2006). However, under strategic policy in Saskatchewan, collaboration no longer seemed to be a part of its development. The potential change to collaborative policymaking inspired the research.

Educational Policy

Public policy in education lacks specificity because of the multi-layered, complex nature of decision-making for schools (Young et al., 2023). Schools become the place of competing interests such as those from school boards, trustees, ministries, lobby groups, educators, students, and parents. In general, there are three elements to policy: goals, a problem definition, and instruments to solve the problem (Young et al., 2023). The ESSP mostly set targets for academic achievement and then created initiatives and used standardized tests to aid schools and teachers. The problem was presumably defined by the value statements at the centre of the ESSP matrix (Saskatchewan Ministry of Education, 2014b).

Nevertheless, the most familiar form of educational policy in the classroom is the various class curricula for which teachers are responsible for delivering. A curriculum can be a collaborative process involving representatives of governments, special interest groups, teacher unions, and school board associations. In Saskatchewan, partners in education are surveyed, including parents and teachers, and then teachers are invited to apply to be on the committee responsible for creating the curriculum with the Ministry of Education. Those same teachers vet the curriculum in their respective classrooms. The committee can include members of the Ministry of Education, academics, and teachers (Lyons, 2006). The included teachers are often also those involved in educating other professionals in implementing the new curriculum (Saskatchewan Teachers' Federation, 2016). Following this process, curriculum development is a collaborative process and fulfills the definition of teacher voice as described in the next subsection (Priestley et al., 2012).

A strategic plan for a system of public education in Saskatchewan, however, does not have a historical process, likely because of the inherently political nature of actions initiated by governments (Young et al., 2023). Therefore, the collaborative nature of curriculum building is not necessarily the framework for a strategic plan. Also, there have been previous policies in the province, such as the *Students First* initiative, placing a stronger student focus on education, but Saskatchewan had never had a policy with measurable academic outcomes for all K-12 public schools before the ESSP (Saskatchewan Ministry of Education, 2013). Education policy does have distinct phases: pre-policy, policy, and post-policy. These phases became obstacles to research with teachers because policy actors are rarely involved with the development of written policy (Young et al., 2023). Critical policy analysis was used to overcome this obstacle, and this aspect of the methodology is described in detail in a later section.

The pre-policy phase was particularly problematic when investigating the ESSP. For example, the impetus for the ESSP appeared to be the adoption of the business model of organization, Lean or Lean Sigma Six, a strategy by Toyota Motors (Black & Miller, 2016; George, 2002; Huxley, 2015). The ESSP then set goals or outcomes for all public schools in Saskatchewan, the policy stage. Some examples of outcomes included: to improve graduation rates, to increase the proportion of students ready for grade one, to increase the number of students meeting academic levels, and there was a financial goal to find budget savings (Saskatchewan Ministry of Education, 2014b). As teachers were involved at this stage, this research aimed to measure their influence, their voice.

Teacher Voice

Teachers were chosen as the ‘critical’ element of the research from the perceived exclusion of the group from the development and delivery of the ESSP, yet teacher involvement in decision-making is not a novel or recent development. Gillett-Swan and Baroutsis (2024) did an overview of the research on teacher voice and provided an effective definition while also referencing similar terms in the literature. Teacher participation indicates a lesser degree of inclusion and can limit involvement to being a source of information. Teacher agency, meanwhile, is more empowering than participation because teachers have more control over decisions, but these decisions are often limited to the classroom. Hence, voice is the term used in this research because it encapsulates both empowerment and participation, essential elements of critical research. More specifically, teacher voice is the democratic professional inclusion of teachers as partners in decision-making, where partnership includes participation beyond that of an informant (Gillett-Swan & Baroutsis, 2024; Stevenson & Gilliland, 2015). Teacher voice is thus a more robust concept than teacher agency or teacher participation.

Coincidentally, teacher voice complements the methodology where policy is viewed as a staged process. This process, described by Ball as policy enactments (Maguire et al., 2015), avoids the common practice of analyzing only the implementation of policy, thereby ignoring its creation and arrival at the people involved (Lingard & Sellar, 2013). A policy enactment views policy as a process, thereby allowing investigation into how the policy came to be and into the power and influence inherent to it (Lingard & Sellar, 2013). Utilizing this methodology, partners in policymaking can be investigated at various stages, including development, delivery, and implementation. Unfortunately, the inclusion of teacher voice is not well documented in the literature at any stage (Levinson et al., 2009; Oolbekkink-Marchand et al., 2017), but there are indications of the benefits of including teacher voice in policy.

Teacher voice is often legitimized through the union (Stevenson & Gilliland, 2015), often called associations or federations in Canada, the Saskatchewan Teachers' Federation (STF), for example. However, teacher unions can be limited in their scope to focus on collective bargaining of contracts and codes of professional conduct (Bascia, 2016; Stevenson & Gilliland, 2015). Because of this, a complete fulfillment of teacher voice includes both their union and individual teachers in decision-making. Saskatchewan has a long history of including teacher voice going back to at least the 1980s (Lyons, 2006; Saskatchewan Teachers' Federation, 2016). At various times, active classroom teachers, representatives of the STF, the Ministry of Education, the School Boards Association, and other organizations have been brought together to improve curricula in Saskatchewan (Saskatchewan Teachers' Federation, 2016). Teachers would then vet the curriculum in their respective classrooms and would also be involved in introducing it to teachers across the province. This process meets the ideal definition of teacher voice as teachers are involved and active in the entirety of the policy enactment.

In addition to valuing democratic participation in itself, teacher voice in policy can make policy reform more effective and efficient. In two studies in Alberta, the inclusion of teacher voice in reform and in Professional Learning Committees found that reform was more effective and that there was also an increase in teacher motivation (Friesen et al., 1983; Riveros et al., 2012). These findings were corroborated by a study in Israel (Klein, 2016). Perhaps the strongest support for teacher voice comes from Finland, where high levels of teacher empowerment coincide with a much-lauded education system (Orlowski, 2016; Robertson, 2012; Sahlberg, 2013, 2015). Notably, the closest of these examples to Saskatchewan is two dated studies from Alberta. This article aims to help alleviate this gap in the literature.

Critical Policy Analysis

The example of historical inclusion of teacher voice in Saskatchewan models the three stages of policy necessary to the analysis, its development, delivery, and implementation. Policy can be divided into several different stages; however, a three-staged policy analysis is consistent with both Ball's concept of policy enactments (Maguire et al., 2015) and with critical research (Apple, 2019; Ball, 1993; Diem et al., 2019; Hyatt, 2013). Ball, however, envisioned the three stages to be: influence, development, and implementation. With no available data on influence and with teachers being the group of importance, implementation was separated into two stages (delivery and implementation) rather than the conceptualization of policy (influence and development). The development of policy encompasses the period from its inception, including the influences therein, to the completion of a policy document. Delivery, meanwhile, is where policy is interpreted and translated into action, often through professional development opportunities for teachers (Apple, 2019; Ball, 1993; Young et al., 2023).¹ Empowerment in policy delivery comes from the opportunity to interpret policy (Maguire et al., 2015). If educational policy is designed to reach students, then these actors are classroom teachers. Implementation is how the policy is realized in the classroom by teachers. Even though there are stages, it is important to note that policy enactments are not linear. The ESSP has cycles, for example, where outcomes are adjusted and

¹ Apple (2019) preferred the term distribution to describe the middle stage of critical policy analysis while Young et al. (2023) used policy enactment. This research used 'delivery' to better describe the interpretation of policy and not be confused with Ball's (1993) concept of enactments.

initiatives are included to achieve those outcomes. This means that the stages of the policy are ongoing and overlapping over the duration of the ESSP.

At each stage, analysis determined the inclusion or exclusion of teacher voice. Because the result of the development of policy is a document, a document analysis is necessary for the development stage. Critical discourse analysis was the analytical method, and it used inductive and deductive coding (Hahn, 2008), a process consistent with critical policy analysis (Rogers et al., 2016). The documents were coded inductively, looking for any mention of teachers or their union, the STF. Sections of the documents were particularly scrutinized where groups or individuals were cited as contributors or leaders of the policy. The analysis of the qualitative teacher interviews was coded in the same way, using questions directly asking for involvement at each stage of policy. Deductive coding then sought to discover themes related to the research questions.

Participants were recruited by a purposeful snowball sampling. Contacts of the researcher and the supervising professor were used in several school divisions to invite potential participants from the school of the contact. The broad sample of elementary and high school teachers in both rural and urban schools was designed to discover commonalities across public education in Saskatchewan. This was particularly challenging given that recruitment and interviews occurred over the lockdown period of COVID-19 in 2020. Conclusions cannot be made from 11 voices; rather, they can humanize, add to, or refute findings of the document analysis. Critical policy analysis was thus used to investigate teacher voice (or lack thereof) at each stage of policy using both documents and teacher interviews in the quest to better illuminate the power dynamics in the Saskatchewan public education system.

Situating the Researcher

My primary interest in this topic developed from my experiences as a high school teacher in rural Saskatchewan. I had been a high school teacher well before the implementation of the ESSP and have continued in the same job since. As a postgraduate student before the COVID-19 pandemic, I recall reflecting upon the policy and finding its arrival curious, as I could not recall consultation or information about its development. My dissertation aimed to satisfy this curiosity - was the delivery and implementation of the ESSP unique to me, or was it a province-wide phenomenon? To situate myself on a personal level, I am a white male who understands that I am more typical of the dominant group in respect to critical research (Vandenberg & Hall, 2011). Nevertheless, I am attempting to be clear that the critical element of this research was to analyze the power relationships between partners in public education, and I tried not to overstep this scope.

Searching for Teacher Voice

Teacher voice is the democratic inclusion of classroom teachers and their union in decision-making in public education (Stevenson & Gilliland, 2015). The search for teacher voice was both a direct and indirect process. To discover the inclusion of teacher voice was direct. Documents and transcripts were analyzed for mention of teachers, their union (the STF), or for personal inclusion in the ESSP. The absence or exclusion of teachers was more indirect. Where groups or individuals were included in decision-making or leadership, the absence of teachers or the STF is not explicit but is determined to be the exclusion of teacher voice.

Document Analysis

The specific documents analyzed for the inclusion or exclusion of teacher voice were:

- ESSP Matrix Cycles 1–4
- Saskatchewan Ministry of Education Annual Reports 2014–2019
- Educational Governance Review Report 2016
- Saskatchewan Ministry of Education and SSBA Press Release 2014
- STF Open Letters to the Saskatchewan Ministry of Education 2014, 2017

The ESSP Matrix cycles were the policy documents but included no background information (Saskatchewan Ministry of Education, 2014b, 2015b, 2016b, 2017b). They were written as outcome targets that did not include a description of their development or their results. The press release (Saskatchewan Ministry of Education, 2014c), STF Open Letters (Saskatchewan Teachers' Federation, 2014, 2017), and the Educational Governance Review Report (Perrins, 2016) shed light on the development of the ESSP while the Annual Reports presented the results of the policy and illuminated changes to leadership and decision-making (Saskatchewan Ministry of Education, 2014a, 2015a, 2016a, 2017a, 2018, 2019a).

Qualitative Interviews with Teachers

To gain a broad perspective on teacher voice, 11 elementary and secondary teachers from a combination of rural and urban schools were interviewed for the research. The variety of roles and schools added to the reliability of the analysis. Potential recruits in school leadership, including administration and union roles, were excluded because of the power differential that is inherent to critical research. For example, school or division administration may have different responsibilities under the ESSP than those of classroom teachers. Meanwhile, union leadership with the STF may lend itself to a stronger bias toward teacher voice. Three participants had additional but insignificant leadership roles, and none had a role with the STF. School administration duties were held for two teachers, but only at the end of the time period of the ESSP.

The positionality of the researcher, then, was also of consequence to critical research. I was a classroom teacher interviewing classroom teachers, a balanced relationship (Plas & Kvale, 1996). For research looking at power relationships, it is important to be aware of them in the research process as well, and not have a direct power relationship between the researcher and participants. The benefits are similar to those that protect anonymity; participants are free to express themselves freely (Plas & Kvale, 1996). Consequently, transcripts were scrubbed of identifiers such as names, schools, and school divisions. Pseudonyms and a minimal amount of background information are in the chart below. This information is important for the reader to provide context for the comments used in the analysis. In Saskatchewan, Saskatoon and Regina are the only areas considered urban, while rural is used for everyone outside of the two cities. North Saskatchewan is also often a separate region in Saskatchewan but was not used in this study.

Pseudonym	Population Centre	School Level
Charlie	urban	kindergarten
Dwayne	urban	elementary
Jordan	rural	secondary
Lila	urban	elementary
Max	urban	elementary
Molly	rural	elementary

Rene	rural	secondary
Sandy	rural	kindergarten
Scotty	urban	secondary
Taylor	rural	elementary
Terry	urban	secondary

Teacher Voice in Policy

Teacher voice was determined by a combination of the document analysis and analysis of the transcripts of teacher interviews. The document analysis provided evidence of teacher inclusion in the development of policy, and teachers commented on the delivery and implementation of the ESSP. Participants were also instrumental in supporting the findings of the document analysis. In short, no participants felt included in the ESSP beyond some control once the policy reached their classrooms. The document analysis is in the next subsection, followed by the analysis of teacher interviews and conclusions, respectively.

Document Analysis

The analysis for teacher voice in the documents sought any mention of teachers or the STF. The principal document, the ESSP, was the product of those involved in its development and should have provided the strongest evidence of inclusion of the voice of all the partners included in its development. However, the policy was presented as a list of outcomes and strategies or “hoshins” (Saskatchewan Ministry of Education, 2014b). Therefore, Saskatchewan Ministry of Education Annual Reports, press releases, and other related documents were analyzed for the inclusion of teacher voice.

After coding, two groups were central to the creation and leadership of the ESSP: the Saskatchewan Ministry of Education and the senior administration of school divisions. Together, they created the outcomes and were represented on the Provincial Leadership Team, responsible for the outcomes as the policy was implemented. First Nations and Metis representatives were added to leadership groups after the initial implementation of the policy, primarily involved in the leadership of the First Nations Metis academic improvement outcome.

The coding revealed only two instances where teachers were mentioned in the ESSP and related documents. Both comments placed them at the implementation stage and not with development or on leadership teams. The first introduced a resource that teachers were to be able to use for an outcome, and the second was that they were needed for their skills in the classroom (Saskatchewan Ministry of Education, 2015). These references placed teachers as employees or labour responsible for implementing the policy, because they included no reference to voice or leadership (Plas & Kvale, 1996; Stevenson & Gilliland, 2015). The STF was not mentioned in the ESSP. The annual Government reports and press releases complement the ESSP to provide a larger picture and similarly lack any reference to teachers or the STF.

The STF, however, had two documents that addressed the ESSP directly. In 2014 and 2017, they published letters that they had written to the Saskatchewan Ministry of Education on the STF website. The STF (2014) stated:

Lack of early and meaningful engagement with teachers and other stakeholders outside the Ministry of Education and school division leadership has left the impression of another

top-down initiative. In some instances, this has been exacerbated by the manner in which the draft plan has been communicated at the school level as a fait accompli during the feedback phase. (p. 2)

In 2017, they reiterated this concern that “teachers are still not present in significant and meaningful ways in all levels of the planning process” (Saskatchewan Teachers’ Federation, 2017, p. 6).

In the ESSP, there was an absence of teacher voice, which was confirmed by the STF. Hence, teacher voice was excluded from the development stage of policy. However, even if the union was left out of the development of the ESSP, teachers as individuals may have been involved in policy enactment. The teacher interviews did, however, help illustrate the STF statements.

Teacher Interviews

Teacher participants were asked if they were included in the creation of the ESSP (development), any professional development and in its initial presentation to teachers (delivery), and to describe how it was realized in their respective classrooms (implementation). Moreover, they were asked to describe how teacher voice would look in the ESSP. Their responses were coded and analyzed to discover their perceptions of inclusion or lack thereof. The testimony of 11 participants was not intended to be conclusive for the inclusion or exclusion of teachers in the ESSP. Rather, their experiences give a view into individual classrooms when analyzing a policy that affects all public schools and classes.

Connecting the document analysis and the development stage, none of the teacher participants were involved in the creation of the ESSP, and all 11 expressed their desire to be included in its development. These responses reflected the findings in the document analysis that teachers were excluded. Nevertheless, when asked to expand upon what participation may entail, teacher participants gave examples of inclusion of voice, such as in surveys, and noted that teachers can make policy more effective. “Dwayne” encapsulated the perspective of the teacher participants: “ultimately, the goals we follow are the ones that we create as teachers at the school level. For a government to set arbitrary goals, I don't know that that has any bearing on anything.” Increased effectiveness of policy from the inclusion of teachers is reflected here, where policy was deemed arbitrary (Friesen et al., 1983; Klein, 2016; Riveros et al., 2012). Surveys are examples of teacher participation (Gillett-Swan & Baroutsis, 2024), but inclusion in goal setting would be empowering and would be considered teacher voice.

The middle stage of policy, delivery, is how teachers interpret the policy and plan their implementation. Accordingly, teacher participants were asked to describe their introduction to the ESSP and their involvement in professional development to achieve the outcomes. Six of the participants mentioned staff meetings at the start of the year and activities using the hoshins at that meeting. “Sandy”: “Well, we had our admin come to our first meeting with these papers. With these, what do they call them? Hoshins?” This short quote noted that the administration led the initial professional development, as well as expressing some confusion about the policy. None of the teachers were involved in the professional development or in leading the activities that prepared them to implement the ESSP.

In summary, the delivery of the ESSP mirrored the perceptions of teacher voice in policy development - most teachers learned of the policy at their respective schools, not before, therefore they did not have influence on its arrival and presentation to teachers. The hoshin activity was

mentioned across schools and school divisions by the six teacher participants. There was activity on the outcomes of the ESSP, but the activity was prescribed. Teacher inclusion in an activity does give them some voice in its interpretation, but a lack of leadership limits this influence. Therefore, there is evidence of teacher participation, and if the activity led to changing the ESSP for the school, then there would be teacher agency. However, since the activity was prescribed, these experiences fall short of the teacher voice.

Policy implementation is often more complex for analyzing teacher voice because policy can be presented as a *fait accompli* – major decisions have already been made (Ball, 1993). However, policy can be prescriptive and controlling, or it can be flexible, thereby allowing teachers freedom of choice (Ball, 1993). For teachers, flexibility means that they can have power even after the policy has been developed and delivered. For example, if a teacher can manipulate policy when it is to be implemented into their practice or classroom, they are deemed to have a degree of control, also known as teacher agency (Dunn, 2018; Priestley et al., 2015). Moreover, if they find that the policy adds to their ability to help students learn, then the policy is perceived to make teaching and learning more effective. However, teacher agency does not fulfil the terms of teacher voice. If teachers can choose to reject a policy or change the outcome itself, then they have voice. Adaptation or rejection of policies is an indicator of control; hence, they are deemed to be indicators of democratic professionalism, teacher voice (Stevenson & Gilliland, 2015).

Five teachers who responded were deemed to be resisting the ESSP and demonstrated some empowerment in that resistance. Resistance was direct in “Rene’s” experience: “It was not relevant to the teaching in my classroom in any way, shape, or form.” “Sandy” was less direct but also resistant: “But there’s always one who doesn’t follow the plan. That’s usually me because it is not feasible to do the writing that the division has planned.” “Charlie” expressed a passive resistance: “For my own classroom, I don’t know if it’s really changed anything.” “Rene”, “Sandy”, and “Charlie” displayed levels of inaction on the ESSP, passive resistance.

“Charlie” was not just indifferent or resigned to the ESSP, but they preferred their own pedagogic practices based on research: “I do feel that there’s been a change in our classrooms and a lot of teachers are feeling this pressure to do more reading with their kindergartens and less play with the kindergartens.” Rather than the reading-intensive Early Years Outcome, “Charlie” chose to continue with play-based learning and thus rejected the policy.

“Max” discussed how policy was viewed when it was first introduced: “and I wonder if it’s because it doesn’t show that: is it working? Rather than pushing back anymore, you just look for the shortest way to get it done.” “Max” explained how and why policy can be ineffective when imposed upon the actors. Inclusion increases motivation, whereas “Max” explained that the imposition of policy resulted in minimal compliance, which does not lead to effective implementation (Friesen et al., 1983; Klein, 2016; Riveros et al., 2012).

Resistance is a form of power (Duarte & Brewer, 2019); however, it is being exercised against the ESSP and not as a provision of it. For example, “Charlie” focused on their own pedagogy, play-based learning, going against the pressure felt by other teachers of the Early Years Outcome. “Rene” and “Sandy” were more defiant, extolling the policy to be irrelevant to their practices. Irrelevance seemed to be felt by “Dwayne” and “Max,” who nevertheless complied with the strategies provided. There were thus examples of various levels of teacher agency under the ESSP: rejection, resistance, and compliance. These examples do not constitute teacher voice because they do not reject or resist the policy outcomes; rather, they oppose the strategies provided

for their respective classrooms. Adapting how policy is realized in the classroom is teacher agency (Dunn, 2018; Priestley et al., 2015).

Conversely, there were teacher participants who aligned with the ESSP. “Taylor” and “Jordan” found strategies to be useful, the *Saskatchewan Reads* program, for example. Other teacher participants, “Rene”, “Charlie”, “Max”, and “Sandy”, recognized that the outcomes themselves were not problematic, only how they were designed for schools. For example, “Rene” felt increasing graduation rates to be commendable, but the professional development was not relevant to their classes they taught.

The deductive coding discovered a positive emergent theme from the transcript analysis. From the ESSP outcome on improving academic outcomes for Indigenous students, teacher participants felt encouraged and motivated in its implementation. The main connected initiative, *Following their Voices* (FTV), aims to include Indigenous students’ voices in school decision-making. Teacher participants familiar with this initiative had only positive comments in their responses.

Conclusions

For teacher voice in Saskatchewan, the document analysis found two instances where teachers were mentioned. They were connected as recipients of the outcomes and were not connected alongside any partners in developing or leading the implementation and tracking of the policy. The STF was fully absent in the document analysis. Teacher voice was not included in the development of the ESSP.

In the transcript analysis, no teacher participants felt they had a voice in creating the ESSP. Teachers felt that their voice should be an important aspect of policy development; two participants understood that their inclusion would keep the ESSP relevant and effective. Lack of voice was tied to feelings of disengagement among teachers. Teacher participants provided a perspective that they would be productive partners in a policy enactment for its effectiveness and for student learning.

Teacher participants did not feel included at the policy delivery stage. Five participants described an introduction to the outcomes by an administrator-led activity before the start of the 2014-2015 school year, and none were involved in providing any professional development to prepare for the ESSP. The teacher participants described teacher participation where they were not empowered by the opportunity to interpret policy for others.

Teacher participants described agency at the implementation stage. Teachers had agency in that they could adapt or resist the ESSP to an extent. Nevertheless, resistance was likely to be a part of teachers’ professionalism rather than being afforded under the policy itself because it was limited to the classroom.

Nonetheless, there were outliers where teacher participants adopted or aligned with the ESSP. “Taylor”, for instance and discussed below, found a policy resource useful in their classroom. Accordingly, aligning with the ESSP demonstrated that the policy had flexibility and was not necessarily limiting teacher voice. Alignment occurred when a teacher agreed with the purpose of a policy or found the policy useful in their practice. Four teachers spoke of aligning with the ESSP. Examples of matching purpose and usefulness were both expressed. “Jordan” questioned how alignment worked for most teachers and if it signalled agency or resignation.

The emergent theme models the conclusion that can be learned from the eleven participants, the encouragement that follows the inclusion of voice. *Following their Voices* left the

teachers with positive feelings. At each stage of the policy analysis, participants were able to elucidate the negative effects of exclusions and the positives of inclusion or empowerment.

Considering Teachers as Partners in Education

Teacher participants discussed how to make policy more effective, and the findings, in general, can be applied to the current policy in Saskatchewan. Teachers are essential to school systems, and when their voice is included, policy effectiveness improves (Apple, 2019; Ball, 2017; Stevenson & Gilliland, 2015). From this study, it seemed teachers themselves understood this and were keen to improve learning for their students. Preferred pedagogies for reading and kindergarten could be promoted alongside existing models and strategies, for example.

When reflecting on the ESSP, teacher participants found that certain elements were not relevant or detrimental to their classrooms. For example, teacher participants familiar with the Early Years Outcome felt that the proposed strategies were more appropriate for older students. The Graduation Rates Outcome was described as redundant, off purpose, or requiring irrelevant professional development. Teacher voice could reduce these negative effects (Stevenson & Gilliland, 2015) by advocating for teachers to decide the required amount of testing or providing them choice or leadership in professional development, thereby reducing time out of class and ensuring the relevancy of professional learning. Their experiences can help shape current and future planning for education in Saskatchewan.

Provincial Education Plan (PEP)

Recently, in Saskatchewan, a new provincial strategic plan has been put in place. In 2019, the Saskatchewan Ministry of Education published the *Framework for a Provincial Education Plan 2020-2030* and the *Report of the Provincial Education Planning Team*. These documents detail the process and the groups involved in developing the *Provincial Education Plan 2020–2030* (PEP). Teachers have a voice in this iteration of policy through the Saskatchewan Teachers' Federation (STF). The amount of teacher voice in the PEP may be questionable. A footnote from the *Framework for a Provincial Education Plan 2020-2030* states:

The STF, while one of the planning partners, undertook a separate process of engagement through the Re-Imagine Education project. The STF submitted Education Re-Imagined: 12 Actions for Education to the Minister of Education on November 4, 2019. This work will inform the further development of the provincial education plan. (Saskatchewan Ministry of Education, 2019b, p. 2)

In that same document, the STF report was not included amongst a list of other foundational documents, which begs the question of the extent to which the work has been granted legitimacy.

With the inclusion of the STF, the PEP qualifies as including teacher voice; however, there needs to be clarity to determine if it meets the ideal of including both individual teachers and having teacher representation in decision-making as well. For example, STF is included as a planning partner, but the inclusion of individual teacher voices is unclear. Both the Saskatchewan Ministry of Education and the STF conducted surveys for Saskatchewan residents to inform the policy. However, the STF report may not be included in the planning, and there is no clarity as to how teachers' responses were used in the version from the Saskatchewan Ministry of Education. In order to continue to meet the ideal definition of teacher voice in the later stages of policy (Stevenson & Gilliland, 2015), teachers and the STF need to be included in the professional development required to implement the PEP.

At first glance, there are similarities and differences between the PEP and the ESSP. It remains a block of outcomes to be targeted, including an Indigenous outcome. However, there was a teacher consultation ahead of time regarding the availability of surveys. This ensured teacher participation. The inclusion of the STF confirms teacher voice, but the time of their inclusion is problematic. There are also new outcomes related to parent engagement and mental health, which are more complex to evaluate than academic outcomes. It may be too early with the PEP to see if they have learned from the ESSP, but we will see how all the outcomes progress, with or without teacher voice.

References

- Apple, M. W. (2019). On doing critical policy analysis. *Educational Policy*, 33(1), 276-287. <https://doi.org/10.1177/0895904818807307>
- Ball, S. J. (1993). What is policy? Texts, trajectories, and toolboxes. *Discourse: Studies in the Cultural Politics of Education*, 13(2), 10-17. <https://doi.org/10.1080/0159630930130203>
- Bascia, N. (2016). *Teacher unions in public education: Politics, history, and the future*. Springer.
- Black, J. R., & Miller, D. (2016). *The Toyota way to healthcare excellence: Increase efficiency and improve quality with lean*. Health Administration Press.
- Diem, S., Young, M. D., & Sampson, C. (2019). Where critical policy meets the politics of education: An introduction. *Educational Policy*, 33(1), 3-15.
- Duarte, B. J., & Brewer, C. A. (2019). “Caught in the nets of ‘discipline’”: Understanding the possibilities for writing teachers’ resistance to standardization in local policy. *Educational Policy*, 33(1), 88-110.
- Dunn, A. H. (2018). Leaving a profession after it’s left you: Teachers’ public resignation letters as resistance amidst neoliberalism. *Teachers College Record*, 120(9), 1-34. <https://doi.org/10.1177/016146811812000906>
- Friesen, J. W., Carson, R. B., & Johnson, J. T. (1983). *The teacher’s voice*. University Press of America.
- George, M. L. (2002). *Lean six sigma: Combining six sigma quality with lean production speed*. McGraw Hill Professional.
- Gillett-Swan, J., & Baroutsis, A. (2024). Student voice and teacher voice in educational research: A systematic review of 25 years of literature from 1995–2020. *Oxford Review of Education*, 50(4), 533-551. <https://doi.org/10.1080/03054985.2023.2257132>
- Hahn, C. (2008). *Doing qualitative research using your computer: A practical guide*. Sage Publications.
- Huxley, C. (2015). Three decades of lean production: Practice, ideology, and resistance. *International Journal of Sociology of the Family*, 45(2), 133-151. <https://doi.org/10.1080/00207659.2015.1061859>
- Hyatt, D. (2013). The critical policy discourse analysis frame: Helping doctoral students engage with the educational policy analysis. *Teaching in Higher Education*, 18(8), 833-845. <https://doi.org/10.1080/13562517.2013.795935>
- Klein, J. (2016). Teacher empowerment, horizontal vertical organisational learning, and positional mobility in schools. *European Journal of Teacher Education*, 39(2), 238-252. <https://doi.org/10.1080/02619768.2015.1119118>
- Levinson, B. A. U., Sutton, M., & Winstead, T. (2009). Education policy as a practice of power: Theoretical tools, ethnographic methods, democratic options. *Educational Policy*, 23(6), 767-795. <https://doi.org/10.1177/0895904808320676>
- Lingard, B., & Sellar, S. (2013). Globalization, edu-business and network governance: The policy sociology of Stephen J. Ball and rethinking education policy analysis. *London Review of Education*, 11(3), 265-280. <https://doi.org/10.1080/14748460.2013.840986>

- Lyons, J. E. (2006). The Saskatchewan way: Henry Janzen and curriculum reform. In B. Noonan, D. Hallman, & M. Scharf (Eds.), *A History of education in Saskatchewan: Selected readings* (pp. 51-60). University of Regina Press.
- Maguire, M., Braun, A., & Ball, S. (2015). 'Where you stand depends on where you sit': The social construction of policy enactments in the (English) secondary school. *Discourse Studies in the Cultural Politics of Education*, 36(4), 485-499.
<https://doi.org/10.1080/01596306.2014.977022>
- Newton, P., Burgess, D., & Robinson, S. (2007). Saskatchewan. In A. Chan, D. Fisher, & K. Rubenson (Eds.), *The evolution of professionalism: Educational policy in the provinces and territories of Canada* (pp. 49-64). Centre for Policy Studies in Higher Education and Training.
- Oolbekkink-Marchand, H. W., Hadar, L. L., Smith, K., Helleve, I., & Ulvik, M. (2017). Teachers' perceived professional space and their agency. *Teaching and Teacher Education*, 62, 37-46. <https://doi.org/10.1016/j.tate.2016.11.005>
- Orlowski, P. (2016). Saskatchewan teachers and a study abroad experience in Finland: "I love how the Finns respect their teachers!" *EAF Journal*, 25(3), 17-37.
- Perrins, D. (2016). *Educational governance review report*. Government of Saskatchewan.
<http://publications.gov.sk.ca/documents/11/96975-Perrins-Governance-Review-Report.pdf>
- Plas, J. M., & Kvale, S. (1996). *InterViews: An introduction to qualitative research interviewing*. Sage Publications.
- Priestley, M., Biesta, G., & Robinson, S. (2015). Teacher agency. In J. Evers, & R. Kneyber (Eds.), *Flip the system* (pp. 134-148). Routledge.
- Priestley, M., Edwards, R., Priestley, A., & Miller, K. (2012). Teacher agency in curriculum making: Agents of change and spaces for manoeuvre. *Curriculum Inquiry*, 42(2), 191-214. <https://doi.org/10.1111/j.1467-873X.2012.00588.x>
- Riveros, A., Newton, P., & Burgess, D. (2012). A situated account of teacher agency and learning: Critical reflections on professional learning communities. *Canadian Journal of Education/Revue Canadienne de L'Éducation*, 35(1), 202-216.
<https://www.jstor.org/stable/canajeducrevucan.35.1.202>
- Robertson, S. L. (2012). Placing teachers in global governance agendas. *Comparative Education Review*, 56(4), 584-607. <http://dx.doi.org/10.1086/667414>
- Rogers, R., Schaenen, I., Schott, C., O'Brien, K., Trigos-Carrillo, L., Starkey, K., & Chasteen, C. C. (2016). Critical discourse analysis in education: A review of the literature, 2004 to 2012. *Review of Educational Research*, 86(4), 1192-1226.
<https://www.jstor.org/stable/44668247>
- Sahlberg, P. (2013). Teachers as leaders in Finland. *Educational Leadership*, 71(2), 36-40.
<https://www.ascd.org/el/articles/teachers-as-leaders-in-finland>
- Sahlberg, P. (2015). *Finnish lessons 2.0: What can the world learn from educational change in Finland?* Teachers College Press.

- Saskatchewan Ministry of Education. (2013). *Student first engagement discussion guide*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2014a). *Annual report for 2013-2014*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2014b). *ESSP cycle 1*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2014c). *Provincial education sector strategic plan announced*. <https://www.saskatchewan.ca/government/news-and-media/2014/april/11/education-sector-strategic-plan>
- Saskatchewan Ministry of Education. (2015). *Annual report for 2014-2015*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2016a). *Annual report for 2015-2016*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2016b). *ESSP cycle 3*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2017a). *Annual report for 2016-2017*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2017b). *ESSP cycle 4*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2018). *Annual report for 2017-2018*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2019a). *Annual report for 2018-2019*. Saskatchewan Ministry of Education.
- Saskatchewan Ministry of Education. (2019b). *Framework for a provincial education plan 2020-2030*. Saskatchewan Ministry of Education.
- Saskatchewan Teachers' Federation. (2014). *Education sector planning – Submission to the Ministry of Education*. Saskatchewan Teachers' Federation. <https://www.stf.sk.ca/resource/education-sector-planning-submission-ministry-education-2014/>
- Saskatchewan Teachers' Federation. (2016). *Saskatchewan teachers' perspective on curriculum renewal*. Saskatchewan Teachers' Federation.
- Saskatchewan Teachers' Federation. (2017). *Education sector planning - Submission to the Ministry of Education*. Saskatchewan Teachers' Federation. <https://www.stf.sk.ca/resource/education-sector-planning-submission-ministry-education/>
- Stevenson, H., & Gilliland, A. (2015). The teachers' voice. In J. Evers & R. Kneyber (Eds.), *Flip the system* (pp. 108-119). Routledge.
- Vandenberg, H. E. R., & Hall, W. A. (2011). Critical ethnography: extending attention to bias and reinforcement of dominant power relations. *Nurse Researcher*, 18(3), 25-30. <https://doi.org/10.7748/nr2011.04.18.3.25.c8460>

Young, D. C., White, R. E., & Williams, M. A. (2023). *Policy matters*. Emerald Publishing Limited.

Documenting Knowing-in-Action: A Mathematics Teacher's Curricular Decision-Making Images

Elizabeth Suazo-Flores, *University of North Dakota*

Author's Note

Correspondence concerning this article should be addressed to Elizabeth Suazo-Flores at Elizabeth.suazo@und.edu.

Abstract

Research on mathematics teacher curricular decision-making has focused more on what decisions teachers make and less on how teachers make curricular decisions. Teaching images are a well-known concept in teacher education as a form of teachers' practical knowledge (PK) and threads that connect teachers' past experiences to action in the present moment. In this study, I built on a three-year relationship with a veteran secondary mathematics teacher to construct her curricular decision-making images. I used a narrative inquiry methodology to interact and construct data alongside the teacher while she planned and taught a mathematics lesson. Data consisted of transcripts of conversations between the teacher and me, and my weekly journals. A narrative analysis revealed two teaching images: *bringing the outside inside* and *reading students and moments*. The teacher made decisions informed by past and in-the-moment teaching experiences, as well as personal commitments such as portraying students as professionals. Teacher images allow mathematics teacher educators and researchers to communicate how teachers make curricular decisions by working alongside teachers. This study contributes to curricular decision-making research by offering images as a form of PK that communicates practicing mathematics teachers' knowledge-in-action.

Keywords: mathematics teachers, curriculum decision-making, practical knowledge, teacher images, narrative inquiry



Documenting Knowing-in-Action: A Mathematics Teacher's Curricular Decision-Making Images

When teaching, mathematics teachers make curricular decisions such as the selection and adaptation of tasks, as well as pedagogical approaches to teach those tasks (e.g., Heaton, 2000; Lampert, 1985; Sztajn, 2003). Mathematics teachers' curricular decisions are informed by their values and commitments (Remillard, 2009) and intertwined with teachers' histories and personal interpretations of teaching moments (Lampert, 1985; Heaton, 2000). One way to study teachers' curricular decisions is by using practical knowledge [PK], which refers to teachers' experiential, context-based knowledge guiding their actions while teaching (Elbaz, 1981; Connelly & Clandinin, 1988). PK is a type of knowledge-in-action that teachers exercise when teaching. In their daily work, teachers face various situations and "draw on a variety of sources of knowledge to help them to deal with these" (Elbaz, 1983, p. 47). I am a postsecondary mathematics teacher educator and researcher conducting research that draws on PK research. Teacher images (Clandinin, 1985; Elbaz, 1981, 1983), which in this context mean teachers' recurring mental pictures or metaphors of teaching rooted in personal and professional experience, are a form of PK and communicate threads to past experiences, informing actions in the present moment (Connelly & Clandinin, 1988). Building from a three-year relationship, I narratively inquire (Clandinin & Connelly, 2000) into a teacher's curricular decisions and sought to communicate how she made them using teaching images.

Mathematics Teachers' Curricular Decision-Making

When teaching, mathematics teachers evaluate, adapt, and adjust curriculum materials (e.g., Heaton, 2000; Lampert, 1985; Remillard, 2009; Remillard & Bryans, 2004; Roth McDuffie et al., 2017; Sztajn, 2003). I use the phrase curricular decisions to refer to teachers' task selection and pedagogical approaches to teaching. Researchers have documented how teachers create different learning opportunities for students and themselves (e.g., Remillard & Bryans, 2004; Roth McDuffie et al., 2017; Tarr et al., 2008). For instance, Tarr et al. (2008) could not infer the nature and process of teacher decisions, and Roth McDuffie et al. (2017) could not "make causal claims about how or why" (p. 567) teachers' curricular decisions were related to their orientations and noticing. These instances tend to indicate there is a need to use different lenses to study and describe teachers' curricular decision-making (Remillard, 2009).

Lampert (1985) and Heaton (2000) are two mathematics teachers who self-reported their curricular decisions. Lampert's decisions about group organization were based on what she valued (e.g., creating a comfortable space for students in her class) and on her previous experiences as a student raising her "hand unrecognized at the back" (Lampert, 1985, p. 183). Lampert (1985), reporting on another mathematics teacher's curricular decisions, described how a teacher positioned a student's answer as correct, even though the textbook did not. That teacher's curricular decision was informed by what she knew about the student, her view of the student's response (she saw it as valuable), and her perception of sensing "a conflict brewing and wanted to avoid it" (Lampert, 1985, p. 186). Heaton (2000) is another teacher who described her curricular decisions as aligned with her perceptions of teaching. When she did not know her students' responses in advance, she felt insecure, and she felt lifted when her students' unexpected questions were mathematically powerful and enriched the class discussions. Heaton valued and enjoyed students' discussions, which brought her to position her students as resources "for constructing curriculum" (p. 80). From an external point of view, Sztajn (2003) studied two mathematics teachers working in socioeconomically diverse schools and found that teachers emphasized different aspects of the curriculum based on what they valued and thought would benefit their students. These studies show that teachers' curricular decisions are not only cognitive, but informed by teachers' histories, knowledge of their

students and communities, and personal commitments. Thus, there is a need for mathematics education research that allows for a holistic documentation of mathematics teachers' curricular decisions.

Personal Practical Knowledge and Images

Elbaz (1981, 1983) defined PK as a type of knowledge-in-action that teachers exercise when teaching that is different from propositional knowledge. In their daily work, teachers face various situations and “draw on a variety of sources of knowledge to help them to deal with these” (Elbaz, 1983, p. 47). When teachers act, they do so by balancing their personal views and commitments with the external demands (Connelly & Clandinin, 1988; Heaton, 2000; Lampert, 1985). When teachers make curricular decisions, they express their conceptualizations and personal theories derived from their academic and non-academic interactions (e.g., Connelly & Clandinin, 1988; Fenstermacher, 1994; Ross & Chan, 2016). I build upon teacher education research to portray mathematics teachers' PK as experiential, holistic, learned in context, and expressed in teachers' words and actions (Clandinin & Connelly, 2007; Elbaz 1981; Ross & Chan, 2016).

Researchers in mathematics education (Chapman, 2011; Oonk et al., 2015) and teacher education (e.g., Craig, 2011; Ross & Chan, 2016; Schaefer & Clandinin, 2019) have identified the importance of teachers' PK in studies of teacher practice. Chapman (2011) documented a group of in-service teachers who planned their professional development by building on their PK. Oonk et al. (2015) situated teacher candidates' learning experiences as a process of enriching their PK. Craig (2011) and Ross and Chan (2016) described the potential of PK to inform teacher educators' understanding of teacher work. Schaefer and Clandinin (2019) called for teacher educators to create spaces for teachers to inquire into their PK to sustain their practices. These reports have identified PK as a fruitful area of research to inform and sustain mathematics teacher work. I position PK as one answer to Remillard's (2009) call to use different lenses to study and describe mathematics teachers' curricular decision-making processes.

Images are a form of PK (Clandinin, 1985; Elbaz, 1983) and communicate threads to past experiences, informing actions in the present moment (Connelly & Clandinin, 1988). Teacher images are teachers' perceptions of teaching connected to personal and professional narratives (Elbaz, 1983) and “designed to embody the dialectic of practice and of inquiry” (Clandinin, 1985, p. 367). Elbaz (1981) documented an English teacher's image of “a window onto the kids and what they're thinking” (p. 62) using teaching observations and informal interviews where she disclosed her research aims and goals to the teacher. Clandinin (1985) reported an elementary school teacher's image of “classroom as home” (p. 367) after working as a teacher assistant and colleague in the teacher's classroom. To create the teachers' images, the researchers reflected on what teachers shared with them, who the teachers were, and how teachers' ways of being interacted with their teaching practices. Teaching images are unique to every single teacher, embodied, and enacted.

Teaching images might be confused with research on metaphors (Lakoff & Johnson, 1980) or images as picturing (Miller, 1979). Metaphors are part of everyday life in the ways we communicate, think, and act (Lakoff & Johnson, 1980). Metaphors are usually connected to a way of describing a particular situation. While teachers might use metaphors to describe their images (Lim, 1999) as they did in Elbaz (1981) and Clandinin (1985), in this research I am considering them more broadly as teachers' self, perception, values and beliefs about their own teaching, which guide their actions and judgements in their present practice. Teaching images are threads that connect past lived experiences to present teaching moments (Connelly

& Clandinin, 1988) and orient teachers to act in ways that balance their personhood and external requirements.

I was interested in identifying a teacher's images when making curricular decisions. Given that teaching images are personal to teachers and emerge when enacting teaching, there is a need for the use of empathetic methodologies (Cox, 2019; Johnston, 1992) to study them. I followed a narrative inquiry methodology (Clandinin & Connelly, 2000), which allowed me to build from a three-year relationship to study a secondary mathematics teacher's curricular decision image. Narrative inquiry allowed me the intimate and in-depth study of the teacher's experience (Clandinin & Connelly, 2000). The question guiding the study was: What teaching images describe a veteran secondary mathematics teacher's curricular decision-making in the context of planning and teaching a mathematics task?

Methodology and Methods

Narrative inquiry methodology is a way of knowing and documenting people's experiences (Connelly & Clandinin, 1988). Researchers are not removed from their narrative inquiry studies; instead, what researchers know about themselves, and their participants is a result of interaction with participants and the contexts surrounding them (Clandinin & Connelly, 2000). Narrative inquiry is a method and methodology that enables human experience to be the focus instead of predetermined theories. Narrative inquiry studies are first lived and then communicated to external audiences, honouring the uniqueness of participants' perspectives. Transferability is not a goal in narrative inquiry studies, but seeing oneself in others' experiences (Conle, 1996).

Temporality, sociality, and place (Clandinin & Connelly, 2000) are the three dimensions of inquiry space used as guidelines for narrative inquirers to move from the field texts, which constitute data, to research texts presented in final manuscripts. Narrative inquirers are attentive to the interaction of time, place, and social context contributing to the participants' experiences. Researchers "think simultaneously backward and forward, inward and outward with attentiveness to place" (Clandinin, 2013, p. 41). Temporality is linked to the backward and forward directions. The inward and outward directions are related to the social dimension. The inward direction refers to internal conditions such as feelings and hopes, and the outward direction refers to the environment. These two dimensions and directions interact with place.

Researchers in mathematics education have used narrative inquiry as a research method and methodology (e.g., Chapman, 2011, 2008, 1997; D'Ambrosio & Cox, 2015; de Freitas, 2008; Drake, 2006; Foote & Bartell, 2011; Nardi, 2016; Nicol et al., 2020; Ross, 2003; Sack, 2008). For instance, Sack (2008) described the tension she experienced in developing and sustaining mathematics teacher communities in high schools. D'Ambrosio and Cox (2015) documented their struggles as mathematics teacher educators (MTEs) facilitating a funded professional development activity for teachers. Nardi (2016) used narrative inquiry to restore a dialogue between mathematicians and mathematics educators. Nicol et al. (2020) narrated their journeys as MTEs and researchers decolonizing their teaching practices. These reports are examples of narrative inquiry studies in which researchers sought to unpack and re-tell their own or participants' experiences using narratives. Narrative inquiry reports include descriptions of participants' histories, decisions, and actions from their or agreed-upon perspectives. Below, I introduce my research participant, the teacher, Anne (pseudonym), so readers have some perspective on how I knew her.

The Mathematics Teacher and Research Participant

Anne was a secondary mathematics teacher from the U.S. who had worked in the same school for more than 30 years. Anne and I planned and taught mathematics tasks for two years before

I conducted this study (Suazo-Flores & Roetker, 2021; 2024). Anne shared enjoying working with me because she had opportunities to try new mathematics tasks. I was an immigrant in the U.S. and enjoyed being in Anne's classroom because it allowed me to learn about my PK (Chapman et al., 2020) and the teaching of mathematics in the U.S.

Anne and I worked alongside each other. When composing the research texts, I acknowledged my influence on Anne's interactions and my power in conducting and reporting the study. As a busy secondary mathematics teacher, Anne took the main role in planning and teaching lessons. The construction of field texts occurred while Anne planned, taught, and reflected on one mathematics task called the "miniature golf-course task" over three months. Yet, our previous two years working together also informed our conversations and the way we interacted with each other.

Anne grew up in an Appalachian area surrounded by a loving family, with lots of outdoor play and horseback riding. In her preteens, family circumstances caused her to move out to the city, a whole new experience for Anne. While her mother became the only economic support for her household, Anne learned to navigate the new physical, social, and emotional place in the city. Years passed, and Anne entered the field of teaching mathematics after deserting the engineering field. Anne felt uncomfortable without the social skills for success in engineering, which was male-dominated at the time. She embraced the role of an agent of change for children in a local public school. Her lived personal and teaching experiences can be described as a road with highs and lows, where her view as a lifelong learner serves as an engine that propelled her to keep teaching.

Anne enjoyed being outside of the four walls of her classroom and building on those experiences. Anne's room felt to me like being in an elementary classroom—full of boxes with posters and materials purchased or crafted by her, big tables, where students sit in pairs, and natural light coming from an interior school garden she liked to cultivate every summer. In her first 15 years of teaching, Anne taught tasks related to measuring waterfalls and setting up a school business. At the beginning of her teaching, Anne would comment on a piece of local community news and advertise potential future jobs for her students. Anne was dedicated to creating opportunities for students to obtain technical certificates when graduating from high school.

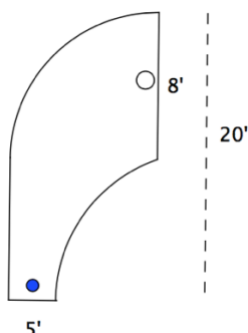
Description of the Mathematics Task

I provide information about the task to help readers understand the excerpts of conversations presented in the analysis (more details about the implementation days are in Table 1). In the miniature golf-course task, students had to redesign the layout of a miniature golf course to be in each rectangular space using 18 shapes that represented golf holes. Students needed to provide a measure of the 'green space,' defined as the space left after placing the golf holes (i.e., the 18 shapes). The measurement would then be provided to golf-course builders to purchase sod to cover the requisite green space.

Students worked in groups, drawing sketches of the golf course and computing areas of the given shapes. Most of the students struggled to compute the area of the given irregular shape (see Fig. 1) and asked for more guidelines; others were satisfied with having the area of the irregular shape approximated using the area of known shapes.

Figure 1

The Irregular Shape Given in the Task.

**Table 1**

Description of Students' Main Activities.

Day	Students' Main Activities Over the Five Days Working on the Task
1	Read the newspaper article and learned about the project. Anne launched the task using the engineering design cycle and talked about group-work strategies
2 & 3	Worked on the project in groups, drawing sketches of the layout of the golf course and computing areas of the given shapes
4 & 5	Expressed concerns related to computing the area of the irregular shape (Fig. 1); teachers provided individual guidelines to those who requested help
6	Discussed strategies to measure the area of the given irregular shape

Data or Field Texts

Field texts were constructed out of transcripts of conversations between Anne and me about our mathematics teacher stories, and during planning and teaching the miniature golf-course task. The conversations mostly transpired in Anne's classroom, except for one instance when we met in a café outside the school. Conversations are "a flow of co-ordinations of actions and emotions" (Maturana, 1988, p. 23) that refuse how people are positioned by societal norms and allow space to weave together knowledge through language (Dávila & Maturana, 2021). Our conversations occurred over three months, and each lasted between 20 and 127 minutes; the transcripts of all our conversations comprise a 362-page file.

During the planning and teaching of the task, I was Anne's colleague, sharing insights about my views of the task and its teaching. After every day of teaching, I revisited the moments we lived in the classroom by writing notes in a personal journal and making copies of students' written work to keep evidence of how they were understanding the task.

Analysis

Narrative analysis is the procedure used by researchers to organize the field texts into a coherent story that represents participants' lived experiences from their point of view. "The outcome of narrative analysis is a story" (Polkinghorne, 1995, p. 15). I read the transcripts of our conversations multiple times to identify the meaning life events had for Anne (Polkinghorne, 2007) in the context of planning and teaching the task. Polkinghorne (1995) stated, "not all data elements will be needed for the telling of the story" (p. 16). Life events in

this study were Anne's academic and everyday lived experiences. Some of those lived experiences were co-constructed during our time working together.

Trustworthiness in narrative analysis is achieved by reflecting intentionally on the participants' actions and relationships, situating the story socially and contextually, and accounting for participants' identities and viewpoints (Grant & Lincoln, 2021; Lyons & LaBoskey, 2002). I shared the results of the analysis and a print draft of the narrative with Anne, so she could read the draft by herself and later provide me with her insights. Anne recognized seeing herself as a person and a mathematics teacher in a new way. In the next paragraphs, I share details of the two phases of my narrative analysis process and examples of pieces of field texts.

Phase 1

I focused on identifying evidence of Anne's PK. For instance, Anne joined a committee that planned the creation of a career centre for students to get technical job certificates. I highlighted the conversations about this topic in the transcripts, as evidence of Anne's commitment to her school and community, which I understood as part of Anne's PK (Elbaz, 1981, 1983). I then looked for more evidence in the field texts of Anne's view of her role in the school and community.

When reading the highlighted pieces in the transcripts, I also paid attention to my interactions with Anne concerning place and time (Clandinin & Connelly, 2000). I made notes of what I remembered was happening during the moment highlighted in the transcripts (my journaling supplemented the highlighted transcripts) or what common experience Anne was referring to in the transcripts. I asked myself questions such as *What was that day's lesson about? What was happening in the school at that time? What did we discuss the day before? What were important events (e.g., birthday, taxes, maternity responsibilities) for us at the moment? Who was around us?* One example of my journal entry is below, and it exemplifies a connection to the career-centre conversation mentioned before:

Anne is doing too many things at the same time. She has a meeting tomorrow for the career centre, and that is why she will not be in school at the beginning of the day. I'm hoping we will have some time to talk before the fourth period starts. (Journal entry, April 8, 2017)

I then used a qualitative software program to organize the highlighted pieces of transcripts into sets of conversations. The sets contained similar conversation topics, and I named them accordingly. Below, I provide some examples.

I named one set of conversations *Changing Places*. It contained discussions about Anne's participation in the career centre and other conversations about her experiences outside of the school. Two excerpts from transcripts illustrate the set of conversations named *Changing Places*.

Anne: This is what I did when I was little, clearly not girl things. I would ride horses wild, there is not even a saddle there.

Elizabeth: Did you use the hair of horse to hold you?

Anne: He does have a ring on, but not a saddle, and you know we will shoot guns.

Elizabeth: How old were you?

Anne: Probably around 10. There will be nothing to come home and see rabbits hanging from the porch because that will be food, and so it was a different way of growing up compared to living in the city. So, I lived there until I was about that age, 10, and then moved to the city, and that was very different, honestly, almost I didn't know how to behave or act.

The following excerpt comes from the same conversation as above, but now Anne is referring to her academic experiences in the city:

Anne: I really focused on my schoolwork, and that was how I became, I've been a good student, but that was where I really excel. And then, I decided to go into engineering, and there were not many women in engineering in the early 80s. So, because socially, I think I was mmmm, I didn't have the social skills probably that I needed at that time to be assertive as a female in that world. I decided to leave engineering and move into mathematics, and I pursued a teaching degree because I was really, you know, still good at it, and I felt more confident. I wanted to help kids; I enjoyed children; I enjoyed kids.

I called another set of conversations *Anne's Learning* and contained excerpts of conversations relating to how Anne viewed learning in her mathematics classroom. Below, I share one piece of the transcripts that were part of this set of conversations.

Anne: Right, that's really important because they [students] are in a way different place than I am, and to take them further on their path requires me to put myself on their path, which is sometimes hard because I don't think about it like that. You know, that's not the way that I learned it, and it's not the way I understand it, and it's not necessarily the way I think about it, but I have to be willing to change the way or think about it differently. It's not that it's wrong. I just need to think about it differently, and that is hard.

I revised the sets of conversations with Anne, which allowed me to validate the selected pieces based on Anne's personal meanings (Polkinghorne, 2007). The analysis process created 18 sets of conversations that contained 894 overlapping pieces of conversation. I considered these sets of conversations a baseline to construct Anne's teaching images.

Phase 2

I constructed teaching images that described how Anne made curricular decisions by looking across the sets of conversations and reflecting on them, considering what I knew about Anne as a person and her teaching practices over our years of collaboration. Two teaching images were evident from the analysis: *bringing the outside inside* and *reading students and moments*. These images are the findings of this study, and I narrate them next. In naming the images, I followed Clandinin (1985) and Elbaz (1983) in writing brief and descriptive phrases that represented to an external audience how Anne made curricular decisions.

Over the years, Anne enjoyed being outside and connecting her mathematics activities to life outside the school. This is why I use the phrase *bringing the outside inside*. The phrase *reading students and moments* came from the evidence of how she listened to her students' ideas and ways of thinking, and how she made the happenings surrounding her classroom relevant to her teaching of mathematics.

Findings

Anne's Image: Bringing the Outside Inside

When selecting a task to teach for this study, Anne returned to her memories of teaching. She had a bank of tasks printed in different physical and digital folders. Based on our previous teaching experiences, we agreed on having a task related to the concept of area. I offered some ideas for tasks, but she did not take any of them. The task Anne selected, the miniature golf course task, portrayed students as professionals, involved a real-world context, and her former students enjoyed working on it.

To launch the task, Anne wanted to get students' attention by asking them to read a news article about a mini-golf course she found in an online newspaper. The article reported

on two entrepreneurs who wanted to revive an existing miniature golf course. By using the newspaper article, Anne brought the outside world into her classroom. Anne invited students to think about the task using an Engineering Design Cycle (EDC) and work in groups by using a group-work strategy called Scrum. Anne had learned about EDC in previous professional development activities and about the scrumming group-work technique from one of her engineering sons. By using these engineering practices, Anne positioned students as professionals, which created an environment like being outside of the school in her classroom. The idea of bringing the outside world into her classroom was not new to Anne.

During her first 15 years of teaching mathematics, Anne and her students visited local rivers to take water-flow measurements. Students calculated how fast the water flowed by using timers, dropping things in the water, and watching them flow. Anne joined teachers from science, social science, and language arts to plan and teach such activities. Anne also taught economic tasks, in which students completed all the paperwork to ask for loans from a local bank that supported her teaching. Once students obtained the loan, they invested in making and selling books and used the profits to take field trips.

Circumstances beyond Anne's four classroom walls encouraged her to supplement her passion for teaching tasks involving field trips with teaching real-world contexts tasks. While I was working with her, Science, Technology, Engineering, and Mathematics (STEM) tasks were encouraged in schools. Anne was teaching tasks where students could see themselves as professionals, particularly engineers. Anne's connection with the engineering field was not new, as before becoming a mathematics teacher, she wanted to be an engineer.

The *bringing the outside inside* image narrates how Anne made decisions regarding the context of the task and how to teach it. Her life experiences, teaching tasks connected to outside-of-school experiences, were brought to bear in thinking of a task to teach for this study. The outside context of the task was not only used in the launching of the task, but also to position students as professionals and to teach them engineering practices for group work.

Anne's Image: Reading Students and Moments

While students were working in groups, I observed that Anne paid attention to their conversations and the language they used to express their ideas. For instance, Anne shared with me students' use of words. Anne noted how a student said, "I need to know the area to design" after Anne asked them why they needed to know the area of each piece (or golf hole). Another student realized that she could not compute the area of the irregular shape (Fig. 1) and said to Anne, "I do not remember." Anne interpreted that student's comment as a request for a formula to compute the area of the irregular shape. Anne pointed out to me these students' expressions in the middle of teaching, and she shared how those expressions were information to her about how her students were thinking about the task.

Anne reflected on how students approached problems. In Anne's words, students' thinking processes took different paths. She envisioned the known paths as the ones that take less time to walk. Therefore, for Anne, students were learning something new when they walked slowly as they entered new landscapes. When students expressed confusion or annoyance because they did not know the answer right away, Anne understood her students were learning. Anne read those situations as students needing space to wrestle with their thoughts, and she did not provide hints or a guide to them. She gave them a day off to refresh their minds and return with new energy to keep thinking about the problem.

Anne turned their attention to planning an extra teaching day after perceiving how her students were curious about approximating the area of the irregular shape (Fig. 1). In the middle of teaching the task and while students worked in groups, a student approached Anne to ask

about how to calculate the area of the irregular shape. As Anne worked with the student, she started thinking differently about how to teach someone to compute the area of an irregular shape. Lived and in-the-moment experiences came together to illuminate a new way of thinking for her. The class ended, and Anne did not have enough time to finish working with that student. Anne's *reading of that student and moment* was critical in encouraging her to plan for an extra day so that students would have the opportunity to talk about strategies to compute the area of the irregular shape.

Discussion

I narrated two teaching images that represent to an external audience *how* Anne made curricular decisions. Anne's curricular decisions could be described with the images of *bringing the outside in* and *reading students and moments*. Anne enjoyed implementing tasks that would take students on field trips, and when they were not possible, she used tasks embedded in real-world contexts or that allowed students to act as professionals. The *bringing the outside inside* image also communicates the sources of examples and analogies Anne used when teaching mathematics. In the second image, called *reading students and moments*, the use of the word reading describes and highlights Anne's personal interpretations of the happenings in the classroom. When teaching tasks, Anne paid attention to what students were doing and saying. Her interpretation of the students' conversations and actions guided her next curricular decision. Anne listened to small group conversations to understand how students were experiencing the task, which also helped her to learn new ways of thinking about the task. She built on her memories of the time when she taught a similar task to decide whether to implement it again. Anne decided to plan an extra teaching day based on her reading of what would benefit her students in future mathematics classes. The *reading students and moments* image represents the interaction of time, place, and social dimensions (Clandinin & Connelly, 2000) in Anne's curricular decisions. Anne made curricular decisions referring to her memories, personal commitments, and in-the-moment experiences, with a look into her students' past and future.

Theoretical Implications: Mathematics Teacher Curricular Decision Research and Teachers' Images

Teacher image is a concept well known in teacher education (e.g., Clandinin, 1985; Elbaz, 1981) and less in mathematics education. This study brings the concept to mathematics education research in the context of curricular decision-making, and with that, it answers Remillard's (2009) call to use different lenses to study and describe mathematics teachers' curricular decision-making. Some existing studies (e.g., Remillard & Bryans, 2004; Roth McDuffie et al., 2017; Tarr et al., 2008) have been unable to report why or how teachers make certain curricular decisions. Using the framework of PK and the concept of teacher image (Clandinin, 1985; Elbaz, 1981), I documented how a veteran mathematics teacher made curricular decisions in her classroom, and in doing so, I unearthed this mathematics teacher's knowledge-in-action.

Methodological Implications: Narrative Inquiry as a Tool to Study Teachers' PK

Teachers hold and use PK when teaching (Elbaz, 1981), and narrative inquiry is a methodological tool that mathematics education researchers can use to build from teachers' PK, be alongside teachers in the schools, and document mathematics teacher work. What is communicated in narrative inquiry studies is not an external objective truth, but lived, unique teaching experiences narrated from what researchers learn from teachers' perspectives, and that have the potential for the audience to see themselves in teachers' experiences (Conle, 1996).

Narrative inquiry methodology (Clandinin & Connelly, 2000) allows for in-depth collaborative fieldwork where researchers take the role of assistants and teacher colleagues. In this methodology, extended field work and conversations (Maturana, 1988; Maturana & Dávila, 2021) are tools researchers can use to learn about mathematics teachers' perspectives and create spaces for teachers to revisit lived experiences and imagine new futures for their teaching practice. This study is an example of how this could be done and contributes to expanding the use of narrative inquiry in working with mathematics teachers.

Pedagogical Implications for MTEs: Embracing Teachers' Images

Teachers continually evaluate their experiences, repeating certain ones and avoiding others. Those behaviours and patterns in communication are data MTEs could use to construct teacher images. MTEs can use teacher images as a compass in their interactions with mathematics teachers. To support mathematics teachers and their work, I join researchers in teacher education (e.g., Craig, 2011; Ross & Chan, 2016; Schaefer & Clandinin, 2019) and mathematics education (Chapman, 2008, 2011) in calling for the creation of spaces where prospective and in-service teachers can inquire into their PK. Learning about and reflecting on their PK can allow teachers to become aware (Connelly & Clandinin, 1995) of what drives their practice, providing teachers with opportunities to revisit decisions made and possibly change unwanted practices. MTEs and teachers' interactions would then be spaces for collaboratively authoring their learning (Craig, 2011).

Limitations and Future Studies

Narratively inquiring (Clandinin & Connelly, 2000) into Anne's PK involved spending regular and extensive time in her classroom. The time invested was worthwhile, as we felt energized and sustained in our respective practices. I wrote about my learning in Chapman et al. (2020). I call for funding agencies and institutions to allow researchers and teachers to plan for generous field time and have the freedom to decide their measures of growth (D'Ambrosio & Cox, 2015).

I already had a relationship with Anne before this study began, and this relationship turned out to be a prominent factor in the construction of her teaching images. Having an existing relationship was why I followed a narrative inquiry methodology (Clandinin & Connelly, 2000), which allowed us to be ourselves, contributing to authentic conversations that constituted data. Thus, future studies may investigate how relationships develop.

Anne recognized that she had not been aware of the two teaching images I reported, yet I did not explore further the influence of this awareness on her practice. Future studies might explore ways teachers expand or transform their teaching images. Anecdotally, after this research study, Anne became the school's mathematics coach and applied what she learned from our interactions to work alongside other mathematics teachers.

This narrative inquiry study communicated how a secondary mathematics teacher made curricular decisions by describing two of her teaching images: *bringing the outside inside* and *reading students and moments*. These two images are the ones I identified based on my analysis and relationship with Anne. Teaching images evidence that mathematics teachers' curricular decisions are informed by who they are and their interpretations of teaching moments, and are available to researchers in collegial relationships where teachers can be themselves. This study contributes to curricular decision-making research by offering images as a form of PK that communicates mathematics teachers' knowledge-in-action.

References

- Chapman, O., Kastberg, S. E., Suazo-Flores, E., Cox, D., & Ward, J. (2020). Mathematics teacher educators' inquiry into their practice. In K. Beswick & O. Chapman (Eds.), *International handbook of mathematics teacher education: The mathematics teacher educator as a developing professional* (2nd ed., Vol 2, pp. 157-187). Brill-Sense Publishers. https://doi.org/10.1163/9789004424210_008
- Chapman, O. (2011). Elementary school teachers' growth in inquiry-based teaching of mathematics. *ZDM*, 43(6), 951-963. <https://doi.org/10.1007/s11858-011-0360-3>
- Chapman, O. (2008). Narratives in mathematics teacher education. In D. Tirosh & T. Wood (Eds.), *International handbook of mathematics teacher education: Tools and processes in mathematics teacher education* (1st ed., Vol. 2, pp. 15-38). Sense Publishers.
- Chapman, O. (1997). Metaphors in the teaching of mathematical problem solving. *Educational Studies in Mathematics*, 32(3), 201-228. <https://www.jstor.org/stable/3482633>
- Clandinin, J. (1985). Personal practical knowledge: A study of teachers' classroom images. *Curriculum Inquiry*, 15(4), 361-385. <https://doi.org/10.2307/1179683>
- Clandinin, J. (2013). *Engaging in narrative inquiry*. Left Coast Press.
- Clandinin, J., & Connelly, M. (1994). Personal experience methods. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 413-427). Sage Publications.
- Clandinin, J., & Connelly, M. (2000). *Narrative inquiry: Experience and story in qualitative research*. Jossey-Bass.
- Clandinin, J., & Connelly, M. (2007). Knowledge, narrative and self-study. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 575-600). Springer.
- Conle, C. (1996). Resonance in preservice teacher inquiry. *American Educational Research Journal*, 33(2), 297-325.
- Connelly, M., & Clandinin, J. (1988). *Teachers as curriculum planners: Narratives of experience*. Teachers College Press.
- Cox, D. C. (2019). Toward an empathetic understanding of scholarship. *Revista Brasileira de Pesquisa (Auto)biográfica*, 4(10), 68-79. <https://doi.org/10.31892/rbpab2525-426X.2019.v4.n10.p68-79>.
- Craig, C. J. (2011). Narrative inquiry in teaching and teacher education. In J. Kitchen, D. C. Parker, & D. Pushor (Eds.), *Narrative inquiries into curriculum making in teacher education: Advances in research on teaching* (Vol. 13, pp. 19-42). Emerald Group Publishing. [https://doi.org/10.1108/S1479-3687\(2011\)13](https://doi.org/10.1108/S1479-3687(2011)13)
- D'Ambrosio, B. S., & Cox, D. (2015). An examination of current methodologies in mathematics education through the lenses of purpose, participation, and privilege. *Perspectivas da Educação Matemática*, 8(18), 687-708.
- de Freitas, E. (2008). Troubling teacher identity: Preparing mathematics teachers to teach for diversity. *Teaching Education*, 19(1), 43-55. <https://doi.org/10.1080/10476210701860024>

- Drake, C. (2006). Turning points: Using teachers' mathematics life stories to understand the teaching of mathematics education reform. *Journal of Mathematics Teacher Education*, 9(6), 579-608. <https://doi.org/10.1007/s10857-006-9021-9>
- Elbaz, F. (1981). The teacher's "practical knowledge": Report of a case study. *Curriculum Inquiry*, 11(1), 43-71. <https://doi.org/10.2307/1179510>
- Elbaz, F. (1983). *Teacher thinking: A study of practical knowledge*. Croom Helm.
- Fenstermacher, G. D. (1994). Chapter 1: The knower and the known: The nature of knowledge in research on teaching. *Review of Research in Education*, 20(1), 3-56. <https://doi.org/10.3102/0091732x020001003>
- Foote, M. Q., & Bartell, T. G. (2011). Pathways to equity in mathematics education: How life experiences impact researcher positionality. *Educational Studies in Mathematics*, 78(1), 45-68. <http://dx.doi.org/10.1007/s10649-011-9309-2>
- Grant, M., & Lincoln, Y. (2021). A conversation about rethinking criteria for qualitative and interpretive research: Quality as trustworthiness. *Journal of Urban Mathematics Education*, 14(2), 1-15. <https://doi.org/10.21423/jume-v14i2a403>
- Heaton, R. M. (2000). *Teaching mathematics to the new standard: Relearning the dance* (Vol. 15). Teachers College Press.
- Johnston, S. (1992). Images: A way of understanding the practical knowledge of student teachers. *Teaching and Teacher Education*, 8(2), 123-136.
- Lampert, M. (1985). How do teachers manage to teach? Perspectives on problems in practice. *Harvard Educational Review*, 55(2), 178-194. <https://doi.org/10.17763/haer.55.2.56142234616x4352>
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. The University of Chicago Press.
- Lim, C. S. (1999). Using metaphor analysis to explore adults' images of mathematics. *Philosophy of Mathematics Education Journal*, 12. <https://www.exeter.ac.uk/research/groups/education/pmej/pome12/article9.htm>
- Lyons, N., & LaBoskey, V. K. (Eds.). (2002). *Narrative inquiry in practice: Advancing the knowledge of teaching*. Teachers College Press.
- Maturana, H. R. (1988). Reality: The search for objectivity or the quest for a compelling argument. *The Irish Journal of Psychology*, 9(1), 25-82.
- Maturana, H. R., & Dávila, X. (2021). *La revolución reflexiva*. Paidós.
- Miller, G. (1979). Images, models, similes, and metaphors. In A. Ortony (Ed.), *Metaphor and thought* (pp. 202-250). Cambridge University Press.
- Nardi, E. (2016). Where form and substance meet: Using the narrative approach of *re-storying* to generate research findings and community rapprochement in (university) mathematics education. *Educational Studies in Mathematics*, 92, 361-377. <https://doi.org/10.1007/s10649-015-9643-x>
- Nicol, C., Gerofsky, S., Nolan, K., Francis, K., & Fritzlan, A. (2020). Teacher professional learning with/in place: Storying the work of decolonizing mathematics education from within a colonial structure. *Canadian Journal of Science, Mathematics and Technology Education*, 20(2), 190-204. <https://doi.org/10.1007/s42330-020-00080-z>
- Oonk, W., Verloop, N., & Gravemeijer, K. (2015). Enriching practical knowledge: Exploring student teachers' competence in integrating theory and practice of mathematics

- teaching. *Journal for Research in Mathematics Education*, 46(5), 559-599.
<https://doi.org/10.5951/jresmetheduc.46.5.0559>
- Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International Journal of Qualitative Studies in Education*, 8(1), 5-23.
<https://doi.org/10.1080/0951839950080103>
- Polkinghorne, D. E. (2007). Validity issues in narrative research. *Qualitative Inquiry*, 13(4), 471-486. <https://doi.org/10.1177/1077800406297670>
- Remillard, J. T. (2009). Considering what we know about the relationship between teachers and curriculum materials. In J. T. Remillard, B. A. Herbel-Eisenmann, & G. M. Lloyd (Eds.), *Mathematics teachers at work* (pp. 85-92). Routledge.
- Remillard, J. T., & Bryans, M. B. (2004). Teachers' orientations toward mathematics curriculum materials: Implications for teacher learning. *Journal for Research in Mathematics Education*, 35(5), 352-388. <https://doi.org/10.2307/30034820>
- Ross, V. (2003). Walking around the curriculum tree: An analysis of a third/fourth-grade mathematics lesson. *Journal of Curriculum Studies*, 35(5), 567-584.
<https://doi.org/10.1080/0022027032000083560>
- Ross, V., & Chan, E. (2016). Personal practical knowledge of teacher educators. In J. Loughran & M. L. Hamilton (Eds.), *International handbook of teacher education* (pp. 3-33). Springer Singapore.
- Roth McDuffie, A., Choppin, J., Drake, C., Davis, J. D., & Brown, J. (2017). Middle school teachers' differing perceptions and use of curriculum materials and the common core. *Journal of Mathematics Teacher Education*, 21(6), 545-577.
<https://doi.org/10.1007/s10857-017-9368-0>
- Sack, J. J. (2008). Commonplace intersections within a high school mathematics leadership institute. *Journal of Teacher Education*, 59(2), 189-199.
<https://doi.org/10.1177/0022487107314003>
- Schaefer, L., & Clandinin, D. J. (2019). Sustaining teachers' stories to live by: Implications for teacher education. *Teachers and Teaching*, 25(1), 54-68.
<https://doi.org/10.1080/13540602.2018.1532407>
- Suazo-Flores, E., & Roetker, L. (2021). Pack a truck: Decontextualizing and contextualizing a task. *Mathematics Teacher: Learning and Teaching PK-12*, 114(6), 468-472.
<https://doi.org/10.5951/MTLT.2020.0289>
- Suazo-Flores, E., & Roetker, L. (2024). Construct it! Building painted cubes: Serena's case. *Mathematics Teacher: Learning and Teaching PK-12*, 117(1), 36-40.
<https://doi.org/10.5951/MTLT.2023.0069>
- Sztajn, P. (2003). Adapting reform ideas in different mathematics classrooms: Beliefs beyond mathematics. *Journal of Mathematics Teacher Education*, 6(1), 53-76.
<https://doi.org/10.1023/A:1022171531285>
- Tarr, J. E., Reys, R. E., Reys, B. J., Chavez, O., Shih, J., & Osterlind, S. J. (2008). The impact of middle-grades mathematics curricula and the classroom learning environment on student achievement. *Journal for Research in Mathematics Education*, 39(3), 247-280. <https://www.jstor.org/stable/30034970>

Evaluating the Confronting Hegemonic Ideas Speaker Series: Implications for the Education of Counsellors and Psychologists in Training

Teresa D. Maynes, *The University of British Columbia*

Robinder P. Bedi, *The University of British Columbia*

Author Note

Teresa D. Maynes <https://orcid.org/0000-0001-8001-8814>

Robinder P. Bedi <https://orcid.org/0000-0001-5353-7264>

Funding for the speaker series evaluated in this paper was provided jointly by the Heterodox Academy (through their Communities Flexible Funding grant) and the Counselling Psychology Program in the Department of Educational & Counselling Psychology, and Special Education at The University of British Columbia. The authors have no competing financial or non-financial interests to disclose. Research ethics approval was waived for this project by the Behavioural Research Ethics Board of The University of British Columbia because it was deemed a bona fide program evaluation. All data and materials associated with this project may be obtained via email to the corresponding author.

Correspondence concerning this article should be addressed to Dr. Robinder P. Bedi, Department of Educational and Counselling Psychology and Special Education, 2125 Main Mall, University of British Columbia, Vancouver, BC, Canada, V6T 1Z4. Email: Robinder.Bedi@ubc.ca

Abstract

The Confronting Hegemonic Ideas Speaker Series was proposed to increase academic and professional engagement with ideological diversity for counsellors and psychologists in training. A survey was sent to all 329 attendees of the seven talks in the Speaker Series, and feedback/evaluation surveys were received from over 30% of attendees. Evaluation ratings were extremely positive, and narrative feedback was also generally favourable. Based on the number of individuals in attendance and their variability across current vocation, gender, nationality, race, and ethnicity, it appears that the Speaker Series was successful in widely increasing awareness of heterodox viewpoints and research typically ignored or ostracized in counsellor and psychologist training programs. With this promising evaluation data, it is recommended that other training programs implement similar speaker series for the education and training of counsellors and psychologists.

Keywords: speaker series, confronting hegemonic ideas, counsellor education, psychologist education, counsellors-in-training, psychologists-in-training



Evaluating the Confronting Hegemonic Ideas Speaker Series: Implications for the Education of Counsellors and Psychologists in Training

Coursework related to diversity and multiculturalism is a requirement for both counsellor and psychologist training programs (e.g., Canadian Psychological Association [CPA], 2011; Robertson & Borgen, 2002), which includes variability in age, gender, culture and ethnicity, religion, sexual orientation, physical and psychological ability, socioeconomic status, lifestyle, and family patterns. In addition, counsellor educators and psychology faculty have an ethical obligation to foster awareness of emerging therapists' personal values and how to avoid imposing those values on their clients (e.g., Canadian Counselling and Psychotherapy Association [CCPA], 2020; CPA, 2017).

Defining and Understanding Ideological Diversity

The negative impact of racial and ethnic biases on therapeutic relationships and therapeutic outcomes is widely recognized (MacDougall & Arthur, 2007; Owen et al., 2014; Vasquez, 2007) and is a common focus of multicultural competence training (Collins & Arthur, 2008; Tao et al., 2015). However, research supports that other biases, including sociopolitical and gender biases, tend to exert an even stronger impact on interpersonal and therapeutic relationships (Connor et al., 2023; Haidt et al., 2003; Stahre, 2023). Despite this, standards for accredited education and training programs do not formally mandate being culturally responsive to ideological diversity (e.g., note the absence of ideological diversity mentioned in CPA, 2011; Robertson & Borgen, 2002).

Ideology can be defined as “a comprehensive framework that comprises one’s values, ideals, and attitudes about society and provides a lens to understand social and political arrangements...form[ed] as a result of dynamic interaction with the social world based on one’s identities, thoughts, and experiences” (Johnson & Peacock, 2020, p. 56). Ideological diversity can be defined as the practice of promoting a range of perspectives (including sociopolitical ones), backgrounds, and personal experiences to answer questions within a broader spirit of intellectual humility, empathy, trust, and curiosity through utilizing respectful debate and constructive disagreement (see Heterodox Academy, 2023; Silander et al., 2020). Some argue that ideological diversity and sociopolitical values are not only a neglected aspect of multiculturally-competent practice but one of the most important factors for therapeutic interventions to be truly client-centred because sociopolitical values are often central to a client’s personality and identity (Redding, 2020).

The lack of attention to ideological diversity in education and training standards may be reflective of the seeming homogeneity of ideology amongst the vast majority of counsellor educators, psychology faculty, and mental health professionals. Indeed, it has been found that counsellors lean strongly liberal in their political beliefs, with only 20-25% of counsellors holding conservative viewpoints or political ideologies (Norton & Tan, 2019; Steele et al., 2014). One study found that 84% of psychology professors identify as liberal with only 8% as conservative (Gross & Simmons, 2014), and another found that social psychologists were overwhelmingly liberal (95%) when it came to social issues (Inbar & Lammers, 2012).

However, according to a survey of voting intentions in Canada prior to the 2025 election, 34% of Canadians reported intention to vote for the federal Conservative Party of Canada, with 33.7% of votes in the 2021 Canadian federal election cast for the Conservative Party (Leger, 2022). In the 2025 federal election, the actual number of conservative voters increased, with approximately 42% of votes cast for the Conservative Party (Leake et al., 2025). These voting behaviours and intentions are not limited to individuals of European descent (i.e., racially White). In Canada, polling estimates had 31% of decided Indigenous and

35% of decided Filipino-Canadian voters intending to vote for the Conservative party in the 2025 election (Pollara Strategic Insights, 2023). Pre-election polling data also indicated that more than half of the two largest racialized groups in Canada (56% of South Asians, 55% of East Asians) supported the Conservative Party of Canada (Mainstreet Research, 2025). Some of these voters preferred the Conservative Party of Canada due to their harder line stance on reducing immigration, noting that racialized Canadians (45%) are more likely than White Canadians (36%) to believe that Canada is accepting too many immigrants from visible minority groups (EnviroNics Institute for Survey Research, 2024). This contrasts with mental health professionals being decisively and strongly pro-immigration (e.g., Alfaro & Bui, 2017; CPA and Canadian Association of Social Workers, 2018). This data signifies a divide, and a growing one, between the majority of counsellors and psychologists (who are still predominantly White) and a notable and growing segment of the racialized and ethnic minoritized population of the U.S. and Canada. The predominant sociopolitical ideology among counsellors and psychologists is not reflective of the general public's political ideology, and the sociopolitical diversity of the general population in Canada remains largely underrepresented in its counsellors and psychologists.

Impact of Ideological Homogeneity

The ideological leanings of the therapy professions in Canada could be contributing to disproportionately ignoring, downplaying, or maligning perspectives that counter hegemonic narratives and perspectives in professional counselling and psychology. For example, the ideological filter of the therapy professions might explain why many seem unaware that the dominant paradigm of social justice adopted is premised on a particular model of social justice and is connected to particular theories (Thrift & Sugarman, 2019). However, alternative models of social justice exist (e.g., Fraser, 2009) and have been advocated for by some counsellor educators and psychologists (e.g., Thrift & Sugarman, 2019). This includes those that can still be considered social justice but often not recognized as such under current hegemonic norms in counselling and psychology, such as the classic liberal view of social justice (Hall & Shera, 2020), and conservative social justice (Tetlock & Mitchell, 1993; Thyer, 2010).

The ideological leanings of the therapy professions would not be of concern if it was not for scientific confirmation of their negative impact, as outlined below. There is direct and indirect evidence, and both quantitative and qualitative evidence. The following is a small sampling of research and scholarship on the ways in which ideological homogeneity negatively impacts counsellor educators, psychology faculty, students, researchers, therapists and ultimately clients.

Educators and Students

Recent surveys confirm that psychology as a field (in terms of educators and students) is overwhelmingly left-leaning, with liberal professors outnumbering conservatives by a margin as high as 15 to one (Redding, 2023b; Frisby et al., 2023), creating structural barriers for those with divergent sociopolitical beliefs. Moreover, upon entering training programs, Jussim (2012) outlines 14 types of oft-invisible privilege bestowed upon faculty and students in counselling and psychology programs who are ideologically liberal, including the safety of sharing political views with colleagues without fear of retribution. More recent evidence demonstrates that psychologists themselves report willingness to discriminate against conservative colleagues in publishing, hiring, and grant review, reinforcing concerns that ideological privilege remains deeply embedded in the profession (Honeycutt & Jussim, 2022; Redding, 2023b).

In training programs, a lack of ideological diversity may result in an unintentional silencing of valid alternative viewpoints, which minimizes opportunities for students to discuss and deeply understand important topics related to the field and to the clients it serves (e.g., those related to race, gender, sexual orientation, religion, and politics; Zhou & Zhou, 2022). These are important for the development of critical thinking skills. As well, students who question or ask to clarify politically divisive topics may experience negative treatment from faculty and other students (Giordano et al., 2018; Inbar & Lammers, 2012). For example, one study found that politically conservative counselling students have reported lower levels of psychological safety and less perceived appreciation of differences from their counselling programs than did politically liberal students, implying that the political values of the majority may be influencing the acceptability of alternative viewpoints in their programs (Giordano et al., 2018). These findings are consistent with reports of widespread self-censorship and suppression of dissenting perspectives in psychology training contexts (Frisby et al., 2023; Maranto et al., 2023).

A study by Inbar and Lammers (2012) found that social psychologists reported that they would be somewhat inclined to discriminate against conservative colleagues in reviewing their research, in reviewing their grant applications, and when making hiring decisions, which could also apply to their treatment of students. Another study found that doctoral students in psychology reported extreme uncertainty and discomfort about whether it was okay to bring up political climate in their clinical supervision (McCarthy et al., 2022). Further, political similarity between student and supervisor was shown in one study to impact the supervision experiences of doctoral students in psychology, in that supervisees who believe that their political beliefs are like their supervisors report a stronger supervisory alliance which, in turn, is associated with a whole host of positive training outcomes, including greater skills development and overall well-being compared to supervisees who may not believe they have similar beliefs as their supervisors (McCarthy et al., 2022).

If students are not admitted to counsellor or psychologist training programs due to political beliefs or are alternatively not applying to these programs due to self-selecting out of a profession that seems unwelcoming to their viewpoints, this limits opportunities for students to experience ideological diversity in the classroom. Such selective sociopolitical and ideological exposure during formative training years has the unintended effects of likely promoting a confirmation bias (Nickerson, 1998) and reducing critical thinking skills (Lamont, 2020). Additionally, selective exposure to alternative viewpoints can reduce trainees' ability to work effectively with ideologically different clients (Redding, 2020; Silander et al., 2020). Therapists without sufficient exposure to diverse viewpoints and ideologies during training run the risk of “ideological countertransference,” the tendency to strongly align with clients whose values are similar to one's own, and to create distance from clients whose values diverge (Silander et al., 2020).

Researchers

Researchers are also seemingly impacted by ideological homogeneity. Ideology not only impacts what is researched, potentially greatly reducing the evidence base for counter-perspectives, but also contributes to the creation of blind spots whereby inconsistent data is overlooked or ignored. Research that contradicts prevailing ideological commitments is often held to a higher methodological standard, while research aligned with dominant political perspectives may pass with less scrutiny (Honeycutt & Jussim, 2022; O'Donohue, 2023). One salient example is research on diversity training initiatives. Despite their high popularity and iniquitousness, the counselling and psychology professions seem generally unaware of the very low effectiveness of most diversity training on real-world outcomes and future behaviours

(Dobbin & Kalev, 2018), including implicit bias training (Atewologun et al., 2018), and thus are hindered in developing more effective training due to a lack of awareness of this need.

Therapists

The work of therapists and their clinical training is similarly impacted. Returning to the issue of potential ideological countertransference (Silander et al., 2020), this is the exact opposite of inclusivity in practice. As Redding and Cobb (2023) argue, sociopolitical values represent a deep culture in psychotherapy, meaning that overlooking them undermines culturally competent practice (Redding & Satel, 2023). For example, if counsellors and psychologists are not able to or unwilling to support the mental health of individuals with ideologically-different perspectives, or if they provide inferior or biased services to these individuals, this creates a noticeable gap in services for a notably large segment of the general population. Further, termination of therapy or refusing to see a client based solely on a client's identity is unethical, as therapists are to respect client diversity and avoid engaging in discrimination in treatment practices (CCPA, 2020; CPA, 2017). About 49% of therapists readily admit and are aware that their sociopolitical beliefs moderately or strongly impact how they practice in session (Bilgrave & Deluty, 2002). About 34% of therapists in one study admitted that knowing the client's different sociopolitical leanings would bias their diagnosis, 31% said it would adversely affect the therapy, 40% realized it created a real risk of imposing therapist values on the client, and 50% recognized it had the potential to damage the therapeutic relationship (Redding, 2020) – and this is based on awareness and self-report, as social desirability and implicit biases suggest that these numbers are much higher. Further, 58% of therapists in this study thought it was appropriate to directly challenge the client's sociopolitical values, something that they did not state in response to the client's other cultural values (racial, ethnic, gender, sexual orientation, etc.; Redding, 2020).

Psychologists and counsellors may also commit microaggressions against clients possessing divergent sociopolitical values or ideologies, such as stereotyping all conservatives as cognitively rigid, authoritarian, racist, or immoral or seeing their values as wrong or inferior (Redding, 2020). This is despite, for example, unbiased research demonstrating left-wing authoritarianism is just as common as the well-touted right-wing authoritarianism (e.g., Costello et al., 2022).

Psychologists and counsellors may also misperceive a client as characterologically flawed, morally corrupt, or mentally ill due to ideological differences rather than objective clinical opinion, and clients can often sense this (Redding, 2020; Silander et al., 2020). For example, one client quoted in Redding's (2020) study about sociopolitical values in therapy said, "I think that the therapist's different beliefs temporarily made her not care much about helping me because she seemed to cut that session short and acted distant" (p. 434). Another said, "By some of what she said, her body posture, and the way she said what she did, it became very clear to me that my beliefs (and thus me) were the epitome of everything she was raised to think of as 'wrong.' Her demeanor took on a coldness after this exchange" (p. 435). These issues align with broader concerns that ideological homogeneity risks not only narrowing research and training but also compromising the ethical integrity of the psychological profession (Redding, 2023a; Frisby et al., 2023).

The evidence also comes from therapists themselves. One therapist quoted in Redding (2020) said, "Finding out that my client was raised hard-core Christian and understanding the impact of her strict religious culture has had on her made it difficult for me to find a way to work with her because her beliefs were so rigid – this contributed to me liking her less" (p. 435). Another therapist said, "In my opinion, it was a good thing that I might impose my values on the client, because this kid's views foster prejudice, hate, and materialism, which I do not

believe will serve him well in the wrong run... The client's assumption that those less fortunate than he do nothing but collect money from the government... I came to see him as an entitled, privileged, materialistic brat" (p. 435). These shocking statements from therapists in response to clients with differing values underscore the arguments made previously in this paper – educators must better prepare students to respond to clients from a broad range of backgrounds, including political and ideological backgrounds.

A Speaker Series

It is unclear how educators and trainers of counsellors and psychologists in Canada are currently engaging with the topic of ideological and sociopolitical diversity in their programs. One recent qualitative study demonstrated that students, after graduation, discover that their university education did not prepare them to discuss issues related to ideological diversity (Johnson & Peacock, 2020). These researchers sought to identify recent graduates' experiences of ideological diversity and found that these graduates reported that, while in university, they generally lived in a bubble of ideological homogeneity. Upon graduation and entering the workforce, these civic-minded recent graduates (including those in psychology and education) reported difficulty navigating conversations with co-workers and clients where there was near-constant ideological misalignment. They reported that outside of a few isolated experiences with different opinions, their university experience had not prepared them for engaging with people with differing ideological beliefs. This study further demonstrated the need for programs to prepare students to interact with colleagues and future clients who could hold ideologies or sociopolitical values with which they may disagree.

As illustrated thus far, training programs need to improve their ability to develop culturally competent therapists who can better serve the needs of ideologically and politically diverse clients. Educators, for one, can improve training through acknowledging ideological diversity and framing ideology as a client identity and as diversity. Duarte et al. (2015) suggest that professors openly acknowledge that political homogeneity is a problem in the fields of counselling and psychology and provide opportunities to talk about the issue openly in a mutually respectful environment with colleagues and students. They also suggest seeking out and openly welcoming input from non-liberal colleagues and students, which may not exist amongst program faculty and thus have to be sought from elsewhere. One way in which education programs could integrate ideological diversity into their curricula is through guest speakers (Kong, 2018; Leor, 2015). Guest speakers can provide unique perspectives that would otherwise not be available in standard curricula, especially for programs with a smaller faculty or situated in larger, homogenous communities. Speaker series have been used to educate about multicultural sensitivity (Karpinski & Heinerichs, 2015), and speaker series are continuing to be used in higher education on a variety of topics, all intending to raise awareness of topics that are typically absent from standard curricula.

Based on the evidence provided in the above literature review on the need to increase conversations about ideological diversity in training programs and the potential usefulness of a speaker series in promoting awareness of diverse perspectives, a speaker series was proposed as an innovative model of trainee engagement with ideological diversity. A speaker series focused on ideological diversity would promote the Canadian Code of Ethics for Psychologists, 4th edition (CPA, 2017) standards I.1, III.8, and III. 21, and Code of Ethics of the CCPA (2020) standard A7. This speaker series was held for students, faculty, and community members connected to the counselling psychology program in the Faculty of Education at The University of British Columbia, as well as members of the Heterodox Academy. The remainder of this article will report on the Confronting Hegemonic Ideas Speaker Series and its impact on those students training to become counsellors and psychologists and the broader academic and

professional community, with the underlying purpose of evaluating how effective the Speaker Series was with respect to its objectives.

Methods

Program Development

The Confronting Hegemonic Ideas Speaker Series was developed by a member of the Counselling Psychology program in the Faculty of Education at the University of British Columbia [the second author], which trains both master's level counsellors and doctoral level psychologists. It became a collaborative effort between the Counselling Psychology Program and Heterodox Academy, a non-profit advocacy group of academics committed to enhancing the quality of research and promoting open inquiry, viewpoint diversity, and constructive disagreement in institutions of higher learning (Heterodox Academy, 2023).

The Speaker Series had three specific objectives related to promoting ideological and sociopolitical diversity: 1) Increase awareness of research findings and facts as well as heterodox viewpoints typically ignored or ostracized in counsellor and psychologist training programs because they do not conform to hegemonic narratives and dominant perspectives; 2) Model, by faculty members, intellectual and cultural humility and respectful engagement with speakers who present controversial/unconventional perspectives, and 3) Promote intellectually rigorous research and an improvement in the ability of trainee counsellors/psychologists to serve those who differ from them, including with respect to sociopolitical and ideological diversity.

Current students, faculty, staff, and alumni of the Counselling Psychology Program at the University of British Columbia were invited to attend the Speaker Series, as well as members of the Heterodox Academy. Faculty members and speakers were able to invite specific guests to attend. The Speaker Series was advertised via university listservs, Facebook pages, the Heterodox Academy online newsletter, and the official Counselling Psychology program social media channels. Seven events were organized within seven months. The structure for each event was as follows: a one-hour talk by the speaker, a 30-minute question and answer period with the speaker, and a subsequent small-group discussion for attendees without the speaker present. The events were held virtually via Zoom webinars, with optional group viewing rooms held on the university campus. Eligible individuals were required to register for the event. At registration, attendees indicated their primary affiliation and gender, and willingness to receive a feedback survey, a reading list, and information about the Heterodox Academy. Each event was recorded and uploaded to the second author's (a counselling psychology faculty member's) YouTube page at https://www.youtube.com/channel/UC6FI6I3exx_gEKIkEOM9mSA.

Speakers

A list of potential speakers was developed through brainstorming and consultation with counselling psychology faculty members. Speakers were selected to be invited based on their contributions to the field of counselling, psychology and/or the social sciences by (a) presenting facts and research findings that contrast hegemonic perspectives in professional counselling and psychology, (b) directly critiquing hegemonic perspectives, or (c) offering alternative non-orthodox viewpoints.

Seven speakers agreed to present and were compensated an average of about 400 Canadian dollars each for their time and expertise. Four were psychologists, one was a Ph.D. candidate in clinical psychology, one was a psychiatrist, and one was an academic economist. Speakers presented their talks on a variety of topics, including social justice, ideological bias in research, racial equality, men's experience of domestic violence, psychiatric drug use,

trigger warnings, and psychotherapy as a Western cultural healing practice. Table 1 provides more information about each speaker and talk.

Measure: Feedback Survey

Following the event, participant feedback was obtained through evaluation and satisfaction surveys administered online through the Qualtrics platform. All attendees who agreed during registration were sent a link to the survey. The survey included three Likert-scale items and four open-ended questions. Attendees were reminded of the three goals of the Speaker Series and were asked, “To what extent was the talk and the selection of the speaker consistent with these goals?” on a scale from 1 (Not at all consistent) to 5 (Extremely consistent). Attendees were asked, “How would you rate the presenter’s knowledge in the subject area?” on a scale from 1 (Not at all knowledgeable) to 5 (Extremely knowledgeable). Attendees were also asked, “Overall, how would you rank the usefulness of the talk to you personally, professionally, and/or academically?” on a scale from 1 (Not at all useful) to 5 (Extremely useful). In addition, open-ended questions asked attendees to describe the impact of the speaker on their opinion of the topic of the talk, and the aspects of the talk that they found most and least impactful, most and least interesting, and most and least useful, and lastly, any other comments, ideas, or suggestions. Finally, the feedback survey included a short demographic form which asked attendees’ primary affiliation, gender, and ethnicity. As this feedback survey was considered a program evaluation activity, we were not required to seek research ethics board approval, as outlined by the Tri-Council Policy Statement Article 2.5 (Panel on Research Ethics, 2022, p. 21).

Analysis of Data

Descriptive statistics were computed to determine the demographic characteristics of attendees who completed the feedback survey and the attendance of each event in the Speaker Series. Descriptive statistics were also calculated for the three Likert questions on the feedback survey. Qualitative responses were evaluated through an inductive basic content analysis of manifest/literal content with minimal higher-level abstraction by the first author and reviewed by the second author for confirmation of trustworthiness, with discussion and consensus resulting in the final themes interpreted from the data (Rigor & Sigurvinsdottir, 2016).

Results

Attendees

Across the seven talks, 525 people registered and were approved to attend ($M = 75.6$, $SD = 31.6$, $Mdn = 67.0$, $Min = 50$, $Max = 150$ each). In total, 329 people attended across the seven talks ($M = 47.7$, $SD = 18.5$, $Mdn = 45$, $Min = 29$, $Max = 88$), which amounts to 62.7% of the total registrants. Table 1 includes a breakdown of registration and attendance per talk.

Of the total number of attendees, 48.3% were from Canada ($N = 159$), 41.9% were from the U.S. ($N = 138$), 4.6% were from the United Kingdom ($N = 15$), and 5.1% from other countries ($N = 17$), including Australia, Austria, Brazil, Germany, Hungary, India, Ireland, Israel, Italy, Japan, New Zealand, South Africa, Switzerland, and Turkey. About 45.9% of attendees identified as women ($N = 151$), 36.2% identified as men ($N = 119$), 1.8% identified as non-binary ($N = 6$), 0.6% identified as transgender ($N = 2$), and 15.5% did not provide this information ($N = 51$). About 33.3% of attendees were affiliated with the hosting Counselling Psychology program ($N = 110$), including 63 current students, 8 alumni, and 39 past/present faculty or staff. About 59.5% of attendees were Heterodox Academy members, affiliates, or friends ($N = 197$), and 6.7% were special guests by invitation only, which included select faculty and students from other counselling psychology programs in Canada ($N = 22$).

Feedback

A total of 315 attendees consented to being sent a feedback survey across the seven talks, and of those, 97 surveys were completed (30.1% response rate), with an average of 15 surveys completed per talk ($SD = 5.9$, $Mdn = 13.5$, $Min = 8$, $Max = 26$). About 32.3% of the surveys were completed by individuals from the hosting Counselling Psychology program ($N = 29$), while 58.9% of surveys were completed by members of the Heterodox Academy ($N = 53$), 7.8% were completed by unaffiliated guests ($N = 7$), with one person (1.0%) not reporting their affiliation. About 44.4% identified as men ($N = 40$), 41.1% identified as women ($N = 37$), with 14.4% identifying as transgender, non-binary, a gender not listed, or preferring not to answer ($N = 13$). The majority of respondents identified as White/European descent (72.2%, $N = 65$), 3.3% identified as Japanese ($N = 3$), 5.6% identified as multiple ethnicities ($N = 5$), and 11.1% collectively identified as other ethnicities, including Southeast Asian, Korean, Chinese, and Arab ($N = 10$), while 7.7% preferred not to report their ethnicity or left it blank ($N = 7$).

When asked to what extent the talk and selection of the speaker were consistent with the stated goals of the Speaker Series, across the seven talks, the respondents rated them as “Very Consistent”, on average, with a mean score of 4.4 ($SD = 0.8$). When asked about the speaker’s knowledge area of the subject, on average, they rated the speakers as “Extremely knowledgeable,” with a mean score of 4.6 ($SD = 0.6$). When asked about the usefulness of the talk for each respondent specifically, on average, they rated the talks as “Very Useful,” with a mean score of 4.1 ($SD = 1.1$). See Table 2 for a breakdown of feedback survey results by talk.

The feedback survey also asked respondents to list the most impactful, interesting, or useful aspects of the talks. Several themes emerged from these responses. In general, respondents commented on the importance of the evidence provided by the speakers to support their arguments, including citing data, statistics, meta-analytical results, qualitative evidence, and references. They also repeatedly reported that the background information (e.g., the historical context) of the particular issue or argument discussed was impactful. Other common themes that emerged included: clear and reason-based arguments; recognizing and addressing the opposite sides of each argument; analyzing methodological flaws or biases in previous research; and discussing implications and potential courses of action. Respondents also frequently reported that the Q&A session at the end of the talks was useful.

Respondents were also asked to list the least impactful, interesting, or useful aspects of the talks. There were multiple reports that the introduction to the Speaker Series was too long (theme 1), that aspects of some of the talks were not highly relevant to counsellors/psychologists (e.g., discussion of U.S. admission policies; theme 2), and they expressed a desire for more practical skills/tools for emerging therapists (theme 3). Some reported that a few of the speakers were too monotone (theme 4). Respondents also commented that the discussion afterwards could have been more directed in a way to help foster difficult conversations about the topic of the speaker’s talk (theme 5).

Respondents were also asked to outline whether their opinions on the topic changed in any way after attending the talk. The following are a select sampling of statements from attendees that reported their opinion changed (theme 6):

1. “The talk encouraged me to think about ways in which terms like social justice, which I often draw on in my research and writing as a student, cannot be used ahistorically, without consideration of the histories attending these terms and a sense of how my own definition, as a researcher, therapist, and student, aligns with historical or contemporary definitions” (in response to the social justice talk).

2. “I gained a deeper insight into the topic. Lots of novel pieces of information, especially concerning research findings and perspectives” (in response to the ideological diversity talk).
3. “I didn't realize how widespread this issue is and how powerless and isolated male victims of IPV [interpersonal partner violence] can feel. Prior to the talk, I hadn't given the issue much thought because, as the speaker said, the media, legislation and cultural attitudes think of IPV with the woman as the victim, and as a feminist, I have felt that my concerns and support should be focused on women. However, [the speaker] highlighted very impactfully the dangers of assuming this, specifically with reference to the study on male victims of homicide. As a trainee counsellor and psychotherapist, I feel it is very important to be aware of this issue when supporting future clients. Thanks for putting this on” (in response to the interpersonal partner violence talk).
4. “I felt more strongly that it's important to carry out research on unpopular issues. One point that was made clear was that all populations could benefit by finding ways to help this potentially underserved and understudied group, because they are part of families, communities, etc.” (in response to the interpersonal partner violence talk).
5. “Although there was a lot of talk of prevalence numbers and research, the information was really brought alive by case studies, examples, and quotes. The talk also touched on the intersectional nature of some issues, such as childhood abuse and immigration. I felt that this talk and the discussion that followed would make it easier for me to relate to and empathize with my potential clients” (in response to the interpersonal partner violence talk).
6. “I didn't come to the talk with a firm commitment for or against trigger warnings, but now believe that I can make better decisions about when/how to include them (or not). I appreciated learning about the limited research on the topic and, as noted in the discussion, recognize that more research is needed to support well-reasoned conclusions” (in response to the trigger warnings talk).
7. “I'm understanding that investigating a new perspective doesn't mean I must make it my own, and that I don't need to be black and white about the value of cultural approaches” (in response to the talk on psychotherapy as a Western healing practice).

Discussion

The Confronting Hegemonic Ideas Speaker Series was developed with the intention to counter the growing reluctance to discuss controversial topics or admit willingness to learn about unpopular viewpoints (Zhou & Barbaro, 2023) and the retrospective awareness of under-preparation to work with ideologically diverse clients after graduation (Johnson & Peacock, 2020). Specifically, the Speaker Series set out to (a) increase awareness of heterodox viewpoints, research findings and facts typically ignored or ostracized in counsellor and counselling psychologist training programs, (b) model (by faculty members) intellectual and cultural humility and respectful engagement with speakers who present controversial or unconventional perspectives, and (c) promote intellectually rigorous research and an improvement in the ability of counsellors and psychologists in training to serve those who differ from them, including with respect to sociopolitical values and ideological diversity. The purpose of this evaluation was to evaluate the effectiveness of the Speaker Series with respect to these objectives.

Response rate for the feedback and evaluation surveys was approximately 30%, which is in the moderate range commonly observed in voluntary online program evaluation surveys

(Fincham, 2008; Taherdoost & Madanchian, 2024). While this allowed for quantitative and qualitative analyses, the possibility remains that the nonrespondents may have differed in meaningful ways from those who responded. Evaluation ratings were extremely positive, and narrative feedback was also generally favourable. Overall, the talks were rated as ‘very consistent’ with the goals of the Speaker Series. Speakers were rated, on average, as ‘extremely knowledgeable,’ and the usefulness of the talks was rated, on average, as ‘very useful.’

Objective 1: Increasing Awareness of Heterodox Facts, Research Findings, and Viewpoints

The talks were rated, overall, as ‘very consistent’ with this objective, and this validates the Speaker Series as providing access to controversial or unorthodox perspectives, research with heterodox conclusions, and inconvenient facts/findings that do not conform to hegemonic narratives and dominant perspectives in counselling and psychology. Based on the number of individuals in attendance ($N = 329$, only 33% of who were affiliated with the hosting program) and their variability across current vocation (student, professional, academic etc.), gender, nationality, race, and ethnicity, it does appear that the Speaker Series was successful in widely increasing awareness of heterodox viewpoints and research typically ignored or ostracized in therapist training programs, not only at the hosting counselling psychology program but also across some other therapist training programs across Canada and seemingly across various other countries and professionals. Overall, the feedback from attendees who completed the surveys was very positive, with students, faculty, and professionals all commonly reporting that they were better informed on these issues. The Speaker Series continues to have an impact. As of March 28th, 2025, the seven talks have been collectively viewed over 23,000 times on YouTube.

Objective 2: Modelling Cultural and Intellectual Humility

With the regular attendance of faculty from the hosting program as well as from other programs across Canada and the U.S., and no incidents from faculty or professionals, there was a clear meta-message that speakers were valued guests of the hosting program and students received ample modelling of respectful engagement with speakers who presented controversial/unconventional perspectives, especially during the question-and-answer period after each talk, as well as with others during the subsequent unstructured small group discussion without the speaker present.

Objective 3: Promoting Rigorous Research and the Ability to Serve a Broader Range of Clients

It is difficult to ascertain the extent to which such exposure and engagement with these heterodox speakers and topics promoted intellectually rigorous research, as this is somewhat intangible and requires long-term follow-up to track the impact and thesis, dissertation, and faculty research at the host program. In the future, metrics could include the extent to which students and faculty at the host program, as well as other attendees, begin to research the heterodox topics presented upon, as well as the extent to which the critiques provided by the speakers show up in the limitations sections of research manuscripts. Indirectly, the impact on research could also be assessed in the future by the extent to which the speakers and their topics are being included in the curriculum through examination of course syllabi.

Nevertheless, the extent to which attendance at the talks helped therapists and students better serve a broader range of clients, particularly with respect to sociopolitical values and ideological diversity, was more implied by numerous comments from the attendees (for example, see statements three, four and five in the results section). Overall, the feedback from attendees who completed the surveys with very positive, with students, faculty, and

professionals all commonly reporting that the speakers' talks were useful to them professionally. The Speaker Series led to an immediate increase in noticeable discussion among local students and faculty in classrooms and hallways on the topics and speakers. Several alumni reached out by email, expressing their appreciation for and the impact the Speaker Series was having on them as professionals. These effects were immediate, but it is unknown about the longer-term effects of the Speaker Series on the practices of educators, counsellors, psychologists, and students during practicums and internships. It is hoped that they recall their lived experiences and reflections during the talks and that the talks were impactful in some lasting way on their practices.

Limitations

A limitation of this study is nonresponse bias that could arise from the 30% response rate. Although a 30% response rate is well in line with many program evaluation and voluntary online survey benchmarks (Fincham, 2008; Taherdoost & Madanchian, 2024) and is considered a respectable “moderate” response rate, it falls below what some consider ideal for strong generalizability and representativeness (i.e., response rate greater than 60%). Accordingly, the nonrespondent 70% may differ in their perception or experiences from the respondents of the survey, in that those less engaged with different ideological perspectives may have been less likely to respond. Therefore, the conclusions drawn from the survey data should be interpreted with caution and may not be generalizable to all attendees.

Implications

This speaker series brought diverse perspectives to educators, therapists and students/counsellors/psychologists-in-training. The sample of participants, while not necessarily representative of the broader population due to the lack of random sampling from the population, is practically useful and generalizable: they represent those willing to attend an extra-curricular/optional speaker series talk, which is who a speaker series targets. With this promising evaluation data, there is justification for more formal investigations to evaluate the ability of a future speaker series to increase cultural competence in working with ideologically diverse individuals, to promote better therapeutic outcomes for these individuals, as well as stimulate more ideologically non-biased research. Based on the observed outcomes of this series, other therapist training programs across Canada should consider a speaker series format to promote improved cultural competence for counsellors and psychologists in training to work with ideologically different and socio-politically diverse clients as well as to promote more intellectually diverse and rigorous research (see Clark & Winegard, 2020; Jussim et al., 2016; Martin, 2016). Programs in other social science and education programs, including teacher education, should consider developing, implementing and evaluating speaker series intended to counter ideological homogeneity and promote thoughtful engagement and evaluation with heterodox perspectives in other subject areas.

Social psychology research teaches us that nurturing prosocial interactions between people of different ideologies, like this speaker series was intended to do, has been shown to enhance problem-solving abilities and promote future discoveries (Duarte et al., 2015). On the contrary, when ideological diversity is suppressed, the likelihood of ethical violations is increased (Duarte et al., 2015). Therefore, at the training program level, analogous to other diversity variables (e.g., race ethnicity, gender, sexual orientation, religion, socioeconomic status, age, nationality, disability/ability status), it is important to realize that counsellors and psychologists are very unlikely to provide maximally effective services if (a) they cannot relationally connect with those who hold different identities (and their associated sociopolitical values or ideological positions), (b) if they do not sufficiently understand the characteristic experiences and values of ideologically different clients so they do not “prejudiciously

articulate another's worldview..." (Silander, 2020, p. 9), (c) if they lack understanding of their own ideological and sociopolitical identities and the impact they have on their practice, and (d) if they are unaware about culturally-responsive interventions for ideologically variant individuals (Arthur & Januszkowski, 2001). This all should be done within a spirit of cultural and intellectual humility (Heterodox Academy, 2023).

In line with these implications, liberation psychotherapy (Comas-Diaz, 2020) offers an additional lens that can be generalized for thinking about the aims of a speaker series. Critical-Liberation psychotherapy calls for centring sociopolitical context in psychological practice, fostering critical consciousness, and empowering clients and communities facing systemic forms of oppression (Morrill & Comas-Diaz, 2025). Liberation-oriented perspectives highlight how training initiatives, such as this speaker series focused on ideological diversity, can broaden cultural competence and challenge implicit norms and power dynamics that shape which perspectives are deemed legitimate within psychology. By situating ideological diversity as an aspect of liberation psychology's emphasis on social justice, future speaker series could serve not only to reduce being in an ideological bubble but also to promote healing, dialogue, and solidarity across ideological divides.

Unfortunately, a lot of students do not fully realize their ideological bubble until they graduate and engage in the world of work (Johnson & Peacock, 2020). And, based on the arguments and research presented above, the therapy profession does not seem like a welcoming place for potential therapists who hold very different sociopolitical or ideological leanings, including many immigrants and refugees from conservative, non-Western parts of the world. There may come a day when counsellors and psychologists may face mounting scrutiny for their lack of ideological diversity and the ideological bubble surrounding their profession. There may come a day when louder voices critique the hypocrisy involved in stating a commitment to Equity, Diversity, and Inclusion, yet ignoring certain types of diversity, and additionally highlighting how, either consciously or unconsciously, the profession excludes those who substantially disagree with hegemonic political principles. But for now, counsellor and psychologist education and training in Canada remains primarily ideologically segregated within an ideological bubble and devoid of true ideological diversity and a speaker series such as the one reported in this paper may be a step towards rapprochement – and a step towards preparing more versatile counsellors and psychologists with expansive multicultural competence capable of serving a wide range of clients in need, not just those they politically or ideologically align with.

References

- Alfaro, M. A., & Bui, N. H. (2017). Mental health professionals' attitudes, perceptions, and stereotypes toward Latino undocumented immigrants. *Ethics & Behavior*, 28(5), 374-388. <https://doi.org/10.1080/10508422.2017.1300773>
- Arthur, N., & Januszkowski, T. (2001). The multicultural counselling competencies of Canadian counsellors. *Canadian Journal of Counselling and Psychotherapy*, 35(1). <https://cjc-rcc.ucalgary.ca/article/view/58657>
- Atewologun, D., Cornish, T., & Tresh, F. (2018). Unconscious bias training: An assessment of the evidence for effectiveness. *Equality and Human Rights Commission*. https://www.ucd.ie/equality/t4media/ub_an_assessment_of_evidence_for_effectiveness.pdf
- Bilgrave, D. P., & Deluty, R. H. (2002). Religious beliefs and political ideologies as predictors of psychotherapeutic orientations of clinical and counseling psychologists. *Psychotherapy: Theory, Research, Practice, Training*, 39(3), 245-260. <https://doi.org/10.1037/0033-3204.39.3.245>
- Canadian Counselling and Psychotherapy Association (2020). *Code of ethics*. <https://www.ccpa-accp.ca/wp-content/uploads/2020/05/CCPA-2020-Code-of-Ethics-E-Book-EN.pdf>
- Canadian Psychological Association. (2011). *Accreditation standards and procedures for doctoral programmes and internships in professional psychology* (5th revision). https://cpa.ca/docs/File/Accreditation/Accreditation_2011.pdf
- Canadian Psychological Association. (2017). *Canadian code of ethics for psychologists* (4th edition). <https://cpa.ca/aboutcpa/committees/ethics/codeofethics/>
- Christiansen-Wood, J., & Baillie, P. (2018, June 20). [CASW & CPA open letter on U.S. zero tolerance policy]. Canadian Association of Social Workers. <https://www.casw-acts.ca/en/casw-cpa-open-letter-us-zero-tolerance-policy>
- Clark, C. J., & Winegard, B. M. (2020). Tribalism in war and peace: The nature and evolution of ideological epistemology and its significance for modern social science. *Psychological Inquiry*, 31(1), 1-22. <https://doi.org/10.1080/1047840X.2020.1721233>
- Collins, S., & Arthur, N. (2008). A framework for enhancing multicultural counselling competence. *Canadian Journal of Counselling and Psychotherapy*, 41(1). <https://cjc-rcc.ucalgary.ca/article/view/58804>
- Comas-Dias, L. (2020). Liberation psychotherapy. In L. Comas-Diaz & E. Torres Rivera (Eds.), *Liberation psychology: Theory, method, practice, and social justice* (pp. 169-185). The American Psychological Association.
- Connor, P., Weeks, M., Glaser, J., Chen, S., & Keltner, D. (2023). Intersectional implicit bias: Evidence for asymmetrically compounding bias and the predominance of target gender. *Journal of Personality and Social Psychology*, 124(1), 22-48. <https://doi.org/10.1037/pspa0000314>
- Costello, T. H., Bowes, S. M., Stevens, S. T., Waldman, I. D., Tasimi, A., & Lilienfeld, S. O. (2022). Clarifying the structure and nature of left-wing authoritarianism. *Journal of Personality and Social Psychology*, 122(1), 135-170. <https://doi.org/10.1037/pspp0000341>

- Dobbin, F., & Kaley, A. (2018). Why doesn't diversity training work? The challenge for industry and academia, *Anthropology Now*, 10(2), 48-55.
<https://doi.org/10.1080/19428200.2018.1493182>
- Environics Institute for Survey Research (2024). *Canadians and the U.S. Presidential Election*. [https://www.environicsinstitute.org/docs/default-source/default-document-library/report-canadians-and-the-u-s-presidential-election-\(2024\).pdf?sfvrsn=7f3f0b74_1](https://www.environicsinstitute.org/docs/default-source/default-document-library/report-canadians-and-the-u-s-presidential-election-(2024).pdf?sfvrsn=7f3f0b74_1).
- Fincham, J. E. (2008). Response rates and responsiveness for surveys, standards, and the journal. *American Journal of Pharmaceutical Education*, 72(2), 1-3.
[https://www.ajpe.org/article/S0002-9459\(23\)04200-6/fulltext](https://www.ajpe.org/article/S0002-9459(23)04200-6/fulltext)
- Fraser, N. (2009). *Scales of justice: Reimagining political space in a globalizing world*. Columbia University Press.
- Frisby, C. L., Redding, R. E., O'Donohue, W. T., & Lilienfeld, S. O. (Eds.). (2023). *Ideological and political bias in psychology: Nature, scope, and solutions*. Springer.
- Giordano, A. L., Bevely, C. M., Tucker, S., & Prosek, E. A. (2018). Psychological safety and appreciation of differences in counselor training programs: Examining religion, spirituality, and political beliefs. *Journal of Counseling & Development*, 96, 278-288.
<https://doi.org/10.1002/jcad.12202>
- Gross, N., & Simmons, S. (2014). The social and political views of American college and university professors. In N. Gross & S. Simmons (eds.), *Professors and their politics* (pp. 19-50). Johns Hopkins University Press. <https://muse.jhu.edu/book/31449>
- Haidt, J., Rosenberg, E., & Hom, H. (2003). Differentiating diversities: Moral diversity is not like other kinds. *Journal of Applied Social Psychology*, 33(1), 1-36.
<https://doi.org/10.1111/j.1559-1816.2003.tb02071.x>
- Hall, J., & Shera, M. (2020). Classic liberals on 'social justice.' *Economic Affairs*, 40(3), 467-483. <https://doi.org/10.1111/ecaf.12428>
- Heterodox Academy (2023). *Viewpoint diversity*.
<https://heterodoxacademy.org/issues/viewpoint-diversity/>
- Honeycutt, N., & Jussim, L. (2022). Political bias in the social sciences: A critical, theoretical, and empirical review. In C. L. Frisby, R. E. Redding, W. T. O'Donohue, & S. O. Lilienfeld (Eds.), *Ideological and political bias in psychology: Nature, scope, and solutions* (pp. 97-148). Springer.
- Inbar, Y., & Lammers, J. (2012). Political diversity in social and personality psychology. *Perspectives on Psychological Sciences*, 7(5), 496-503.
<https://doi.org/10.1177/1745691612448792>
- Johnson, M. R., & Peacock, J. (2020). Breaking the bubble: Recent graduates' experiences with ideological diversity. *Journal of Diversity in Higher Education*, 13(1), 56-65.
<https://doi.org/10.1037/dhe0000114>
- Jussim, L. (2012). Liberal privilege in academic psychology and the social sciences: Commentary on Inbar & Lammers (2012). *Perspectives on Psychological Science*, 7(5), 504-507. <https://doi.org/10.1177/1745691612455205>
- Jussim, L., Crawford, J. T., Stevens, S. T., Anglin, S. M., & Duarte, J. L. (2016). Can high

- moral purposes undermine scientific integrity? In J. P. Forgas, L. Jussim, & P. A. M. Van Lange (Eds.), *The social psychology of morality* (pp. 173-195). Routledge/Taylor & Francis Group. <https://doi.org/10.4324/9781315644189-11>
- Karpinski, C., & Heinerichs, S. (2015). Exploring the effect a speaker series has on students level of multicultural sensitivity and cultural competence awareness. *Journal of Allied Health Sciences and Practice*, 13(3), 1-5. <https://doi.org/10.46743/1540-580X/2015.1533>
- Kong, K. (2018). Different voices: Guest speakers as pedagogy in a culture class. In E. Jean-Francois (Ed.), *Translational perspectives on innovation in teaching and learning technologies* (pp. 262-284). Brill. https://doi.org/10.1163/9789004366077_013
- Lamont, P. (2020). The construction of “critical thinking”: Between how we think and what we believe. *History of Psychology*, 23(3), 232-251. <https://doi.org/10.1037/hop0000145>
- Leake, P., Benjamin, A., Wainwright, D., & Carr, J. (2025, May 24). *How Canada voted – in charts*. BBC News. <https://www.bbc.com/news/articles/cn4jd39g8y1o>
- Leor, K. (2015). Guest speakers: A great way to commit to education. *Journal on Best Teaching Practices*, 2(2), 21-23. <http://teachingonpurpose.org/journal/guest-speakers-a-great-way-to-commit-to-education/>
- Leger. (2022). *Federal voting intentions: Survey among Canadians*. https://legermarketing.wpenginepowered.com/wp-content/uploads/2022/09/Fed_Voting_Intentions-September-20-2022-1.pdf
- MacDougall, C., & Arthur, N. (2007). Applying Racial Identity Models in Multicultural Counselling. *Canadian Journal of Counselling and Psychotherapy*, 35(2). <https://cjc-rcc.ucalgary.ca/article/view/58668>
- Mainstreet Research (2025). Federal Election Poll, January 2025. <https://www.mainstreetresearch.ca/post/canada-national-poll-january-2025>.
- Maranto, R., Redding, R. E., Wai, J., & Woessner, M. (2023). Does psychology’s progressive ideology affect its undergraduates? A national test. In C. L. Frisby, R. E. Redding, W. T. O’Donohue, & S. O. Lilienfeld (Eds.), *Ideological and political bias in psychology: Nature, scope, and solutions* (pp. 377-392). Springer.
- Martin, C. C. (2016). How ideology has hindered sociological insight. *The American Sociologist*, 47(1), 115-130. <https://doi.org/10.1007/s12108-015-9263-z>
- McCarthy, K. S., Capone, C., Davidtz, J., & Solomonov, N. (2022). The association between political climate and trainees’ supervision experiences and needs. *The Clinical Supervisor*, 41(2), 107-126. <https://doi.org/10.1080/07325223.2022.2125918>
- Morrill, Z., & Comas-Diaz, L. (2025). Critical-liberation psychotherapy: Unsettling hegemonic power toward liberatory practice. *American Psychologist*, 80(4), 576-588. <https://doi.org/10.1037/amp0001444>
- Nickerson, R. S. (1998). Confirmation bias: A ubiquitous phenomenon in many guises. *Review of General Psychology*, 2(2), 175-220. <https://doi.org/10.1037/1089-2680.2.2.175>
- Norton, A. L., & Tan, T. X. (2019). The relationship between licensed mental health counselors’ political ideology and counseling theory preference. *American Journal of Orthopsychiatry*, 89(1), 86-94. <http://dx.doi.org/10.1037/ort0000339>

- O'Donohue, W. T. (2023). Prejudice and the quality of the science of contemporary social justice efforts in psychology. In C. L. Frisby, R. E. Redding, W. T. O'Donohue, & S. O. Lilienfeld (Eds.), *Ideological and political bias in psychology: Nature, scope, and solutions* (pp. 173-200). Springer.
- Owen, J., Wong, Y. J., & Rodolfa, E. (2009). Empirical search for psychotherapists' gender competence in psychotherapy. *Psychotherapy*, 46(4), 448-458.
<https://doi.org/10.1037/a0017958>
- Panel on Research Ethics. (2022). Tri-Council policy statement: Ethical conduct for research involving humans (TCPS2, 2022). Government of Canada.
https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2022.html
- Pollara Strategic Insights (2023, July 13). *Conservatives and liberals in a close race*.
<https://www.pollara.com/conservatives-and-liberals-in-a-close-race/>
- Redding, R. E. (2020). Sociopolitical values: The neglected factor in culturally-competent psychotherapy. In L. Benuto, M. Duckworth, A. Masuda, & W. O'Donohue (Eds.), *Prejudice, stigma, privilege, and oppression* (pp. 427-445). Springer.
https://doi.org/10.1007/978-3-030-35517-3_24
- Redding, R. E. (2023a). Debiasing psychology: What is to be done? In C. L. Frisby, R. E. Redding, W. T. O'Donohue, & S. O. Lilienfeld (Eds.), *Ideological and political bias in psychology: Nature, scope, and solutions* (pp. 929-954). Springer.
- Redding, R. E. (2023b). Psychologists' politics. In C. L. Frisby, R. E. Redding, W. T. O'Donohue, & S. O. Lilienfeld (Eds.), *Ideological and political bias in psychology: Nature, scope, and solutions* (pp. 79-96). Springer.
- Redding, R. E., & Cobb, C. (2023). Sociopolitical values as the deep culture in culturally-competent psychotherapy. *Clinical Psychological Science*, 11(4), 666-682.
<https://doi.org/10.1177/21677026231103415>
- Redding, R. E., & Satel, S. (2023). Social justice in psychotherapy and beyond. In C. L. Frisby, R. E. Redding, W. T. O'Donohue, & S. O. Lilienfeld (Eds.), *Ideological and political bias in psychology: Nature, scope, and solutions* (pp. 513-540). Springer.
- Rigor, S., & Sigurvinsdottir, R. (2016). Thematic analysis. In L. A. Jason & D. S. Glenwick (Eds.), *Handbook of methodological approaches to community-based research* (pp. 33-41). Oxford University Press.
- Robertson, S. E., & Borgen, W. A. (2002). *CCPA accreditation procedures and standards for counsellor education programs at the master's level*. Canadian Counselling and Psychotherapy Association. https://www.ccpa-accp.ca/wp-content/uploads/2021/03/AccreditationProcedures_en.pdf
- Silander, N. C., Geczy, B., Marks, O., & Mather, R. D. (2020). Implications of ideological bias in social psychology on clinical practice. *Clinical Psychology Science and Practice*, 27(2), Article e12312. <https://doi.org/10.1111/cpsp.12312>
- Steele, J. M., Bischof, G. H., & Craig, S. E. (2014). Political ideology and perceptions of social justice advocacy among members of the American Counseling Association. *International Journal of Advocacy in Counseling*, 36, 450-467.
<https://doi.org/10.1007/s10447-014-9217-0>

- Tao, K. W., Owen, J., Pace, B. T., & Imel, Z. E. (2015). A meta-analysis of multicultural competencies and psychotherapy process and outcome. *Journal of Counseling Psychology*, 62(3), 337-350. <https://doi.org/10.1037/cou0000086>
- Taherdoost, H., & Madanchian, M. (2024). *The impact of survey response rates on research validity and reliability*. SSRN. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=5262008&utm
- Tetlock, P., & Mitchell, G. (1993). Liberal and conservative approaches to justice: Conflicting psychological portraits. In B. A. Mellers & J. Baron (Eds.), *Psychological perspectives on justice: Theory and applications* (pp. 234-255). Cambridge Press.
- Thrift, E., & Sugarman, J. (2019). What is social justice? Implications for psychology. *Journal of Theoretical and Philosophical Psychology*, 39(1), 1-17. <https://doi.org/10.1037/teo0000097>
- Thyer, B. A. (2010). Social justice: A conservative perspective. *Journal of Comparative Social Welfare*, 26(2-3), 261-274. <https://doi.org/10.1080/17486831003687634>
- Vasquez, M. J. T. (2007). Cultural difference and the therapeutic alliance: An evidence-based analysis. *American Psychologist*, 62(8), 878-885. <https://doi.org/10.1037/0003-066X.62.8.878>
- Zhou, S., & Barbaro, N. (2023). *Understanding student expression across higher ed: Heterodox Academy's annual campus expression survey*. Heterodox Academy. <https://heterodoxacademy.org/files/CES-Fall-2022-fv-c.pdf>
- Zhou, S., & Zhou, S. C. (2022). *Understanding the campus expression climate: A research report from 2019, 2020, and 2021*. Heterodox Academy.

APPENDIX

Table 1

Speaker Series Registration and Attendance

	Speaker	Bio	Event Title	Registered	Attended
1	Dr. Erin Thrift	Dr. Thrift is a registered clinical counsellor and faculty member in the Faculty of Educational Studies at Kwantlen Polytechnic University in Surrey, BC, and has a PhD in Educational Psychology. Her scholarship is interdisciplinary, critical, and historical and has included the meaning and implications of the term “social justice” in psychological and educational contexts.	<i>Social Justice and Counselling: A Critical Perspective</i>	75	57
2	Dr. Nina Silander	Dr. Silander is a licensed psychologist at Brooks Rehabilitation Hospital in Jacksonville, FL, U.S.A. and has a PhD in Clinical Psychology. Her research focuses on ideological bias in psychology and effects of this bias on psychological research, professional roles and clinical practice.	<i>What to Know About Ideological Bias in Psychological Research & Its Clinical Implications</i>	65	39
3	Dr. Glenn Loury	Dr. Loury is a professor of economics at Brown University in Providence, RI, U.S.A. and has a PhD in Economics. His research focuses on microeconomic theory, welfare economics, game theory, the economics of income distribution, and racial inequality and social policy.	<i>What is Racial Equality?</i>	150	88
4	Dr. Elizabeth Bates	Dr. Bates is a senior lecturer in Psychology at the University of Cumbria in Carlisle, U.K. and has a PhD in Psychology. Her research focuses domestic violence	<i>Understanding the Experiences of Male Victims of Domestic Violence</i>	50	33

		and aggression, specifically focused on male victims, psychological abuse, and controlling behaviour.			
5	Dr. Joanna Moncrieff	Dr. Moncrieff is a professor of Critical and Social Psychiatry at University College London in the U.K. and has an MD in psychiatry. Her research focuses the use, misuse, and misrepresentation of psychiatric drugs to treat mental health disorders.	<i>The Myth of the Chemical Cure (What Psychiatric Drugs Really Do)</i>	76	45
6	Benjamin Bellet	Bellet is a PhD Candidate at Harvard University in Boston, MA, U.S.A. in Clinical Psychology. His research focuses on alternative assessment models of trauma and loss-related disorders, including PTSD and complicated grief, including the evidence for trigger warnings in reducing trauma symptoms.	<i>Trigger Warnings: Controversies and Conclusions</i>	67	45
7	Dr. Robinder Bedi	Dr. Bedi is a registered psychologist and an associate professor at the University of British Columbia in Vancouver, BC, and has a PhD in Counselling Psychology. His research interests focus on international/cross-cultural/multicultural counselling and psychotherapy	<i>Racial, Ethnic, Cultural, and National Disparities in Psychological Treatment Are Inevitable: Psychotherapy as a Western Cultural Healing Practice</i>	52	29

Table 2***Feedback Survey Results***

	Response Rate	Consistency with Goals	Knowledge of Speaker	Usefulness of the Talk
Talk	N (% of total attendees)	M (SD)	M (SD)	M (SD)
1	14 (24.6%)	3.7 (1.1)	4.3 (0.8)	3.4 (1.5)
2	8 (20.5%)	4.5 (0.5)	4.4 (0.7)	3.9 (1.1)
3	26 (29.5%)	4.6 (0.7)	4.8 (0.4)	4.1 (1.2)
4	13 (39.3%)	4.8 (0.4)	4.9 (0.3)	4.8 (0.4)
5	18 (40.0%)	4.3 (0.6)	4.4 (0.6)	4.3 (0.5)
6	10 (22.2%)	4.3 (0.9)	4.7 (0.5)	4.1 (1.0)
7	8 (27.6%)	4.9 (0.4)	4.9 (0.4)	4.6 (0.5)
Total	97 (30.1%)	4.4 (0.8)	4.6 (0.6)	4.1 (1.1)

Note. Participants rated the speaker series on a scale from 1 to 5, with 1 indicating “Not at all” and 5 indicating “Extremely”

Remembering Forced Forgetting: The Politics of Remembrance Day Ceremonies in Canadian Schools

Trevor Norris, *Brock University*

Frank Deer, *University of Manitoba*

Authors' Note

Trevor Norris ORCID <https://orcid.org/0000-0002-4695-1202>

Frank Deer ORCID <https://orcid.org/0009-0005-5034-4332>

The authors did not receive any funding for this publication.

Correspondence concerning this article should be addressed to tnorris@brocku.ca.

Abstract

In this essay, we argue that Remembrance Day ceremonies in schools promote an inadequate conception of Canadian national identity by overlooking how Indigenous experiences reside in national remembrance. We argue that Remembrance Day observances convey the notion that war happened outside of North America, while overlooking the extent to which war and genocide occurred on this very continent and in this country as part of colonization. Our concern is that the essence of Canadian national identity is reflected in the bravery of soldiers who fought a foreign enemy, while the abuse that occurred in residential schools is often construed as an anomaly, not the 'real' Canada, not reflective of what it means to be Canadian. Recent discoveries of Indigenous children buried in unmarked graves at residential schools point to another example of the deaths that happened as part of colonization. This essay concludes by exploring how education may contribute to a more robust form of remembrance in which Indigenous perspectives and experiences are present.

Keywords: Remembrance Day, memorialization in schools, peace education, nationalism, Canadian national identity



Remembering Forced Forgetting: The Politics of Remembrance Day Ceremonies in Canadian Schools

In this essay, we argue that Remembrance Day ceremonies in schools promote an inadequate conception of Canadian national identity by overlooking how Indigenous experiences reside in national remembrance. We undertake a conceptual/philosophical analysis, backed up with references to existing policies. In exploring the importance of a critical survey of history and its influence upon how we reflect through remembrance, we seek to question key assumptions about the role of such commemorations as Remembrance Day, as well as the representation of Canada's role in foreign military conflicts as it relates to the history of colonial conflict on this continent and in this country. There are two central arguments in this paper: 1) a critique of the ways schools tend to remember and teach about wars through Remembrance Day activities that promote a specific form of national identity, and 2) the ways these practices erase Canada's violent colonial conflict with Indigenous peoples that occurred on their own territories.

We argue that Remembrance Day discourses reflect a widespread understanding of war, conflict, and the Canadian experience that is increasingly outdated. We argue that the contemporary attention to the 'Indian Residential School' (IRS) System and the related evidence of mass graves is helping Canadian society remember what has been forcefully forgotten, and, thus, revealing the anachronistic nature of contemporary Remembrance Day. By engaging with questions about Remembrance Day, this essay aims to contribute to discussions about the significance of history education in Canada, perceptions of our history within the larger culture, and the role of memory and memorialization in schools, insofar as they are often aligned with citizenship building and the history of Indigenous groups in Canada (Deer & Trickey, 2020; Osborne, 2000, 2003).

To support a reading of this essay, we note that the first author is a white non-Indigenous male settler scholar and the second author is a male Indigenous scholar from Kahnawake, Quebec. Both scholars teach in Canadian faculties of education and have expertise in education and teacher education in Canada, particularly regarding teaching controversial issues, history education, and memorialization. While both scholars come from different backgrounds, a shared concern motivates them to engage in this critical inquiry to promote a deeper understanding not only of the details of colonization in Canada but also to problematize what is deemed as legitimate to be included in Remembrance Day in schools. Students in both K–12 and teacher education contexts are exposed to Canadian history in a variety of contexts: museum visits, social media, history courses, family stories, and, most relevant to this essay, Remembrance Day ceremonies. Our main argument is that Remembrance Day ceremonies convey the notion that war happened elsewhere, while overlooking the extent to which war occurred on this very continent as a part of colonization. Recent discoveries of Indigenous children buried in unmarked graves at residential schools, first in Kamloops, in 2021 (Government of Canada, 2021), have brought considerable attention to this aspect of Canada's past, explored by the Truth and Reconciliation Commission (TRC) reports (2015). Some news outlets responded quickly, calling it a 'mass grave hoax' (Southern, 2021) and a 'fake news story' (Glavin, 2022), while academics have responded with a more nuanced clarification of misrepresentations of coverage of the topic (Gerbrant & Carleton, 2023). We emphasize that the family separations and deaths that happened as a part of colonization are as central to Canadian identity as wars overseas. If Canada was born in war and death, as Stephen Harper notes happened at Vimy Ridge, it's important to address this rhetoric by emphasizing the role of deaths here on this soil (Crawford, 2014; Government of Canada, 2007). This essay

concludes with an exploration of how education may contribute to a more robust form of remembrance in which Indigenous perspectives and experiences are present.

Scholars of nationalism and national memory debate the extent to which a nation can bear its unpleasant truths (Anderson, 1983; Carr, 2003). Engagement with this topic demonstrates the strengths and value of a liberal democracy and its freedoms. Authoritarian regimes do not allow such critical investigations. We want to emphasize that our comments are not intended to minimize the contributions the military has made, nor to express any ingratitude towards individual military personnel. Our hybrid approach emphasizes the inseparable nature of the different forms of loss that shaped Canada's formation; those who fought and died in Europe, and those who lost their lives as a part of colonization within Canada.

Before examining how Remembrance Day has shaped and is shaping national identity in schools, it is important to first understand that these ceremonies have never been without controversy. The complex nature of commemoration and remembrance has been evident since their inception, raising important questions about who and what we choose to remember.

Controversies of Remembrance

A vast majority of educational resources for Remembrance Day are provided by Veterans Affairs Canada (Veterans Affairs, n.d.). Some of these resources aim to personalize the war by encouraging students to investigate the daily life of soldiers, get to know an individual soldier by listening to interviews with veterans, or research particular battles where many Canadians lost their lives. These are intended to make war more real and personal. For example, the Borrow a Boot campaign (Veterans Affairs Canada, 2022) sends K–12 classes a pair of modern combat boots similar to those worn by Canadians who fought in WWI at Vimy Ridge, in France. As government-approved learning resources, they are likely to be used widely without engaging larger questions about violence and colonialism. Furthermore, the vast majority of teachers in Canada are predominantly of Euro-Western culture and have had less experience with Indigenous history and perspectives (McKenna, 2023; Tessaro et al., 2021).

First adopted in 1921, red poppies were first worn in Canada shortly after the First World War. The Royal Canadian Legion has a copyright on the red poppy and uses it to raise organizational funds. Other organizations associated with military presence participate in Remembrance Day events in schools. For example, the Canadian Forces Memory Project (<https://www.thememoryproject.com/>), an initiative of Historica Canada, receives funds from Veteran Affairs, Canadian Heritage, and the Department of National Defence and has reached more than 1.5 million Canadian students. The Canadian Foreign Policy Institute notes that Historica Canada promotes the idea “that citizenship is constructed primarily through experiencing Canada's military past” and has “helped rewrite the citizenship study guide for new immigrants” (Canadian Foreign Policy Institute, n.d., para. 2).

From their inception, Remembrance Day ceremonies have not been without controversy. For example, many pacifists, conscientious objectors (Wallis, 2014), and war resisters were often court-martialled and died in prison (British Online Archives, n.d.); while others, despite their opposition, were forced to go overseas, where they were often shot by their own country for refusing to fight (IWM: Imperial War Museum, n.d.). Many French soldiers suspected of self-injury, with the intention to evade further military service, were shot to 'set an example' (Brorder, 2022). This common event is memorialized in the novel *Flowers of the Field*, in which a young British soldier dies in prison as punishment for refusing to return to the front line in the First World

War (Harrison, 1980) and explores the question of whether soldiers who were killed by their own armies should be included in remembrance ceremonies. These are all significant questions in the context of war remembrance, especially in educational environments.

The contentious nature of Remembrance Day observances reflects broader tensions in how Canada remembers and commemorates its past. White poppies, also called peace poppies, were introduced in Britain in 1933 by the No More War Movement, with the intention of including a broader group, one not directly associated with any military organization, by commemorating “all victims of war, civilian and military, while challenging the beliefs, values, and institutions that make war seem inevitable” (<https://peacepoppies.ca/>). The Peace Poppies organization notes:

While respecting and honouring the sacrifice of soldiers, mixed poppy wreaths like those on the left also recognize the huge shift towards higher civilian casualties in recent conflicts. Civilian victims (including many children) now make up more than 90% of the total war dead. [...] By exploring the broader impacts of war, and better reflecting the experience of recent immigrants, teachers at all grade levels can help keep Remembrance Day relevant to students' lives and interests. (White Poppies, n.d., para. 5)

Whereas red poppies are all too vulnerable to appropriation for militarism, white poppies are overtly pacifist and aimed at a wider group, including civilians. The No More War Movements lists those affected by war, including:

- Children killed, injured, or orphaned by war
- Conscientious objectors and war resisters
- Medical and aid workers killed while helping others
- Child soldiers
- Refugees fleeing conflict
- Post-Traumatic Stress Disorder sufferers (civilian and military)
- Women raped and victimized in wartime

Indigenous artists are also reclaiming poppies through beaded artwork instead of the Legion's version (Szeto, 2021).

These historical and ongoing controversies surrounding Remembrance Day observances reveal deeper questions about how national identity itself is constructed and maintained through acts of commemoration of military members. To understand how such ceremonies influence perceptions of colonization and national identity in schools, we must first examine how Canadian national identity itself is formed and sustained.

Remembrance and National Identity

To understand how Remembrance Day ceremonies shape perceptions of colonization and national identity in schools, we must first examine how Canadian national identity itself is constructed and maintained. Remembering our past as a way of understanding and even celebrating a national identity has taken a number of forms. A ubiquitous type of remembrance among many nation-states (including Canada) focuses on contributions to armed conflict. In the case of Western military powers such as Canada and the United States, this form of remembrance tends to

emphasize foreign victories that involve struggle and loss, contrasted by eventual victory against ostensibly nefarious foreign powers.

National identity is sustained through various means: sport, cultural, and religious observances, and evolving understandings of diversity, people, and communities; all of which contribute to shaping what it means to be Canadian. Although some may readily buy into the simplicity of Pierre Berton's idea that to be Canadian is to know how to make love in a canoe (Doyle, 2015), the truth is that a national ethos is the outworking of a complex co-existence and intermingling of experiences, world views, innovations, and histories (Beiner, 1999). If national identity is something from which a citizenry may draw pride, then how we make sense of our shared history becomes a crucial exercise.

So strong are the historical narratives associated with remembrance of military activities to condition understandings of national identity that they exist in the public consciousness at the expense of other overlooked yet significant aspects of our shared history. This history features many undesirables but real aspects that involve the traumatic experiences of Indigenous peoples—experiences that emerge from the colonial project of Canada.

In the ceremonial contexts of remembrance, crucial questions often remain unasked. What exactly are we remembering or honouring (Aldridge, 2014)? What are we leaving out? What sense of Canadian identity is developed and served through Remembrance Day?

Our concern is that a perceived ‘essence’ of Canadian identity is reflected in the bravery of soldiers who fought a foreign enemy, while the abuse that occurred in residential schools is often construed as an anomaly, not the ‘real’ Canada, nor reflective of what it ‘truly’ means to be Canadian. Questions about colonialism are easily put in brackets on Remembrance Day while the country remembers the heroic efforts of soldiers overseas. But we argue that Canada cannot have heroes and heroism without acknowledging the injustice and genocide that constitute very real aspects of our history; the brave soldier fighting in a distant war is just as central to the Canadian national identity as those children buried in unmarked graves.

Even as soldiers fought in the name of freedom, Indigenous children were being torn from their families, abused, and buried in unmarked graves. Investigations at several sites of former residential schools, following the discoveries of hundreds of children buried across Canada (Government of Canada, 2024), many are concerned with a remembrance of a different sort—one that is not about celebration or honour but rather focuses upon the genocidal dimensions of the residential school system. These include deaths that were a key element of the “nation-building” project of Canada.

Scrutiny of Canada’s past may help develop a richer, more expansive understanding of Canadians and Canadian history, and who and what we are as a nation. Critical examinations of remembrance—centred on Indigenous peoples’ experiences—broaden the focus and illuminate the presence of other historical and contemporary issues surrounding Remembrance Day. Specifically, it could be argued that the deaths that occurred here were a more central part of the creation—and continuation—of Canada than the loss of soldiers who died in the trenches defending the British Empire against the Central Powers. There is growing recognition of Indigenous soldiers who lost their lives fighting overseas. But what about those who died as part of the creation of Canada? Treaty obligations that led us to fight against the Austro-Hungarian Empire were considered more worthy than those signed on this continent.

It could be argued that Indigenous children's separation from their families and their deaths were also central to the establishment of Canada and the loss of soldiers in the trenches defending the British Empire. How is a soldier who fought the Austro-Hungarian Empire and the Central Powers more important to Canadian identity than innocent children who died here? We aim to advocate for a more mature, realistic, and integrated vision of Canada. We also hope to ensure that the significant progress made in recent years to uncover abuse at residential schools and other atrocities against Indigenous groups is not construed as an anomaly or a minor, inconsequential episode to be obscured by heroic war efforts in Europe.

These theoretical considerations about national identity and remembrance manifest in concrete ways within Canadian schools. For example, when we examine how Remembrance Day is actually observed and taught in educational settings, several specific concerns emerge.

Remembrance Day and National Identity in Schools

War Happened Elsewhere

One of our main concerns with Remembrance Day ceremonies in schools is that they convey the notion that wars happen elsewhere. Remembrance Day ceremonies can allow settler Canadians to overlook that war took place here on this continent, too. We argue that the 'hidden curriculum' of Remembrance Day obscures the extent to which invasion and violent colonization form part of Canada's founding and continuance. We argue that those who died here as a result of historical and ongoing colonialism are as integral to the creation and continuity of Canada as those who fought in foreign wars, and therefore, they should be recognized on Remembrance Day.

Nationalism, Memory, and the 'History Wars'

The notion that Canadian identity was forged on European battlefields and that war and the military are essential to nation-building, that war builds nations through 'iron and blood,' is an old but persistent one: In the lead-up to German unification, in 1862 chancellor Otto von Bismarck gave a speech calling for the use of war to advance unification; he asserted that decisions to accomplish this goal must be based on 'iron and blood' (Bismarck, 1924–1935; see also Brooks, 2023). Bismarck believed that the only way to build a common national identity was through war, but history shows that founding a nation based on war can have problematic consequences for generations.

The 19th-century French historian Ernest Renan (1882/1992) claimed that forgetting is the founding act of a nation: "Forgetting, I would even say historical error, is an essential factor in the creation of a nation" (p. 3). However, the essence of a nation lies in the fact that its members share not only common traits and experiences, but also that they have 'forgotten' much. Renan later says that what defines a nation is "having common glories in the past and a will to continue them in the present; having made great things together and wishing to make them again" (p. 10). What citizens share in common is remembering and forgetting. The myth of Canada all too often serves to forget and ignore Indigenous experiences in society and in the curriculum (Donald, 2009). A broader view of what is considered worth remembering could redefine what it means to be Canadian—that a nation's strength is evident in its capacity to remember both good and bad. Education, after all, is both forward and backward looking; it is as much about preserving and remembering as about projecting into the future.

Historical memory is an essential part of national identity (DiPaolantonio, 2015), and history education is inseparable from efforts to articulate and elaborate narratives of nation-building

(Clark et al., 2015; Russel, 2018). Nations are not monolithic, though there may be considerable efforts to constitute a coherent, unified narrative. As a socially, politically, and legally constituted community, a nation is an ‘imagined community’ (Anderson, 1983) that gives bearing and identity to its citizens that it both shapes and is shaped by. As a collective set of customs, norms, language, and religious and territorial relations, national identity provides a sense of continuity. Philosopher of education Sigal Ben-Porath (2011, 2012) describes the ‘shared fate’ that shapes those who live within a nation's borders and who participate in deliberation and cultural expressions, and is built on the oneness of geography, history, and religion. Sarah Desroches (2018) notes that while fate may be “shared,” it is also multiple: She advocates for an “education of shared fates in which students are invited to view histories as a complex web of power relations in which we are all intertwined with one another and in which historical constructions of identity and nationhood make it so that our fate cannot be viewed as singular” (p. 484). The preservation of alterity and difference is no easy task, and this has led to what scholars of history education call ‘the history wars.’ History is never a settled fact. It is contested, interrogated, and debated as views change, as new evidence becomes apparent, and as its meaning changes and different interests seek identity through it (MacDonald, 2015; Seixas, 2004).

Remembrance Day as Nation-Building

In Canada, Remembrance Day has been observed for more than a century. While public education falls under provincial jurisdiction, Remembrance Day ceremonies are associated with a national observance that has been marked by its own statutory holiday, which is understood to have served a larger nation-building project (Clark et al., 2015). We emphasize the need to develop a critical dialogue about the grand narratives that go into nation-building, in particular, the portrayal of Canada in Remembrance Day ceremonies. These are doubly important in the face of growing political apathy in our media-saturated, consumer-oriented culture (Norris, 2011, 2020; Harvey, 1992) and a narcissistic self-orientation (Lasch, 1979). This cultural, public, and pedagogical use of the past is intended to ensure that the past does not disappear, and to promote a particular vision of Canada that includes an ethos of heroism as well as the country's status as an international leader.

However, this too easily allows Remembrance Day to convey the notion that serious trauma and conflict associated with war only occur outside of Canada. Through elevated observances such as Remembrance Day, the reference to sanguinary conflicts such as the First World War can have far-reaching consequences for how we apprehend trauma and conflict within Canada: First, it can affect the public consciousness in a way that prioritizes war as the forum where trauma and conflict occur; and, second, it can elevate Canada's status as a fair government whose actions are informed by justice and human rights.

Given that Remembrance Day may be regarded as foundational to the long-term nation-building project of Canada, and growing recognition of trauma and conflict within and perpetrated by Canada against Indigenous peoples, an opportunity lies before Canadians to reimagine what is remembered on this annual statutory holiday and the aspects of Canadian history that inform what is important to remember (Deer & Trickey, 2020). The opportunities for students in primary and secondary schools who are learning about our shared histories, which will inform their journey toward moral truth, are crucial here. If Remembrance Day is to remain part of the school ethos, then these ceremonies should provide opportunities for critical reflection about Canadian national identity.

We also argue that any school-based commemoration should involve some form of critical engagement to promote learning and deepen student engagement with the topic of remembrance, which will help develop engaged citizens capable of discussing and reflecting on sensitive social and political issues in a thoughtful manner. Given that students and the broader public are faced with questions about what Remembrance Day celebrates, a critical examination of what is left out will offer a richer, more expansive understanding of ourselves, our past, and what we are capable of as a nation-state.

Veterans Affairs Canada says Remembrance Day is about helping Canadians “understand the price of freedom,” claiming that “the important thing for all of us to remember is that they [soldiers] fought to preserve a way of life, Canadian values, and the freedom we enjoy today and often take for granted. We remember these brave men and women for their courage and their devotion to ideals” (Veterans Affairs Canada, 2019, para. 10). However, much of this description of bravery and devotion could also apply to Indigenous peoples who died here as part of the creation and continuation of Canada, who are as worthy of commemoration as soldiers who died in wars overseas.

Contemporary Enactments that Remember Forced Forgetting

Remembering The IRS System

The Truth and Reconciliation Commission (TRC) provide an extensive investigation from the testimony of many survivors (Truth and Reconciliation Commission, 2015), and an ongoing opportunity for involvement under the ‘Share Your Experience’ initiative (Truth and Reconciliation Commission, n.d.). The increased attention since the TRC’s evidence gathering and final reports in 2015 has been instrumental in national remembering of Indigenous peoples’ experiences in Canada. By targeting the most vulnerable of any population, young children, the system devised a way for the nation-state to, as Deputy Superintendent of the Department of Affairs D. C. Scott said, “get rid of the Indian problem” (McDougall, para. 22, 2018). In time, many students would lose their language, their culture, and, in many cases, their lives (Daschuk, 2013).

The purpose of the residential school system was to establish sovereignty in the Dominion of Canada through the removal of Indigenous children from their families through forced assimilation, which historian James Daschuk (2013) referred to as ‘clearing the plains’ in his book by that title.¹ However, developments during the 1970s and 1980s, particularly the “Red Paper” (Bradburn, 2023), a First Nations’ response to the Government of Canada’s White Paper, (Lagace, & Sinclair, 2020), helped inform the conversations on Indigenous peoples’ well-being and rights, and the justice necessary for a process that would eventually be known as reconciliation.

A statement of apology to former students of residential schools was presented in the House of Commons by then Prime Minister Stephen Harper on June 11, 2008: “On behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada’s role in the Indian residential schools system” (para. 7). While the residential school system was sanctioned and approved by the government, through the Indian Act, many of these schools were run by various Churches

¹ Most of the deaths and unmarked graves are associated with Residential schools, and it would be a larger project to differentiate Day Schools from Residential schools regarding impacts and deaths, and what we are advocating should be included in memorialization.

(<https://www.anishinabek.ca>). In 2015, the Truth and Reconciliation Commission called for an apology in Call number 58 of the 94 Calls to Action. The discovery of unmarked graves seems to have brought about the Pope's apology—though only after immense pressure (CBC News, 2022).

On April 1, 2022, Metis, Inuit, and First Nations delegations travelled to Rome and spoke with Pope Francis about the devastating legacy of the schools. The Pope apologized for the abuse perpetuated by many Catholics, including priests and nuns. In his own words: “For the deplorable conduct of those members of the Catholic Church, I ask for God’s forgiveness, and I want to say to you with all my heart: I am very sorry... I feel shame—sorrow and shame—for the role that several Catholics, particularly those with educational responsibilities, have had and all these things that wounded you, in the abuses you suffered, and in the lack of respect shown for your identity, your culture, and even your spiritual values” (CBC News, 2022).

In July 2022, Pope Francis travelled to Canada and visited gravesites at several residential schools, where he issued an apology and asked for forgiveness, even using the word ‘genocide.’ In Maskwacis, Alberta, he said, “I have come to your native lands to tell you in person of my sorrow, to implore God’s forgiveness, healing, and reconciliation” (Maskwacis, 2022). Likewise, the Archbishop of Canterbury travelled to Canada and apologized for the Anglican Church’s role: “For building hell and putting children into it and staffing it, I am more sorry than I could ever, ever begin to express” (Cryderman et al., 2022).

Such apologies are an encouraging example of increasing awareness and recognition of this part of the Canadian past, issued at the highest levels. The adoption of an Indigenous Veterans Day (November 8) and National Day for Truth and Reconciliation (September 30) (Government of Canada, n.d.) are significant and positive developments. However, Remembrance Day in Canada do not acknowledge the colonial genocide of Indigenous peoples and merely conveys the notion that Canada is formed by conflict elsewhere.

Remembering Indigenous Soldiers

Growing recognition of the vital role played by Indigenous soldiers led to the unveiling in 2001 of the National Aboriginal Veterans Monument in Ottawa, although monuments to Indigenous soldiers had existed across Canada since 1927 (Mowat, 2013; Sheffield & Gallant, 2022). These soldiers defended a nation-state that was founded on their own territories, fighting in regions from which their colonizers came. It was fought in defence of foreign treaties, even as treaty agreements here were broken. From the Kaniienkeha'ka men who joined British forces in Egypt in the late 19th century to the Onkwehón: we who were conscripted for home and overseas service in the 1940s, the contributions of Indigenous military personnel have been a vital but relatively unrecognized aspect of Canada's military history (Veterans Affairs, 2021, 2022). However, many were mistreated upon their return, and they were not even allowed to vote until 1960 (Elections Canada, n.d.; Gibbons, 2013; Leslie, 2022).

For example, Ojibwa soldier Francis Pegahmagabow was born in 1891 on the Shawanaga First Nations Reserve in northern Ontario and served in the First World War, where he became a highly decorated scout and sniper and sustained several injuries. He was awarded several medals, including the Military Medal, the British War Medal, and the Victory Medal, making him the most decorated Indigenous soldier in Canadian history. “Although he was considered a war hero, Francis returned home only to face the same persecution and poverty that he had experienced before the war. Francis found his life regulated by powerful local Indian agents, who even

controlled his pension” (Koennecke, 2020, p. 42). Francis went on to advocate for Indigenous rights and was considered to be featured on the new five-dollar bill (McFadden, 2020).

One of the better-known stories of Indigenous service in the Canadian Armed Forces is that of Anishinaabe soldier Tommy Prince, who had ancestral ties to Peguis First Nation in Manitoba and attended the Elkhorn residential school. Renowned for his service during the Second World War and the Korean War, for which he received such awards as the British Military Medal and the Canadian Volunteer Service Medal, Prince reached the rank of sergeant in the Canadian Army and became the most decorated Indigenous serviceman in the Canadian military. After his service, he experienced great difficulty in accessing social welfare supports that were available to other servicemen and Canadian citizens (Binkowski, para. 14).

Faced with racism and societal mores that privileged others, Prince was forced into homelessness and suffered from alcohol addiction, similar to many other IRS survivors and died in poverty in 1977. His story has at least two branches that have received different kinds of recognition. For his meritorious contributions, which are lauded alongside the gallant activities of Allied forces during two major wars, he is broadly honoured as a soldier. But regarding his traumatic experiences as an Indigenous man who faced a lack of access and opportunities as well as governmental and societal racism, this branch of Prince's story is frequently overlooked (Binkowski, para. 15).

Remembrance and Recruitment

Recruiting youth as soldiers is often a central part of national identity building, and many countries actively target schools for military recruitment (Harrison, 2012). Though certainly far less indoctrinary than in many authoritarian countries (Roth, 2022), events in Canada, such as Remembrance Day ceremonies and Armed Forces Day, often serve as opportunities for military recruitment. Historian Ted Harrison argues that Remembrance Day commemorations may “inadvertently provide armed conflict with a cloak of respectability” (p. 42). Perhaps indicating a greater militarization of culture in general, there are more prevalent recruitment strategies in the US, which could serve as a warning; while not prevalent in Canada, they can serve as a warning for how remembering soldiers can be used to recruit new ones. The American Institute for Defense Analysis notes that access to schools is one of the most effective predictors of enlistment (Goldberg et al., 2018). American high schools host the Junior Reserve Officers' Training Corps (JROTC), a high school elective program “whose mission is to teach students citizenship, leadership, character and community service” (www.veteran.com, 2022). During recruitment drives, the U.S. military administers tests such as the Armed Services Vocational Aptitude Battery Test (ASVAB) in schools (www.military.com, n.d.). The Supreme Court of the United States (2005) upheld a law that schools cannot prevent the military from accessing schools or they will lose federal funding, called the Solomon Amendment. Section 9528 of *No Child Left Behind* states that high schools that receive funds from the state must also allow recruiters the same access to students as employers and colleges (U.S. Department of Education, n.d.), and it allows the Department of Defense to compile information about high school students for military recruitment as part of its Future Soldiers Training program (Rob, 2020).

There is a tension between recruitment in schools and how wars and soldiers are portrayed. One could rightly ask why the military is involved in teaching militaristic values rather than the schools themselves (Hagopian & Barker, 2011). In other words, the same educational institutions that celebrate Remembrance Day are used as locations for recruitment. The “International Network

for Opposing the Militarization of Youth” criticizes the inroads made by recruiters into school environments, noting that “the most aggressive outside effort to use the school system to teach an ideology with ominous long-term implications for society comes from the military establishment” (NNOMY: A National Call, n.d.).

Our aim in this paper is not to advocate for the importance of remembering Indigenous Soldiers, as important steps have been taken in this direction, as noted above. Instead, we aim to emphasize a more holistic and less binary representation of remembrance by including the history of colonialism and the IRS system.

The Critical Function of Schools

Schools are sites for critical thinking, active inquiry, and reflection, all essential to the development of engaged and committed citizens (Freire, 1970). If Remembrance Day ceremonies are going to be held in schools, they should involve active inquiry and critical engagement with difficult questions that students might not otherwise encounter. There are significant pedagogical reasons for introducing students to difficult social and political issues, even if it results in discomfort (Boler, 1999; Jonas, 2010; Mintz, 2012). Any event or organization that gains access to schools must further such educational aims. If schools hold Remembrance Day ceremonies, then schools should independently determine how it will be discussed in classrooms. (Aldridge, 2014) Although much about schools is ritualized and procedural, any formalized, state-approved, mandatory events must meet high pedagogical standards and promote critical thinking. In other words, such events should be opportunities for reflection about what Canada stands for, and schools are one of the only places in the culture where such conversations can occur.

This commitment to critical thinking in schools inevitably raises questions about the political nature of commemoration itself. While some might argue that schools should maintain political neutrality in their observance of Remembrance Day, closer examination reveals the inherent political dimensions of all acts of remembrance.

Remembrance Day is Never Neutral

One could assert that it is crucial to keep politics out of Remembrance Day. But we hold that Remembrance Day is already politicized; memorialization is never neutral (Aldridge, 2014). In addition to the issue of schools used for recruitment, our concern is that Remembrance Day ceremonies are used to promote a particular vision of Canada.

Furthermore, even in liberal democracies, memorialization is often used to prevent dissent. T-shirts and bumper stickers demand support for the military in a rather threatening manner: “If you don’t stand behind our troops, then stand in front of them.”² During the U.S. invasion of Iraq, tremendous efforts were deployed to restrict freedom of speech in schools. A 16-year-old student who wore a T-shirt with the words ‘International Terrorist’ beside a picture of President Bush was sent home (Lewin, 2003).

While it might seem that this pushes the intended meaning of Remembrance Day, it does not push it as far as the actions of those who distort the meaning to promote militarism and who attempt to draw in recruits. Expanding Remembrance Day to include the Indigenous children who died as

² See for example: https://www.ebay.com/itm/If-You-Dont-Stand-Behind-Our-Troops-Stand-In-Front-Of-Them-Patch-/142930996126?_ul=IL

part of the creation and continuation of Canada may be one way to make it more difficult to promote militarism around Remembrance Day.

Historian J. L. Granatstein (2018) expressed alarm about “the lamentable failure of our schools,” because they do not adequately help Canadians “remember important war victories” or celebrate “the pride that Canadians should feel about their very substantial role in the war” (p. 48). In speaking of soldiers, Granatstein says: “Do not forget what they did for your country. Remember that you are free because of them” (2018, p. 46). In his Remembrance Day speech in 2014, Stephen Harper mentioned the contribution from Indigenous soldiers who fought against the Americans in the War of 1812, but he overlooked those who died in residential schools as part of the creation of Canada.

New Approaches to Remembrance Day: Cultural Clash vs. Sanitized Nation

In teacher education courses, the authors include readings that explore justifications for the inclusion of Remembrance Day ceremonies in schools. In the preceding week, we read literature about what constitutes a controversial issue, the pedagogical and political benefits of such discourse, and what leeway teachers should be afforded in discussing remembrance (Hess, 2004, 2011; Kelly, 2012), then explore the extent to which parents or administrators should be allowed to curtail such discussions (Maxwell et al., 2018)?

We aim to advance a new hybrid approach for Remembrance Day. There is something false about separating foreign wars from those fought here, something disturbingly sanitized in promoting a view of history as divided, separate, and distinct—that wars fought (primarily) in Europe are separate and distinct from colonial wars on this continent—whereas in fact the two cultures were and are colliding. Just as Cree painter Kent Monkman's paintings make it difficult to look at Europe or Canada in the same way, we hope to encourage Canadians to think of Remembrance Day in new ways. Monkman's paintings are large-scale, monumental works that combine historical references and contemporary themes to challenge colonial narrative and confront the viewers by reframing and recentering Indigenous experience. Monkman alludes to European art history even as he subverts it by fusing Indigenous themes and images.

We are inspired by the works of Kent Monkman, whose sometimes satirical, though always overt colonial critique comes through clearly and dramatically. In his art, mythologies collide in a jarring fusion of established archetypal Canadian and European symbols and styles, demonstrating the inseparability of romance and horror, pastoralism and violence. Sometimes, these are historically accurate confrontations, such as gut-wrenching paintings of RCMP officers and Catholic priests ripping Indigenous children from their screaming parents' arms. But more often, the scenes emphasize confusing and arresting images of cultural fusion and incongruity, such as a hunter in a long headdress sitting astride a motorcycle after felling a bison drawn in European cubist style. What seems to be a jarring incongruity is in fact reflective of the lived realities of colonizer and colonized, an arresting hybridity that speaks a truth of bound and fused historical events and experiences.

Building on Monkman, we are promoting a kind of cultural fusion, a bringing together of what have hitherto been construed as different cultural experiences. We advocate for the inclusion of two key Indigenous groups: those who died as part of the creation of Canada, and those who died in residential schools as part of its continuation. Such deaths are not exceptions to an otherwise innocent Canada, to be overlooked or disavowed in maintaining a pure image of a nation

that fights evil overseas. Instead, they are an inseparable part of the establishment of the nation of Canada.

The National Day for Truth and Reconciliation is separate and distinct from Remembrance Day, but the general reasons for observing Remembrance Day should offer further elements to this November holiday. We aim to bring the two cultures and historical experiences together, as two separate ceremonies may lead some settlers to continue their remembrance ceremonies without much reflection about the violence perpetrated here on these territories, and enable them to maintain the belief that the only conflicts Canada has been involved in were overseas.

But if we use concepts such as ‘honour’ or ‘sacrifice’ or ‘for the Canadian way of life,’ then those children could be included. What makes those children so worthy of remembrance is the idea that they also died ‘for’ Canada in the sense that Canada ‘required’ it; Canada could not have happened or continued without those deaths. They are not ‘exceptions’ about an otherwise innocent Canada that can be overlooked, put in brackets, or disavowed. They cannot be externalized to maintain a pure image of Canada; rather, they are an unavoidable part of what Canada is.

Conclusion: What Kind of Country is Canada?

It is essential to examine how war and its memory can be mobilized in ways that reflect the experience of Indigenous people in this country. Many nations are growing increasingly authoritarian as they impose monolithic and idealized depictions of their past to justify mass atrocities, crushing opposition and dissent, and a total mobilization of a society toward a war effort (Repucci & Slipowitz, 2022). In such nations, schools and teachers are controlled and censored just as much as the media, which are forcefully mandated to promulgate justifications for militarization based on distorted historical narratives. Witness Russian president Vladimir Putin's aspiration to restore an imperialist Czarist Russia or a Stalinist Soviet Union, the loss of which are two of the greatest 'wrongs' the Russian peoples have endured, and to do so through historical narratives in schools (MacFarquhar & Mazaeva, 2023). As one of many examples, schools in Russia start with lessons called ‘Important Conversations,’ of which the minister of education Sergei Kravtsov said, “We want the current generation of schoolchildren to grow up in completely different traditions, proud of their homeland” (MacFarquhar & Mazaeva, 2023). In the U.S., Donald Trump called for a new “patriotic education” that “will state the truth in full, without apology: We declare that the United States of America is the most just and exceptional nation ever to exist on earth” (The White House, 2020). This is also evident in current efforts to prohibit the teaching of critical race theory, as it presents an imperfect vision of American history (Alexander, 2023).

These trends demonstrate the importance of promoting a national narrative that includes and gives voice to groups within that country that have been persecuted and marginalized as part of nation-building; that names those groups and those specific events that violated norms of human rights and liberal values; that includes redress toward those groups; and that shows those violations as inseparable from national identity. When national identity incorporates and addresses the horrors of its past, it can no longer be so easily idealized, romanticized, glorified, militarized, or construed as pure and innocent; those wrongs that must be redressed come not only from other nations but were perpetuated in building that nation.

Our position is that if Remembrance Day ceremonies are to be held in schools, they should be more than ceremonial and rather emphasize student involvement in active inquiry and critical

engagement with difficult questions that might not be otherwise encountered or engaged with. Our aim is also pedagogical, in the sense that we intend to raise a set of essential questions to consider: Is Canada the kind of country that cannot withstand engagement with the darker parts of its past? What exactly is a controversial issue, who decides, and how? What are the pedagogical and political benefits of such discussions? And last, what leeway should teachers be allowed when doing so? We suggest that Remembrance Day should not only recognize war efforts and losses on other continents but should also note that war and loss on this very land were part of Canada's own nation-building project.

Conventional approaches to Remembrance Day have become problematic and anachronistic due to emerging truths and increasing evidence of atrocities committed as a part of colonization. Our main aim in this paper is to advocate for a more mature, realistic, and integrated vision of Canada that draws together divergent histories, interests, and experiences to inform Canadian national identity. While progress has been made in recent years to respond to abuse at residential schools and other atrocities against Indigenous groups, it is important to ensure that these atrocities are not construed as an anomaly or a minor, inconsequential episode to be obscured by heroic war efforts in Europe.

References

- Aldridge, D. (2014). How ought war to be remembered in schools? *Impact: Philosophical Perspectives on Education Policy*, 2014(21), 1-45.
[http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)2048-416X](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)2048-416X)
- Alexander, T. (2023, April 7). Efforts to ban critical race theory have been put forth in all but one state—and many threaten schools with a loss of funds. *The Conversation*.
<https://theconversation.com/efforts-to-ban-critical-race-theory-have-been-put-forth-in-all-but-one-state-and-many-threaten-schools-with-a-loss-of-funds-200816>
- Anderson, B. (1983). *Imagined communities: reflections on the origin and spread of nationalism* (revised and extended ed.). Verso.
- Beiner, R. (1999). *Theorizing Nationalism*. State University of New York Press.
- Ben-Porath, S. (2011). Wartime citizenship: An argument for shared fate. *Ethnicities*, 11(3), 313-325.
- Ben-Porath, S. (2012). Citizenship as shared fate: Education for membership in a diverse democracy. *Educational Theory*, 62(4), 381-395.
- Bismarck, O. (1924-1935). *Reden 1847–1869 [Speeches, 1847–1869]*. In W. Schübler & H. V. Petersdorff (Eds.), *Bismarck: Die gesammelten Werke [Bismarck: Collected Works]* (Vol. 10, pp. 139-140). Otto Stolberg. https://germanhistorydocs.ghi-dc.org/sub_document.cfm?document_id=250&language=english
- Boler, M. (1999). *Feeling power: Emotions and education*. Routledge.
- Bonikowsky, L. (2023). Tommy Prince. In *The Canadian Encyclopedia*.
<https://thecanadianencyclopedia.ca/en/article/tommy-prince>
- Bradburn, J. (2023). Citizens Plus (The Red Paper). In *The Canadian Encyclopedia*.
<https://thecanadianencyclopedia.ca/en/article/citizens-plus-the-red-paper>
- British Online Archives. (n.d.). *Conscientious objection during World War 1*.
<https://microform.digital/boa/collections/55/conscientious-objection-during-world-war-1>
- Brooks, R. (2015, Aug 19). Making a state by iron and blood. *Foreign Policy*.
<https://foreignpolicy.com/2015/08/19/making-a-state-by-iron-and-blood-isis-iraq-syria/>
- Brorder, D. (2022, August 2). When France executed its own soldiers. *Jacobin*.
https://jacobin.com/2022/02/world-war-1-french-soldiers-execution-punishment-memorial/?fbclid=IwAR3Cn63-AB7LEU5YD1fbNpMgqapyEdyt9x613etNtE_Vhqqq3ni_pycVYk
- Carr, G. (2003). War, history, and the education of (Canadian) memory. In K. Hodgkin & S. Radstone (Eds.), *Memory, history, nation: Contested pasts* (pp. 58-78). Routledge.
<https://www.taylorfrancis.com/chapters/edit/10.4324/9780203785751-5/war-history-education-canadian-memory-graham-carr>
- CBC News (2022, April 1). Read Pope Francis's full remarks, apology for abuses by some Catholic Church members in residential schools. *CBC*.
<https://www.cbc.ca/news/world/francis-apology-full-text-1.6404953>

- Clark, P., Lévesque, S., & Sandwell, R. (2015). Dialogue across chasms: History and history education in Canada. In E. Erdmann & W. Hasberg (Eds.), *History teacher education: Global interrelations* (pp. 191-211). Wochenschau Verlag.
- Conscientious Objectors. (n.d.). *Canadian War Museum*.
<https://www.warmuseum.ca/firstworldwar/history/life-at-home-during-the-war/voices-for-peace/conscientious-objectors/>
- Crawford, B. (2014, November 11). *Prime minister Stephen Harper's Remembrance Day statement*. Ottawa Citizen. <https://ottawacitizen.com/news/national/prime-minister-stephen-harpers-remembrance-day-statement>
- Cryderman, K., & Grant, K. (2022, May 1). *Archbishop of Canterbury apologizes to residential school survivors for Anglican Church's role in 'building hell'*. The Globe and Mail. <https://www.theglobeandmail.com/canada/article-archbishop-of-canterbury-apologizes-to-residential-school-survivors/>
- Daschuk, J. (2013). *Clearing the plains*. University of Regina Press.
- Deer, F., & Trickey, J. (2020). The language of citizenship: Indigenous perspectives of nationhood in Canada. In A. Peterson, G. Stahl, and H. Soong (Eds.), *The Palgrave Handbook of Citizenship and Education* (pp. 195-210). Palgrave MacMillan.
- Desroches, S. (2018). Remembering otherwise: History and citizenship education of shared fates. *Studies in Philosophy and Education*, 35(6), 484-492. <https://doi.org/10.47925/2016.484>
- DiPaolantonio, M. (2015). Roger Simon as a thinker of the remnants: An overview of a way of thinking the present, our present. *Studies in Philosophy and Education*, 34(3), 263-277. <https://doi.org/10.1007/s11217-014-9439-y>
- Canadian Foreign Policy Institute. (n.d.). *Dominion Institute (Historica Canada)*.
<https://www.foreignpolicy.ca/dominion-institute-historica-canada>
- Donald, D. T. (2009). Forts, curriculum, and Indigenous métissage: Imagining decolonization of Aboriginal-Canadian relations in educational contexts. *First Nations Perspectives*, 2(1), 1-24.
- Doyle, S. (2015, June 30). Canoe love: Canadian Canoe Museum explores the link between paddling and romance. *Canadian Geographic*.
<https://canadiangeographic.ca/articles/canoe-love/>
- Elections Canada. (n.d.). *First nations peoples and the right to vote case study*.
<https://electionsanddemocracy.ca/voting-rights-through-time-0/first-nations-and-right-vote-case-study>
- Freire, P. (1970). *Pedagogy of the oppressed*. Seabury.
- Gerbrant, R., & Carleton, S. (2023). *Debunking the 'mass grave hoax': A report on media coverage and residential school denialism in Canada*. University of Manitoba: Centre for Human Right Research. <https://chrr.info/other-resources/debunking-residential-school-denialism-in-canada/>

- Gibbons, D. (2013, November 10). *Pharaoh: A Canadian Mohawk on the Nile*. Government of Canada. <https://www.veterans.gc.ca/eng/remembrance/memorials/national-inventory-canadian-memorials/details/7972>
- Glavin, Terry. (2022, May 27). The year of the graves. How the world's media got it wrong on residential school graves. *National Post*. <https://nationalpost.com/opinion/the-year-of-the-graves-how-the-worlds-media-got-it-wrong-on-residential-school-graves>
- Goldberg, M. S., Cheng, K., Huff, N. M., Kimko, D. D., & Saizan, A. M. (2018). *Geographic diversity in military recruiting*. Institute for Defense Analyses. <https://www.ida.org/-/media/feature/publications/g/ge/geographic-diversity-in-military-recruiting/d-9079.ashx>
- Government of Canada. (2007, April 9). *Prime Minister Stephen Harper commemorates the 90th anniversary of the Battle of Vimy Ridge*. <https://www.canada.ca/en/news/archive/2007/04/prime-minister-stephen-harper-commemorates-90th-anniversary-battle-vimy-ridge.html>
- Government of Canada. (2021) *Statement on the discovery around Kamloops Indian Residential School*. <https://www.canada.ca/en/crown-indigenous-relations-northern-affairs/news/2021/05/statement-on-the-discovery-around-kamloops-indian-residential-school.html>
- Government of Canada. (2024). *Missing Children and Burial Information*. <https://www.rcaanc-cirnac.gc.ca/eng/1524504992259/1557512149981>
- Government of Canada. (n.d.). *National day for truth and reconciliation*. <https://www.canada.ca/en/canadian-heritage/campaigns/national-day-truth-reconciliation.html>
- Granatstein, J. K. (2020). *Canada at war: Conscription, diplomacy, and politics*. University of Toronto Press.
- Granatstein, J. L. (2018, November 9). J. L. Granatstein: This November 11th, remember Canada's heroic 100 days. *National Post*. <https://nationalpost.com/opinion/j-l-granatstein-this-nov-11-remember-canadas-heroic-100-days>
- Hagopian, A., & Barker, K. (2011). Should we end military recruiting in high schools as a matter of child protection and public health? *American Journal of Public Health*, 101(1), 19-23. <https://doi.org/10.2105/AJPH.2009.183418>
- Harper, S. (2008, June 11). *Prime Minister Harper offers full apology on behalf of Canadians for the Indian residential schools system*. Government of Canada. <https://www.rcaanc-cirnac.gc.ca/eng/1100100015644/1571589171655>
- Harrison, S. (1980). *Flowers of the Field*. Time Warner.
- Harrison, T. (2012). *Remembrance today: Poppies, grief and heroism*. Reaktion Books.
- Harvey, D. (1992). *The condition of postmodernity: An enquiry into the origins of cultural change*. Blackwell.
- Hess, D. (2004). Controversies about controversial issues in democratic education. *Political Science & Politics*, 37(2), 257-261. <https://doi.org/10.1017/S1049096504004196>

- Hess, D. (2011). Discussions that drive democracy. *Educational Leadership*, 69(1), 69-73. <https://www.ascd.org/el/articles/discussions-that-drive-democracy>
- Jonas, M. (2010). When teachers must let education hurt: Rousseau and Nietzsche on compassion and the educational value of suffering. *Journal of Philosophy of Education*. 44(1), 45-60. <https://doi.org/10.1111/j.1467-9752.2010.00740.x>
- Kelly, T. E. (2012). Discussing controversial issues: Four perspectives on the teacher's role. *Theory & Research in Social Education*, 14(2), 113-138. <https://doi.org/10.1080/00933104.1986.10505516>
- Koennecke, F. (2020). *Francis Pegahmagabow*. The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/francis-pegahmagabow>
- Lagace, N., & Sinclair, N. (2020). *The White Paper, 1969*. The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/the-white-paper-1969>
- Lasch, C. (1979). *The culture of narcissism: American life in an age of diminishing expectations*. Warner Books.
- Leslie, J. F. (2022, March 24). *Indigenous suffrage*. The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/indigenous-suffrage>
- Lewin, T. (2003, February 26). High school tells student to remove antiwar shirt. *New York Times*. <https://www.nytimes.com/2003/02/26/us/high-school-tells-student-to-remove-antiwar-shirt.html>
- MacDonald, D. B. (2015). Canada's history wars: Indigenous genocide and public memory in the United States, Australia and Canada. *Journal of Genocide Research*, 17(4), 411-431. <https://doi.org/10.1080/14623528.2015.1096583>
- MacFarquhar, N., & Mazaeva, M. (2023, June 3). In Russian schools, it's recite your ABC's and "love your army." *New York Times*. <https://www.nytimes.com/2023/06/03/world/europe/russia-schools-military-war.html>
- Maskwacis. (2022, July 25). *Apostolic journey to Canada: Meeting with Indigenous peoples, First Nations, Métis and Inuit*. Activities of the Holy Father Pope Francis. <https://www.vatican.va/content/francesco/en/events/event.dir.html/content/vaticanevents/en/2022/7/25/popolazioniindigene-canada.html>
- Maxwell, B., McDonough, K., & Waddington, D. (2018). Broaching the subject: Developing law-based principles for teacher free speech in the classroom. *Teaching and Teacher Education*, 70, 196-203. <https://doi.org/10.1016/j.tate.2017.11.020>
- McDougall, R. (2018). *Duncan Campbell Scott*. The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/duncan-campbell-scott>
- McFadden, J. (2020, November 11). *Parry Island Elder makes short list to be featured on \$5 bill*. <https://www.baytoday.ca/local-news/parry-island-elder-makes-short-list-to-be-featured-on-5-bill-2869503>
- McKenna, C. (2023, December 1). *Finding the knowledge keepers: The Indigenous teachers shortage*. The Walrus. <https://thewalrus.ca/finding-the-knowledge-keepers-the-indigenous-teacher-shortage/>

- Military.com. (n.d.). *The ASVAB Test*. <https://www.military.com/join-armed-forces/asvab>
- Mintz, A. (2012). The happy and suffering student: Rousseau's Emile and the path not taken in progressive educational thought. *Educational Theory*, 62(3), 249-265. <https://doi.org/10.1111/j.1741-5446.2012.00445.x>
- Mowat, D. (2013, November 8). The First Indian War memorial. *Anishinabek News*. <http://anishinabeknews.ca/2013/11/08/the-first-indian-war-memorial/>
- NNOMY: A National Call. (n.d.). *The Threat to Civilian Education*. <https://sites.google.com/site/acalltoconfrontmilitarization/>
- Norris, T. (2011). *Consuming schools: Commercialism and the end of politics*. University of Toronto Press.
- Norris, T. (2020). Are students becoming consumerist learners? *Journal of Philosophy of Education*, 54(4), 874-886. <https://doi.org/10.1111/1467-9752.12489>
- Osborne, K. (2000). "Our history syllabus has us gasping": History in Canadian schools: Past, present, and future. *Canadian Historical Review*, 81(3), 403-471. <https://doi.org/10.3138/chr.81.3.403>
- Osborne, K. (2003). Teaching history in schools: A Canadian debate. *Journal of Curriculum Studies*, 35(5), 585-626. <https://doi.org/10.1080/0022027032000063544>
- Renan, E. (1882/1992). *What is a nation?* (E. Rundell, Trans.). Pocket Press. http://ucparis.fr/files/9313/6549/9943/What_is_a_Nation.pdf
- Repucci, S., & Slipowitz, A. (2022). *Freedom in the world 2022: The global expansion of authoritarian rule*. Freedom House. <https://freedomhouse.org/report/freedom-world/2022/global-expansion-authoritarian-rule>
- Rob, V. (2020, December 12). *Future Soldier Program: Complete Guide*. OMK [Operation Military Kids]. <https://www.operationmilitarykids.org/future-soldier-program/>
- Roth, A. (2022, September 1). Russian parents and teachers urged to boycott "propaganda classes." *The Guardian*. <https://www.theguardian.com/world/2022/sep/01/russian-parents-and-teachers-urged-to-boycott-propaganda-classes>
- Seixas, P. (2004). *Theorizing Historical Consciousness*. University of Toronto Press.
- Sheffield, R. S., & Gallant, D. J. (2022, May 16). *Indigenous peoples and the Second World War*. The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/indigenous-peoples-and-the-second-world-war>
- Southern, L. (2021, September 19). *The Canadian mass grave hoax*. YouTube [video]. <https://www.youtube.com/watch?v=Go6Fpp03Voc>
- Supreme Court of the United States. (2005). *Rumsfeld, secretary of defense, et al. V. Forum for academic and institutional rights, Inc., et al.* <https://www.law.cornell.edu/supct/pdf/04-1152P.ZS>
- Szeto, W. (2021, November 8). Beaded poppies are a source of pride, resilience for this Indigenous designer. *CBC*. <https://www.cbc.ca/news/canada/british-columbia/indigenous-veterans-day-beaded-poppies-1.6239424>

- Tessaro, D., Landertinger, L., & Restoule, J.-P. (2021). Strategies for teacher education programs to support indigenous teacher employment and retention in schools. *Canadian Journal of Education / Revue canadienne de l'éducation*, 44(3), 600-623.
<https://doi.org/10.53967/cje-rce.v44i3.4461>
- The White House. (2020, November 2). *President Donald J. Trump is protecting America's founding ideals by promoting patriotic education*.
<https://trumpwhitehouse.archives.gov/briefings-statements/president-donald-j-trump-protecting-americas-founding-ideals-promoting-patriotic-education/>
- Truth and Reconciliation Commission. (2015). *Missing children and unmarked burials: The final report of the truth and reconciliation commission of Canada*. Government of Canada.
https://publications.gc.ca/collections/collection_2015/trc/IR4-9-4-2015-eng.pdf
- Truth and Reconciliation Commission. (n.d.). *Share your Experience*.
<https://nctr.ca/records/preserve-your-records/share-your-stories/>
- U.S. Department of Education. (n.d.). *No child left behind elementary and secondary education act (ESEA)*. <https://www2.ed.gov/nclb/landing.jhtml>
- Veteran.com. (2022, October 19). *High school junior reserve officer training corps (JROTC)*.
<https://veteran.com/high-school-jrotc/>
- Veterans Affairs Canada. (n.d.). <https://www.veterans.gc.ca/en/remembrance>
- Veterans Affairs Canada. (2019, February 14). *How do we remember?* Government of Canada.
<https://www.veterans.gc.ca/eng/remembrance/history/a-day-of-remembrance/how>
- Veterans Affairs Canada. (2021, September 20). *Indigenous soldiers: Foreign battlefields*. Government of Canada. <https://www.veterans.gc.ca/eng/remembrance/those-who-served/indigenous-veterans/native-soldiers>
- Veterans Affairs Canada. (2022, April 4). *Remembrance*. Government of Canada.
<https://www.veterans.gc.ca/eng/remembrance>
- Veterans Affairs Canada. (2022, February 25). *National aboriginal veterans monument*. Government of Canada.
<https://www.veterans.gc.ca/eng/remembrance/memorials/national-inventory-canadian-memorials/details/7972>
- Veterans Affairs Canada. (2022, February 4). *Boots of the fallen*. Government of Canada.
<https://www.veterans.gc.ca/eng/remembrance/information-for/educators/learning-modules/vimy-ridge/borrow-a-boot>
- Veterans Affairs Canada. (2022, January 24). *First World War audio archive*. Government of Canada. <https://www.veterans.gc.ca/eng/remembrance/people-and-stories/first-world-war-audio-archive>
- Veterans Affairs Canada. (n.d.). *Historical sheets*. Government of Canada. <https://crorders-commandescss.vac-acc.gc.ca/croos/items/index?category=PublicInformationSheets>
- IWM: Imperial War Museum. (n.d.). *Voices of the First World War: Conscientious objection*.
<https://www.iwm.org.uk/history/voices-of-the-first-world-war-conscientious-objection>

Wallis, H. (2014, May 15). WWI: The conscientious objectors who refused to fight. *BBC News*.
<https://www.bbc.com/news/uk-27404266>

White Poppies. (n.d.). *Invitation to teachers*. <https://peacepoppies.ca/invitation-to-teachers/>

A Review of Anna-Leah King, Kathleen O'Reilly, and Patrick J. Lewis' (Eds.) (2024)

Unsettling Education: Decolonizing and Indigenizing the Land

Elizabeth Szymanski, *University of Windsor*

Unsettling Education: Decolonizing and Indigenizing the Land, written by various authors and edited by King et al. (2024), explores decolonization, Indigenization and reconciliation for educators and students through addressing colonialism within the education system, including higher education. The authors each bring forth an abundance of knowledge and experience in the field of Indigenous education through sharing the stories and words of Indigenous community leaders, Elders, and knowledge keepers. Further, the authors provide an abundance of examples/teachings for current and future K–12 teachers and higher academia instructors to implement in the classroom alongside Indigenous perspectives and theories. This book also serves as a guide for non-Indigenous readers to reflect on their own positionality and privilege, while engaging with truth and reconciliation strategies, drawing on the stories and experiences of Indigenous scholars and educators. The book comprises eighteen chapters, grouped into three sections and written by twenty-nine authors (both Indigenous and non-Indigenous).

The first section of the book, which includes Chapters One to Four, is titled 'Unsettling.' This section highlights the significance of Indigenous pedagogy, which demands a space for examining positionality, awareness of space, and intentions for working with, for, and beside Indigenous peoples. As mentioned in Chapter One by King (2024), positionality involves the unpacking of identities and preconceptions and raises questions in relation to power and privilege. Awareness of space is "where parties come together to acknowledge the space between them while taking on the ethical space of engagement" (Ermine, 2007, p. 15). This space provides an opportunity for individuals to bring different views to the table to "see how others see, interpret, and interact with the world" (p. 15). Finally, working with, for, and beside Indigenous peoples is rooted in decolonization as it fosters space for "acknowledging different epistemologies, histories, and knowledge of the world in a respectful way" (p. 15).

In Chapter One, written by King (2014), who cites Tuck and Yang (2012), who mention that decolonization begins with "disrupting settler narratives in a manner that may be unsettling but signifies the utilization of Indigenous ways of being/knowing beyond the decolonization metaphor" (p. 10). Decolonization aims to move beyond an idea to an action through giving space and opportunities for marginalized and silenced voices to be heard within academia. In a similar vein, Sium et al. (2012) describe, "decolonization [as] a messy, dynamic, and a contradictory process" and suggest that "Indigenous Knowledge [and] decolonization... are so much a part of communities and individuals—so deeply embedded and part of their everyday life—that they cannot be codified or defined" (p. i). That is, decolonization is an ongoing living experience that cannot be presented as being confined to the classroom. Additionally, the first section of the book provides insights and opportunities for readers to learn without focusing on individual guilt but rather on self-reflexivity in relation to collective responsibility, as after all, "hard truths are absolutely necessary for reconciliation" (p. 11). As the book accurately implies, acts of reconciliation begin with an acceptance by all that to Indigenize is to enable Indigenous peoples to live, work, and play in the manner that they choose – namely, acts of reconciliation acknowledge and honour their cultures, traditions, and worldviews.

A common thread across the chapters in the first section of the book is that compiling the necessary tools for reconciliation and transformation is imperative to dismantling systems and

fostering conversations about Indigenous inclusion. As mentioned by King in Chapter One, the most important tool is the ability to engage in self-reflexivity regarding one's positionality, power, and privilege within colonial systems of education. Therefore, according to MacKinnon (2024, p. 28), Canadian students must actively engage with Indigenous and settler histories for reconciliation to occur. This means that it is up to Canadian educators to provide information and knowledge regarding Indigenous and settler colonial education history alongside Indigenous and non-Indigenous perspectives. Consequently, MacKinnon (2024) provides four recommendations (steps) for moving from empathy to action for educators in the classroom. These include: 1) a mandatory Canadian Indigenous and settler colonial history course for high-school students, 2) a mandatory Canadian Indigenous and settler colonial history course for all education and teacher training programs, 3) a mandatory workshop-style learning session for current educators in Canada, and 4) practicing reciprocity (i.e., ensuring equitable access to educational resources amongst various communities).

The second section of this book includes Chapters Five to Twelve and is titled 'Indigenization,' which begins with the history of the Anishinaabe peoples and their relationality that extends beyond the cosmos and their place within Mtigwaaning, Gahnoowaaniing, and the Starworld. Anishinaabe Gikendaaswin is a word that encompasses and embodies all aspects of Indigenous ways of knowing, knowledges, and relationships. Likewise, the Niizhwaaswi e bi ziaakshkaak bemaadiziiwin is an Anishinaabe phrase that provides foundational cultural teaching which are comparable to Wall's (2024) four hills of life. The circle, which represents the cycle of life, is divided into eight sections: purity, the good life, the fast life, wonder and wondering, doing it, wisdom, Elder purity, and the eighth section, shaded black to represent the unknown and G'ichi Zhemnidoo, the great, kind, and forgiving spirit. The circle signifies the importance of ceremony through all stages of life as well as the connection to Gete Anishinaabeg, which is the past and the future. Ceremony allows Indigenous peoples to see themselves in the knowledge they hold, as well as in teachings and in relationships with the land.

According to Gaudry and Lorenz (2018), Indigenization has three meanings: Indigenous inclusion, reconciliation Indigenization, and decolonial Indigenization. As mentioned in Chapter Six, author Belanger (2024), who cites Christian (2017), suggests that some ways to interweave Indigenous Knowledge are through Embodied Story Practice (ESP), which focuses on acknowledging the importance of knowing place, learning to engage with the environment, and acknowledging the land that is inhabited. According to Chapter Six, author Belanger, Christian (2017) explains ESP as a common practice deeply rooted in Syilx Okanagan culture, focusing on healing and personal growth through land-based performance and gestures. Belanger notes Christian's (2017) reference to interweaving ESP as an ontology (theories of reality) for students to understand and know themselves while recognizing and connecting to their communities. Following the protocols of Elders is, according to Christian (2017), a step towards reconciliation. Further, ESP is different from traditional storytelling as it includes elemental embodiment training, which is the incorporation of gestures, movement, and dancing while storytelling (Belanger, 2024). Practicing ESP in the education system can present itself in various ways, some of which include learning creative ways of coping with mental health, walking the land and picking up garbage, and engaging in reflectivity on the land. Further, as mentioned by Beatty and Clyne (2024) in Chapter Ten, reconciliation may also look like interweaving Indigenous education in mathematics, as in the teachings of loom beading, circular medallions, Métis finger weaving, and discussions of participant outcomes.

In Chapter Two of the second section of the book, Battiste (2013), a Mi'kmaw educator from the Potlotek First Nation, urges Indigenous and non-Indigenous peoples to join hands as allies in struggles for decolonization and reconciliation. King et al. (2014) seem to heed Battiste's call, especially in the third section of this book (Chapters Thirteen–Eighteen), which is titled, 'Decolonization.' The third section opens with Chapter Thirteen, written by Brice and colleagues (2024), and begins with an Indigenous methodological approach known as storytelling, specifically practiced through remembering and memory. Through narrative stories and traditional sacred stories, Indigenous scholar Amy Farrell and Métis teachers (Dylan and Lorna) from Saskatchewan share their work in Chapter Fifteen of 'Reconnecting with their Roots, Decolonization Practices, and Reconciliation Efforts in Academia' (Oloo, 2024, p. 321). Their stories speak to the significance and necessity of change in the education system within Canada. Specifically, as mentioned in Chapter Fifteen by Oloo, change is achievable through policy reform and decision-making toward a stronger appreciation and awareness of Indigenous peoples becoming teachers. Furthermore, Oloo offers that decolonization begins through dismembering colonialism (i.e., deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches), rooted within the education system and experiences of Indigenous students from the time of residential schools (p. 324). Colonialism is manifested through the teachings and education of Indigenized Knowledge for teachers, administrators, and students, as well as for systems, structures, and procedures. Addressing colonialism in education through Indigenizing educational practices is how decolonization begins, toward the creation of a humanizing system and structure.

As previously noted, interweaving Indigenous education through teacher education programs can work toward the necessary foundation for decolonization. In Chapter Sixteen, authors Yee and colleagues (2024) provide opportunities for the incorporation of activities/lessons such as land pedagogy, metaphorical thinking, and language journey. Yee et al. offer that Indigenous education can acknowledge, recognize, honour, and guide teacher candidates to no longer be "perfect strangers" (p. 346) to the land. These authors highlight a connection between how low-income and racialized students, who see themselves in their learning, the curriculum, and the representation of staff members, are more likely to achieve academic success. Further, the authors provide information regarding the importance of story walks, which build and renew relationships with nature and the people of their communities. Through paying attention to the surroundings, asking guiding questions, sharing new and old information, and sharing stories of leadership, a fundamental step can be taken toward decolonization. Lastly, through the words of Anishinaabe writer Richard Wagaemese (2024) in Chapter Eighteen, who claims "we are all a story" (p. 389), it is only through the continuous work of Indigenous peoples' storytelling and non-Indigenous peoples' self-reflexivity that decolonization, unsettling, and reconciliation can occur.

Self-reflexivity on positionality, power, and privilege is fundamental for the success of decolonization, unsettling, and reconciliation. *Unsettling Education Decolonizing and Indigenizing the Land* is an exceptional book that offers thought-provoking and comprehensive strategies, tools, and practices for current and future teachers and teacher educators to use in their classrooms alongside those in leadership positions. The book describes the importance of Indigenization as including Indigenous inclusion, reconciliation Indigenization, and decolonial Indigenization. Further, the book provides space for questioning colonialist education while working towards breaking down structures and systems of Western education that Indigenous peoples face within a colonial education system. Overall, this book is a must-read for anyone

currently positioned within a teacher education program, as a practicing educator, or in a leadership position.

References

- Beatty, R., & Clyne, C. (2024). Relationships and reciprocity in mathematics education. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 214-237). Canadian Scholars.
- Belanger, M. (2024). Sqilx woman: She brings bundles. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 124-141). Canadian Scholars.
- Kennedy, D., Sterzuk, A. (2024). Co-creating and claiming spaces: Indigenous language activists, partners/accomplices/allies, and higher education. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 238-253). Canadian Scholars.
- King, A. L., O'Reilly, K., & Lewis, P. J. (2024). Land, belonging, and rootedness: Home is in the stories. In A-L King, K. O'Reilly, & P. J. Lewis. (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 377-393). Canadian Scholars.
- King, A. L., O'Reilly, K., & Lewis, P. J. (Eds.). (2024). *Unsettling education: Decolonizing and Indigenizing the land*. Canadian Scholars.
- King, J. (2024). Let's unpack that! decolonization and Indigenization while unsettling settler academic practice. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 8-27). Canadian Scholars.
- MacKinnon, D. J. (2024). Moving from uncertainty to empathy: Reconciliation through Indigenization. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 28-54). Canadian Scholars.
- Oloo, J. A. (2024). Indigenous teacher education in the Métis homeland: Narratives of love, culture, and resistance. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 321-338). Canadian Scholars.
- Oloo, J. A., & Relland, M. (2021). "I think of my classroom as a place of healing": Experiences of Indigenous students in a community-based Master of Education program in Saskatchewan. *Canadian Journal of Educational Administration and Policy*, (197), 94-107. <https://doi.org/10.7202/1083335ar>
- Sium, A., Desai, C., & Ritskes, E. (2012). Towards the 'tangible unknown': Decolonization and the Indigenous future. *Decolonization: Indigeneity, Education & Society*, 1(1), i-xiii.
- Yee, N., Kakageeshis, L. W., & Galla, C. K. (2024). It's about damn time: Decolonizing and Indigenizing possibilities in teacher education. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 00-11). Canadian Scholars.
- Wall, B. M. (2024). Anishinaabeodziiwin miinwaa Gikendasswin: Anishinaabe ways of knowing and being through relationality. In A-L King, K. O'Reilly, & P. J. Lewis (Eds.), *Unsettling education: Decolonizing and Indigenizing the land* (pp. 142-167). Canadian Scholars.

A Review of Elizabeth J. Meyer's (2025) *Queer Justice at School: A Guide for Youth Activists, Allies, and Their Teachers*

Jaclyn Roach, *University of Regina*

In a short 170-page text, *Queer Justice at School: A guide for youth activists, allies, and their teachers* (2025, Teachers College Press), Elizabeth J. Meyer calls attention to the enduring need for queer justice in the K–12 school system and offers both practical ideas for *queering* schools, as well as theoretical and data-driven reasons why this work is so important.

Elizabeth J. Meyer serves as a professor and program chair in Educational Foundations at the University of Colorado, Policy and Practice. She is also the author of *Gender, Bullying, and Harassment: Strategies to End Sexism and Homophobia in Schools* (2009). In both that book and *Queer Justice*, Meyer's research focuses on gender and sexual diversity issues in K–12 education, and she works to support teachers, youth activists, and allies in advocating for queer communities in schools. Combining personal experience and research-based evidence, Meyer (2025) guides readers of *Queer Justice at Schools* through a journey of engaging in meaningful work in queer communities in and beyond institutional spaces.

As a cis, white, heterosexual woman and descendant of settlers living and working in Saskatchewan, I approach this text from a place of privilege and professional engagement. I work in the field of education as a sessional instructor at the University of Regina and the Saskatchewan Urban Native Teacher Education Program (SUNTEP), and I am also a master's student with my research focused on trauma-informed pedagogy. Both roles position me as a learner and a facilitator of learning. This dual perspective shapes the way I read texts like this—with a commitment to reflecting on my own practices, while also considering how the ideas might resonate with and be approached by both teacher candidates and educators in the field. Additionally, my role as a sessional instructor of teacher candidates allows me considerable influence regarding how future educators will position themselves in the field. Because of the intersection of these multiple roles, it is essential that I remain current in the challenges and solutions that are facing the education profession.

In our collective North American political and social climate, queer communities are facing an increase in hatred and attacks from the public (Adamczeski, 2025; Egale Canada, 2024; Luneau, 2023) and, as Venet (2024) claims, the “education system is not doing what our students need it to do” (p. 22). Venet (2024) goes on to argue that “kids are not broken,” so we must address “the conditions, systems, and structures that harm kids” (p. 13). Queer kids in schools are under attack, and every day it becomes increasingly important for teachers in the field to support their queer students (Hansen & Hubbard, 2025; Leung et al., 2022). Teachers “do not feel confident about respectfully engaging with LGBTQ+ issues in the classroom” (Hansen & Hubbard, 2025), and “a norm of LGBTQ silence exists in the school environment” (Leung et al., 2022). Echoing these challenges, according to Meyer (2025), “...many LGBTQIA+ students do not feel safe at school” (p. 3). Considering approximately one in four students in K–12 schools identify as queer (GLSEN, 2022), this is a significant cause for concern, making Meyer's text a sorely needed response in this political climate, especially.

While Meyer's text is situated in an American legal context, and there is a need for Canadian readers to reflect on their own legal context alongside this work, the way Meyer models the translation of legal frameworks into classroom contexts serves as a valuable example. In similarity to other North American contexts, in Saskatchewan, the “legal strategy of leveraging

parental rights has been effective in advancing individual rights over efforts to promote educational opportunity and equity in public schools” (Meyer, 2025, p. 99). Teachers, students, and families in the province are currently grappling with the effects and implications of Bill 137 (the “Parents’ Bill of Rights”), which aims to increase ‘parental involvement’ in their children’s education, including what is taught in the K–12 classroom. In addition, the Bill requires parental consent before teachers and staff in schools can use a student’s chosen name or pronouns if the student is under 16 years old (Legislative Assembly of Saskatchewan, 2023; Johnson Shoyama Graduate School of Public Policy [JSGS], 2023). The implementation of Bill 137 is problematic, especially because it uses the notwithstanding clause, and raises significant concerns around the impact on, and rights of, the children in our province, although “the clause was meant to be used sparingly, as a ‘last resort,’ not as a routine tool to override the Charter rights” (JSGS, 2023, p. 3). Because of these public policy challenges that students and teachers in Saskatchewan are facing, the opportunity to learn from and engage with *Queer Justice in Schools* has been a timely and necessary endeavour.

Although many educators feel inclined to support queer students, there are also a significant number of educators who are not confident in what that *actually* looks like (Hansen & Hubbard, 2022; JSGS, 2023; Leung et al., 2023). Meyer (2025) offers practical insights into how teachers can approach this work in meaningful and safe ways. As a former high school teacher, Meyer saw the challenges that queer students and their advocates and allies faced in schools every day. Her goal was to respond to what the educators around her were regularly asking for: “more resources, accessible research, support, ideas, and information about how to do this kind of work with their students” (Meyer, 2025, p. xi). Suggestions are offered for a variety of situations and contexts, allowing the text to be accessible to a variety of folks. Importantly, Meyer approaches important topics with knowledge and humility.

This text is not just about supporting queer students, but also about approaching education differently. Meyer’s discussion around *queering* the curriculum (Chapter 3) and our schools is a necessary one, but begs the question – what does *queering* our schools even mean? According to Meyer (2025), “it means questioning the ways that heterosexuality and gender binaries work together to produce *cisheteronormativity* by being presented as ‘normal’ or ‘natural’” (p. 1). Queering schools involves “rethinking and pushing boundaries” (p. 33), fighting against the “banking model” of learning that “describes traditional approaches to schooling where the teacher deposits facts and knowledge in the minds of students, who are seen as passive receptacles” (p. 33), and “encourages learning that disrupts normalcy” (p. 38). Although central to the conversation, this work is not just about supporting queer kids specifically; it’s about demanding better for *all* students, recognizing curriculum violence, or “the result of classroom content and pedagogy that harms students intellectually and emotionally” (Venet, 2024, p. 32), while further recognizing the ways that teachers and school systems can perpetuate harm so that we can do better. So, while the suggestions in this text alone won’t fix the injustice that educators and students in schools are experiencing, they can help people to feel grounded and supported in the work that they are doing, while supporting *all* students in accessing a more just and equitable educational experience.

Queer Justice at School is Meyer’s (2025) research-informed practitioner’s guide, organized in a way that allows the reader to learn the important background of the topic first, followed by different areas of a school that can be ‘queered,’ ending in some salient strategies for action. Although many scholars agree that supporting queer students in school is a challenge,

Meyer guides readers beyond the *problem* and into some solutions that can be realistically applied in K–12 settings. Of particular interest is the way she provides ideas for teachers in multiple contexts and at a variety of stages in their own journeys of advocacy and activism. Within each section of the text, she offers theoretical information and data-informed knowledge; personal stories and experiences; concluding thoughts; discussion questions; and key terms. The structure of the text makes it easy to read and accessible to academics and educators alike, which aligns with her experience that demonstrated “that many educators and mentors want to better support youth doing this work but don’t have the time to extensively research, plan, and prepare for every meeting” (Meyer, 2025, p. xii).

Meyer is effective in her goals, providing readers with well-evidenced reasons for the importance of the work, along with data-driven information to support teachers and students in convincing others of that importance. Additionally, the strategies she provides support many different contexts and will be helpful to teachers at all levels of advocacy and allyship. Although the book reads as a collection of anecdotes, her claims are regularly supported by relevant research and experiences of others in the K-12 field. One of the ways that this text diverges from other scholarly research on the topic is that there is a heavy focus on the importance of *joy* in this work. Meyer (2025) asserts that “*Queer pedagogies* also invite us to focus on joy, pleasure, and desire or *eros* in learning” (p. 33), and she consistently models this throughout the text through her ideas for advocacy, examples of joy and resistance, and her stories of the positive impact doing this work can have. Rather than generating new information or research around queer pedagogy and the practical implications of queering curriculum and schools, Meyer offers a text that puts research into practice in a way that is accessible to folks whose hands the book should be in: classroom teachers and youth activists.

Although the text is accessible to and a strong guide for practitioners in the field, it needs to be noted that in order for *real* change to occur within our K–12 schools, the *system* needs to change. Meyer’s suggestions for teachers are practical, possible, and hopeful, but if we truly want to see safer spaces for queer youth and a queering of the way we teach, we must see systemic change within these workspaces. We must demand a more “ecological approach” (Venet, 2024, p. xv), where we pursue system shifts that address not just the needs of individuals, but “also the structures, systems, and inequalities” (p. 8) that harm both educators and students in the K–12 system. Despite the helpful strategies in the text, there are some questions left unanswered about how to truly sustain this work amidst systemic resistance and political hostility. The importance of the work in this climate is clear, but for educators and students in particularly conservative contexts, more tools for navigating that *institutional* pushback would be invaluable. This book will be especially valuable to classroom teachers, teacher educators, and youth organizers seeking practical strategies for queer-affirming educational spaces and folks who are looking to challenge the idea of what school *is* as they begin working towards turning it into what school *could be*.

Despite these minimal shortcomings, the strength of Meyer’s text lies in her ability to bridge theory and practice, what Venet (2024) refers to as tying together “research, philosophy, and rubber-meets-the-road strategies” (p. xix). Additionally, the focus on joy as resistance plays a significant role in the text, placing less emphasis on what Meyer refers to as “risk narratives,” or discussions of the harms done to the LGBTQ+ community, and more emphasis on “queer joy, rest as resistance, and freedom-dreaming” (Meyer, 2025, p. 131). Ultimately, *Queer Justice at School* is a text not meant to be analyzed from a theoretical standpoint, but one to be carried into classrooms, staff meetings, and other spaces where organizing and queer allyship live. It is a call

to action for all educators and youth allies, and activists who are ready to move away from silence and into more joyful, collective forms of resistance. Meyer leaves readers with the motivation and excitement to do the work, so “as Margaret Mead reminds us, ‘a small group of committed citizens can change the world.’ Now let’s get to it!” (p. 12).

References

- Adamczeski, R. (2025, October 22). *Anti-LGBTQ+ hate crimes have risen around the world since 2020: report*. Advocate. <https://www.advocate.com/crime/anti-lgbtq-hate-crimes-world>
- Egale Canada. (2024, July 29). *Hate crimes targeting 2SLGBTQI communities are rising every year: Egale Canada calls on all levels of government to take action*. Egale in Action. <https://egale.ca/egale-in-action/2023-hate-crimes-july29/>
- GLSEN. (2022). *2021 National School Climate Survey: Executive summary* [PDF]. GLSEN. <https://www.glsen.org>
- Hansen, M., & Hubbard, A. (2025, March 6). *Actions against LGBTQ+ students also threaten K-12 teachers*. Brookings. <https://www.brookings.edu/articles/actions-against-lgbtq-students-also-threaten-k-12-teachers/>
- Johnson Shoyama Graduate School of Public Policy. (2023). *Bill 137 (Parents' Bill of Rights): Policy brief* [PDF]. University of Regina & University of Saskatchewan. <https://www.schoolofpublicpolicy.sk.ca/research-ideas/publications-and-policy-insight/policy-brief/bill-137.php>
- Legislative Assembly of Saskatchewan. (2023). *Bill 137: The Education (Parents' Bill of Rights) Amendment Act, 2023* [PDF]. Legislative Assembly of Saskatchewan. <https://docs.legassembly.sk.ca/legdocs/Bills/29L3S/Bill29-137.pdf>
- Leung, E., Kassel-Gomez, G., Sullivan, S., Murahara, F., & Flanagan, T. (2022). Social support in schools and related outcomes for LGBTQ youth: a scoping review. *Discover Education*, 1, 18. <https://doi.org/10.1007/s44217-022-00016-9>
- Luneau, D. (2023, September 23). *New FBI Data: Anti-LGBTQ+ Hate Crimes Continue to Spike, Even as Overall Crime Rate Declines*. Human Rights Campaign. <https://www.hrc.org/press-releases/new-fbi-data-anti-lgbtq-hate-crimes-continue-to-spike-even-as-overall-crime-rate-declines>
- Meyer, E. M. (2025). *Queer justice at school: A guide for youth activists, allies, and their teachers*. Teachers College Press.
- Venet, A. S. (2024). *Equity-centered trauma-informed education*. Routledge.

in education, Vol. 30, Number 3, Autumn 2025

Author Biographies

Dr. Robinder (Rob) P. Bedi is a Professor of Counselling Psychology at the University of British Columbia. His primary research interests include multicultural/cross-cultural/international counselling and psychotherapy, and professional issues in Canadian counselling psychology. He is becoming more interested in investigating political/ideological bias and diversity within counselling psychology. Dr. Bedi also maintains a small independent general mental health counselling practice.

Frank Deer works in the Faculty of Education of the University of Manitoba. Frank is Kanienkeha'ka from Kahnawake, a community that lies just south of Tiotia'ke in the eastern region of the Rotinonshón:ni Confederacy. Frank earned a PhD in Educational Administration from the University of Saskatchewan. Frank studies Indigenous education and Indigenous religious and spiritual orientations. Frank has previously served as a classroom teacher in Northern Manitoba and in the Inner City of Winnipeg.

Teresa D. Maynes is an Assistant Professor of Psychology at St. Mary's University in Calgary, Alberta. At the time of writing, she was completing her PhD in Counselling Psychology at the University of British Columbia. Her research focuses on promoting and sustaining long-term recovery from substance use disorders, including the vocational, relational, and spiritual supports that foster recovery.

Trevor Norris is a Professor in the Department of Educational Studies at Brock University. His research occurs at the intersection of education, politics and philosophy, and examines populism, neoliberalism, civics, and democracy, with a specific focus on the political and pedagogical implications of consumerism. He is an author, editor or coauthor of several books. A prominent advocate for the public function of education in a democratic society, his work has appeared in many scholarly journals and popular publications such as the *Literary Review of Canada* and *The Conversation*. He is editor-in-chief of *Philosophical Inquiry in Education* and Director of the Posthumanism Research Institute. His work is translated into several languages, including Japanese, French, Polish, Farsi, Spanish, Turkish and Mandarin.

Patrick Richards is a lifelong educator and recent doctoral graduate from the University of Saskatchewan. Previously, he had completed a Master of Education and a Master of International Studies. Currently teaching high school and lecturing in rural Saskatchewan, Patrick is also furthering his research in critical pedagogy and the role of the teacher as an ally. He is proud of his work in this domain, where he volunteers and promotes Indigenous education for non-Indigenous educators.

Jaclyn Roach is a cis, white, heterosexual settler educator teaching at the University of Regina and SUNTEP. As a sessional instructor and M.Ed. student researching trauma-informed pedagogy, she works alongside teacher candidates to imagine what schools could become when we challenge existing systems and centre relational pedagogies. Her teaching and scholarship are rooted in care, justice, and possibility, grounded in the belief that classrooms can be gentler, braver, and more human. She is committed to helping future educators build learning spaces that move beyond what school is and toward what it could be.

Elizabeth Suazo-Flores is an assistant professor at the University of North Dakota, teaching mathematics methods courses for elementary and secondary pre-service and in-service teachers. Her research uses socioecological and narrative research approaches to position students, teachers, mathematics teacher educators and researchers as knowledgeable and becoming. Elizabeth enjoys learning about people's ways of knowing and building from them to create activities that allow teachers, families, and students to see themselves as doers of mathematics and stewards of their local and global contexts.

Elizabeth Szymanski is a post-secondary educator and doctoral researcher whose work explores the intersections of narrative inquiry, teacher education, and socio-emotional learning. She has over three years of teaching experience at St. Clair College in Windsor, Ontario, where she is committed to fostering inclusive, student-centred learning grounded in critical reflection. She is currently pursuing her PhD, in which her research hopes to contribute to a deeper understanding of how reflective inquiry supports transformative educational spaces. Elizabeth's research interests focus on educators' lived experiences, identity development, and critical approaches to curriculum design.