

# RE-WRITING OUR PLACE TOGETHER

By Sumer Seiki-Wong, Jody Dlouhy-Nelson, Bill Cohen, tum Alicia Marchand, & Kara Ross

*University of British Columbia, Okanagan School of Education*

I am reminded that all we need is to think about where we come from in order to know where we are going. For me, this journey is filled with actions and reflections that deepen my cultural knowledge.

– Kress & Horn-Miller, 2023, p. 53

In this time of living out the Calls to Action of the Truth and Reconciliation Commission (TRC) of Canada (2015), we begin by acknowledging the historic and current forms of colonization on Syilx land, where our school is situated. We purposefully take up the call and above quote, to learn with our students, 110 future K-12 Canadian teachers—we will call preservice teachers—and provide them with learning opportunities from Syilx Educators, Storytellers, and Scholars to facilitate change from our university classroom into their future K-12 classrooms. Such goals align with the recently developed curriculum in British Columbia (BC), which provincially requires K-12 teachers to incorporate Indigenous knowledge as well as nurture and bring their students' knowledge (cultural, linguistic, etc.) alongside subject area content instruction, which is a paradigm shift (Government of British Columbia, 2024). Tasked with a focus on literacy and reshaping our institutional setting to facilitate this shift, we use both frameworks to create an impactful learning event—an all-day Literacy Symposium.

We, as three professors, a classroom teacher, and a preservice teacher, co-taught our 110 K-12 preservice teachers. We created the one-day Literacy Symposium to be a place to learn in experiential ways, exploring multiple literacies and wrestling in dialogue to unlearn a colonized literacy (Cervetti et al., 2006). The symposium was intended to interrupt a direct path to conceiving literacy in narrow and fixed ways, like the historic conception of skills-based reading and writing. Instead, the symposium was needed to bring the preservice teachers into one space to consolidate previous learning and recognize that multiple literacies are inherently situated in personal, historical, cultural, and communities; they vary across time and land (Cervetti et al., 2006). Central to this work was sharing the matriarchal knowledge and the land-based understandings passed down through millennia. In this way, the preservice teachers could understand being literate in multiple ways. They could awaken to the literacies they carried—a key part of decolonization. We aim for preservice teachers to understand how students' knowledge is made, found, and relayed. In the symposium space, we wanted them to see the vast number of knowledges that exist and are found in their K-12 classrooms through the embodied literacies living within their K-12 students. A critical understanding we foreground is to recognize that multiple literacies may remain or be lost in our K-12 classrooms unless we create discussion and space for it to emerge, be nurtured, and maintained. Such literacies contain precious knowledge and can be nourished by school alongside learning English, though literacy assimilationist history tells us this was not the norm. In so doing, we sought to make the TRC calls to action and the BC curriculum come alive. With these intentions in our hearts, we inquire into the practitioner question, “What did we learn from

co-teaching and co-composing this literacy symposium, and what will we do for our preservice teachers and the people-to-be with that learning?”

We come together to co-write and share our investigation. Our voices and perspectives are expressed as a collective, though we are individuals co-composing our work. We write in one voice as “we,” though each of us has different roles and responsibilities. At times in the paper, we also acknowledge different perspectives; in those moments, we use our names.

We use the *currere* process through autobiographical and critical narrative reflection to explore the past (regressive), examining what we learned in the Literacy Symposium and what we gained (Baszile, 2015; Pinar, 1994; Poetter, 2015). Then, we shift into the future (progressive), dreaming together of what we hope candidates will have gained from the literacy symposium. Next, we explore our present (analytical) and thoughtfully consider where we are and explore what we need to do to grow (synthetic). In the following sections, we will explore each stage of the process, shifting in time from the past to the future and the present, then making sense of collective thoughts through plans for our upcoming course. This paper will impact our next academic year of courses and our future alongside preservice teachers and the people-to-be. Additionally, through our exploration, we also aim to reshape the academy to be a counterspace, a place where hearing diverse stories and ancient knowledges can be experienced and dialogue begins (Seiki et al., 2019).

## *CURRERE STAGES*

### **REGRESSIVE (PAST)**

We use vignettes—storied experiences—to explain critical moments in our Literacy Symposium. Each moment is in chronological sequence and provides a snapshot of each stage of the storied process, from our beginnings in the composing to the Literacy Symposium morning, afternoon, and wrap-up. Each vignette was selected because it reflects a learning or tension-filled moment, one we knew had more significant meaning and required more inquiry (Seiki, 2016). In sharing these vignettes, we invite the reader inside the experiences. The knowledge in these vignettes is influenced by ancient knowledge systems (Armstrong, 2009; Seiki, 2023). We reference and describe them in partial detail, but not enough for replication because of their complexity. We followed protocol because it is essential to connect with local knowledge keepers who can provide insights and information about the specific processes applicable to each specific land. We share this out of respect and honor to the people, their knowledge, and engaging in the process in a good way.

In this section, we have a specific flow. We set up the vignette, share it in indentation, and then follow it with an unpacking, a regressive reflection of that moment. There are four moments in total. In each reflection, we gain a greater understanding of what we learned as teacher educators.

### **MOMENT 1—PREPARATIONS: THE COMING TO LIFE OF THE SYMPOSIUM IS AN AWAKENING**

Sitting around the proverbial Zoom table are Jody, Bill, Kara, tum, and Sumer. We come together to co-plan the Literacy Symposium. Each of us brings their voice and their commitment to the work of seeing the knowledge each student brings into the classroom.

As we worked together on this event, a couple of us would ask, “I don’t know where I fit into this symposium. Why did you ask me? What do you want me to share?” Inevitably, we would work to help each other through. Sometimes, we would have to think about how land-based knowledge from ancient China fit in with Syilx knowledge from Turtle Island. In moments that these heartfelt questions would arise, it felt like we were a zipper, being unzipped, and then through conversation, we would come together as one again.

Reflecting on this moment in planning the symposium, it is clear these questions and conversations shaped openings for relational shifts in understanding ourselves, our contexts, and one another (Dlouhy-Nelson & Hanson, 2023). These moments, gradual and often unplanned, created ongoing dialogue and attentiveness to decolonization among human beings in their complexities and multiplicities (Seiki et al., 2019). Our own questions—“Do I belong? Where do I fit? Does this knowledge belong? Where does it fit? Who really is a literacy instructor?”—are influenced by Western institutional frameworks and disciplinary compartmentalization constructions (Seiki, 2016). Such compartmentalization was deeply embedded in our thinking as educators from different backgrounds, and so, at times, we could not make explicit connections between ancient knowledges or embodied literacies. At times, we struggled to reconceptualize literacy beyond English Language Arts and the ongoing struggle to control Literacy across North America. Like our beginning teachers, we too can get caught in a Western discourse focused on gaining competencies in English Language mechanics and not on meaningful, embedded learning of literacies: local Indigenous (Syilx where we are) orality and orature, land-based language and story (captikwł where we are) (Armstrong, 2000), and Knowledges of First peoples from many areas of Mother Earth, and another land-based knowledge, Hung Dee Moy (Seiki, 2023). To interrupt a direct path to conceiving Literacy, this one-day Literacy Symposium was needed to bring matriarchal knowledge and land-based understandings passed down through millennia into one space.

As we reflect, we can see the work we were doing in listening to each other in processing together. We were expanding our understanding of literacy and seeing connections between multiple literacies, not through Western literacy concepts, but through embodied cultural literacies. As we worked together through meetings and conversations, we came together with a more robust understanding of literacy and the complexities of co-writing.

## MOMENT 2—THE MORNING: MAKING EMBODIED KNOWLEDGE SEEN IN CLASS

We split the day into two parts: the morning and the afternoon. The morning was to be an inspiration to understand the concept of multiple literacies and to be open to understanding where they can come from and how they impact K-12 classrooms.

A buzz of chatter fills the room. Preservice teachers are sitting around 16 round tables that are covered and set up much like a wedding banquet. Some see a friendly face across the room, get up, and walk over to say hello. They are excited for the day. Yet, we feel the tension of our intentions, and hope fills our hearts for the day.

We begin. Standing at the front, flanked by slide projectors, we open the symposium with an invitation for students. Jody says, “Today, we invite you to be open and think of literacy in new ways. We ask you to go on a proverbial walk alongside us. On

your walk, think with other thinkers you've read in this seminar: Paulo Freire, Ngugi Thiong O, Jeannette Armstrong, and Suzanne Simard. During your walk, consider if you will change the positionality of literacy teachers. Will you teach your students that their way of knowing and thinking is just as important and beautiful as the ones in textbooks? Also, take the time to think of the way that language is rooted in cultural, land-based knowledge. You will hear three teachers today share the ways they carry cultural, land-based knowledge into the classroom. Sumer will show how she carries matrilineal land-based knowledge into our class from Toisan, China. Kara and tum will share the wisdom from the local land-based Syilx Okanagan Nation. As you listen to each speaker today, consider how they carry local knowledge into the classroom. Finally, we ask you to know that you, as a K-12 teacher, impact the survival of these ancient languages, literacies, and cultural and embodied ways passed from sister to sister, adult to child, etc. We know you will impact them because each child that enters our class carries their literacy inside. In the past, we have taught children to abandon their language/knowledge; today, we ask you to teach children to nurture and carry what is alive, well, and embodied by them. Let's get started."

A slide depicts a harsh cityscape with elderly Toisan Chinese American ladies hanging laundry in Chinatown. Some may have wondered, how does this fit with literacy? Sumer's voice changes as the slides progress, "Today, I am not a professor; today, I am a granddaughter. You may hear my emotions because today, I teach from the knowledge I did not learn in school. My late pau pau (grandmother) taught me through her embodied knowledge over decades of lessons. My stories will stretch from Chinatown to Toisan, China—the original land the cultural practice of Hung Dee Moy was first created (Seiki, 2023). Hung Dee Moy is a sisterhood practice given by elder grandmothers to their daughters and other sisters. It is a relational wisdom tied to the land. Each story and photo illuminates the ways maternal knowledge was taught and the purposeful ways pau pau's teachings were always meant to live in her granddaughter's body, memory, and heart. Such Hung Dee Moy teachings could never be lost anywhere she traveled. As Sumer ends her presentation, she explains that each child who comes into a classroom has been gifted with embodied knowledge. "What knowledge do you carry with you today? How will you, as future teachers, nurture the knowledge you and each student carries into the classroom?" A preservice teacher's hand raises, "How will we know it's safe for one of our students to share their knowledge?"

A new slide appears. Kara, a local Syilx teacher, shares, "Syilxizing Classroom Practice." With each slide and new photo, our preservice teachers could see and hear how she uses her own embodied Syilx knowledge to access and nourish her students' knowledge, including language revitalization. Her students begin to see themselves in school, hearing their language and seeing their knowledge practices as valued. Our preservice teachers experience her Syilxizing with them while also encouraging them to think about decolonizing their practice and integrating Syilx knowledge into their classrooms in a culturally safe way.

Our final voice—the morning session concludes with tum, a preservice teacher, taking the podium before her peers, professors, and mentors. With a passion for syilx knowledge, she unfolds a narrative that illustrates the integration of nsyilxcn (syilx language), protocols, and land-based learning into the Western Eurocentric education

system. Using a document camera, tum showcases her hand-drawn and colored pencil crayon book, guiding everyone through a day of land-based learning.

In her story, the Four Food Chiefs, along with Coyote and Fox, take on the roles of students, with the playful coyote assuming the role of the teacher. The pages are rich with nsyilxcn, accompanied by phonetic and English translations. tum's narrative embraces the holistic nature of Syilx knowledge, emphasizing its profound connection to both the physical and spiritual aspects of life.

Recognizing storytelling as a means of passing down knowledge, tum highlights its importance in fostering a sense of identity and belonging among students. By incorporating her lived syilx worldview into education, she encourages students to see themselves reflected in these stories, strengthening their connection to their homelands.

Reflecting on these four distinctly unique presentations on diverse literacies, we see how intentionally shifting power dynamics brings diverse stories into our classroom. Dismantling hegemony, through purposefully asking for various literacies to be taught, brought forward identities and knowledges that were not valued in traditional instruction (Seiki et al., 2019). Each presenter shared a part of their non-Western embodied knowledge, fostering a classroom space where students' own diversity could come forth. Such dismantling also came forth in the writing of our stories into vignettes. Through each author composing a vignette, different perspectives on the capitalization of Syilx and their language, nsyilxcn, emerge. We note that each author chooses to use his/her/their own notation as each wrestle with how to use Western notation for non-Western language purposefully pushing against hierarchical frames and limits. We are becoming in our own way and time.

Additionally, we shifted power dynamics and content by asking a local emergent leader educator and preservice teacher to instruct at the Symposium (Seiki et al., 2019). We can see how their teachings brought forth shifts in the preservice teachers' understanding that students and teachers are always both teacher *and* student. We recognized this in the tone of the morning session. The room was one of engagement and curious energy. As a result, preservice teachers' questions emerged to contribute to the collective wisdom. One preservice teacher's question reflected the discussion: "How do we as educators ensure that we provide openings for our students' embodied cultural language and knowledge to surface and emerge?"

### MOMENT 3: INTRODUCING THE LOCAL KNOWLEDGE PROCESS OF ENOWKINWIXW AS LITERACY

In the afternoon, local Indigenous Syilx process was foregrounded so students could experience it as a path forward in transforming our classrooms and institutions.

Dr. Bill Cohen brings focus to start the afternoon, "Are you okay with Sumer being Hung Dee Moy?" The preservice teachers absorb this question. Silence. Bill continues, "And how about Kara, tum, and me being Syilx? Are you all okay with that?" Students continue to absorb the questions.

Reflecting on this moment, we see Bill thoughtfully renegotiate this relational space through questions. He engages in our collective work of humanization within the academy, for both professors and students, through naming our identities (Seiki et al., 2019). In so doing, Bill is

reshaping the academic space. The academy, not known for inclusion, often uses hierarchical power dynamics and hegemonic institutional policies; it has long been a place for dehumanizing practices, upholding white privilege and power, perpetuating stereotypes, and cultivating mistrust, disrespect, and exclusion (Charbeneau, 2009; DiAngelo, 2012; Yosso, 2006). These questions socialize all of us, allowing us to see each other as humans with multiple identities and diverse stories.

Sitting with and thinking with Bill's questions, some wonder if they cut to the heart of what we are trying to do. Does it simply ask each person, will you do the work of accepting diverse knowledge, or will you ask others to conform to the knowledge you uphold? We wonder if this is part of an ancient struggle of accepting diverse knowledge as just as necessary or allowing discomfort and arrogant perception to lead to assimilation (Lugones, 1987). This question prompts everyone in the room to inquire within, "Are we going to appear to be accepting of diverse knowledge or be comfortable and ask our students to conform once they're in their own classrooms?" This question powerfully cuts to the heart of the matter and opens this afternoon with keen precision. What will each student choose to do this afternoon? What positionality will that choice take, given the vestiges of colonial institutional performativity pressures (Seiki & Gray, 2020)?

#### MOMENT 4—WRESTLING WITH COMMUNITY AND CONSENSUS: ENOWKINWIXW PROCESS

Bill leads the afternoon teaching session by setting the scene with *captikwł*, a story of four very diverse food chief communities (water, earth, plant, and animal life forces of the territorial ecology) co-creating and sustaining a future for humans. This story metaphorically describes a Syilx process called *enowkinwixw*, a metaphor for drops of wisdom coming into the mind from the ancestors (Armstrong, 2009). *Enowkinwixw* is a way to ensure the diverse voices are heard and the process honors the ways all are interconnected and interdependent to maintain continuous life for all (Armstrong, 2000). In Syilx ways of knowing, all life forces, including the animals and the trees, have a purpose and a voice to be heard in community. The continual challenge for humans is to be a part of this diverse community applying knowledge and imagination collectively so we all have a future. As Bill teaches, he keeps in mind that settlers gaining literacy in Syilx ways of knowing requires deep reverence and concerted effort over time.

As one part of the process, Bill asks students to share their perspectives of their fellow students, asking students to identify one another as one of the four food chiefs to practice seeing gifts, talents, and purpose in each other. Students think intently about the characteristics of each other and each of the chiefs. Then, they share their perspectives with one another.

Preservice teachers sit together at the round tables. Each sharing how they see each person at the table—naming which Chief: *Ntityix* (Salmon), *Siya* (Saskatoon Berry), *Skemhist* (Bear), or *Spitlem* (Bitterroot) they identify them as based on their consistent way of being with others. Following Syilx protocol, each person learns from everyone at the table. Quizzical looks, and nods, each person grapples with the Chief or Chiefs they were seen as; it is not always an easy process. Some preservice teachers are surprised that others see them in a way they do not see themselves. For others, it is a natural fit. As the process ends, one Chief group member stands in front of the entire class and says, "We can be both. We can be both who others see us as and also who we see ourselves to be."

Reflecting on this moment, we see many forms of wisdom. We see the wisdom of Syilx ancestors contributing to humanizing the academy by ritualizing appreciation for diversity and collective responsibilities, dismantling individualism (Armstrong, 2009), and opening ourselves to be with and in the community (DiAngelo, 2012). Such work is an essential part of decolonization. Unlearning is coming to see how others see us and how we see ourselves. Letting go of a calculated viewing of self through colonial hierarchies and grappling with the notion that how others see us is different from how we see ourselves may be freeing for some. This learning is brought to light in closing reflective comments of one of the preservice teachers; as noted in the vignette, “We can be both.” In their comment, they insightfully share that we can be both who our community thinks we are and who we see ourselves to be. We can be both. This helps us to move toward a commitment to inclusion, internally and externally. The preservice teacher was a teacher to all at that moment. In a movement when power shifted, the preservice teachers’ internal processing and insight allowed us all to gain from their shared wisdom externally. Shifts in power allow new voices and stories to emerge (Seiki et al., 2019). Additionally, this protocol facilitated this collective thinking process—each preservice teacher actively participated as both a listener and responder in community; this is collective co-meaning making (Dlouhy-Nelson & Hanson, 2023).

### **PROGRESSIVE (FUTURE)**

In our progressive vignette, we imagine a future for one symbolic preservice teacher. We include what we hope will become of our teachings. We hope to see our preservice teachers embody and carry with them into their future K-12 classrooms an understanding and respect for multiple literacies, welcoming them into their classrooms and playing a role in the transformation of school practice by expanding the boundaries of what counts as literacy. Below, an imagined possibility is shared. The identity markers named are shared by some of the authors and are used to shed light on the discrimination, disadvantage, and harm experienced by some of those with these identity markers in classrooms and schools. We teach for a better reality.

Mo, our former preservice teacher, stands at the front of their classroom door. As a Grade 1 teacher, they welcome their students, who are lined up wiggling and chattering, waiting for them to start the day. Mo spots their three new students looking worried at the very back. Mo smiles. Mo has read their cumulative records and knows that these new students come from other lands and languages. One is a recent immigrant, and the other two recent arrivals identify as Indigenous. Mo knows these students, and the institution will soon push them to choose to fit into this new school and community. Mo wants to work with them to maintain being a part of their new school and home, preserving their community’s cultural wealth and languages. Mo has done a lot of work; Mo has got resources, lesson plans, and assignments to help these new students maintain their many literacies. Mo is energized to begin.

Reflecting upon this future dream, we know that as we composed this symposium and our lessons, we hope that our preservice teachers continue to value diverse knowledges that are not just their own, nor solely Western, but see the value in diverse knowing for the people-to-be. We hope that our work is part of a transformation where these and future preservice teachers have

classrooms where local knowledge is foundational to their ways of being with the land and life forces and where multiple knowledges from other places are seen, nourished, and grown (Dlouhy-Nelson, 2023; Seiki et al., 2021). We know this is a common hope within teacher education but not always a common reality, given the ways colonial practices remain within education (Paris & Akim, 2017; Yosso, 2006).

We also know this from our lived experiences, our families' school experiences, and our students' experiences. Over our long and short careers, in each class we have taught, we have seen the pressures of institutional cultural loss and assimilation, forms of colonial harm (Yosso, 2006). Children, especially immigrants and Indigenous, Black, and People of Color (IBPOC), experience assimilation pressures, and precious knowledge of primary language and community cultural wealth are not pervasively valued in maintenance and instruction. We have seen institutional policies cause harm if these children do not conform (DiAngelo, 2012). Invisibility, exclusion, resistance, silence, voice, and wakefulness shroud this loss (Seiki et al., 2019). We have struggled with knowing that our choices and our students' choices within a colonial institutional context have long-term consequences. We long for and work toward nurturing classrooms that support multiple literacies.

### ANALYTICAL (PRESENT)

In our analytical vignette, we use this *currere* to explore our present moment, the end of our academic year with our 110 preservice teachers. We reflect. We wonder. How can we bring in more Syilx knowledge keepers and Elders to teach our students to connect to the land through multiple literacies? Can we help them access and identify their own community's cultural wealth so they can see it in their students? Is it a focus on teaching settler-colonizers to learn how to be with and alongside others, and grow in relationships across cultures and languages? We asked an anonymous preservice teacher to give feedback on their experience over the year, which is included below. We read their reflection, the other students' reflections, and we sit with their words and insights.

Preservice Teacher Reflection: As I drive home, I reflect on the program ending. Many chairs [were] empty [in our classroom] during Indigenous content, and I hear whispers asking, "Why this?"

Growing up, we learned true wealth is in giving, which we do by sharing our culture. After witnessing these actions from my peers, I ask, "What's the point?"

Our hearts drop. The feedback describes the emotional labor and toll placed on Indigenous, Black, People of Color (IBPOC) as student and faculty take up the role of cultural content teachers—also documented in teacher education research (Leddy & O'Neil, 2021). The emotional labor and cost of this work is real—as the preservice teacher highlights the felt experience.

We know the work we did to teach about multiple literacies, but the feedback shows us that the lived reality on the landscape of required teacher education courses is fraught with complexity. Thinking with teacher educators teaching Indigenous content in a similar context, we see resistance as a common part of this work (Oskineegish & Berger, 2021) and a part of the learning process. Leddy and O'Neil (2021) describe teacher education class resistance as "nuanced



and flexible ... it might hide deeply or in plain sight” (p. 348). They have documented disengagement and microaggressions, like that described in the above reflection (Leddy & O’Neil, 2021). Ultimately, we listen intently to these perspectives; it is clear that resistance to learning multiple literacies, namely Indigenous knowledge is seen and felt.

We see in this present moment that there is much work to be done to build the progressive (future) we seek. We enter the work of the synthetic with our analytic section on our hearts and minds.

## SYNTHETIC

Reflecting on each stage—the regressive, the progressive, and the analytical—we use our practical inquiry question as a guide: “What did we learn from co-teaching and co-composing this literacy symposium, and what will we do with that learning for our preservice teachers and the people-to-be?”

First, we saw that, for some co-authors, we came to reconceptualize literacy as a social construct rather than solely an English read-write-skills-based one. Learning to define literacy in this way is nuanced; each of us holds a different understanding and aspects of knowing in many forms of communication. We each are evolving in our definition in our own way.

Second, in our *curre* analysis, we came to understand that resistance is a part of transformative learning; we saw it in our past, future, and present. Using the vignettes and reflections, we explore the next steps to take into our teaching. One practical step is to incorporate multiple literacies throughout all content areas to allow for more processing time with this concept and purposefully working with resistance through building relationships. Mirroring the work of this paper, we see including a relational dialogue space for preservice teachers to have critical friendships in small pods over the entire academic year as a critical step. In this way, we provide a relational space to think with others in agreement and disagreement to come to greater understandings. This is a way to address and work through the resistance named in the analytic step. Also, it is important we note that IBPOC students and faculty should not have to carry the weight of teaching through resistance; rather, it is key to include allies in this process who will address and navigate the resistance (Leddy & O’Neil, 2021).

Finally, we learned that collaboration will come with moments of disagreement. We have learned to acknowledge these differences in definitions of literacy, perceptions, and experiences within the academy. From doing this work together, we had the opportunity to learn of one another’s personal histories, including embodied multiple literacies. We also had opportunities to think with our own opinions, which sometimes evolve. We discussed, but we did not necessarily always come to a consensus, rather we found moments of disagreement in which we needed space to think and become in our own ways and time. We find this process opens us to imagine, create, and live out new possibilities in the academy and the classrooms where we compose our lives (Seiki et al., 2019). We remain committed to fostering and entering local classrooms on this land in a new way.

## REFERENCES

- Armstrong, J. (2000). Let us begin with courage. In Z. Barlow (Ed.), *Ecoliteracy: Mapping the terrain*. Learning in the Real World, Center for Ecoliteracy.
- Armstrong, J. (2009). *Constructing indigeneity: Syilx Okanagan oraliture and tmix<sup>w</sup>centrism* [Unpublished doctoral dissertation].
- Baszile, D. (2015). Critical race/feminist *curre*. In M. F. He, B. D. Schultz, & W. H. Schubert (Eds.), *The SAGE guide to curriculum in education* (pp. 119–126). SAGE.
- Cervetti, G., Damico, J., & Pearson, P. D. (2006). Multiple literacies, new literacies, and teacher education. *Theory Into Practice*, 45(4), 378–386.  
[https://doi.org/10.1207/s15430421tip4504\\_12](https://doi.org/10.1207/s15430421tip4504_12)
- Charbeneau, J. M. (2009). *Enactment of whiteness in pedagogical practice: Reproducing and transforming white hegemony in the university classroom* [Doctoral dissertation, The University of Michigan]. The University of Michigan Deep Blue Repositories.  
<https://deepblue.lib.umich.edu/bitstream/handle/2027.42/62431/jcharbenpdf?sequence=1>
- DiAngelo, R. (2012). Nothing to add: A challenge to white silence in racial discussions. *Understanding and Dismantling Privilege*, 2(1), 4–17.  
<https://www.wpcjournal.com/article/view/10100>
- Dlouhy-Nelson, J. (2023). *Illuminating beginning teachers' ways of being and thinking to create decolonizing and indigenizing learning spaces* [Unpublished doctoral dissertation]. University of British Columbia.
- Dlouhy-Nelson, J., & Hanson, K. (2023). Finding our co-: Witness blanket as co-curricular making for local Indigenous and settler relations. *LEARNing Landscapes*, 16(1), 131–144.  
<https://doi.org/10.36510/learnland.v16i1.1101>
- Government of British Columbia. (2024). *BC's course curriculum overview*.  
<https://curriculum.gov.bc.ca/curriculum/overview>
- Kress, M., & Horn-Miller, K. (Eds.). (2023). *Land as relation: Teaching and learning through place, people and practices*. Canadian Scholars.
- Leddy, S., & O'Neil, S. (2022). Learning to see: Generating decolonial literacy through contemporary identity-based Indigenous art. *International Journal of Education & the Arts*, 23(9). <http://doi.org/10.26209/ijea23n9>
- Lugones, M. (1987). Playfulness, “world”-traveling, and loving perception. *Hypatia*, 2(2), 3–19.  
<https://doi.org/10.1111/j.1527-2001.1998.tb01228.x>
- Oskineegish, M., & Berger, P. (2021). Teacher candidates' and course instructors' perspectives of a mandatory Indigenous Education course in teacher education. *Brock Education Journal*, 30(1), 117–135. <https://doi.org/10.26522/brocked.v30i1.798>
- Paris, D., & Akim, H. S. (2017). What is culturally sustaining pedagogy, and why does it matter? In D. Paris & H. S. Alim (Eds.), *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world* (pp. 1–21). Teachers College Press.
- Pinar, W. F. (1994). *Autobiography, politics, and sexuality: Essays in curriculum theory, 1972-1992*. Peter Lang.
- Poetter, T. (2015). *Introduction to - Was someone mean to you today? The impact of standardization, corporation, and high stakes testing on students, teachers, communities, schools, and democracy* [draft].  
[https://www.currexchange.com/uploads/9/5/8/7/9587563/poetter\\_introduction.pdf](https://www.currexchange.com/uploads/9/5/8/7/9587563/poetter_introduction.pdf)

- Wiggins, G., Seiki, S. (2016). Transformative curriculum making: A teacher educator's counterstory. *Curriculum and Teaching Dialogue Journal*, 18(2), 11–24.
- Seiki, S. (2023). Uncovering embodied community cultural wealth: Hung dee moy brings forth new possibilities. *LEARNing Landscapes*, 16(1), 243–256.  
<https://doi.org/10.36510/learnland.v16i1.1102>
- Seiki, S., Caine, V., & Huber, J (2019). Narrative inquiry as a social justice practice. *Multicultural Education Magazine*, 26(1), 11–16. <https://files.eric.ed.gov/fulltext/EJ1215236.pdf>
- Seiki, S., Dominguez, D., & Asato, J. (2021). Remaking science teaching: Border-crossing between home and school. *LEARNing Landscapes Journal*, 14(1), 363–378.  
<https://doi.org/10.36510/learnland.v14i1.1041>
- Seiki, S., & Gray, P. (2020). Urban elementary classroom rainforest ecosystem: Installing lived science curriculum. *Schools: Studies In Education Journal*, 17(1), 92–114.  
<https://doi.org/10.1086/708358>
- Truth and Reconciliation Commission of Canada. (2015). *Calls to action*.  
[https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls\\_to\\_Action\\_English2.pdf](https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf)
- Yosso, T. (2006). *Critical race counterstories along the Chicana/Chicano educational pipeline*. Routledge.