ONE WORLD in Dialogue

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Cover: The cover photo, "Late Winter Feast," was taken by Gail Jardine. The following reflection on the event was written by David Jardine and Gail Jardine.

Relationships to the Land

trees cut down for light/sun during winter
too near the house, fire danger,
cut for firewood
intimacy of experiencing work needed to heat our house
branches chipped for paths,
more sun on the septic field to prevent freezing

within a day, the deer showed up
it was unexpected late winter nourishment for them as well

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From the Editor

Gail Jardine

In the mid-1990s, I taught an elementary social studies methods course for student teachers. I remember saying then that if one ever had to sum up something as varied and interdisciplinary as social studies in one word, that word would be *relationships*—people's relationships to other people, to land and water, to the past and the future, and to those who govern them (and vice versa).

In social studies we wonder about these relationships, reflect on our experiences, ask questions, imagine ourselves in the past and imagine the present differently, and wonder how to work together to create a just and fulfilled future for all life on earth.

The articles in this issue of *One World in Dialogue* call upon these multiple relationships and react to them in various ways.

Teaching about our relationship to the land through the study of geography is the topic of the first article. Mryka Hall-Beyer is passionate about geography, human curiosity and how maps of various kinds help us learn about our world. In "Where? Why There? What's Nearby? Beyond Place-Name Geography in Schools," she plays with two images for teaching geography that perhaps many of us are all too familiar with—memorizing names and locations on maps is one. Another way to approach geography allows us to see its multiple facets, which can lead to wonder and inquiry. She declares,

> I am going to make a case for reviving the word *geography* by showing that what is important in geography are the widely applicable principles, not the place names. I will not bewail the lack of memorized knowledge; rather, I will bewail the lack of geographic approaches to the things that really matter to us and our students. (p 7)

Hall-Beyer shares her knowledge about the historical importance of geographical knowledge, and also reflects in fresh ways on how to engage in passionate and authentic inquiry into where you are, what is around you, how your place is related to every other place on earth, how places are similar to and different from one another, and how to best represent what you have learned. The geographical questions that matter and that yield wonderful insights are not questions such as "What is the capital of . . .?" but, rather, questions like the following:

- "Where? Why does where matter?" (p 8)
- "Where? Why there? What's nearby?" (p 9)
- "Where is that? Why does where it is matter?" (p 11)

It is profoundly interesting to realize that maps are particular people's answers to questions like these. It is also interesting to note that, at the University of Calgary, Hall-Beyer pioneered Project Explorer, which places senior undergraduate students in elementary classrooms as "geography experts" to help teachers with special projects and innovative teaching.

While Hall-Beyer draws our attention to the importance of place, of where we are and of where we might go, Trish Savill's reflection on changing her place, yet feeling at home, evokes how deeply we can feel about places and our relationships to them. Savill visited the Phinda Game Reserve in South Africa, where so many sounds, sights and thoughts were new. She reflects, "How do we actually belong, feel at home?" (p 14):

> How do you go to a place in such a way that it will show itself to you in these deep, rich ways? The experience is asking more of me. Somehow I'm changed, somehow I'm stronger and wiser, but mostly I feel much more humble. (p 13)

She says, "What amazes me is how quickly I came to know such a foreign environment and how quickly I felt like I belonged" (pp 14–15).

Savill makes parallels between her experience and that of students participating in Campus Calgary/Open Minds:

> In the days and weeks following the visit, I've realized that my time in South Africa has helped me understand a bit more about who I am and how I live my life. I've had the opportunity to renew my personal identity and integrity. I have created necessary spaces for growth, reflection and understanding. I liken my experience to that of a student participating in a Campus Calgary/Open Minds (CC/OM) experience. Time is spent prior to the experience learning how to see, how to ask, how to be still and observant, how to use many senses, how to be appreciative, and how to capture and make sense of experiences. Then comes the opportunity to experience, explore and discover—letting all that learning help me connect to and make sense of this new landscape. Allowing that learning to take over and help me feel that I belong in some small way to this magnificent environment. (p 13)

Savill stresses how important feeling at home, belonging to what is around you, is for students' learning: "When students see themselves as part of the world, they find places where they belong, places where they fit, places where they see themselves connect" (p 15).

This said, it is important to acknowledge that many people today have departed from a relationship with earth and all life on it. None of us would continue to live if it were not for plants giving us food and removing carbon dioxide from the atmosphere and replacing it with oxygen. Yet how often do we consciously remember this with gratitude and wonder? When did you last think about this? What prompted the thought and the gratitude?

In "Integrating Indigenous Pedagogical Practices," Vicki Kelly describes how belonging to and being in grateful relationship with the land is of primary importance in Indigenous understandings and to life lived well. She writes,

> From my work in teacher education, I am aware that teachers and teachers-in-training are faced with a tremendous dilemma. They are mandated to teach Aboriginal content and perspectives in social studies, yet they seldom have the background or the confidence to do so. To further teachers' understanding, I have tried to write this article honouring and using Indigenous pedagogical strategies. It is an attempt to address social studies from another perspective or world view, one that is holistic, integrative and interdisciplinary. (p 17)

Kelly shares many rich learning experiences that she provides for her students, which honour both Indigenous understandings and students' backgrounds (Aboriginal or non-Aboriginal). This is an extremely helpful article about how to teach social studies in rich and authentic ways that incorporate multiple perspectives (that is, multiple insights about living well on earth with all other life).

Authentic learning; experiential learning; learning through projects that matter to the world (as well as to students); learning in ways that honour the interconnectedness of all things, that value diversity, that allow students to ask and explore how to answer meaningful questions, and that help learners envision and develop a sustainable world—these are all essential concerns for Janis Irwin. Her article "Evoking Ecology: A Cross-Curricular Approach to Social Studies" is well-grounded in the research literature relating to ecopedagogy, brain-based learning and interdisciplinary approaches to curriculum. She provides a detailed description of InSight, an engaging learning project carried out at Jasper Place High School, in Edmonton. Sean Bradley was a student teacher at the school:

> A major project Bradley helped lead as part of the InSight program was the design of an aquaponics system—a system that uses aquaculture (raising fish) and hydroponics (cultivating plants in water) in a symbiotic relationship to develop food with minimal ecological impact. The aquaponics system provides edible fish and salad greens and herbs that are used in the school cafeteria. This project allowed students to transform their skills and knowledge into something that benefits the greater school community. . . . Not only was cross-curricular learning key to this project but so too were the

skills of collaboration, inquiry, creativity and problem solving.

Bradley explains that the aquaponics project was broadened so that students could extend their learning to examine how the project necessitated conversations around issues of food security, sustainable development, and the economic and social implications of where our food comes from. Although this project met several Social Studies 20-1 and Biology 20 specific learner outcomes, Bradley found that what was most meaningful was that, at the end of the project, students had a tangible product for which they could see quantifiable benefits, they could recognize greater global interconnections, and, most important, they could be proud of their contributions at both the school and the community levels. (p 33)

Throughout all these articles, not only are relationships to earth, land and all other life in all other places important, but of equal importance is the need for careful listening to others, for engaging in dialogue that courts and appreciates multiple perspectives. We grow and learn when we genuinely try to understand what is new in what others are trying to say to us. We grow and learn through extended serious exchanges. Social studies is a subject that lends itself to supporting students as they learn how to do this carefully and respectfully. This is essential to responsible citizenship.

Dialogue is the topic of Jim Parsons and Adrian Peetoom's article "Serious Conversations: Why Dialogue Is Essential in Social Studies." This, of course, is also why we changed the name of our journal from *One World* to *One World in Dialogue.*

I hope you enjoy this issue.

Correction

Gail Jardine

The cover of the last issue of *One World in Dialogue* featured Natasha Calf Robe Ayoungman's image of what excellent teaching involves. When I acknowledged the school where she currently teaches (Chief Old Sun Elementary School, Siksika), I unintentionally and inexplicably spelled Chief Old Sun's name incorrectly. I was shocked when I discovered my mistake after the issue was printed. To my knowledge, I have never spelled it that way before, and I intend to make sure I do not misspell it in the future.

I'd like to take this opportunity to raise awareness of Chief Old Sun, Siksika Nation, an important chief from the time of contact who was one of the signatories of Treaty 7 in 1877.

Chief Old Sun

Members of the Siksika Nation and others honour Chief Old Sun. On Siksika, you will find Chief Old Sun Elementary School and Old Sun Community College.

With permission from Fritzi Woods, registrar at Old Sun Community College, I am including this brief biography of Chief Old Sun, from the college's website (http://oldsuncollege.net/discover-old-sun/old-sun-history.html):

NA TO SA PI—"Old Sun"

Old Sun was a revered medicine man and was leader of one of the largest of the Blackfoot Confederacy bands, largely because of his success as a warrior.

Old Sun was born in central Alberta around 1819 and died in 1897 on the North Camp Flats on the Siksika reserve near Gleichen. Na to sa pi was said to have received his spiritual powers from a deer during a vision quest experience. He was also known for curing blindness with a sacred amulet.

Unlike many other chiefs, Old Sun did not turn to the role of peacemaker with age, but continued the life of the warrior. His wife, Calf Old Woman, was also a renowned warrior and one of the few women to take a place in the Siksika warrior society.

In the Treaty 7 negotiations, Old Sun, the warrior, deferred to the Siksika chief of the time, Crowfoot, but signed the treaty for his band. His followers settled north of Crowfoot's band at North Camp Flats.

Old Sun himself was not much interested in farming but assumed the role of patriarch and remained a much-respected medicine man and spiritual leader.

He tolerated missionaries on his reserve but never converted to Christianity himself.

Chief Old Sun's Blackfoot name was literally "Sun Elder" or "Sun Old Man." In the Blackfoot language it was NA TO SA PI. The first two syllables refer to the sun. The final two syllables of the name mean grey or white hair of an old man. But they also aesthetically imply "to see," as in to gain insight.

In *The True Spirit and Original Intent of Treaty 7* (Treaty 7 Elders and Tribal Council 1996), we have this record of Chief Old Sun's speech before the treaty was signed:

> Crowfoot speaks well. We were summoned to meet the Great Mother's chiefs here, and we would not disappoint them. We have come and will sign the treaty. . . . Everything you say appears to be very good, and I hope you will give us all we ask—cattle, money, tobacco, guns and axes, and that you will not let the white man use poison on the prairies. It kills horse and buffalo as well as wolves, and it may kill men. . . . We all agree with Crowfoot. (p 246)

For More Information

For more information about Chief Old Sun, the Siksika Nation and the signing of Treaty 7, visit the following websites.

Siksika Nation
www.siksikanation.com

Blackfoot Crossing Historical Park
www.blackfootcrossing.ca

Old Sun School (Anglican Church of Canada)
www.anglican.ca/relationships/trc/histories/old-sun

Other Websites of Interest

Videos of Teach-Ins Sponsored by Red Crow College (Blackfoot Digital Library)
http://blackfootdigitallibrary.org

First Nations in Alberta (Aboriginal Affairs and Northern Development Canada)
www.aadnc-aandc.gc.ca/eng/1100100020670/1100100020675

Treaty 8 First Nations of Alberta
www.treaty8.ca

Canada's First Peoples
http://firstpeoplesofcanada.com

First Nations, Métis and Inuit Education (Alberta Education)
www.education.alberta.ca/teachers/fnmi/resources.aspx

First Nations, Métis and Inuit (FNMI) Success Series (ATA Workshops)
www.teachers.ab.ca/for%20members/programs%20and%20services/workshops%20courses%20and%20presentations/workshops%20seminars%20courses/first%20nations/Pages/Index.aspx

Reference

Treaty 7 Elders and Tribal Council. 1996. *The True Spirit and Original Intent of Treaty 7.* Montreal: McGill–Queen's University Press.

Where? Why There? What's Nearby? Beyond Place-Name Geography in Schools

Mryka Hall-Beyer

Mryka Hall-Beyer is an associate professor in the Department of Geography, University of Calgary, where she researches and teaches in her specialty of satellite image analysis and directs the Master of Geographic Information Systems program. She also teaches general geography courses for undergraduates and collaborates in both travel and wilderness field schools. She has been a National Parks naturalist, has taught at the high school and CEGEP (Quebec) levels, and has worked in outdoor education across Canada. At the U of C, she pioneered Project Explorer, which places senior undergraduate students in elementary classrooms as "geography experts" to help teachers with special projects and innovative teaching.

When I tell people I am a geography professor, the predictable response is "So, what's the capital of _____?" (South Dakota is a favourite). Similarly, every few months on the news there is a story about how (horror of horrors) most students cannot find _____ on a map (Mali seems to be the current favourite, closely followed by some more familiar location closer to home). The short-lived media flurry is followed by a critique of our schools, personal testimonies about how exciting place names were when we were kids, and assertions that kids don't know their times tables either (or some other dry list of apparently useful facts). Then comes the media oblivion and no great change until the topic arises again.

Behind this brouhaha lurks a fixed idea: that "knowing geography" means having memorized a long list of countries or capital cities that might get you a point or two on *Jeopardy* but not much else. For a very few "map geeks" (putdown understood), there is something inherently interesting about memorizing such lists. Books about the joys of geography have been moderately popular, but they don't seem to make a huge splash. We cannot seem to break out of the dichotomy of "memorize it because it might be useful" and "don't memorize it because it isn't necessary."

Unfortunately, the word *geography* has fallen out of favour in curricula, I think largely because the idea of geography expressed above is as firmly lodged in the minds of educators as in those of the public. I am going to make a case for reviving the word *geography* by showing that what is important in geography are the widely applicable principles, not the place names. I will not bewail the lack of memorized knowledge; rather, I will bewail the lack of geographic approaches to the things that really matter to us and our students.

Nevertheless, as a geographer, I too am frustrated by the lack of knowledge of place names. It makes it so difficult to talk about places if they don't have a name! As Connie Wyatt Anderson (2013) writes in a *Globe and Mail* editorial,

> If we continue to shortchange Canadian children in terms of a solid education in geography, we're essentially robbing them of their potential and capacity to engage fully in society as part of an informed citizenry. Not only is this grossly unfair to today's students, but it also unduly compromises Canada's future in a globalized world.

Note her emphasis on "a solid education in geography." Once students figure out how relationships in space can lead us to understanding and to even more interesting concepts (like *why* it makes a difference), then the place names will follow as surely as we all learn the names of our best friend's family.

Behind our shock about students' lack of place-name knowledge is the vague idea that at some time in the past kids learned place names like we now learn those of dragons, unicorns and zombies. I doubt that was ever the case. However, certain place names loomed so large in our collective consciousness that most people knew them: the Klondike, Vimy Ridge. Or some places were important to us personally: our street address, Grandma's town. Even so, we didn't really understand geography unless we could place the well-known place names on our personal maps of important things.

This can be thought of as the Velcro theory of geography learning. Each important person or event in our lives sticks to us but also presents an opposite sticky side to which something else can adhere. Geography is a very sticky subject, indeed, because so many things can happen or exist at every place: "This is important to me. Where did it happen? What is next to where it happened? Maybe I should go to that next-to place." All the geography teacher needs to do is continually ask questions: "Is it big or is it little? What is nearby? How are nearby places the same, and how are they different? What can you imagine yourself and your family doing there? Are there patterns? What are some explanations for what you see?" When asking "Where?" (and looking at Google Earth or an atlas) becomes a reflexive action, more and more Velcro is added to students' and teachers' minds.

During the European Age of Exploration, geography was the key to wealth, fame and power. Between the mid-15th and mid-20th centuries, much of the burgeoning prosperity and dynamism of Europe depended on the ability to travel to new places and to return reliably. Knowledge of geography was key to political and economic prosperity, much like computer science is today. There were winners and losers in this process, and much of the distribution of both wealth and conflict today can be traced back to geographical knowledge acquired over that period. Some countries declined learning about geography and turned inward: why and how they did that is in itself an intriguing geographical question. But for those that turned outward for trade and resources, travel technology plus a good map equalled success. Maps were strategic documents, and one's ability to accurately record and recall spatial details could be the ticket to fame and fortune. World maps, in fact, could be made only by gathering together information from many competing entities. The ability to bestow names on new places was a statement of political power and economic dominance: maybe that is where the emphasis on learning place names comes from. Studying how place names have changed is very interesting, and makes it even clearer that memorizing names might not be worth much.

The exploration period came about when navigators began to gather enough data to figure out repeating patterns in both time and space, not when they memorized names of ocean currents. For many years, children were taught that Columbus's genius lay in his knowing that the earth was spherical. However, Columbus was not particularly unique in his knowledge: a round earth had been pretty common knowledge since classical times among those who bothered to study geography. In fact, Columbus got the earth's size wrong, whereas Eratosthenes had gotten it right in the third century BCE. Columbus's achievement was making the correct synthesis of the seasonal wind direction reversal in the North Atlantic: one could sail west on the trade winds in the summer, and home again at almost the same latitude on the easterlies when the trade wind belt moved south. Portuguese explorers had gained their advantage in the Indian Ocean trade by reaching systematic understanding of the monsoon winds—a quite different system but equally capable of getting one out and back again. They discovered these things by asking "Where? Why does where matter?" as they observed their surroundings.

How can ocean currents be related to students' everyday experiences? Well, what about that mass of debris washed out to sea during the 2011 tsunami in Japan, which then hit our west coast? Think of this debris as a giant message in a bottle launched by whole towns in Japan. At first we are interested in the message—what has washed up. Is it like stuff we use here? How is it different? Where did it come from? How is life different there? What different stuff do they have every day? Is it different at least in part because Japan is an island? Well, so is Great Britain.

Are those two countries more alike than Japan and Alberta are? Then comes our interest in the bottle's trip. How did it get across the ocean? How long did it take? Did the ocean seem to sort stuff out into sizes? What stuff survived and kept floating? What kind of stuff didn't cross the ocean, and what happened to it? Will it hurt the fish and whales? Are whales everywhere in the ocean, or only in certain places? Is that related to currents and water temperature? Do ships cross that part of the ocean? If not, why not? Start by Googling "tsunami debris map" and see what you find out. See how many more questions you can ask when the information is on a map.

By the late 18th century, the main outlines of the world had been mapped, with the major exception of the South Pacific. Enter Captain James Cook (and a few less famous explorers). The popular book *Longitude: The True Story of a Lone Genius Who Solved the Greatest Scientific Problem of His Time* (Sobel 2007) concentrates on the personal drama of John Harrison, the inventor of a precise clock for keeping time at sea. The increasing precision in timekeeping allowed for precise east–west location at sea. One had to understand geographical location systems in order to understand that precise clocks would lead to better mapping. Better location, of course, was great for not running into inconvenient islands. But go back one step: you need precise longitude to even map those islands in the first place. And with better mapping came the abilities to shorten travel time, avoid running into pesky islands, understand currents and bring home the exotic products of the East.

But look how modern this is. Today everyone can have a GPS, which tells you even more precisely where you are. However, without a good map that shows you what else is around you, what good is knowing your location? Have students imagine landing in the middle of the prairies with a GPS but no map. What do they need to put on the map? Different things for different people and different purposes, naturally. Why those things? Do you want a map of only your things or one that includes everybody's things? How much detail (scale) do you want?

There have been big changes in the scale at which we have been able to map the world. Older maps are more generalized, more zoomed-out. Online maps often allow us to zoom in, adding new maps with more and more detail, with a nearly seamless change from one scale to another (see if you can catch that happening on Google Earth). As you zoom in, what questions can you ask? As you zoom out, can you ask different questions? Let's not teach for formal definition of *scale* (dividing distance on a map by distance on the ground).Yes, that is a useful fact—but why do we bother talking about it if not because different scales (zooms) show different things? You cannot possibly understand the tsunami debris when zoomed in on your street. On the other hand, you cannot possibly understand the best way to walk to school by zooming out to the Pacific Ocean or even to Alberta. Today's geographical technology allows us to explore multiple scales with the click of a mouse, so all sorts of interesting questions can assume their spatial dimension very easily. Look at one scale. What is nearby and what is not? Then zoom in or out. What new things come into view? "Zoom in, zoom out, now what do you see?" could become a guiding mantra for almost any subject in the curriculum.

There are those who would argue that the advent of modern transportation, communications and economic globalization has rid us of any need to study geography. We can fly over mountains and oceans, refusing the window seat for our legs' convenience and never once looking at the map. Hence, geography can become a quiz show irrelevancy. As one geography student remarked wryly, "My friends think I can order a pizza on my smartphone and get it delivered to Antarctica within a half-hour—still hot."

Under these circumstances, events and ideas that are truly place-dependent catch us completely unaware. Believing location (geography) to be irrelevant to modern life, we don't plan how to solve problems such as how to move our oil to market across mountains and political boundaries, or how to protect our homes in places at high risk for being in the path of a hurricane. We don't wonder how religious people can have a sunrise service or end their daylong fast if they are in a place with 24-hour daylight or darkness. We don't understand the need for different building codes for different climates or earthquake danger zones. If geography didn't matter, these dilemmas should have just gone away. But, of course, they are with us still. When we reduce geography to putting place names on a blank map, we never stop to consider that we might come up with creative solutions to problems and avoid blind alleys, if only we think to ask, "Where? Why there? What's nearby?"

Something that sounds like airy theory can become a springboard to thinking about the importance of *where* in any situation. One of the foundations we talk about in geography is Tobler's law, also known as "the first law of geography," first formulated by Waldo Tobler in 1969.[1] It is a key generalization that puts geography together as a discipline—yet it has its limitations. Tobler's law says that "everything is related to everything else, but near things are more

related than distant things" (Tobler 1970). On the face of it, that makes sense. Suppose your school is located at 1,000 metres above sea level, and someone asks where to find another place at 1,000 metres elevation. I expect most people would point to the next block rather than to somewhere in, say, Manitoba. On the other hand, if I said that the place five blocks away was at 990 metres elevation and a place in Manitoba was at 400 metres, and asked what is your best guess as to your school's elevation, you would estimate pretty close to 1,000 metres. So, Tobler's law seems pretty intuitively obvious; it just took someone thinking about geography to notice and express the fact.

On the other hand, no sooner had Tobler put forward his law than problems started to crop up. If you are reading this at Banff Community High School, for example, you may be thinking that five blocks away puts you halfway up Tunnel Mountain, and the elevation there would not help much in figuring out how high the school is. You would be right.

Tobler's law raises two questions: (1) How fast does the distance decay work (how close is "close"), and is it a smooth change (is elevation difference one block away half the difference two blocks away)? and (2) How do we identify and understand abrupt changes that make the law inapplicable? This is actually about whether geography is relevant or not. If there is no distance decay, or if it is very gradual, then geography is useless because things everywhere are the same as they are here, or they can be made that way if we want. On the other hand, if there are abrupt changes that occur too close together, then what we learn about one place (such as our home) is not very useful anywhere else, so why bother.

Luckily, neither of these extremes is invariably the case. Geography as it is practised today is all about figuring out what things are similar, and how similar they are. For those that are not similar, where are the important boundaries? How did the boundaries get there? Is everything different across the boundary or only some things? And if only some, which ones and, of course, why? We can add another important thing: Are there places across several boundaries that are actually more similar to home than other places in between, and in what way and why? Think the grasslands in Alberta and Mongolia, or ski hills in the Rockies and the Alps.

Tobler's law and its problems give us a clue about how to interest students in geography and how to subversively insert geographical sophistication into many other subjects. Some slogans that have been developed include "Lost? Study geography!" and "Without geography you are nowhere." Tobler's law assures you that it is good to start by knowing your local place: your home, the school and its yard, the neighbourhood, the city, the province, the nation, the world, the planets, the galaxy, the universe. As you move out, what is the same and what is different? You can ask this question about clothes and food in fashion and food studies courses; about community and political institutions in social studies; about animals, vegetation and climate in science; and about building styles and arrangement in urban studies. Geography can be brought into math, because we need some way to quantify differences. If you are teaching graphs, and you put distance on the x axis, anything you then put on the y axis becomes geography. Geography can be art, because maps are beautiful and effective ways to show similarities and differences. Even maps themselves can be different in different parts of the world. For some wonderful examples, see Allen (1992). The wide variety of geographical topics is reflected in teaching tools developed by Canadian Geographic Education (the education branch of the Royal Canadian Geographical Society). These topics include the boreal forest, energy use, watershed protection, the War of 1812, national parks, railways, football, capital cities and wind energy (Anderson 2013).

Geography is so wide that it has created some internal boundaries. Geography is all by itself an interdisciplinary subject, and interdisciplinarity is very important today. Thus, we have historical geography (what the distance meant and where the boundaries were in the past—and why), political geography (the nature of political boundaries and national units), social geography, population geography—the list is nearly endless. These are all part of human geography. We have biogeography, climate geography, natural hazards geography, geomorphology (the study of surface landforms)—all collected into physical geography.

A few generations ago, geographers recognized that human and physical geography were not really separate, and pulled them together into regional geography, where all these things were looked at for a somewhat artificially defined region. This approach fell out of favour, at least partly because of the difficulty of isolating appropriate regions to study. Should it be a continent, a nation state, a watershed, a physiographic region or a cultural area? Whatever we decided on, it was still hard to draw boundaries for our regions when many phenomena did not have boundaries exactly in the same place.

Today, the same impetus to bring together human and physical geography often shows itself in environmental geography, which does not require an artificial boundary to be put on the region of study. One thing we learn is that nature tends to have gradational boundaries and slow transitions, whereas humans seem to like to work with hard boundaries and abrupt transitions. Increasingly, maps and data are becoming seamless so that we can roam around on them and not expect to find a hard border. The only border is what we are looking at for now—but we can change that easily. This recognizes that boundaries, if they exist at all, are rarely in the same place for everything we want to consider. Universal seamlessness for all mapped data is still a long way off, but with satellite image acquisition technology and online mapping, it is coming closer to being a reality. The questions asked make all these geographies come together. Where? Why there? What's nearby?

The digital revolution has given a huge boost to geography. It has not meant that geography no longer matters; rather, it has meant that anybody can find out about anywhere and get excited about the similarities and differences and about the boundaries. There is even a geography of Web connectivity itself.[2] Globalization was kick-started in many people's minds by the images from space in the late 1960s.[3] Street View in Google Earth allows students to zoom in almost anywhere, even some quite unexpected places (Mogg 2013). It is no substitute for travel, but it can go a long way toward answering questions just by training observations. It is easy to transfer information to homemade maps and animate them to zoom around the earth, tracking some theme of interest. No longer is map-making the province of a talented and patient few; it is now open to young children. Movement can be added, and sound; colour is everywhere. This is truly revolutionary and has developed in only a few decades. What is lacking is often only the suggestion of "Where is that? Why does where it is matter? Let's find out and put what we learn on a map."

It would be a great shame if GPS in cars meant that we never thought of looking out the window. I hope that someday soon that polite GPS voice will also say, "When you can safely do so, look to your right. Do you see that tall mountain? Can you find out its name and history on your iPhone, or maybe text your friends to see what they think? Why do you suppose it's so much taller and more jagged than the other mountains?" I hope that someday there is a channel on the airplane seatback screen that shows Google Earth with our current flight path overlaid, including pictures and cool facts about the area we are passing over—or about clouds and winds.

So, we come full circle to memorizing names on a map. When *where* has become interesting, and "Why is it there and how is that important?" becomes a reflexive question, then those places will become old friends or exotic new friends. When that happens, we will want to learn the names of the places, and they will become interesting in themselves. Who meets new friends and doesn't bother asking their names and remembering them? A name in a directory is just one more fact that takes up attention we'd rather devote elsewhere. It's much more interesting to "friend" places along with people. A teacher can ask, "Where? Why there? What's nearby?" anywhere in the curriculum, until every place needs a name because it is a friend.

Notes

1. For big ideas related to Tobler's law, see Sui (2004).

2. See www.chrisharrison.net/index.php/Visualizations/InternetMap.

3. See "Earthrise at Christmas" at www.nasa.gov/multimedia/imagegallery/image_feature_102.html.

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Feeling at Home

Trish Savill

Trish Savill has been an educator with the Calgary Board of Education since 1980. Inspired by the world around us, her career passions are centred on teaching and learning beyond the four walls of the classroom. For the past 10 years, she has been the education coordinator of Campus Calgary/Open Minds, an innovative educational model that moves students into the community for extended periods of time. Each day she witnesses how learning is transformed to its highest level when students are immersed in rich learning environments and given the opportunity to work beside the experts they hope to become. She shares a common vision with business, community and education partners who are committed to innovation and excellence in learning together in the community.

> Must we always teach our children with books? Let them look at stars and the mountains above. Let them look at the waters and the trees and flowers on Earth. Then they will begin to think, and to think is the beginning of a real education.
>
> —David Polis

Feeling at Home

How deeply I experience my home.
Surprise and relief,
  expectation and frustration,
    discipline, attention,
      rich interpretive joy,
        careful, measured.
Pleasure to be had, standing in the presence of people who are practiced,
  listening,
    feeling,
      watching.
Learning to be had, standing alongside,
  imitating,
    practicing,
      refining gestures of knowing.
Great teachers, great patience,
  confidence,
    comfort,
      attention required.
Know well of this place.
  listening,
    watching,
      waiting for knowing.
Fondness, remembrance, familiarity.
Deep childly pleasures,
  in working,
    in showing,
      in listening,
        in responding.
What is required of us?
Cultivate a good, rich, earthy understanding.
There never seems to be enough tales of love and heart.
Imagine,
  a living discipline,
    a living topography,
      a living place.
An open, generous invitation of children into the intimate ways of this wondrous place.[1]

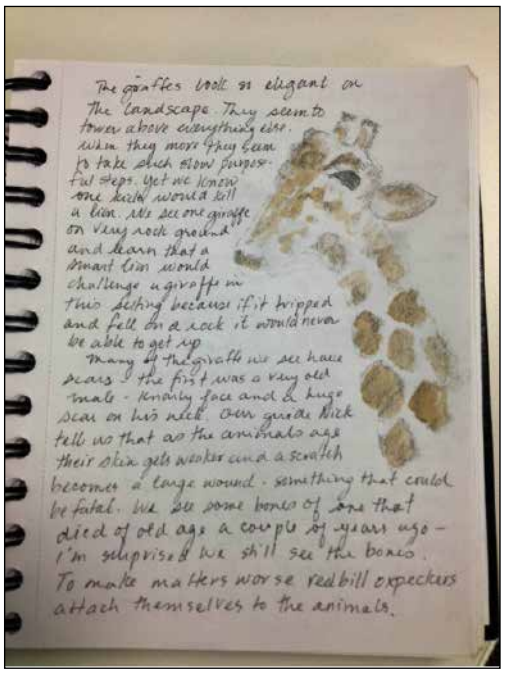
These powerful words reflect how I think I live my life, who I think I am in the world and what I think

the world is to me. But is this actually true? How do we know how we live in the world? What do our experiences contribute to this knowing, this living?

We climb aboard the Toyota Land Cruiser. It rumbles along the bumpy red clay track, leaving the safety of the Rock Lodge in a cloud of murky dust. Ahead of us, the unknown, the oh-so-foreign landscape of a South African game reserve.

I have no connections to this place. It's not even on my bucket list! I don't know where to look, or even how to look, amidst trees, bushes and grasses that have no names.

Then, as if by magic, the most elegant creature looms tall on the horizon. As if clearing from a fog, my eyes take time to interpret what I'm seeing. A giraffe blends into the tallest trees. At first it doesn't seem possible that I'm so close to this magnificent



creature, a creature I've seen only in a zoo. It doesn't take long before the ranger recognizes this giraffe and begins to share what he knows of the animal's story. This giraffe is very old, an ossicone missing, likely lost in a fight, a large scar on his neck. I begin to feel comfortable in this place as the ranger's stories and facts intermingle with my questions—questions stimulated by the opportunity to stop and look, to jot down some facts and scribble a quick sketch.

With each new animal spotting, I become more familiar—more familiar with where and how to look in this beautiful new place. I see how land and animals are connected. I become more aware of this world and how I am in it. I am inquisitive, attentive, observant, intrigued. With every sense engaged, I attempt to fill myself with this place. As Smith (2012, xii) writes,

> I was overcome by an experience of stillness, of wanting to be completely and meditatively quiet, to simply allow the work to penetrate my endlessly distracted life and draw me into an understanding of Life that is deeper, truer, and indeed more hauntingly beautiful than anything my conceptually overburdened imagination could possibly imagine.

After six remarkable drives (about 15 hours) in this landscape, I am able to recognize a few landmarks, predict what creature might be around the next corner and breathe in the beauty. I begin to feel at home.

As with all good things, the physical experience comes to an end. Rather than becoming a fading memory, however, the experience niggles at me, causing me frustration as I try to explain or interpret how I have been touched by three days on the Phinda Game Reserve in South Africa. How do you go to a place in such a way that it will show itself to you in these deep, rich ways? The experience is asking more of me. Somehow I'm changed, somehow I'm stronger and wiser, but mostly I feel much more humble.

In the days and weeks following the visit, I've realized that my time in South Africa has helped me understand a bit more about who I am and how I live my life. I've had the opportunity to renew my personal identity and integrity. I have created necessary spaces for growth, reflection and understanding. I liken my experience to that of a student participating in a Campus Calgary/Open Minds (CC/OM) experience. Time is spent prior to the experience learning how to see, how to ask, how to be still and observant, how to use many senses, how to be appreciative, and how to capture and make sense of experiences. Then comes the opportunity to experience, explore and discover—letting all that learning help me connect to and make sense of this new landscape. Allowing that learning to take over and help me feel that I belong in some small way to this magnificent environment.

I contemplate how the flora and fauna belong in the game reserve. We came across lions, seemingly oblivious of us and the environment around them. They snoozed, yawned and groomed themselves as if they didn't have a care in the world—or so I thought. Upon closer investigation, it became apparent just how tuned in and connected they were to their space. As we sat ever so still in the truck, the lions

paid very close attention to the wildebeests grazing just over the hill. They knew every move being made and who was making it.

Elephants moved through the heavily forested area, crushing large branches with every step. From the undergrowth, we heard a low growl, surely that of a lion. The growl was soon followed by urgent trumpeting. As we turned around, a mother elephant and her young emerged from the bushes to follow us on the dirt track. There was no cat in sight. My untrained ears had misinterpreted the sound of an elephant calling her calf. I was amazed to discover how far these huge creatures travel each day. I think about the elephants in our Calgary Zoo, a place they've called home, who will be leaving us to live in a place that can accommodate this need for movement. I'm really wondering about where they belong. I'm torn because over the years of Zoo School, I've learned so much about and from these captive animals. Would I have appreciated the animals in the wild as much had I not experienced them and followed their lives in the zoo?

The white rhinoceros has been an endangered species. The creation of the Phinda Game Reserve has helped to change that status. The rhinoceroses thrive in this landscape where they belong. More than 20 years ago, farms were scattered over the 20,000 hectares. People eked out a living from a harsh land, altered the natural habitat and protected their meagre existence from the wildlife that once roamed the territory. A story we know all too well. Who is at home here? Who belongs? The land was bought from the farmers and turned into a game reserve. The local people became part of that initiative as employees. According to our ranger, a local, their lives are much richer now. They are proud to be stewards of this place, to tell the stories and to preserve a land they love—a land where they belong.

How do we actually belong, feel at home? In the context of my work with CC/OM, I refer to Smith and Sobel (2010, 23), who quote the Rural School and Community Trust (2005):

> Place-based education is learning that is rooted in what is local—the unique history, environment, culture, economy, literature, and art of a particular place. The community provides the context for learning, student work focuses on community needs and interests, and community members serve as resources and partners in every aspect of teaching and learning. This local focus has the power to engage students academically, pairing real-world relevance with intellectual rigor, while promoting genuine citizenship and preparing people to respect and live well in any community they choose.

Stepping out of my Calgary box, I have experienced and appreciated this learning first-hand. What amazes me is how quickly I came to know such a

foreign environment and how quickly I felt like I belonged.

So, I look to our students who venture into these foreign environments each week. They immediately seem to have that sense of place. David Orr (2004, 147) suggests that "it is possible to love the places we can see, touch, smell and experience." He goes on to quote Weil (1971, 43), who says that rootedness in a place is "the most important and least recognized need of the human soul." Students had been at Active Living School (our newest Campus Calgary site hosted at Cardel Place) for one and a half days when I stopped in for a visit. I asked them if they felt like they belonged in this place. They unanimously responded, "Yes!" Upon further investigation, they told me why they felt so attached to this place. The Grade 4 students made the following comments:

- "I'm an athlete and I can be who I am in this place."
- "It's a safe place for me to be comfortable. I trust the people at Cardel Place because they are here to teach me and they look after the equipment."
- "People helping me at Active Living School make me feel like I belong."
- "The people are happy here. I know that because they smile. I want to belong in this happy place."

Such comments are not unusual during CC/OM weeks. Actually, they are the norm. Moving the classroom into the community seems to infuse new life—what Ted Aoki (2005) would describe as being "inspirited." This infusion into "typical" school life makes teachers and students come alive. This enlivening may be the result of free space that has been opened up (Jardine 2012). Spaces opened up in the community offer "an image of abundance and a certain vivid mindfulness and steadying peace that comes from experiencing" (p 17).

Students at Reader Rock Garden School worked with an artist to begin looking closely at flowers. Nana's Garden offered the perfect setting for students to take up the invitation to become botanical sketch artists. They were experiencing the importance of the work. However, the work was more like play, with a landscape that offered variety and a task that had meaningful application in their world. Spending a significant amount of time immersed in the richness of the garden allowed and encouraged students to become "experienced and knowledgeable in and about the world" (Jardine 2012, 92). That, I believe, is what creates belonging and ownership. When students see themselves as part of the world, they find places where they belong, places where they fit, places where they see themselves connect.

David Sobel (2004, 8) comments on what I would consider another idea related to free space:

> Give me your students yearning to be free! . . . Connect students with adult mentors, conservation commissions, and local businesses. Get teachers and students into the community, into the woods and on the streets—closer to beauty and true grit. Get the town engineer, the mayor, and the environmental educators onto the schoolyard and inside the four walls of the school. This is where we belong.

In grappling with questions about who and how I am in the world, my thoughts bring me back to the famous Baba Dioum quotation: "For in the end we will conserve only what we love. We will love only what we understand. We will understand only what we are taught." I realize that there is much in this world that I love: family and friends, the outdoors, my work. In *Encouraging the Heart,* Kouzes and Posner (2003, 150) write,

> The secret to success is to stay in love. Staying in love gives you the fire to really ignite other people, to see inside other people, to have a greater desire to get things done than other people. A person who is not in love doesn't really feel the kind of excitement that helps them to get ahead and lead others and to achieve. I don't know any other fire, any other thing in life that is more exhilarating and is more positive a feeling than love is.

Life is good!

Note

1. Found poetry, using words and phrases from "Birding Lessons and the Teachings of Cicadas," by David Jardine (1998).

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Integrating Indigenous Pedagogical Practices

Vicki Kelly

Vicki Kelly is of Métis and Anishinabe heritage. She is an assistant professor at Simon Fraser University, and her scholarship is in the field of Indigenous education, art education and ecological education, with a focus on Indigenous knowledges, pedagogies, science, and language and culture revitalization. She is currently working in curriculum development in teacher education in the topics of indigeneity, two-eyed seeing, pedagogy of place, pedagogy of the imagination and nourishing the learning spirit. Her research interests also include holistic learning practices, and integrative and transformative education. She has written on Indigenous ways of knowing and the role of the arts in human development.

The beauty of the trees,
the softness of the air,
the fragrance of the grass speaks to me.

The summit of the mountain,
the thunder of the sky,
the rhythm of the sea,
speaks to me.

The strength of the fire,
the taste of salmon,
the trail of the sun,
and the life that never goes away,
they speak to me.
And my heart soars.

—Chief Dan George

All things are connected.
Whatever befalls the earth
Befalls the sons and daughters of the earth.
Humankind did not weave the web of life,
We are merely a strand in it.
Whatever we do to the web,
We do to ourselves.

—Chief Seattle

This article invites educators to explore Indigenous ways of knowing and to participate in Indigenous pedagogical practices so that they might inform their teaching of elementary social studies and other subjects. From my work in teacher education, I am aware that teachers and teachers-in-training are faced with a tremendous dilemma. They are mandated to teach Aboriginal content and perspectives in social studies, yet they seldom have the background or the confidence to do so. To further teachers' understanding, I have tried to write this article honouring and using Indigenous pedagogical strategies. It is an attempt to address social studies from another perspective or world view, one that is holistic, integrative and interdisciplinary.

This article explores an Indigenous educational pathway—a participatory process or way that allows one to encounter Indigenous perspectives and practices to the end that one gradually acquires an understanding of Aboriginal people, their culture, their histories and their contribution to what is now called

Canada. The goal of what follows is the development of a pedagogical disposition or sensibility for an Indigenous world view, so that from this understanding one will develop the capacity to integrate Aboriginal content into the classroom and address current prescribed learning outcomes.

More specifically, I will explore three pedagogical practices rooted in Indigenous ways of teaching and learning, and indicate how they can be used both to help your students better understand Aboriginal ways and to enrich your teaching in other aspects of social studies. I will share the following three practices:

- The pedagogy of place
- The pedagogy of the imagination
- Two-eyed seeing as a pathway to many-eyed seeing or seeing through "multiple eyes"

The description of these practices is woven throughout with the practice of Indigenous storytelling.

I will also explore *métissage* as a curricular praxis with four strategies:

- Tracking
- Storying
- Making
- Celebrating

These four strategies enable us to work with culturally relevant curriculum using culturally responsive pedagogies. I first explain tracking and storying in relation to the pedagogy of place, and later I explain the strategies of making and celebrating. Together, they allow us to weave a curricular *métissage* that culminates in celebrating the capacity of many-eyed seeing and honouring multiple perspectives in the circle of understanding.

When I use the word *Indigenous* (or *indigeneity*), I am acknowledging what the elders acknowledge: that we are all indigenous to earth. Or what Tewa scholar Gregory Cajete (1994) acknowledges from the Pueblo traditional understanding of what it means to be human: "We are all kernels in the same basket." Each of us is endogenous or indigenous to the place(s) we come from, and if we create curricula and practices that explore the pedagogy of place and the pedagogy of the imagination, we can—through the capacity of many-eyed seeing—learn to celebrate the diversity among us.

Creating a Culturally Relevant Curriculum and Responsive Pedagogy

I began this article by sharing the words of those who have contributed to my understanding of what it means to be indigenous to a place. Similarly, when we teach, we follow the protocol of acknowledging the traditional territory of the Aboriginal people where we do our work. The key to being culturally appropriate in the classroom is acknowledging Aboriginal protocols, developing sensitivity to the traditions and acknowledging that they are part of a larger body of highly developed Indigenous knowledge.

To facilitate this, I recommend inviting local Aboriginal elders, Aboriginal community members, or Aboriginal teachers and support workers into the classroom. It is important to begin fostering relationships with resource people, but it takes time and effort to develop lasting webs of relationship.

Aboriginal support workers will know the resources available, the people willing to come into classrooms and the local protocols. Therefore, I encourage you to involve them. Many school districts have resources and resource people to help with contacting Aboriginal community members, and all provinces have databases or websites that link teachers to local bands or nations.

Elders or other community members can guide you in carrying out Indigenous practices (such as gathering plants), and they can also tell their own stories. Elders are respected knowledge holders in their communities and should be treated with great respect and honour. It is also important to develop sensitivity to the cultural values and traditions of the students in your classroom.

Using the work of Aboriginal authors is crucial, because they communicate with an Indigenous voice and ethos.

Exploring the Pedagogy of Place

> The truth about stories is that that's all we are.
> —Thomas King, *The Truth About Stories: A Native Narrative*

Indigenous people situate themselves in relation to both the land and the cultural spaces in which they are embedded. Just as elders use teaching stories to encourage their listeners to reflect and interpret within the Indigenous world view, this article will unfold as a teaching story. As you read through the article, I invite you to explore your experiences and thoughts about the suggested ideas and activities through writing or discussion.

As an Aboriginal person, I come from a particular land and a particular cultural heritage, and by participating in an environmental ecology and within a culture, I have come to understand what it means to engage in an Indigenous pedagogy of place. The Indigenous perspective is all about understanding place and our relationship to the land. As we often say in the opening remarks to many of our ceremonies, we acknowledge "all our relations." We are all reciprocally related within the human and the more-than-human world.

Thus, an Indigenous approach to social studies starts with inquiring into our place(s) and our relationship to the land we are from or the land on which we are currently dwelling. I invite you to help your students inquire into the pedagogy of place through understanding the place, the environmental ecology, they are from. The elders often tell us, "You need to know where you are from."

The concept of pedagogy of place is based on the premise that the land shapes us. When we participate in particular ecological and cultural landscapes, our senses and ways of being in the world are shaped. Thus, Indigenous pedagogy is a participatory and embodied pedagogy. The environmental ecology of northwestern Ontario profoundly affects who I am, as does the cultural legacy of the Anishinabe people. So I begin my classes on Indigenous education by beginning with the Anishinabe creation story, as told by Basil Johnston (1976).

I share my own lived experience and creation stories, and then I invite my students to participate in this Indigenous pedagogical practice. Likewise, I invite you to trace the path you experienced in growing up in particular places. When you go back into the cultural and ecological landscapes that shaped you, you gain an awareness of how they affected who you have become. You become aware of your own world view and its impact on how you interpret both your life and the experiences of others.

In telling my creation story as a teaching story, I am using an Indigenous pedagogical practice of teaching and learning. While this creation story is unique to my Anishinabe ancestry, each of us has our own cultural creation stories that depict complex cosmologies and explain the world view and cultural practices of our social group and family. Implicit in my creation story is an Indigenous logic; it describes a way of being and a way of understanding the sentient landscape of where I am from, the land of the Anishinabe. I aim to draw my listeners into the lived imaginary landscape of the story so that they can experience an Indigenous perspective of the land, and of place. It is hoped that through the telling you come to understand the pedagogy of place in your own life and can then help your students understand it in theirs.

And so it is that I begin:

> In his wisdom Kitche Manitou [the Great Spirit] understood that his vision had to be fulfilled. Kitche Manitou was to bring into being what he had seen, heard, and felt.
>
> Out of nothing he made rock, water, fire, and wind. Into each one he breathed the breath of life. On each he bestowed with his breath a different essence and nature. Each substance had its own power, which became its soul-spirit.
>
> From these four substances Kitche Manitou created the physical world of sun, stars, moon, and earth.
>
> To the sun Kitche Manitou gave the powers of light and heat. To the earth he gave growth and healing; to waters purity and renewal; to the wind music and the breath of life itself.
>
> On earth Kitche Manitou formed mountains, valleys, plains, islands, lakes, bays, and rivers. Everything was in its place; everything was beautiful.
>
> Then Kitche Manitou made the plant beings. These were four kinds: flowers, grasses, trees, and vegetables. To each he gave a spirit of life, growth, healing, and beauty. Each he placed where it would be the most beneficial, and lend to earth the greatest beauty and harmony and order.
>
> After plants, Kitche Manitou created animal beings conferring on each special powers and natures. There were two-leggeds, four-leggeds, wingeds, and swimmers.
>
> Last of all he made man. Though last in the order of creation, least in the order of dependence, and weakest in bodily powers, man had the greatest gift—the power to dream. (Johnston 1976, 12–13)

You may be wondering whether it is culturally appropriate to tell your students an Aboriginal creation story. The answer is yes, provided that you use

an Aboriginal story that is published and that you cite the source, or acknowledge the person who told you the story so that he or she can walk with you in your telling as you honour the spirit in which he or she told the story.

Many Aboriginal writers retell creation stories, including Métis writer David Bouchard (2007). I invite you to retell these stories not by reading them, but by telling them orally, as is the tradition of Aboriginal storytellers. I also encourage you to read Thomas King's (2003) *The Truth About Stories,* in which he describes the dominant creation stories of the Canadian cultural landscapes.

In my social studies classes, I invite students to explore the pedagogy of place in their own lives. Likewise, I invite you to participate in a similar process through conversation or reflective journal writing. While it is important to develop culturally relevant and responsive curricula that include Aboriginal texts and materials, it is also necessary to develop an understanding of Indigenous educational perspectives and pedagogical practices. Therefore, I invite you to use a version of this process with your own students as a way to engage in an Indigenous pedagogical practice.

A core principle of Indigenous pedagogy is using stories to pass on traditional knowledge and historical memory, as well as contemporary Aboriginal perspectives. When you develop an interest in exploring indigeneity—how we are all shaped by place and culture—you then take up the question, *How can I incorporate Indigenous education as part of everyday educational practice?*

I will share with you the learning pathway that I use to help teachers interpret the creation story and explore the pedagogy of place in their own lives and with their students.

After telling the Anishinabe creation story, I describe the place I am from in northwestern Ontario. I describe myself in one of my favourite places: sitting on a granite outcrop, high above a northern lake, with my back against a white pine tree, feeling the breeze on my face, smelling the pine needles, listening to the lonely call of a loon. I describe my favourite plants: the blue-purple of the wild iris, the poised beauty of the pink moccasin flower, my deep appreciation of the white pine tree, and my love of paddling through the lotus-like white water lilies. I acknowledge that they have all gifted me with their presence and way of being. I also acknowledge my deep connection to the animals of my place, especially my connection to bears and how this fascination has accompanied me throughout my life journey. Often, I tell the stories of my encounters with various animals and how these members of the more-than-human world have profoundly affected me.

Then I ask my students to tell their favourite stories of where they are from. I ask them to imagine where they would go if they wanted to experience the feeling of "being home." Recognizing that home for some students may be an unhappy or a tension-filled place, I invite my students to visit the places where they feel most themselves, the places where they feel most comfortable and grounded. These places can be natural or manmade, wild landscapes or cityscapes, places or spaces.

I ask them to visit these places in their imagination, and to dwell there. I ask them to describe what the earth is like, the nature of the rock, clay, sand or soil. Is there water in that place? What is the quality of the air, the breezes, the wind, the scents and the temperature? Is it warm and moist? Hot and dry? Cold and crisp? I invite students to acknowledge the four elements out of which Kitche Manitou created the world. If students turn to a city landscape, I ask them to describe the sounds, smells and feel of their place. In this way, students can use my story and my examples as a way to delve into their own lived experience. Then I ask them who lives in that place with them—what forms of life and vitality? And of all the plants, which are they most drawn to? I ask them to richly describe the plant and what they appreciate about it, or what qualities it has gifted them with.

I then ask students to consider the animals in their special places. Which of the two-leggeds, the four-leggeds, the wingeds, the crawlers and the swimmers share their special place with them? If the place is in the city, I suggest that students describe the activities and the people who inhabit it. Then I ask them which of these beings they have a special relationship with and which animals have fascinated them. Which have they loved and profoundly learned from? In the Anishinabe tradition, I ask them to think of who has been their animal guide or teacher. I give my own example of always having had a profound connection to bears as I often encountered them in the wild. Only much later in life did I learn of my family's traditional connection to the Bear Clan.

Then I ask students to share their favourite animal story, describing a profound encounter with the animal world. I often tell the story of paddling alone off the coast of Cape Breton Island and being surrounded by a pod of whales. A whale suddenly breached, right where my paddle was about to enter the water, a mere foot away from me. Astonishingly, it rose without creating a ripple. The sleek nose appeared, then the

head, exposing the air hole, releasing a quiet puff of breath with a soft *phouuuufff.* My paddle halted in the air above my head, and I looked down just as the whale rolled over to look me in the eye. I was awe-struck; it was an astonishing moment suspended in time. As I looked into the eye of this great creature, I felt his gaze reaching deep into my soul. I felt like I was looking into the eyes of the wisest elder. The whale's penetrating gaze went right into the centre of me. As I sat in my kayak, riding the lazy swell of the ocean, locked in this encounter, I felt seen, truly seen. After what seemed a very long time, the whale rolled back slowly and gracefully, and dived beneath the bow of my kayak, flicking its tail in an elegant arch, a parting gesture before he disappeared into the depths.

Explorations Using Aboriginal Literature

As a curricular aside to the pedagogical practice described above, I would like to discuss how one can augment the exploration of the pedagogy of place through the use of Aboriginal literature.

In Aboriginal culture and Aboriginal children's literature, there are stories of how First Nations peoples have developed strong relationships with particular plants or animals. For example, Aboriginal people in British Columbia have traditionally had profound relationships to the cedar tree and to salmon. In northwestern Ontario, birch trees are similarly celebrated by the Anishinabe people (for example, for their value in building canoes). Maple trees provide precious sap that is used in preserving; cedar and sage are used in medicinal preparations and in ceremonies.

Inquiry into how plants have been used in Aboriginal technologies and medicine is a valuable activity for students. Such a journey can lead students to study Indigenous science and technology (for example, how snowshoes or canoes are made). From studying the plant ecology of a place, many other learning activities are possible. Students can investigate how plants have traditionally been gathered, which plants are used for food, which artifacts are made from plants, which plants are used for healing and which plants are used in ceremonies.

Exploring the relationship of Indigenous people to animals is a way to introduce the animals of a particular place to students. Many books by Aboriginal authors feature children who have profound relationships to the animal world, and many animal fables are part of Indigenous cultures around the world. For example, in his book *I Am Raven,* Bouchard (2007) explores the notion of animal guides or totems—how animals act as teachers.

Appendix A includes examples of Aboriginal children's literature about animals. Students could read a few of these books to explore what humans have learned from animals in various Aboriginal cultures. For example, the resource book *Keepers of the Animals: Native American Stories and Wildlife Activities for Children* (Caduto and Bruchac 1997) offers activities for elementary students on this theme.

Weaving a *Métissage* Curriculum: Tracking and Storying

In this section, I will explore two of the four strategies or pedagogical practices that support the development of a culturally relevant and responsive curriculum. They are also the first two stages in the larger pedagogical process of creating curricular *métissage* as praxis. The word *métissage* comes from the Latin *mixticius,* meaning "the weaving of a cloth from various fibres." It depicts an artful craft and pedagogical practice that involves the tracing of mixed and multiple identities and follows the often blurred and messy threads of relatedness and belonging (Hasebe-Ludt, Chambers and Leggo 2009).

Tracking

Tracking is the practice of recognizing and following the imprints or footprints of an animal or another human being. Perhaps more important, it is the ability to read the patterns, the signs or the qualitative signature of a specific being within the greater ecology. To track a bear, one must learn the bear's habits and habitat. A good tracker is one who can track and stalk a bear so well that he could walk up and touch the bear without startling it or causing it to flee. To accomplish this, one must deeply immerse oneself in the study of the bear and become a master in all things concerning the life of a bear, including how it is embedded in the web of life. The Indigenous understanding of a hunter of good heart is one who is able to do this with complete attention and discipline.

By tracking our stories, we follow the footprints of our own life journey, returning to the places where we were born, where we played, where we were schooled and where we grew up. As we follow our pathway back in time, we recognize the unique cultural and ecological landscapes from which we emerged.

Through the sharing of our stories, we recognize that we are all unique and diverse, and within our diversity we are all children of Mother Earth. This is the process I described in detail above; in fact, you were learning to track yourself through following your own pathway through the environmental and cultural ecology you emerged from. This is the same process you can invite students to engage in.

Tracking is also an Indigenous way of understanding inquiry-based learning. Through inquiry, students follow and forge the trail or learning pathway through developing their research focus and interest, through questioning or wondering. They embark on a journey of asking and learning by navigating within a particular curricular terrain or landscape. By tracking an interest in a particular plant, animal, historical event, current issue, or prominent past or contemporary figure, students take up the task of tracking their inquiry focus and documenting the journey of discovery through conversations with their peers, reflective writing and the creation of artifacts. Then, they tell the narrative or story of their inquiry to their classmates. These inquiry projects are later shared with the larger class circle through individual or group presentations.

Storying

By telling our own stories, and reading the stories of Indigenous authors, we model a storying pedagogy. Students are given an opportunity to tell stories about the places and encounters that matter most to them. *Métissage*—weaving the patterns of many storied strands together, or the experience of braiding histories past and present—creates a web of reciprocal storied relationships specific to your students and your classroom.

Developing a sense of one's place is an important activity for children. Very young children can create maps of their worlds by drawing the places they know and visit, or by creating story blankets or colourful pictograph-like maps. As children get older, the concentric circles of their world expand outward. Indigenous education is about creating pathways within ever-widening circles of relationship, understanding and awareness.

As discussed above, the curriculum is storied, interweaving stories of the past, present and imagined possibilities of the future. A *métissage* curriculum is delivered through story, biographies and narrative depictions of historical events, and this storying process is accompanied by students' inquiry process, or following the threads of inquiry and storying their journey of inquiry through reflective writing. Through the project presentations using multiple modes of representation (visual, textual and digital), all the braids are woven together.

These inquiries become the storied threads that are woven into a *métissage* curriculum through student storying. As students reflect, share and dialogue about their projects, they discuss the connections created and explore the tensions that have emerged. This weaving of inquiry threads explored by students and described through their individual and collaborative projects is like the weaving of the various coloured threads to create patterns in the Métis sash. The patterns fully emerge only when the *métissage* is complete through artfully presented, multimodal presentations.

The Pedagogy of the Imagination: A Second Teaching Story

And so I continue with the Anishinabe creation story:

> The sky-woman accepted the invitation, left her abode in the skies, and came down to rest on the back of the great turtle. When sky-woman had settled on the turtle, she asked the water animals to get some soil from the bottom of the sea.
>
> Gladly all the animals tried to serve the spirit woman. The beaver was one of the first to plunge into the depths. He soon surfaced, out of breath and without the precious soil. The fisher tried, but he too failed. The marten went down, came up empty handed, reporting that the water was too deep. The loon tried. Although he remained out of sight for a long time, he too emerged, gasping for air. He said that it was too dark. All tried to fulfil the spirit woman's request. All failed. All were ashamed.
>
> Finally, the least of the water creatures, the muskrat, volunteered to dive. At his announcement, the other creatures laughed in scorn, because they doubted this little creature's strength and endurance. Had not they, who were strong and able, been unable to grasp soil from the bottom of the sea? How could he, a muskrat, the most humble among them, succeed when they could not?
>
> Nevertheless, the little muskrat determined to dive. Undaunted he disappeared into the waves. The onlookers smiled. They waited for the muskrat

to emerge as empty handed as they had done. Time passed. Smiles turned into worried frowns. The small hope that each had nurtured for the success of the muskrat turned into despair. When the waiting creatures had given up, the muskrat floated to the surface more dead than alive, but he clutched in his paws a small morsel of soil. Where the great had failed, the small succeeded.

While the muskrat was tended and restored to health, the spirit woman painted the rim of the turtle's back with the small amount of soil that had been brought to her. She breathed upon it and into it the breath of life. Immediately the soil grew, covered the turtle's back, and formed an island. The turtle had given his service, which was no longer required and he swam away. The island formed in this way was called Mishee Mackinakong, the place of the Great Turtle's back. (Johnston 1976, 14)

The story about how Turtle Island came into being is not only a story about how North America came to be; it also has within it the teaching that each part of creation has a gift to offer to the community of life, and the littlest among us may make the greatest contributions. This teaching story has embedded within it some of the key cultural values of the Anishinabe people.

Many of the stories that are part of oral tradition or that are found in literature are teaching stories, and convey the values of a people. They depict, within a rich imaginative landscape, tales of what it means to be human and how to live well within the circle of life. We all carry with us a cultural legacy in our own imagination, for we are shaped by the stories we have been told. They influence and inform how we understand our experiences, how we interpret events in the world around us and, ultimately, what we value. Telling stories to each other allows us to become aware of multiple perspectives and lived experiences. Through dialogue, we learn to acknowledge that each of us has a unique perspective or world view.

One of the unique possibilities we have in social studies is to explore and honour the responses of various cultures and civilizations to the central question, What does it mean to be human? In my teacher education classroom, I invite students to explore their own world views as revealed in their life stories through exploring the values and traditions of their family and culture. I ask them to share their favourite children's books, literature, films, texts and music. I ask what writers and thinkers they most revere, what matters most to them and how they imagine living well in the world. I invite them to share their philosophy of life and their visions for the future.

By retelling stories of our lived experience and studying the biographies of others, we invite students to deeply engage in one another's historical, cultural, political and social experiences. Since many elementary classes have students whose families emigrated from other countries and cultures, having students tell stories about their relationships to the places where they have lived allows everyone to benefit from the diverse cultural perspectives in the classroom.

Exploring Two-Eyed Seeing and Multi-Eyed Ways of Knowing

My educational practice is profoundly informed by the work of Mi'kmaw elder Albert Marshall and integrative scientist Cheryl Bartlett. Around 2004, Marshall began using the term *two-eyed seeing,* which refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing and from the other eye with the strengths of Western knowledges and ways of knowing, with the intention of learning to use both eyes. Marshall indicates that two-eyed seeing is the gift of multiple perspectives treasured by many Aboriginal peoples.

I have come to understand two-eyed seeing as a pathway to many-eyed seeing. Seeing with many eyes acknowledges the ways of knowing, the multiple perspectives and the strengths of Indigenous, Western, Asian and other cultures. It also acknowledges the need for integrative, transcultural, transdisciplinary and collaborative work within educational praxis. Teaching social studies invites us to embrace two-eyed seeing as we journey together toward the creation of circles of understanding that honour multiple perspectives.

The term *two-eyed seeing* was coined by Marshall when he began to work with Bartlett on the idea of an integrative science that acknowledges the Aboriginal world view, ways of knowing and science, as well as those of Western culture, to the end that new possibilities of understanding emerge (Bartlett 2011). In social studies, it is important to acknowledge that historical events or issues can be approached from various viewpoints, thus avoiding dualistic or polarized perspectives. We approach an artifact, experience or historical event without simplifying complex issues or privileging or marginalizing certain perspectives. In understanding two-eyed seeing as a pathway to many-eyed seeing, we acknowledge the creation of circles of understanding that arise in the context of

any contemporary issue or historical event. As educators, we need to find a way to create such circles of understanding when we teach children, honouring and making space for multiple histories, stories and perspectives, and allowing us to live with paradoxical relationships. We can do this by offering ways for children to tell their stories through inquiry and multiple ways of representing unique perspectives.

An example of two-eyed seeing is described later. The Aboriginal relationship to the land is a theme in elementary social studies. Imparting to non-Aboriginal students how integral the land is to the identity of Aboriginal people requires a many-pronged approach. Using Aboriginal creation stories is an excellent way to introduce this theme. It can be further explored using books, films and online resources.

"The voice of the land is our language," writes Carrie J Reid (2003) in the introduction to the textbook *B.C. First Nations Studies:* "The land is a provider, sustaining life in its many forms; as such, it must be treated with the utmost respect. . . . When First Nations people say land, we mean nature: rivers, oceans, mountains, valleys, and all the life that inhabits them. In the First Nations world view, people are integrated with the natural world, not separate from it" (p 14).

One way to explore cultural differences in relation to land is to discuss views on ownership of land and resources. In Western or contemporary society, land ownership is based on an individual's right to purchase land and later to sell it or pass it on to inheritors. Some individuals or corporations own land, while other people who are landless pay landowners for the right to live on or use the land. In the Aboriginal world view, it is the extended family, the group or the community that holds the rights to the land, not individuals. In Aboriginal culture, a people have emerged from their relationship to the land, and every member of the community shares in the rights and responsibilities of using and taking care of the land. These different views have caused tension and even conflict between First Nations people and those who colonized most of the land in Canada. Today, First Nations people continue to work to have their sovereignty and title to the land recognized and the loss of land rights compensated for.

However, we can add another dimension to our understanding—for example, that the land and the more-than-human world have a voice and a sentient presence that asks to be respected as having rights. Then our polarized points of view gradually dissolve in order to incorporate multiple interpretations of the question, Whose land is it? When we visit historical or ecological sites with students, it is important to invite them to attend to the place as a whole, as a living, sentient landscape. In Indigenous culture, stories or memories live in the land, or are held within stone. When we walk around a place with an elder, the elder is being prompted by the living landscape to tell the stories of that place. Many nations, such as the Stó:lõ in British Columbia, have honoured traditional talking stones, and it is only recently that the Stó:lõ people have been able to repatriate their talking stone. (See the website for the Man Turned to Stone exhibition and the website The Artistry of the Land, Ancient Stories and Art of Our First Nations People, listed in Appendix A.)

Weaving a *Métissage* Curriculum: Making and Celebrating

One contribution of Indigenous education to social studies is its invitation to us to extend our understandings to include place (environment) and the more-than-human world. For example, the sacred sites of various Aboriginal peoples across Canada are places where culture and environment meet and mingle; they speak of a storied landscape. If you visit a particular site or historical place, you become a participant in the narrative of that place by your presence and the stories you carry with you. Our narratives are all interconnected, integrated and interwoven within a living *métissage*.

Métissage is a curricular orientation that acknowledges multiple threads of identity, histories, perspectives and stories. It entails the ability to read various texts and weave them together in unique ways to engage children in the representation of complex issues and events. Using photographs, films and literature, as well as visiting local sites and museums, can all be very helpful. I also encourage various forms of student inquiry and the creation of visual art pieces, journal writing and role drama. Creating individual representations in various modalities or texts, and then sharing them through individual or group presentations, is like the weaving of various coloured threads to create patterns in the Métis sash. Encourage students to reflect on their own and others' projects and to explore the connections created and the tensions that emerge. After the students have completed their presentations, we collectively step back and view what has been created, like an eagle flying high above a landscape. Through class discussion and individual reflection, the patterns become discernible from a

distance. As in weaving, the patterns only fully emerge when the *métissage* is complete.

In the following, I describe the next two strategies for creating a curricular *métissage*: making and celebrating.

Making: Arts-Based Ways of Learning

From an Indigenous pedagogical perspective, *making* refers to the making of artifacts, many of which have been used in traditional ceremonies. Traditionally, the making of artifacts was often accompanied by storytelling at community gatherings. The "maker" attended and worked with his or her entire focus on the task. With wampum belts, for example, the patterns and symbols in the beads depicted the historical memory of particular people or events. Therefore, making these artifacts was an Indigenous knowledge practice.

In social studies, humanities and art classes, students can also create artifacts from individual or collaborative inquiry projects. For example, if students are studying a historical event, they can artistically represent their emerging understanding of this event. This gives students the possibility of expressing themselves in multiple modalities, and honours their individual gifts and capacities. It also extends their ability to be literate in various arts-based forms of representation. Students could investigate personalities, biographies and particular events, and represent these through performance, role drama, tableau, visual art, digital storytelling, music, mosaic or bricolage. Eventually, time can be set aside for special events where students share their creations. For example, you can create "artist chairs" or "presenter spaces." During these smaller presentations, full attention is given to the speaker, and listening gives way to witnessing. In this way, individual learning journeys are celebrated, and the artifacts that have been created are collected, fostering learning for all students. A metaphor for this curricular celebration is a basket in which one gathers the curricular artifacts that are evidence of students' learning.

Celebrating: Creating Circles of Understanding

At traditional feasts, the community gathered to celebrate important events, and ceremonies and rituals were colourfully enacted. Celebration in the classroom is the sharing of student inquiries through performative presentations in which they retell the narrative of their inquiries and present their artifacts of learning. Creating celebrations honours their individual learning journeys and their collective curricular explorations.

These celebrations can be like talking circles in that they allow students to create a listening space in which to share their learnings and also to foster learning for other students, or they can also include rituals or attentive acts. For example, I often begin my classes by playing my Native flute to the seven sacred directions, or I play my flute as part of a choreographed and careful transition from one presentation to another. This helps students listen with care and respect. This is an important part of cultivating respect and reciprocity in the classroom.

Celebration allows students and the teacher to witness and reflect on the learnings gathered in their community of inquiry. Witnessing the artifacts that have been created, as well as honouring the journeys travelled, provokes a profound sense of interconnectedness and honours the reciprocal relationships that exist within the curricular content and within the ecology of the classroom, as well as the community beyond.

Through tracking, storying, making and, finally, celebrating, students come to see that the various threads of inquiry, when gathered together, create patterns of understanding that embody multiple perspectives, experiences and interpretations that coexist within the ecological web of lived curriculum. Celebrations honour the Indigenous tradition of honouring unity through diversity.

Conclusion

To make social studies a curricular *métissage*, an action site of Indigenous pedagogy, is to honour an ecological imagination of interconnectedness and to elicit ethical relationality within the web of relations. This creates agency, voice and participatory citizenship, which in turn acknowledges the circles of understanding that allow each of us to encounter the uniqueness and ecological value of each person's presence and offering. To truly experience this is to understand that we are all related, and we are all kernels in the same basket.

As an Indigenous educator, I understand celebrations of learning as a collective reimagining of our storied histories and an attentive braiding of our collective chronicles. Such celebrations embrace an inclusive understanding of indigeneity as a place to meet, to engage and to encourage new understandings of what it means to be human, in light of our responsibilities to the next seven generations. Indigenous pedagogy is a holistic, reciprocal enterprise that takes up the acknowledged responsibility of Indigenous peoples to offer back to the creative world ceremonies and practices of renewal.

At the heart of this article is an invitation for educators to embrace the challenge of re-storying, revisioning and renewing our understandings of education, and our ethical relationality to the human and the more-than-human worlds. I believe that Indigenous education has a great deal to offer education as a whole, and its contribution to an ecological reimagining of the study of social studies is just one such contribution.

Appendix A: Resources for Teaching Aboriginal Content as an Integral Part of Social Studies

Resources for Teachers

Andrews, J. 2000. *Out of the Everywhere: Tales for a New World.* Illustrated by S Ng. Toronto: Groundwood.

British Columbia Ministry of Education. 1998. *Shared Learnings: Integrating BC Aboriginal Content K–10.* Victoria, BC: BC Ministry of Education.

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Mitchell, M, B Barnes and J Thompson. 1984. *Traditional Teachings.* Cornwall Island, Ont: North American Indian Travelling College.

Sawyer, D, and H Green. 1984. *The NESA Activities Handbook for Native and Multicultural Classrooms.* Vol 1. Vancouver: Arsenal Pulp Press.

Sawyer, D, and W Lundeberg. 1993. *The NESA Activities Handbook for Native and Multicultural Classrooms.* Vol 3. Vancouver: Arsenal Pulp Press.

Sawyer, D, and A Napoleon. 1991. *The NESA Activities Handbook for Native and Multicultural Classrooms.* Vol 2. Vancouver: Arsenal Pulp Press.

Seale, D, and B Slapin, eds. 2005. *A Broken Flute: The Native Experience in Books for Children.* Lanham, Md: AltaMira Press.

Slapin, B, and D Seale, eds. 1998. *Through Indian Eyes: The Native Experience in Books for Children.* Los Angeles: American Indian Studies Center.

Sneve, V D H. 2003. *Enduring Wisdom: Sayings from Native Americans.* Illustrated by S Saint James. New York: Holiday House.

Weaver, J. 2006. *The Quilt of Belonging: Stitching Together the Stories of a Nation.* Toronto: Maple Tree Press.

Web Resources for Teachers

Aboriginal Affairs and Northern Development Canada
www.aadnc-aandc.gc.ca

Aboriginal Canada Portal
www.aboriginalcanada.gc.ca

Aboriginal Perspectives: The Teacher's Toolkit
www.edu.gov.on.ca/eng/aboriginal/strategygr06socdifferences.pdf
A collection of resources designed to help educators bring Aboriginal perspectives into the classroom. Based on the revised Ontario curriculum, the collection includes resources for educators at both the elementary and the secondary levels. Resources in this series can be found on the Ontario Ministry of Education website at www.edu.gov.on.ca.

Alaska Native Knowledge Network
www.ankn.uaf.edu

The Artistry of the Land, Ancient Stories and Art of Our First Nations People
www.galileo.org/schools/gibson/land/index.shtml

British Columbia Ministry of Education—Aboriginal Education
www.bced.gov.bc.ca/abed/

Canadian Aboriginal Books for Schools
http://books.bc.ca/resources/for-teachers-librarians/
The Association of Book Publishers of British Columbia publishes an annual catalogue of Aboriginal books for schools, selected and evaluated by teacher-librarians. Appropriate grade levels and curriculum correlations are indicated.

Canadian Teachers' Federation
www.ctf-fce.ca

Provincial and Territorial Teachers' Associations
www.ctf-fce.ca/MembersLink/

First Nations Confederacy of Cultural Education Centres
www.fnccec.com/en/cultural-centres

First Nations Education Steering Committee (FNESC)
www.fnesc.ca

Man Turned to Stone Exhibition
www.srrmcentre.com/StoneTxwelatse/1Home.html

Resources for Students

Ballantyne, A. 1991. *Wisakyjak and the New World.* Waterloo, Ont: Penumbra.

Bouchard, D. 2007. *I Am Raven: A Story of Discovery.* Illustrated by A Everson. North Vancouver, BC: MTW.

Campbell, N. 2005. *Shi-shi-etko.* Illustrated by K LaFave. Toronto: Groundwood.

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Cuthand, D. 2007. *Askiwina: A Cree World.* Regina, Sask: Coteau.

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Erdrich, L. 1999. *The Birchbark House.* New York: Hyperion.

Football, V. 2010. *How Fox Saved the People.* Illustrated by J Wedzin. Penticton, BC: Theytus.

Goble, P. 1983. *Star Boy.* New York: Aladdin.

Heuer, K. 2007. *Being Caribou: Five Months on Foot with a Caribou Herd.* New York: Walker.

Isaac, M J. 2010. *How the Cougar Came to Be Called the Ghost Cat.* Halifax, NS: Roseway.

Joe, D. 2003. *Ch'askin: A Legend of the Sechelt People.* Illustrated by J Jeffries. Gibsons, BC: Nightwood.

Johnston, B. 1981. *Tales the Elders Told: Ojibway Legends.* Toronto: Royal Ontario Museum.

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Loewen, I. 1993. *My Kokum Called Today.* Illustrated by G Miller. Winnipeg, Man: Pemmican.

Munsch, R, and M Kusugak. 1988. *A Promise Is a Promise.* Toronto: Annick.

Simpson, C. 2008. *The First Beaver.* Surrey, BC: Heritage House.

Sleator, W. 1970. *The Angry Moon.* Illustrated by B Lent. Toronto: Atlantic Monthly Press.

Slipperjack, R. 2001. *Little Voice.* Regina, Sask: Coteau.

Stephenson, W. 2005. *Idaa Trail: In the Steps of Our Ancestors.* Illustrated by A Downey. Toronto: Groundwood.

Swanson, B. 2007. *Grey Wolf's Search.* Toronto: Second Story Press.

White, E. 2006. *Legends and Teachings of Xeel's, the Creator.* Vancouver: Pacific Educational Press.

Book Series

Turtle Island Voices

Pearson Canada publishes this series of Canadian books celebrating Aboriginal life, culture and heritage. For more information, go to www.pearsoncanadaschool.com/index.cfm?locator=PS16Cj.

The Land Is Our Storybook

This 10-book series is published by Fitzhenry & Whiteside, a Canadian publisher. It highlights the languages and cultures of the Northwest Territories. Titles include *We Feel Good out Here,* by J-A André and M Willett, and *Proud to be Inuvialuit,* by J Pokiak and M Willett.

Keepers of the Earth

The books in this series by Michael Caduto and Joseph Bruchac are now available in paperback from Fifth House Publishers. Titles include *Keepers of the Night: Native American Stories and Nocturnal Activities for Children*; *Keepers of Life: Discovering Plants Through Native American Stories and Earth Activities for Children; Keepers of the Animals: Native American Stories and Wildlife Activities for Children; Keepers of the Earth: Native American Stories and Environmental Activities for Children;* and *The Native Stories from Keepers of Life.* Teacher guides are available for some titles. Bruchac has made a great contribution to Aboriginal children's literature. He has published over 120 books for children and adults (including poetry, short stories, novels and anthologies) and has recorded music that reflects his Abenaki Indian heritage and Native American traditions.

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Evoking Ecology: A Cross-Curricular Approach to Social Studies

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Many schools, particularly at the secondary level, compartmentalize student learning. Days are broken into periods, and content is presented by subject area, delivered by teachers who specialize in their disciplines (Parsons and Beauchamp 2012). Although this unsettling and fragmented approach has been the norm for decades, it is being challenged by an alternative practice (Jardine, LaGrange and Everest 2004). Cross-curricular approaches to education aim to create sensitivity toward and synthesis of various disciplines, with the goal of enriched pedagogy (Savage 2011). Also known as interdisciplinary learning, a cross-curricular education seeks to purposefully draw together knowledge, skills, attitudes and values from across subject areas, resulting in more powerful understandings of key ideas (Alberta Education 2007).

Interdisciplinarity is a central component of Alberta Education's (2005a) K–12 social studies programs of study, as social studies draws upon a number of social science disciplines (including history, geography, ecology, economics, law, philosophy and political science). Given the presence of an already interdisciplinary foundation for social studies, it follows that social studies educators and students would benefit greatly from a focus on creating cross-curricular classroom connections.

By its very nature, an interdisciplinary curriculum is ecological. It is more than a matter of relationships between subject areas; it is a matter of ecology that involves a global sense of place for both teachers and students (Jardine 1998). A cross-curricular approach demands that we reassess the way we continue to live out "a deep cultural logic of fragmentation" (Jardine, LaGrange and Everest 2004, 324). It means disrupting educational tendencies that are individualist (Greenwood and Levin 2007), degenerative (Jardine 1998) and commoditized (Bowers 2007). Interdisciplinarity can offer educators opportunities to vivify the curriculum, and lead teachers and learners in bringing forth the questions they "may have thus far refused to ask" (Jardine 1998, 84).

Adopting an ecological approach to education is also more than simply infusing environmental education into our classrooms, although the two approaches are becoming more and more alike. Environmental education as a construct is undergoing a change as it moves away from a focus on environmental issues and goals (such as reducing our ecological footprint) (Ireland 2013). Instead, it is shifting toward an ecology based on interconnections, including "a sense of oneness with the natural world, honouring diversity,

and helping learners to think in the context of systems, futures and design thinking to envision and develop a sustainable world" (p 29). This interconnected approach is at the heart of cross-curricular learning, as it allows for better understanding of multiple perspectives on global interdependencies (Parsons and Beauchamp 2012).

Why the Need for an Interdisciplinary Approach?

Interdisciplinarity has been described in various terms, including *integrated, cross-curricular, multidisciplinary, correlated, linked* and *holistic* (Alberta Education 2007; Drake 2007). Some, including Fogarty (2009), view curriculum integration as a continuum; thus, a multitude of synonyms are fitting. Regardless of terminology, as an approach based on both philosophical and practical underpinnings, cross-curricular learning occurs when curricular elements are "connected and related in meaningful ways by both the students and teachers" (Alberta Education 2007, 2).

Because our lives and those of our students are interdisciplinary (and becoming even more so), it seems reasonable that our programs of study should reflect this reality. The work our students will face in the future will require knowledge and skills that transcend single subject areas, because the issues we deal with in life (whether environmental, economic or ethical) are multifaceted, complex and interconnected (Zhou and Kim 2010). The role of curriculum integration, then, is to connect topics from various subject areas to create an educational environment that goes beyond traditional notions of disciplinary learning.

In a study of classroom projects in Alberta that engaged ecological approaches, Ireland (2013) found that most of these initiatives shared common traits. In each example, students' cognitive, affective and psychomotor domains of learning were engaged. Experiential and place-based learning were central, as teachers and students worked together to vivify the curriculum through the use of authentic, meaningful educational experiences. Such experiences are also often engaged in cross-curricular learning (Barnes 2007; Savage 2011). By incorporating the central elements of environmental literacy (including interconnections, diversity, and responsibility and citizenship) (Ireland 2013), our classrooms can become places where cross-curricular education through ecological approaches becomes "an effective vehicle for transformative, competency-based learning" (p 57).

Interdisciplinarity Through Ecology

An interdisciplinary approach to curriculum is not a novel concept. Since as early as the 1890s, various researchers have aimed to interpret curriculum integration (Alberta Education 2007). In his 1972 report of the Commission on Educational Planning (the Worth Report), Walter Worth argues that an ecological education inherently demands an interdisciplinary approach. Speaking from an Alberta context, Worth contends that

> just as ecology permeates our entire living pattern, so should it permeate our entire learning pattern. In fact, to separate environmental education from other education would be the ultimate in irony, treating its dynamic wholeness as though it were a specialized fragment . . . . It should be integrated with all, or nearly all, of the subjects taught in our schools. (p 192)

Worth argues that although ecological approaches to education should be integrated in other subject areas, activities can focus purely on the environment. He maintains that it is just as viable to pervade other disciplines "from the marshalling point of ecology" (p 192) as it is to integrate ecological perspectives into them. He reasons that although connections between an ecological approach to education and social studies are obvious, other subjects might not "contain coat-hooks for the ecological cloak" (p 192).

Four decades after Worth's report, we can ask how much progress has been made when it comes to cross-curricular ecological approaches in our schools. Various projects in schools across our province point to the fact that such "coat-hooks" exist in multiple programs of study, even outside of social studies. Ireland (2013) found that many teachers across Alberta are working to infuse ecology into various courses, including biology, physics, chemistry and English language arts.

Cross-Curricular Education in Alberta Today

Alberta's education system is currently undergoing a significant transformation, much of which is grounded in Alberta Education's (2010) document *Inspiring Education.* Central to this reform is a focus on cross-curricular competencies to "move education to a process of inquiry and discovery—not just the

dissemination of information and recall of facts" (p 7). The shift to competencies means an integrated approach in which students still study subject areas; however, rather than approaching each subject independently, as has been customary in Alberta (especially at the secondary level), students are able to "focus more deeply on a curriculum that allows for more interdisciplinary learning, combining the arts and other academic streams" (p 7).

Inspiring Education sets out a vision for an educated Albertan in 2030. This person is an engaged thinker and an ethical citizen with an entrepreneurial spirit who can demonstrate competencies in a range of areas. To achieve this goal, schools will place less emphasis on knowing things and more emphasis on knowing how to access information. Some competencies described in this vision include knowing how to learn, thinking critically, identifying and solving problems, managing information, applying multiple literacies, demonstrating global and cultural understanding, and identifying and applying career and life skills.

At a time when 21st-century learning is often discussed, a cross-curricular approach that supports 21st-century skills and competency-based learning is essential, as it "unites core academic subjects, interdisciplinary themes and competencies with instructional approaches in which pedagogies, technologies, resources and contexts work together to prepare students for life" (Parsons and Beauchamp 2012, 281). Through an integrated curriculum, teachers can best support students' personal, social and cognitive development (Savage 2011).

Curriculum Integration for Teaching and Planning

Many primary school teachers are familiar with curriculum integration, because they teach multiple subjects to the same students. For these teachers, one benefit of interdisciplinarity is flexibility in planning, as this allows teachers to focus on developing key skills that transcend subject areas (Alberta Education 2007). Further, teachers can scaffold learning by building on students' prior knowledge and experiences (Savage 2011).

These teachers often find that cross-curricular approaches offer greater opportunity to assess student needs, more relevant learning, and greater ease and clarity. For teachers faced with managing multiple detailed programs of study and the content within them, an interdisciplinary approach allows for knowledge, skills, values and attitudes outcomes to be addressed simultaneously and reinforced in varying contexts (Alberta Education 2007).

The effects of interdisciplinarity can also be felt in the areas of collegiality, professional development and capacity building (Godinho and Shrimpton 2008; Savage 2011), as cross-curricular practices often necessitate that teachers across subject disciplines collaborate to integrate course content, improve understanding of pedagogy and discuss student learning (Parsons and Beauchamp 2012).

Curriculum Integration and Student Learning

Essential to curriculum integration is an emphasis on a holistic and unified approach, rather than one that is separated and fragmented (Beane 1991). For students, cross-curricular learning offers a unified view of curriculum, which allows them to expand the context of what they are studying beyond the purview of single subject areas (Alberta Education 2007). Furthermore, students will be better able to identify elements in disciplines that are both distinct and related.

Real-world learning (although arguably an overused phrase in education) can also be emphasized through a holistic approach to curriculum. If Alberta Education's (2010) concept of education is one that extends beyond the school level to "integrate the community, the environment and the 'real world'" (p 23), then we can see a clear role for the type of real-world learning that can occur in cross-curricular environments.

Interdisciplinary learning also means that students take more ownership of their education as it becomes more meaningful in the context of their broader life experiences (Savage 2011) and connects various disciplines to each other, the past and the present (Parsons and Beauchamp 2012). Real cross-curricular learning starts when students begin to confront the types of meaningful questions they will be able to apply outside the classroom (Beane 1991). More meaningful learning often means greater student engagement: students in cross-curricular programs have been found to be more engaged and to present fewer attendance and behavioural problems (Drake and Reid 2010).

Further, if cross-curricular content is aligned with key or big ideas, students can focus more clearly on conceptual understandings through different content and in different contexts (Alberta Education 2007).

These big ideas, by their very nature, are meant to be universal and timeless (Drake 2007). Neuroscience research supports using an integrative approach with younger students, where they can absorb many concepts and process them simultaneously (Barnes 2007). An interdisciplinary approach reflects how the brains of young learners process information (Alberta Education 2007), which supports Drake and Reid's (2010) conclusion that students who participate in cross-curricular learning environments are academically equal to or better than their counterparts in non-integrated courses.

In summary, the research suggests that students in interdisciplinary learning environments are more engaged, learn more effectively, and are better able to make meaning of the world around them and connect what they have learned through the development of skills and attitudes based on key 21st-century competencies (Parsons and Beauchamp 2012).

Inspiring an Ecological Approach to Education

Interdisciplinarity figures importantly into the mandate for Alberta's education system, as shown in *Inspiring Education* (Alberta Education 2010). In a province that has faced strong criticism for how resources are accessed and managed (Alberta Federation of Labour 2013; Grant et al 2013), it becomes that much more important for educators to have a clear vision for ecologically inspired approaches to teaching and learning.

Alberta Education (2010, 12) foresees that the Alberta of 2030 will be one in which "decisions about natural resources will be increasingly complex." Given that one priority of the Alberta government is to ensure that the province's energy resources are developed in an environmentally sustainable way, the role of education will feature even more prominently as young people will need to be equipped with the necessary skills for solving these future challenges.

As we begin to reframe how we approach curriculum, we may also begin to recognize how it is "integrated in some deep, ecologically sane and sustainable way" (Jardine, LaGrange and Everest 2004, 327). Integration helps us to imagine a curriculum that is truly lived, regenerated and re-engaged (Jardine 1998). Because social studies as a subject is foundationally interdisciplinary, it invites us to re-engage with it and to allow students to find their place as both learners and citizens.

We should embrace the ecological opportunities in promoting citizenship, one of the core concepts of Alberta's social studies program of studies (Alberta Education 2005a). Social studies seeks to help students develop the knowledge, skills and attitudes that will aid them to become "engaged, active, informed and responsible citizens" (p 1). Perhaps more than other educators, social studies teachers recognize the value of creating a classroom climate that fosters ethical citizenship. Citizenship is not always viewed in an ecological sense, but it should be. Ireland (2013) describes three key elements of environmental literacy, or ecoliteracy: interconnections, diversity, and responsibility and citizenship. As a core concept in social studies, citizenship is foundational; yet it also figures prominently in an ecological education as students investigate issues of both local and global significance and act to respond to those issues in an ethical and positive manner.

Cross-Curricular Infusion and Ecology in Action: Jasper Place High School

Dustin Bajer—a teacher at Jasper Place High School in Edmonton, Alberta; a master gardener; and a certified permaculturalist—frames his own focus on interdisciplinary education from a root metaphor of ecology. Although ecology as a root metaphor has been both the conceptual and the moral framework in many Indigenous cultures for millennia, it has only recently begun to gain ground in Western society (Bowers 2007).

In a presentation at the Food Secure Canada Assembly, in November 2012,[1] Bajer contextualized education in the sense of needs and yields, an idea borrowed from permaculture (Mollison 1988). A permaculture design strategy, needs and yields has the goal of interconnecting the elements of design and creating resiliency. Applying this concept to education, Bajer asks, If every student has a unique set of needs and yields, how are those placed within the context of the needs and yields of our courses? Of our classrooms? Of our schools? Of our communities? Further, how can we use our diversity to tie these together so that all the yields fulfill the needs to create a resilient, connected system?

We see these interconnections in our ecological systems. Various systems have been examined to support and illustrate an ecological approach, including Bowers's (2002) analysis of root metaphors,

Fogarty's (2009) discussion of a cellular model and Keiny's (2002) metaphor of a grandfather clock. Bajer discusses the notion of a forest's capturing, storing and circulating nutrients, while building diversity and expanding its possibilities at each stage of succession. He asks how educators can build on metaphors such as these to engage students in ecological understandings.

Bajer notes that, typically, we move through a course by addressing a learner outcome, addressing another learner outcome and so on. We bundle these outcomes into units, and bundle the units into a course. Much like Gadotti's (2000) call for an ecopedagogy, or Jardine's (2006) push for an ecologically inspired integrated curriculum, Bajer asks us to examine our processes differently. What if every learner outcome could branch off to multiple others? What if, through pursuing an interdisciplinary, project-based approach, we could hit all these outcomes and connect across courses and subject areas? Instead of, for example, looking at Social Studies 20-1 as a standalone course, how could we make cross-curricular connections so that our classrooms and the courses taught within them would mimic something that more closely aligned with nature and ecology?

The Birth of InSight

Bajer's ecological and pedagogical theorizing would mean little unless put into practice. Jasper Place High School, a large heterogeneous school with students from mixed socioeconomic backgrounds, presents great opportunities for the practical application of ecological and cross-curricular education. Bajer and his colleague, Britt Petracek, recognized that if Jasper Place was to be a school in which the needs of all students were truly met, they would have to incorporate pedagogical practices that were both engaging and meaningful to their students. Bajer's science background and his skills and interests in ecology, in combination with Petracek's work in outcome-based assessment, led to the creation of an innovative learning environment for their students.

The result, InSight, is an interdisciplinary course that combines Biology 20 and Social Studies 20-1/20-2. A cross-curricular, project-based integrative approach is foundational to InSight. To ensure that students meet the learning outcomes in each course, the outcomes are clearly identified and students can take ownership of their learning by creating their own projects and aligning those projects with outcomes in each course.

Through this approach, students' learning needs become the focus. Cross-curricular learning is effective for students who struggle in traditional learning environments (Drake and Reid 2010), and it can attract students who have succeeded academically but have not been engaged in their learning (Savage 2011). The InSight course has attracted students from the International Baccalaureate and Advanced Placement programs, but also students for whom traditional classroom learning has been a challenge.

A Role for Permaculture

Working at Jasper Place High School, Bajer was able to incorporate and apply permaculture principles and design. Mollison (1990, ix) defines *permaculture* as "the conscious design and maintenance of agriculturally productive systems which have the diversity, stability, and resilience of natural ecosystems." Permaculture seeks to sustain both nature and the people within it (Greenblott and Nordin 2012), and is based on three core ethics (Mollison 1990):

- *Earth care.* Care for the earth and all living systems.
- *People care.* Care for yourself and others.
- *Fair share.* Take, have and use only what you need. When there is surplus, give to others and recycle resources back into the system.

As Bajer writes on his blog *Permaculture School,* "Permaculture design is the creation of self-maintaining systems inspired by nature and modelled after the patterns of ecology."[2] Although permaculture design is typically applied in agriculture, its application can be in any networked system, including communities, organizations and schools.

A permaculture-inspired pedagogy has been central to Bajer's Aboriginal Studies and Indigenous Permaculture 10–20–30 courses. In these courses, students "examine the maintenance and promotion of cultures that reflect values based on respect for the laws of nature and a balance between individuals, family and the larger community."[3] These courses involve learning from Aboriginal elders, studying plant and animal communities as analogous to their social and cultural counterparts, and growing a medicine wheel garden. As Bajer said in a local panel discussion,[4] a garden is a fantastic classroom, and the opportunities for interdisciplinarity are many—the study of scientific concepts such as photosynthesis and cellular respiration, social studies themes such as globalization, and issues related to food security and preparation.

The principles of permaculture and permaculture design support the infusion of ecological education; they also align closely with the values of many First Nations cultures. Foundational to the Aboriginal world view is a recognition of "the interconnectedness of all living things and the spirit that exists within each" (Alberta Education 2005b, 16). A sense of shared responsibility also figures importantly; so too does the sacred nature of one's relationship with the land and the environment (Snively and Williams 2008).

To foster in our students an understanding of the importance of shared responsibility and the connections between us and the land, a cross-curricular ecological approach is fitting. Our social studies program of studies asks students to consider multiple perspectives on issues, including Aboriginal perspectives. Through this exploration, students will be better able to understand and explain the world as it is today, while determining the type of world they would like in the future (Alberta Education 2005a). One tenet of ecological understanding is that life involves a multitude of voices intersecting, and our ability to live within the complexity of these voices is "part of the phenomenon of the integrated curriculum" (Jardine 1998, 77). Further, such an approach allows for traditionally marginalized voices to come to the forefront and for a greater role for student voices in general (Parsons and Beauchamp 2012).

We can show our students the dynamic, interconnected nature of everything around us—people, communities, relationships and situations (Alberta Education 2005b)—by fostering a climate in which discussion flourishes, critical thought engages and diverse views are shared. Interdisciplinary environments, such as those created at Jasper Place High School, can do just that.

Cross-Curricular Learning: A Student Teacher's Perspective

Sean Bradley, a social studies and physical education student at the University of Alberta, was a student teacher at Jasper Place High School in the fall of 2012. Bradley has seen the benefits of a cross-curricular approach. In a course assignment, he contends that by engaging in interdisciplinary learning, students begin to make connections across traditionally segregated fields of study.[5] As social studies teachers, he says, we can recognize that such connections help create the types of citizen who can answer the fundamental questions our society faces. These citizens will need to be equipped with the skills that allow them to respond to these fundamental questions from multiple perspectives, especially so that their understandings reflect a diversity of experiences, an appreciation of our pluralistic society (Alberta Education 2005a) and the ability to collaborate across fields of study to produce solutions.

Bradley argues that through linking social studies to other core subjects, our students become citizens already experienced in interdisciplinary problem solving, while also learning about new subjects by scaffolding on top of information they already possess. By incorporating such an approach into our social studies classrooms, we offer students experiences in which they can experiment, take risks, and learn to be both adaptable and resilient (Alberta Education 2010).

A major project Bradley helped lead as part of the InSight program was the design of an aquaponics system—a system that uses aquaculture (raising fish) and hydroponics (cultivating plants in water) in a symbiotic relationship to develop food with minimal ecological impact. The aquaponics system provides edible fish and salad greens and herbs that are used in the school cafeteria. This project allowed students to transform their skills and knowledge into something that benefits the greater school community (Alberta Education 2010). Not only was cross-curricular learning key to this project but so too were the skills of collaboration, inquiry, creativity and problem solving.

Bradley explains that the aquaponics project was broadened so that students could extend their learning to examine how the project necessitated conversations around issues of food security, sustainable development, and the economic and social implications of where our food comes from. Although this project met several Social Studies 20-1 and Biology 20 specific learner outcomes, Bradley found that what was most meaningful was that, at the end of the project, students had a tangible product for which they could see quantifiable benefits, they could recognize greater global interconnections, and, most important, they could be proud of their contributions at both the school and the community levels.

Working Toward an Ecopedagogy

The infusion of an ecological approach at Jasper Place High School highlights how ecological education can have a constructive aspect to it (Bowers 2002). An ecopedagogy is about "reawakening the sense of intimate connection between ecological

awareness and pedagogy" (Jardine 2000, 87). Though a relatively new movement, ecopedagogy is grounded in Freire's (1970) work in critical pedagogy. Ecopedagogy counters neoliberal and neocolonial agendas with an emphasis on social justice and humanization and by promoting collective ecoliteracy through "culturally relevant forms of knowledge grounded in normative concepts such as sustainability" (Kahn 2008, 8).

However, an ecopedagogy requires more than simply being critically aware. By learning the principles of permaculture and permaculture design, students can apply these principles to their classrooms, schools and communities, as is happening at Jasper Place High School in projects such as the school garden and the aquaponics system. Such a step, Bowers (2002) argues, is critical if we are to transition away from the industrial model that still tends to pervade our society. The effects are potentially even further reaching: we can apply the values inherent in an ecological approach to education to "regenerate the non-commoditized skills, knowledge, and relationships that enable individuals, families, and communities to be more self-reliant—and thus to have a smaller ecological impact" (p 30).

To infuse ecopedagogy into our education systems through a regeneration of our skills, understandings and relationships, we can encourage our students to analyze the cultural assumptions that underlie our consumer-dependent and industrially driven culture (Bowers 2002). Certainly, there exists an awareness that such a task becomes a greater challenge with the ubiquity of cellphones and other forms of communication that can devalue tacit knowledge and undermine the importance of face-to-face communication (Bowers 2007). For social studies teachers, the task can be framed ecologically: How might we promote those concepts central to social studies—citizenship and identity—while also attending to the delicate and interwoven (Jardine 1998) nature of both our curriculum and our earth?

We also begin to recognize that ecopedagogy is about responsibility. Similar in focus, though perhaps narrower in scope, ecojustice pedagogy is about our ecological obligations. It begins with the question, "What are my just and ethical obligations to my communities?" (Martusewicz, Edmundson and Lupinacci 2011, 18). We can extend this responsibility to consider our obligations to the other, and we can ask ourselves and our students, What is it that the other demands of me as a human being (Levinas 2001)?

Ultimately, knowledge of the other can be understood as "an important part of the jigsaw of human knowing" (Jones 2001, 284). If knowing is viewed as moving beyond ignorance, then we can understand the other as a curriculum, a person, a tradition or perhaps even an enemy (Smith 2003). In the context of Alberta's social studies program of studies, it is important to understand the ways educators can engage students in a genuine study of the other while recognizing our ethical and ecological obligations in doing so.

Ultimately, we can respond to our obligations by treating the issues we encounter with integrity and by seeking "to heal the ways that things have become fragmented and displaced and unsettled and dispersed" (Jardine, LaGrange and Everest 2004, 328). We can start to see the urgent need for ecological thinking in education to begin to reread the world (Keiny 2002). The role of educators then becomes to focus on the types of practice and wisdom that will help both them and their students to create just and ecological societies (Martusewicz, Edmundson and Lupinacci 2011).

An integrated curriculum infused with an ecopedagogical approach will help students recognize their obligations and the integrated nature of their own communities as they begin to recognize "the patterns and activities within their own communities that are still largely based on face-to-face, intergenerational sharing of knowledge and skills" (Bowers 2002, 31). An exploration of Indigenous cultures that have for millennia engaged sustainability in their cultural practices is an appropriate step, as ecopedagogy shares an enduring desire to both preserve and perpetuate traditional ecological knowledges (Kahn 2008). At Jasper Place High School, Dustin Bajer found that an effective way to simultaneously promote Indigenous knowledges and connections to the land was to invite Aboriginal elders into his classroom to share stories and traditions and to be mentors for students. The inclusion of elder knowledge offers a way to share intergenerational knowledge in an authentic, reciprocal manner.

Where Do We Go from Here?

The examples from Jasper Place High School demonstrate ways educators can infuse cross-curricular learning and engage ecological perspectives in their classrooms. An interdisciplinary approach means that teachers can bridge connections within course outcomes and across disciplines. While interdisciplinary learning is often associated with those teaching multiple subjects to the same class at the primary level (Alberta Education 2007), the InSight

course at Jasper Place High School highlights that when interdisciplinary learning happens at the secondary level, the result can be positive, meaningful and engaging for students.

However, a caution is in order. Cross-curricular learning cannot be viewed as simply the fusing of disciplines, the forcing of connections (Jardine, LaGrange and Everest 2004) or the clustering of learning outcomes (Alberta Education 2007). When curriculum integration is approached this way, the result can be further fragmentation and alienation (Jardine, LaGrange and Everest 2004). The interdisciplinary learning taking place at Jasper Place High School has avoided such pitfalls through the facilitation of a learning environment in which students' learning experiences promote progress, broaden understandings, and offer experiential and applicable learning contexts (Alberta Education 2007; Savage 2011).

To successfully integrate curriculum, an emphasis on maintaining the integrity of course content is needed. This occurs through having a solid understanding of the curriculum and through linking learning outcomes by central concepts (topics, themes, issues, projects or problems) (Alberta Education 2007). Jasper Place High School's InSight program applies a project-based approach in which connections to course content in Biology 20 and Social Studies 20-1/20-2 are clearly delineated and easily understood, which is essential for an effectively integrated curriculum (Orillion 2009). This approach ensures that content integrity remains, as do key areas of our programs of study, including philosophy, rationale, and general and specific outcomes (Alberta Education 2007).

Authenticity is also necessary for successful integration (Parsons and Beauchamp 2012). To develop a truly integrated curriculum, the connections must be meaningful and significant for students (Alberta Education 2007). At Jasper Place High School, students were engaged in authentic learning experiences at both the school and the community levels. Authenticity through community connections is integral to Alberta Education's (2010) vision for the type of education that seeks to go beyond classroom walls by incorporating real-world learning through integrating communities as true educational partners.

Undoubtedly, no one approach is the answer to engaging cross-curricular practices in the classroom; nor is interdisciplinarity a panacea for every educational challenge (Barnes 2007). Rather, curricular integration can best be understood as "a pedagogical tool" (Alberta Education 2007, 5) to help educators consider the needs of their students, the environments in which they teach and, most important, the type of ecologically mindful experiences (Jardine 1996) they want to offer their students.

Conclusion

At a time when young people are becoming more and more disconnected from their natural environments and are starting to view nature as abstract and consumable (Louv 2008), we recognize the pressing need for ecology through interdisciplinarity. Ecological awareness begins and ends with the presence of children; thus, it inherently engages images of teaching and learning (Jardine 1996). The state of the planet on which we live deserves our attention and, as teachers, the extent to which we choose to incorporate cross-curricular and ecological approaches is of great importance, as the effects of our choices can be far-reaching.

As social studies teachers, we may not all have the opportunity to set up an aquaponics system, or plant a school garden, but we can certainly plant seeds that help relevant and meaningful learning grow. Cross-curricular approaches offer valuable ways for students to make their own learning relevant, and the infusion of ecological education brings the world into our classrooms (and vice versa).

The examples from Jasper Place High School are student-centred, but their genesis is rooted in one teacher's reflections. If we are to incorporate interdisciplinary learning into our courses, ecological in principle or otherwise, the responsibility lies with educators (Parsons and Beauchamp 2012). Alberta Education's current movement toward competencies-based learning seeks to promote greater opportunities for cross-curricular approaches. However, this process will take time to seek clarity, consult multiple perspectives, and consider the voices of students and other key stakeholders. In the interim, social studies teachers in Alberta work with a 21st-century program of studies that, because of its interdisciplinary nature, allows us to take pedagogical risks in the name of educational rewards.

We may wonder when we will have the time to infuse ecological perspectives into our courses or seek cross-curricular connections, given the many responsibilities that we juggle both in and out of school. However, we must remember that students are ready for interdisciplinary learning (Klahr 2012); our duty is to respond. Ecological metaphors will continue to surround us and plead with us to bring them into our classrooms to vivify our curricula. Interdisciplinary

approaches offer the potential to positively influence our relationships with our students and our colleagues (Parsons and Beauchamp 2012), but also our relationship with the earth (Jardine 1996). Because a business ethos pervades our society and its influences are felt at even the school and curricular levels (Chambers 2003), a central role for ecological and cross-curricular perspectives has never been more needed than it is today. Now is the time for educators to evoke ecology in their classrooms and beyond.

To learn more about the great things happening at Jasper Place High School, visit Permaculture School (http://permacultureschool.ca) or InSight Education Blog (http://jpinsight.blogspot.ca), or e-mail Dustin Bajer at dustin.bajer@gmail.com.

Notes

1. "A Permaculture Approach to Education: Connections" (www.youtube.com/watch?v=hLgOEqd1qtc)

2. http://permacultureschool.ca/category/permaculture-design/

3. http://jasperplace.epsb.ca/academics-a-courses/socialstudies

4. The Future of Urban Agriculture in the Alberta Capital Region: Local Panel Discussion, Edmonton, Alta, February 12, 2013

5. "Personal Understandings of Social Studies," course assignment submitted for EDSE 374: Curriculum and Teaching for Secondary School Social Studies Minors, University of Alberta

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Serious Conversations: Why Dialogue Is Essential in Social Studies

Jim Parsons and Adrian Peetoom

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> When we're no longer willing (or able) to exercise the attention span required to hear, read, or listen to any version of history that can't be contained in a sound bite or a putdown, our capacity . . . for contribution to a stable democracy is compromised.
>
> —David Dark, *The Gospel According to America*

In 2009, Edmonton's Centre High Campus, home to students who need additional time to complete the requirements for high school graduation, used photojournalist Robin Bowman's (2007) book *It's Complicated: The American Teenager* to build a project about the relevant issues in students' lives. Bowman's book shares teenagers' thoughts about everything from family to sex to global problems, using both photos and commentary. Centre High teachers found the book stimulating and started their own school project based on the belief that when the problems students engage with are relevant to their lives, they will better engage with the educational process and come to see research as meaningful and empowering.

Centre High teachers worked with students to create the Who We Are project. As part of the project, students responded to these questions:

- What is one of the biggest problems in the world that you would like to fix?
- What is one of the biggest things that has ever happened to you, and how did it change your life?
- What makes you the happiest? What is your biggest fear?
- What is your most frequent emotion?
- Do you think you can have an impact on the world—make a difference in life; if so, what impact do you think you can have?
- Do you believe in God or a higher being? Do you pray? What do you pray for? Do you follow any organized religion? What does this belief give you?
- Tell me about your family. Do you have a mother and a father? How do your mother and father get along? Who do you live with? How do you get along with them? Do you have brothers and sisters? How do you all get along? Do you think family is important? Do you want a family of your own? What kind of family do you want? What do you consider to be the perfect family?
- Have you ever personally suffered from discrimination? Tell me the instance. Has anyone you have ever known suffered from discrimination? Have

you ever discriminated against anyone and why? How do you feel about discrimination?
- Who do you respect most and why?
- Is money important to you? Would you consider your family to be (financially) upper, upper-middle, middle, lower-middle or lower class? When you go out into the world as an adult, do you want a similar lifestyle to the one you grew up in? Do you want to earn more money? Less?

Students responded anonymously, without filters. They were encouraged to share their thoughts and were assured that their responses would not be shared without their consent. These responses became the text for the *Who We Are* book. Students were asked to select one reflection and create a visual text to illustrate their thoughts and feelings. These became the illustrations for the book. The written dialogues reflected the joy, sadness, fear, hope, confusion, confidence and excitement in the complicated lives of the students. Hundreds of students participated. They also created posters illustrating the programs and assistance available to youth at risk. These posters were displayed throughout the school.

When the project was completed, Centre High students researched agencies and charities that help young people in crisis and selected the one they felt most worthy of their support. They chose Little Warriors—an organization that supports young survivors of sexual abuse. Proceeds from *Who We Are* were given to Little Warriors.

The conversations between students, between staff, and between students and staff that moved this project forward were deep and memorable. Sadly, such insightful conversations seem uncommon in our schools. Yet we believe that they could become the fundamental actions of efficacious citizens.

We believe that these Centre High students both learned and acted—becoming powerful, informed and literate citizens in the process. We believe that democracies need literate, informed citizens who develop skills to help them gain awareness of contemporary social and cultural issues. In Canada, we believe that social studies as a school subject has been the beating heart of students' growth of knowledge, skills and understanding for citizenship. And perhaps one of the most essential skills of democratic citizenship is facility in oral and written dialogue. In democracies, dialogue should flourish simply because people need to talk with each other. Thus, we believe that students must have dialogic social studies school experiences.

Oral Dialogue

In this article, we encourage the use of dialogue in the social studies classroom. When we use the term *dialogue,* we mean exploratory conversations about topics often arising spontaneously in gatherings of two or more people. Dialogue goes beyond flinging opinions: dialogue is a joint exploration among people in community. Typical social studies topics include global warming, government policies, the environment, consumerism, a recent book read or insight gained, health care, and issues of identity. Dialogue is built into social studies curricula at all grade levels; for social studies teachers, dialogue is a mandate. As social studies teachers, we believe in the power of dialogue and the power of all sharing between citizens in a democracy.

For a democracy to work, dialogue must extend past school into life. We believe that children might dialogue naturally, but we are growing less confident that adults dialogue well. For example, a group of friends meet. One mentions a point of politics, provoking scathing comments about politicians and governments. Another hardly listens—or listens only to assess how best to win what is quickly turning into an argument. Two others travel a more reflective road. They consider current issues, draw on their experiences and assess current governmental policies. Though neither of these people has specific expertise, both offer reasonable views. They aren't intent on winning, though their tone of voice becomes urgent when a topic matters. Others grow quiet, until someone bursts out with "Let's have another drink!" And the body language of all the others indicates agreement. No more dialogue. Back to easy chit-chat.

Sadly, such occurrences are typical. We ask, (1) Why doesn't everyone contribute? and (2) Why were the two who were engaging in dialogue stopped? It is possible that they were strident or presumptuous, hogging the floor and deterring others from jumping in. It is also possible that the real reason for "Let's have another drink!" lies elsewhere. Sadly, we believe that the answer does lie elsewhere—in the general public's growing reluctance to dialogue about important topics.

We both have observed people turning their backs on exploratory talks about social or political issues. However, fans readily argue for their favourite athletes or teams, heatedly and at length. Usually everyone smiles. But when it comes to issues more important to life and the future, the promise of dialogue is abandoned quickly after categorical points of view are stated. Or potential participants drift away when

others pursue a topic for a bit. We let the paid pundits discuss these issues for us.

We believe that a democracy demands serious conversations. Dialogue is important and requires no formality. But it does require a healthy respect for other viewpoints. We believe that such respect can be taught and learned in the social studies classroom. No one is an island. People read and write literately only when they believe that others' ideas can inform their own ideas and that they, in turn, can inform others. We believe that we can and should learn from each other and that, on serious issues, we must pool our resources of knowledge and insight and challenge each other with ideas. We believe that the power of democracy begins not with an election but, rather, with ordinary citizens dialoguing about issues of concern in a variety of settings.

Dialogue is grounded in the trust and respect we have for the thoughts and feelings of others and the limits we place on our own insights—a form of humility. The ground (the Latin word *humilitas* can be translated as both "humble" and "grounded") for respecting others has been established historically. The stories of Homer helped the children of Athens to ground early and heroic democratic ideals. Muslims believe that if one is arrogant and proud, Allah will teach humility through humiliating punishment. Thus, better to practise humility before Allah alone and among our fellow humans. In democracy, the rule of law is fundamental to Western democratic order. As Aristotle said more than 2,000 years ago, "The rule of law is better than that of any individual."

Without such groundings, humans often come to see themselves as the centre of the universe, with insights beyond correction. But wise people throughout history have learned to value other views and appreciate the contributions of even—and sometimes especially—those with whom they disagree. Dialogue embodies the conviction that others may be wrong on an issue but they are seldom wrong altogether. Just as one may be right on an issue but seldom right altogether.

Fruitful dialogue requires a number of conditions:

- *Dialogue requires the conviction that humans are collectively responsible for the state of our world.* When it comes to the welfare of humanity, the buck always stops right where we are standing. When Scrooge is shown "a boy and a girl. Yellow, meagre, ragged, scowling," he asks the ghost, "Spirit, are they yours?" The ghost replies, "They are Man's" (Dickens 1843).
- *Dialogue requires respect for oneself and others.* Respect demands a commitment to both listening and speaking. By speaking, one may contribute to the lives of others. By listening, one may contribute to one's own life. Respecting others means truly hearing them. Dialogue participants listen for both denotations (literal and obvious meanings of what is being said) and connotations (the less obvious associations with wider, often personal meanings). Genuine dialogue is not for winners, or for those who want to win.
- *Dialogue takes time.* Important topics require much discussion. Perhaps some participants raise aspects that seem irrelevant, and others rehash a point some thought already settled. These are the ways of oral learning. Dialogue often circles around the topic at hand; talk sometimes plods a wide arc. Ideas are reviewed and people often say, "I didn't really know what I believed until I heard myself say it."
- *Dialogue requires participants who share curiosity, welcome new information, embrace new skills, trust the insight of others and bow to superior wisdom.* But dialogue also takes persistence and patience in the face of opposition. True dialogue does not mask differences as problems but, rather, explores them as opportunities. Indifference adds little to a dialogue. American aphorist Mason Cooley (1992) notes sagely, "I am open-minded on all questions I care nothing about." One honours others by engaging their views.
- *Dialogue depends on respect for evidence.* Dialogue is not ping-ponged truth paddled over a net of claim and counterclaim. Claims imply evidence, and evidence must be searched for and given weight in arguments. This is not to say that evidence always speaks for itself. Evidence demands interpretation; decisions must be intoned with weight and bearing. For example, one man kills another. But was it murder, manslaughter, slaying an enemy soldier during combat in war, self-defence or medicine gone wrong?

Why might dialogue be disappearing?

- *Engaging in dialogue is tough.* The heart of dialogue involves respectful listening and courageous speaking. Listening and thinking shake status quo and roil peace of mind. Most people listen to what others say only to look for cues to respond in rebuttal. We confess that we have done the same. It's tough to give another person credit for an interesting thought or point of view.

- *Specialization separates us from each other.* In our lifetime, science and technology have produced marvels in engineering, computer development, medicine and space travel. But such sunshine casts a shadow. We live in an iPod, earbud society where we have grown used to "celling" ourselves short. Many people who loved to tinker with their cars gave it up when computers were built into engines. Increased technical knowledge requires an army of specialists. Ordinary people often feel alienated because they no longer understand how the world works. They are reluctant to offer views, let alone defend them. Technology encourages bureaucracy and hierarchy, both of which tend to disempower ordinary people.
- *We lack good dialogical models.* Television sitcoms engage in abusive one-liners. Reality television—from *Survivor* to *American Idol*—is mean-spirited. HBO's *Real Time with Bill Maher* is little more than pundits elbowing each other for space to shout. New Age hucksters sell individualism by honouring personal desires. North American jurisprudence is grounded on an adversarial system in which opposing lawyers build cases based not on truth or justice but on advantage. Question period in the House of Commons has become a showcase of bad manners, sound bites and verbal bashing that has little to do with dialogue and everything to do with embarrassment—any misstep brings about calls for resignation. No wonder most Canadians are disgusted with their politicians. These poor models may well have a ripple effect that develops in ordinary citizens a fear of being seen as equally rude and unloving if they express disagreement with others.
- *We live in an age of relativism.* Many—and this includes more than poststructural academics reading French deconstructionists—believe that there is no such thing as truth, so why examine issues for their truth. A professor friend told a story of her undergraduates' fundamental indifference to positions once held by historical figures. One student told her that all ideas were individual and were all true. Another student suggested that no ideas were true. Why should either side bother weighing their merits?
- *We live in an age of individualism.* Sadly, fewer and fewer people have experienced what community means. Dialogue needs community—not just geography. A common neighbourhood, city or nationality can *bring* people together, but people *bind* together with shared values and goals. Privacy laws, however necessary in the age of Facebook and when corporations manipulate us to their advantage, reinforce the notion that human beings are islands. Beyond privacy laws, we have internalized a personal sense of privacy that resents having our opinions challenged. Hence, we hesitate to challenge the views of others.

We believe that genuine dialogue is disappearing. This is regrettable, for it diminishes both our own individual growth in insight and wisdom and the possibility of expanding insight and wisdom within the human community. John Ralston Saul (2008) believes the degradation of community diminishes our Canadian identity, which at heart is Métis and grounded in communal talk and circles of deliberation.

We have been fortunate to have engaged each other in many spontaneous dialogues, often with the participation of others. We have spoken about all manner of topics, including education, politics, metaphysics, the nature of community, relationships and our childhoods. We read books and discuss them. Our dialogues consist of reasons and memories, oral and body language, respect, and appreciation. If we sometimes disagree, we don't necessarily change each other's mind. Our dialogues last from 10 minutes to half an hour. Topics are revisited. Without question, these dialogues have enriched our lives and also increased our understanding of contemporary issues.

The same can be true in elementary and secondary school classrooms. These are ideal contexts for teaching genuine dialogues as natural learning events. To begin with, all classrooms are communities, where 25–35 students and a teacher live together every day. These are no mere collections of individuals, with end-of-the-year bell curve results (report card marks) that sum up what has been achieved by each individually. They are communities where individuals have been meshed into an organic whole—microcosms and political entities. Wise teachers recognize this and enable students to shape these communities as they might, forged with what students and teachers bring to them. Some students will have greater influence than others, and students will learn to cope with the peculiarities of others. Most Canadian classrooms bring together a variety of ethnic backgrounds, enriching the mix.

In a welcoming environment, dialogue can erupt at any moment, on any topic, within any subject area. Dialogue, then, does not mean guessing which answers will satisfy the teacher's questions the best. Communication lines are not drawn between teachers and students. Rather, dialogue unpredictably crisscrosses the classroom. Clever teachers monitor the

process, subtly drawing in those whose voices are more timid, mediating the voices of those who dominate.

A wonderful account of how dialogue can work in classrooms is found in Ralph Peterson and Maryann Eeds's (1990) *Grand Conversations*. They believe that much of learning is talking. Their book emphasizes literature circles, but there is no reason why the process cannot work equally well whenever a topic of interest emerges from any subject curriculum at any level.

Written Dialogue

In oral dialogue, partners are visible. But when potential dialogue partners are not in the same room or within walking distance, dialogue through writing is called for. One area where such dialogue is blossoming is e-learning. Many classrooms engage students in blogging and wikis, and we are only beginning to understand the growth in literacy and thoughtfulness that such opportunities can bring to students at any grade level.

Earlier technologies also allowed written dialogue in social studies. It is significant that the federal government of Canada encourages written dialogue by not requiring postage on written missives to members of parliament. We citizens have always been encouraged to write to our political representatives with our views. They sometimes even invite us to share our views with them. Sadly, their responses often take the form of bland letters that acknowledge receipt of our letter and offer a vague promise that our views will be taken seriously. That most of these political leaders were once students in a Canadian social studies classroom only reinforces how crucial the task of encouraging dialogue is.

Written dialogue (1) invites responses or (2) is a response to another composition of some kind. Traditionally, public dialogue has been found in letters to the editor in journals and newspapers, in journal and newspaper articles on topics of the day, in personal letters with family and friends that go beyond chit-chat, in letters that challenge business executives and elected representatives, and in contributions to the newsletters of various organizations. We simply need to expand these possibilities for our students.

Obviously, there are examples of efficacious written dialogue. For example, in 2010, Edmonton decided to close its municipal airport and use the land for the building of an inventive community for 30,000 people. Not all citizens agreed, occasioning a lively debate. People wrote articles and letters to the editor in the *Edmonton Journal;* letters to the mayor, council members, provincial ministers and MLAs; and position papers. It was truly a grand public dialogue, such as we might hope to occasion further.

Electronic media have opened further possibilities and, at first glance, these electronic media seem *the* place for dialogue. In what seems like a great democratic opportunity, many people write via the latest digital channels. In fact, it might be argued that never in human history have so many written so much or shared their writing with so many others. Hundreds of millions of people, notably the young, use Facebook and Twitter daily. The newest iPhone and competitors enable users to text contacts everywhere, from anywhere, at any time. Today everyone, not just the learned, can contribute to a human store of recorded knowledge, by writing wikis or by enlarging and editing existing ones. Many people write blogs, build websites and invite readers to respond.

Such instruments of instant communication have enormous benefits. By all reports, the 2011 Egyptian and Tunisian revolutions were made possible through massive use of cellphones and their technological mates. Political cartoons posited that Facebook toppled Egyptian president Muhammad Hosni Sayyid Mubarak. We have good reason to laud the benefits of technology. That said, we see little evidence that texting is dialogue. Many Facebook and Twitter messages seem little more than a rain of digital bytes that fail to promote our idea of the possibilities of human dialogue—that is, dialogue as joint exploration, as a contemplation of the complexity of important social, political and religious issues, as an essential component of productive citizenship. Hundreds of thousands of electronic messages would not have bothered Mubarak much; it was the thousands of people in Cairo's central square that made the difference. The buzz of incessantly talking (dialoguing) living bodies did him in.

Maclean's (2011) raised the point in a different way. The story "You Can't Govern a Country 140 Characters at a Time" reveals how Prime Minister Stephen Harper and then minister of industry Tony Clement used Twitter to announce changes in government policy:

> They did not stand up in the House of Commons . . . . They did not issue a formal press statement, give a speech, or use any of the traditional methods by which governments are accustomed to making announcements.

The story concludes,

> Governing Canada is a job for adults who can act it. If there are policy announcements to be made, these should be presented in a setting and manner befitting the serious responsibilities of government. The process leading up to such announcements should be deliberate and thoughtful. Blasting out changes based on passing thoughts or the whims of the online crowd is an embarrassment to serious policy-making.

Serious policymaking requires dialogue, if not beforehand, then in its aftermath. Twitter is perhaps not the fullest instrument for it.

But blogs, websites and even e-mail can be prime instruments of dialogue. Still, most people find it difficult to make even these contributions. Why do people find writing meaningful compositions so difficult? Certainly, writing is tougher than talking, and it takes more deliberation and preparation. Writing is also lonely work. But might it also be possible that many adults did not experience school as a place that valued the kind of writing that encouraged their conviction about topics that meant a lot to them at that stage of their lives? We don't recall, and we are prone to writing and thinking about writing. We believe that teaching dialogic writing should find a larger place in the social studies curriculum.

Most children learn to write in school. But what do they write? Mostly, they capture on paper information their teachers want them to study and remember. They write pieces (stories, essays, poems) to demonstrate their composition skills. On tests and exams, they compose answers to teacher questions and summaries of assigned readings to demonstrate their mastery of someone else's subject matter. But, as they play with words, did that subject *matter* to them? As we consider social studies, we believe that an area that tends to be overlooked is the encouragement of authentic student voices expressing their views through writing about ideas that matter to them. Written dialogue is an essential skill for citizens in a democratic society.

Centre High's book project was not the only time students have been asked to dialogue in written form. More than 25 years ago, in 1986, Nova Scotia primary teachers Jane Baskwill and Paulette Whitman (1986) wrote a little book called *A Guide to Classroom Publishing* (now out of print). Their kindergarten and Grade 1 classrooms were bursting with their own and their students' writings. Excited that their students were writing on topics that interested them and in a variety of fiction and nonfiction forms, these teachers sought ways to have their work published. They mailed the work to magazine and book publishers but received only rejection slips.

Then, the teachers and students sat down and talked together. Why were they writing in the first place? Not for money or fame. They were authentic writers even if they weren't published. They decided to share what they had written with each other and with children in other classrooms, their parents, and others in their community. So, they set out to spread their written words in *A Guide to Classroom Publishing.*

Their work demonstrated bookmaking and marketing aspects. However, the authenticity of their writing interests us most. The children had written in response to an environment of activities that stimulated them to reflect on their lives, often in their classrooms. They wrote because they wanted to, and they knew that their peers and teachers would value their writing. Both teachers produced published writing themselves. They wrote authentically about life, feelings, the cosmos, people, love, hate, joy, sadness, forgiveness, hope, community and power. In short, they wrote about their own lives and about what they were learning in school. And they read each other's writings, often responding to them with pieces of their own.

Of course, what these young children wrote was young children prose and poetry. Our point is that if young children receive the same kind of encouragement as they travel through the grades, they will continue to dialogue through writing, and some will become true dialogue writers as adults.

We believe that authentic writing is writing one does for oneself, for the purposes of preserving and clarifying one's own ideas. We both write a lot, much more than we have published. We write to learn, often writing when we hope to flesh out serious questions to which we do not have immediate or satisfying answers. Recently Adrian was asked, in a casual conversational dialogue, what his attitude was about the stresses on Canada's health-care system. Should health care become private, with citizens having the freedom to seek care outside the *Canada Health Act?* Lacking an immediate answer to this complex issue, he told his friend, "I'll have to ask my computer." Obviously, Adrian's computer had much to say, because his collaboration with Stephen Duckett resulted in the book *Canadian Medicare: We Need It and We Can Keep It,* which was published this year.

Writing has a serious side; writing helps one reach inside oneself for rational reasons, feelings and personal convictions. The *Canada Health Act* is about medicine and politics, but it also touches on caring for one's neighbour, sharing resources, Canada's

history (Tommy Douglas and Lester Pearson), and the burden of limited resources. Adrian's new book combines these and other elements and reaches a conclusion that he now confidently carries with him for future dialogues. The issue is sure to arise in the coming years, with tight governmental budgets, an aging population, and increasingly sophisticated and costly medical procedures.

Such written dialogue is a matter of sharing one's point of view, but also of changing other's minds. It is written for the agora—the market where ideas become public and open for dialogue. Such writing invites response, but not a response to spelling, punctuation, or other useful and agreed-upon conventions—as important as these are. Instead, such written dialogue allows responses to the contents, to the mind of the writer, to the problem begging for solution. We see no reason why such writing cannot be done as a regular part of any social studies curriculum. If it is to help educate citizens, social studies must include public dialogue—both oral and written.

Classroom dialogue lays the foundation for acquiring permanent dialogue skills, and solidifies the practice of dialogue into a permanent willingness to engage with others about important topics of the human community at large. Canada is a pluralistic society where citizens share different views on politics, religion, how society should be organized and how taxes should be used. Multiculturalism is our official national policy, but we were not intended to live in ghettos. Rather, we are encouraged to reach out to others, exchange views, cooperate and enjoy our differences. Through reaching out to dialogue, our lives will be enriched. Dialogue is an essential component of living together as diverse communities under the umbrella of a democratic system of government in which each voice matters.

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Please submit your articles for review to Gail Jardine at gjardine@ucalgary.ca. Submissions can be made at any time.

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Pamela Adams
University of Lethbridge

Pamela Adams received her BA/BEd (1981) and her MEd (2000) from the University of Lethbridge, and her doctorate (2005) from the University of Calgary. She taught junior and senior high social studies for 17 years before being seconded to the University of Lethbridge in 1997. In addition to being the Faculty of Education's Alberta Initiative for School Improvement (AISI) coordinator for six years, she has taught undergraduate and graduate courses in the areas of social studies education, collaborative inquiry and action research, school improvement, adult learning, and professional development. In 2005, she was appointed a teaching fellow in the U of L's Centre for the Advancement of Excellence in Teaching and Learning and is currently an assistant dean in the Faculty of Education. She has written extensively about school improvement and teacher professional learning, including her recent book with David Townsend, *The Essential Equation: A Handbook for School Improvement* (Detselig, 2009). Pamela is passionate about working with student teachers and teacher mentors through PD activities related to establishing learning communities and collaborative environments that have student learning at their heart.

Cecille DePass
University of Calgary

Cecille DePass is respected within university and community spheres for her teaching, research and community service. She is a former Commonwealth scholar; a professor at the University of Calgary; past president/chair of the Education Sector, Canadian Commission for UNESCO; past president of the Comparative and International Education Society of Canada (CIESC); and former associate director of the Cultural Diversity Institute, University of Calgary. Her Caribbean roots and sensitivity to social justice issues infuse the spirited approach she brings to her work. In teaching, she deliberately creates highly collaborative working environments with graduate and undergraduate students. Most of her work addresses immigrant and visible minority experiences.

Dwayne Donald
University of Alberta

Dwayne Donald (Aipiomaahka) was born and raised in Edmonton and is a descendant of the Papaschase Cree. He taught social studies at Kainai High School, on the Blood Reserve, for 10 years. He is currently an assistant professor in the Faculty of Education at the University of Alberta. Dwayne is particularly interested in the curricular and pedagogical significance of Aboriginal–Canadian relations.

Sharon Friesen
University of Calgary

Sharon Friesen's research interests include the ways in which K–12 educational structures, curriculum, learning and leading need to be reinvented for a knowledge/learning society. She has specific interests in the promotion of deep intellectual engagement; the ability to create learning environments that require sustained work with ideas; and the pervasiveness of networked digital technologies that open up new ways of thinking, new ways of working, and new tools for working and living in the world.

Gregory Lowan-Trudeau
University of Northern British Columbia

Gregory Lowan-Trudeau's research explores the identities, experiences and pedagogical practices of Indigenous and non-Indigenous environmental educators, community leaders and activists who draw from Western, Indigenous and other cultural perspectives.

Mryka Hall-Beyer
University of Calgary

Mryka Hall-Beyer teaches courses on remote sensing (satellite image analysis) and general geography, including travel study courses, in the University of Calgary's Department of Geography. She currently directs the master's program in geographic information systems. In her previous lives, she spent 17 summers as a Parks Canada naturalist in Quebec, taught outdoor education and ran an organic farm. She currently mentors Project Explorer, which places senior geography and geology undergraduate students in classrooms as subject experts to help teachers with the spatial aspects of elementary social studies.

David Jardine
University of Calgary

David Jardine is a professor in the Faculty of Education, University of Calgary. He is the author of *Pedagogy Left in Peace: Cultivating Free Spaces in Teaching and Learning* (Bloomsbury, 2012) and has an interest in how all knowledge, whatever the discipline, is ancestral and therefore unavoidably part of social studies.

Jennifer Lock
University of Calgary

Jennifer Lock is an associate professor in the Faculty of Education, University of Calgary. She has also taught junior and senior high school social studies. Her area of specialization is educational technology, and she has a keen interest in leveraging digital technologies to enhance communication, collaboration and the creation of knowledge in the humanities, specifically social studies.

Patrick Loyer
Alberta Teachers' Association

Patrick Loyer is an executive staff officer with the Alberta Teachers' Association. He has an interest in social studies, particularly in the area of First Nations, Métis and Inuit (FNMI) education. He has been a teacher and educator for 30 years.

Darren Lund
University of Calgary

Darren Lund is a professor in the Faculty of Education, University of Calgary, where his research examines social justice activism. He was a high school English teacher for 16 years, and in his rookie year he formed an award-winning student activist program,

Students and Teachers Opposing Prejudice (STOP). He is currently the Welcoming Communities domain leader with the Prairie Metropolis Centre, and has an interest in the topics of diversity, democracy and human rights.

Lisa Panayotidis
University of Calgary

Lisa Panayotidis is an associate professor in the Faculty of Education, University of Calgary. A cultural historian of Canadian education, focusing on the late-19th and early-20th centuries, she examines how visual culture and notions of spatiality (the social production of space) shape and reproduce our individual and collective identities and subjectivities, inside and outside school. She is particularly interested in the teaching of historical thinking and visuality in social studies.

Carla Peck
University of Alberta

Carla Peck is an assistant professor of social studies education in the Department of Elementary Education, University of Alberta. Her research interests include students' understandings of democratic concepts, diversity, identity, citizenship, and the relationship between students' ethnic identities and their understandings of history.

Sylvie Roy
University of Calgary

Sylvie Roy is an associate professor in the Faculty of Education, University of Calgary. Her interests are related to language: bilingualism and multilingualism, teaching and learning languages, and sociolinguistic issues. She is also interested in *la francophonie* in general and discourses related to French in Canada.

Stefan Sikora
Mount Royal University

Following undergraduate work at Notre Dame University, Stefan Sikora received a BA in history and political science, a BEd (with distinction) in social studies, an MA in Native education and, later, a PhD in Aboriginal philosophy (all from the University of Calgary). He also did master's work at the University of Victoria as a research fellow in existential psychology. He later attended the University of Cambridge in Great Britain for postdoctoral studies in the philosophy of education. He has worked as a schoolteacher and a principal (in both the public and the private sectors) and also as a college and university lecturer. Stefan is the author and editor of academic texts and articles, as well as published and unpublished books of poetry, novels, essays and plays. In 1980, his one-act play *Clowns* was nominated for a Governor General's Award. He has served as a keynote speaker and presenter at numerous academic conferences and workshops.

Amy von Heyking
University of Lethbridge

Amy von Heyking is an associate professor in the Faculty of Education, University of Lethbridge. Her research areas include history teaching and learning, and the history of school curriculum. She is the author of *Creating Citizens: History and Identity in Alberta's Schools, 1905–1980* (University of Calgary Press, 2006). She is on the executive board of The History Education Network/Histoire et Éducation en Réseau (THEN/HiER) and a contributor to *New Possibilities for the Past: Shaping History Education in Canada* (UBC Press, 2011) and *The Anthology of Social Studies* (Volume 1) (Pacific Educational Press, 2008). She is also the author of a number of history teaching resources published by Scholastic Canada.

Cora Weber-Pillwax
University of Alberta

Cora Weber-Pillwax is an associate professor and program coordinator in the Indigenous peoples education specialization, Department of Educational Policy Studies, University of Alberta. She holds a BEd in secondary English, a master's degree in international/intercultural education and a PhD in Indigenous peoples education. She has over 40 years of experience in Aboriginal education, and her recent work focuses on the significance of Indigenous knowledge in contemporary systems of health and education in Aboriginal communities.

Guidelines for Manuscripts

One World in Dialogue is a professional journal for social studies teachers in Alberta. It is published to

- promote the professional development of social studies educators and
- stimulate thinking, explore new ideas and offer various viewpoints.

Submissions are requested that have a classroom as well as a scholarly focus. They may include

- descriptions of innovative classroom and school practices;
- discussions of trends, issues or policies;
- examination of learning, teaching and assessment in social studies classrooms;
- personal explorations of significant classroom experiences;
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4. Contributors should include brief biographical notes (two sentences). These typically consist of teaching position and experience and current research or professional development interests.
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6. If any student sample work is included, a release letter from the student's parent or guardian allowing publication in the journal should be provided.
7. Letters to the editor are welcome.
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Send manuscripts to Gail Jardine, Education Tower, Room 1102, University of Calgary, 2500 University Drive NW, Calgary AB T2N 1N4; phone 403-220-7538; e-mail gjardine@ucalgary.ca.

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