Title: RAPPORT TO IDENTITY AND OFFICIAL-LANGUAGE COMMUNITIES YOUTH IN CANADA: A COMPARATIVE ANALYSIS
Author: Diane Gérin-Lajoie, Professor, OISE
Keywords/Theme: education, identity, ethnography
Panel/Roundtable:

Situated in the field of sociology of education, the paper will provide a critical examination of the issue of identity among Francophone and Anglophone youth enrolled in high schools located in linguistic minority settings in Canada. Most particularly, it will examine the role taken by the school in the process of identity construction of these youth. In my analysis, the notion of identity is understood as being the result of a social construction. My paper will consist of a critical examination of the complex development of the rapport to identity among youth from the two official-language communities in Canada. We will see that these adolescents’ rapport to language and culture in particular bring them to cross linguistic and cultural borders on a daily basis. Results from two ethnographic studies will be examined in the context of my paper. Within the context of these studies, school observations and multiple interviews were performed respectively over a period of three years with two groups of students in Ontario and Quebec.

Title: Inheriting What Lives On: The “Terrible Gift” of Sarah de Vries’ Poetry
Author: Proposal submitted by Amber Dean, Postdoctoral Fellow, Department of English and Cultural Studies, McMaster University
Keywords/Theme: memory studies, remembrance as pedagogy, poetry
Panel/Roundtable:

Although I have never been a student of Dr. Simon’s in the traditional sense, I have learned a great deal from him through his writing, and even more through the impact of his teaching and mentorship on my own mentor, Dr. Sharon Rosenberg. It is through the work of Roger and Sharon that I have come to appreciate the importance of memory studies, and the contributions of both of these thinkers have, as we know, had a tremendous impact on the scholarship of remembrance and/as pedagogy in Canada and beyond. In this presentation, I will pay tribute to their important work through a discussion of the poetry of Sarah de Vries, a woman who was disappeared from Vancouver’s Downtown Eastside in 1998. I will argue that De Vries’ poetry offers a compelling example of what Simon has coined a “terrible gift,” one capable of hailing an “us” into practices of inheritance (from Simon) and reckoning (from Rosenberg).

Title: Sites of Memory: A Comparative Study of the Japanese American National Museum
and the Japanese Canadian National Museum

**Author:** Kyoko Sato

**Keywords/Theme:** remembrance practices, museum, collective memory, multiculturalism, ethics

I wish to discuss preliminary findings on my current research project which investigates the practices of remembrance that take place in the Japanese American National Museum (JANM) in Los Angeles, California and the Japanese Canadian National Museum (JCNM) in Burnaby, British Columbia. I will ask: in these institutions, what is remembered, what kinds of knowledges are produced and reproduced, and how is the future imagined? As with Simon, I wish to ask: “what forms of sociality do not yet exist that might be forged from various social practices of remembrance” in these sites? My preliminary research hypothesis is that the JANM and the JCNM act as sites of memory that mediate and articulate the collective memories of Japanese Americans and Japanese Canadians towards new future possibilities. By enacting shared memories of internment and displacement, these cultural institutions act as counterpoints to official narratives of the nation’s pasts while nevertheless speaking directly to the state rhetoric of multiculturalism in the US and Canada. This project is my way of responding to Professor Simon’s persistent calling to grapple with ethical and pedagogical questions in remembering other peoples’ memories towards a more democratic future.

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**Title:** The Soft Power of the Indian *Filmi* Industry in Pakistan

**Author:** S. Khan

**Keywords/Theme:** cinema, culture

India has given industry status to its film industry allowing it to borrow money from the bank while Pakistani cinema has suffered a sharp decline since the 1970s. At the same time, Indian Prime Minister Manmohan Singh has spoken of the importance of Indian cinema as a form of soft power. Drawing upon interviews with industry experts as well as ordinary Pakistanis I examine the growing influence of Indian cinema in Pakistan. I argue that the weakness of the post-colonial state and its inability and unwillingness to sustain a culture industry has left Pakistanis vulnerable to a large scale cultural invasion from India. This has implications not only for the political workings of culture in South Asia but also how such culture influences audiences in the South Asian diaspora in Canada.

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**Title:** Critical reflections on learning at the ends of life: Children, elders, curriculum, and intergenerational learning

**Author:** Rachel Heydon, The University of Western Ontario

**Keywords/Theme:** education, ethnography, curriculum

The proposed presentation hopes to provide an overview of a book in progress concerning the curricula of intergenerational (IG) shared site learning programs (i.e., where child- and elder-care share facilities
and programming). The book chronicles the lessons learned from two interconnected studies: 1) a completed, five year, multiple case study using ethnographic methods of IG learning curricula whose objectives were to critically understand how forms of curricula, as value-laden entities, are constructed and implemented in such programs and to address their relationship to participants’ learning opportunities, relationship-building, and the structure of the social categories they occupy (e.g., childhood, old age, and disability), and 2) an on-going multiple case study of the development and implementation of IG curricula designed to increase communicative and identity options for children and elders. Salient findings include the ways in which participants’ social categories are commonly pathologized and their communicative and identity options are constrained/enabled by these categories and how IG learning curricula can be a radical vehicle to de-pathologizing said categories in particular if it attends to issues around death and dying, the fostering and maintenance of relationship across generations, and strives to develop multimodal pedagogies.

**Title:** The Inadequate Framework for Ethics in the Helping Professions  
**Author:** Merlinda Weinberg  
**Keywords/Theme:** ethics, helping professions  
**Panel/Roundtable:**  
The canonical framework for ethics in all the helping professions has been a theoretical-juridical model (Walker, 1998), focusing on codes of ethics, a principle-based, linear, cognitive schema. It is assumed that by good decision-making (Strom-Gottfried, 2007), workers can practice ethically. However, this construction of ethics downplays the relevance of broad social factors and context in which help occurs, such as a neo-liberal environment with its erosion of resources for those most in need (Baines, 2007). Furthermore this universalistic approach does not adequately allow for the uniqueness of service users and the obligation to guard that matchlessness (Cornell, 1992; Levinas, 1991) as an ethical responsibility. Additionally, feelings are an important dimension in moral performance (Vetlesen, 1994) and the codes privilege a masculinist emphasis on thinking over feeling.

This presentation will elaborate on the inadequacies of this approach to ethics in the caring professions (Hugman, 2005) and suggest ways to broaden the social construction of what constitutes “ethics” (Weinberg, 2005).

**Title:** History, (RE) Memory, Testimony and Biomythography: Charting A Buller Mans’ Past  
**Author:** Wesley Crichlow  
**Keywords/Themes:** historical memory, collective memory, race  
**Panel/Roundtable:**  
Description: In this reading I would share with Roger how his work on History & Memory of Jews who survived the Holocaust, has helped me grapple with while unlearning masculinity, understanding my sexual abuse past as a Caribbean Man, Mix Race and Gay.

Feel free to edit - but this is the essence of what I want to capture

**Title:** 'Pedagogy of the Other: Edward Said and Strategies for Educational Critique'.  
**Author:** Shehla Burney  
**Keywords/Theme**
Title: Teflon Pedagogy (or Freire without Guarantees)

Author: Michael Hoechsmann, McGill University

Keywords/Theme: pedagogy, dialogue,
Panel/Roundtable

The pledge. You will learn nothing useful here (www.smosh.com)

The Web 2.0 has opened new vistas for critical educators wishing to undertake a worldwide experiment in dialogic pedagogy. Unlike the one-way flow of information that characterizes the book trade, the mass media and the early World Wide Web, the Web 2.0 is an arena for information sharing that is immediately interactive, participatory and collective. These principles, which accord with the dialogic empowerment principles of critical pedagogy, are being realized in small ways in and across Web 2.0 domains. To a great extent, however, the Web 2.0 has emerged in youth culture as a forum for hanging around with friends, having a laugh and sharing media. For the most part, the broad dialogic pedagogical potential of the Web 2.0 is like Teflon – very little sticks; by the time an idea or meme has spent some time in the pan it is simply washed away. But the Web 2.0 can, and does, offer spaces for dialogue and a participatory pedagogy of public education that speaks with, and to, the collective wisdom of smart mobs. I argue that a Freirian pedagogy without guarantees which acknowledges that youth do inhabit the Teflon sites of Web 2.0 to socialize and to have a laugh, can also seek and nurture those spaces and moments where critical ideas do stick and a pedagogy of possibility can emerge.

Title: Rethinking Social and Environmental Healing Through Asian Wisdom Traditions

Author: Claudia Eppert

Keywords/Themes:
Panel/Roundtable:

Contemporary times are characterized by global violence and violation. Aggression, alienation, anxiety, trauma, and the destruction of our natural environment describe current personal and social realities. North American educational institutions are challenged to address these realities and ascertain possibilities for the creation of a more responsible, compassionate, integrated, and sustainable world. Recent years have seen the emergence of scholarship on “healing” as a means of speaking to contemporary times, particularly in peace studies, indigenous studies, and environmental studies. This paper examines the notion of social healing, arguing that Western conceptualizations of “healing” need to be significantly reconfigured. It references the Asian Wisdom traditions, particularly Buddhism and Taoism, in order to outline possibilities for a rethinking of how we might be given to re-envision healing and consider its potential for curriculum and pedagogy.

Title: ?

Author: Kent den Heyer

Keywords/Themes:
Panel/Roundtable:

In this paper presentation I examine the ways in which Roger Simon’s work continues to constitute a crucial yet marginalized orientation to the past in contemporary Canadian history education. To do so, I
explore a key distinction between curriculum as ‘encounter’ (i.e. the ways in which our shared sense-making is itself a historical legacy requiring explicit study) in contrast to ‘thing’ (i.e., a body of facts, skills, and attitudes to deliver to the student body). Focusing on the former orientation, I then contrast Simon’s ethics of remembrance premised on a hermeneutics of hope with Alain Badiou’s “ethic of truths” premised on his affirmation of invention as two distinct approaches that aim to access and encourage people’s creative potential to be more than the present situation in which we find ourselves.

PANEL #1

Difficult Inheritances and the Implications of Witnessing: Remembrance, Learning, and Ethics

Panellists: Lisa Farley, Aparna Mishra Tarc, Mark Clamen, Mario Di Paolantonio

Email Contact Information
Lisa Farley <LFarley@edu.yorku.ca>
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PAPER TITLES and ABSTRACTS

“The Squiggle as Evidence: Rethinking Childhood History”
Lisa Farley

This paper draws on the psychoanalytic archive to conceptualize the difficult process of interpreting history that registers too soon, as Paul Ricoeur (2004) writes, ‘before we call to mind a memory of it’ (p. 7). To explore this untimely dynamic, I draw on a paper trail of images produced through D.W. Winnicott’s ‘squiggle game,’ an analytic technique that formalized, to an extent, the uses of play with children and adolescents in the effort to symbolize a history of the self. I argue that the squiggles provide a compelling site through which to raise questions about the status of testimony less as a chronicle of what actually happened more as a promise that binds ‘memory to the future’ of narrative possibilities that render it significant (Derrida, 1995, p. 30). At a time when the childhood history is most often organized into a sequential order of development (Walkerdine, 1993), the squiggles sketch into the historical record experiences over which we have no control—experiences such as sexuality, or desire or dreams—that disrupt our confidence in a stable, unitary or ‘grand’ narrative plot. What would childhood history look like if we could read the child’s representation of dreams and of desire as evidence of the past? What is it to communicate a force of memory that is felt before it can be known? How might the figure of the child—and the squiggles as a form—open history to dilemmas of interpretation, ambiguity and even fantasy? This is precisely what we witness, I think, when Winnicott invited children to illustrate their own lives.

“Archive encounters and the work of memory”
Aparna Mishra Tarc
This paper will expand on the pedagogical practice of historical remembrance (Simon et al. 2000) to discuss the problematic of subjectivity, interpretation and memory in archival research. Drawing on Derrida’s (1998) discussion of Freud’s archive and the experiences of Jacqueline Rose (1992) and Deborah Britzman (2003) separate and yet resonant encounters with the archives of Sylvia Plath and Melanie Klein, I will demonstrate how any method used to analyze the other’s “memory, both as the mental process and as the representation of the other’s experience of education/living, confront barriers that hinder interpretation of the archive’s stores. As Rose (1992) and Britzman (2003) articulate these difficulties reveal the archive’s holds and withholds (Derrida, 1998). Both women are barred from the archive, at times physically in the case of Rose, but also emotionally in the case of Britzman. The archive, Derrida points out, holds secrets not readily available to either the maker or the reader of the archive. These secrets make the archive both a compelling and shaky source of information.

Thinking through the problem of archive as “memory work”, as Derrida (1998) describes, can give researchers and textual analysts an opportunity to reconsider the complexities of recuperating data constructed in another historically inflected time and sociality in the present (Scott, 2004). In the aftermath of imperialism, a pressing postcolonial concern is learning to read, reconstruct and pose new questions for the archives of the past by tracing, historical and psychosocially, the intercontextual scenes of writing producing and reproducing documents. Archival research can teach us how to interpret and analyze the contested and limited nature of the other’s datum of experience and event. In the aporias of the archive we can gain insights into the qualities of more secretive or repressed aspects of the other’s knowledge production. We can also learn to let go, as do both Rose and Britzman, of our personal and disciplinary investments in the archive to do justice to the mysteries of the (other’s) production of knowledge rather than, as has been too long the case, attempting to master the other’s memory and knowledge for our own (educational) ends.

References


“Memories of Manna: Levinas and the Rabbis on the Inheritance of Responsibility”
Mark Clamen

In the weeks between leaving Egypt and the revelation of the law at Sinai, the exodus generation were given manna, the “bread from heaven” which fed them for forty years in the desert. The story of the manna ends with the obligation to preserve a single portion of manna, setting it alongside the law, as a remembrance for future generations. In the rabbinical tradition, these are not arbitrary features of the Biblical narrative. It teaches that “only those who have eaten manna can truly study the Torah.” What is manna, and how does it relate to the pressing question of reception and transmission of ethics and the
law? If the eating of manna prepared that earlier generation to receive the Torah, what does that mean for its future readers? More generally, how do we, in our own time, engage vitally with texts and teachings of the past? The rabbinical tradition has long linked the essence of study with witness, remembrance, and community. As Levin as illustrates, these principles are found both within the texts the rabbis produced and in the long traditions of reading and study around these texts. Setting off from this surprising association of manna with responsible reading, this paper will propose that this tradition of study and witness can richly inform our own relations and responsibilities to the past and to the present.

“Spectacle and Remembrance-Learning: Whither an ethical approach to the past?”

Mario Di Paolantonio

What particular obligations are evoked when we attempt to understand and engage pedagogically with a difficult past? How do images and stories of social suffering from other times and places face us? Drawing insights around the notion of “spectacle” as developed by Simon and the Historical Memory & Testimony Project (which Simon directed at OISE/UT 2000-2003), this paper engages the contemporary condition structuring our attention, our manner of receiving and transmitting, compressing and refiguring, learning and teaching about past events. The paper thus specifically inquires into what happens to our relationship to the past in the wake of spectacle’s impact on human attention and sensibility. How might we give refuge, meaningfully nourish, and extend historical time to that which is beyond my present time or concern? Working with these questions, I will suggest that educational institutions vested with guarding the past must enter into a complex and tireless negotiation with the contradictions, tensions, and peculiarities that are put into play in an age of spectacle and information. Drawing on my recent work, the paper concludes with a discussion of how some of these speculative issues are at play amid the debates around the pedagogical future of an infamous site in the city of Buenos Aires, which was once used as a clandestine torture centre.

PANEL #2

Elizabeth Yeoman
Kate Bride
Ursula Kelly

Places of Hope: Loss, Cultural Resilience, and the ‘Not Yet’

We are proposing a panel of three participants who will focus, in a variety of ways, on the cultural politics of attachment, memory, and place.

1. My discussion will focus on my most recent efforts to articulate critical connections between people and places in complex times, specifically the cultural politics of loss, place, and belonging in the context of Newfoundland and Labrador. Emerging from this analysis is an argument for an educational discourse of loss and place which I will highlight using aspects of my most recent work, in particular, the book publication, *Migration and Education in a Multicultural World: Culture, Loss and Identity* (Palgrave, 2009).
Ursula Kelly, Memorial University of Newfoundland

2. My two most recent projects involve a documentary film about sidewalk snow clearing in St. John's (part of a larger project relating to issues of mobility, access and sustainability) and a book and website documenting the life and work on the land of Innu elder and environmental activist, Elizabeth Penashue. Both of these projects allow me to link life long interests in images and storytelling with social and cultural criticism. I will take Après-Vous participants on a journey to St. John's and Nutshimit through a multi-media presentation of voices, image and text.

Elizabeth Yeoman, Memorial University of Newfoundland

3. My discussion endeavours to analyse the performance of the public memorial to violent and politically charged deaths by tracking the planning and development of two very different memorials located in Canada: the Fallen Four Memorial Park (Mayerthorpe, Alberta) and the Sealer's Memorial Project (Elliston, Newfoundland) to better understand the formation of collective memory and the processes of mourning in Canada. As a multicultural and regionally diverse nation, how does Canada mourn its losses? What losses are constituted as mattering most to Canada and Canadians? and, What does Canada want to mourn?

Kate Bride, Memorial University of Newfoundland
From: Handel K. Wright (panel organizer)
Re: Panel Abstract and Individual Paper Abstracts
Date: 8th April, 2010
Panel Title: Surviving Roger’s Red Wagon: Notes From Three “African-Canadians” Who Rode the “Simonite” Bandwagon

Surviving Roger’s Red Wagon: Notes From Four Former Students Who Rode the “Simonite” Bandwagon
As graduate students at OISE in the 1990s, the four of us, Nombuso Dlamini, Joe Binger, Bonny Norton and Handel Kashope Wright took several courses from Roger Simon and in three cases (Binger, Norton and Wright) even selected him to supervise our theses. Looking back, these acts were indications of a latent masochism we may not have acknowledged, even to ourselves. Roger after all was famous for his rather daunting courses, the ridiculously large number of readings (each of which would prove quite “difficult”) he would pull into the first class of each course being the most concrete indication that his courses were “hard.” Many students, upon seeing the red wagon loaded with readings would politely sit through the first class, then slip out, never to return. The four papers we offer here are proof that we both survived and learned something from the infamous red wagon: a documentation not only of what Roger tried to teach us - pedagogy (the complexity of both the pedagogical encounter), theory (both its crucial importance and the need to avoid fetishizing it), politics (social justice as a touchstone and power analysis as a guide) but even more importantly, what he modeled - modesty (caveats, openness to critique, co-learning), passion (both for teaching and for learning) and a basic decency. The papers draw on Roger’s work in application to our own work and indicate something of his contribution to our becoming the scholars and teachers we are today.

Individual Paper Abstracts
(1) Nombuso Dlamini (Associate Professor & Jean Augustine Chair in Education in the New Urban Environment, York University)
Learning possibilities: from ‘language power and possibility’ to power and engaging the possible
Power and possibility are two critical words used by Roger Simon in all of the classes we took with him. Years of living and engaging in the political struggle against apartheid had indoctrinated me of the power of others above the self and of the limits of confronting power with limited and often useless tools – language in my eyes was a tool only available to those with power to maintain domination. Taking Roger’s class ‘Language, power and possibility’ was the beginning of a shift for me in how I conceptualize the power that I too as a political subject possess. But more importantly, I began to think about the many facets of the political subject, of how symbolic domination is always intertwined with struggle and resistance by subjugated others and how the subjugated participate in hegemonic discourses. This presentation will narrate my discursive shifts and my experiences of engaging the possibilities learnt and nurtured since the ‘red wagon’, aka Roger Simon classes.

(2) Joe Binger (Instructor, School of Access, Yukon College)
Twenty Years On
Twenty years after studying with Roger Simon, I think of my work – and my life - in terms of “before and after Roger”. Roger made me take seriously the concept of schooling as a moral project - the idea that what we do in schools isn’t common sense, and that schools can work to remake knowledge (and how we
live) by “interrogating competing claims to truth” and by centering and affirming subjugated knowledge. What working with Roger meant for me in practice was an ongoing interrogation and remaking of myself. And an at times lonely attempt to challenge the taken-for-granted in the north. I’d like to talk about the possibilities that Roger opened up for me, and about the positives and the frustrations of teaching, post-Roger, in Yukon.

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(3) Bonny Norton (Professor & Distinguished University Scholar, University of British Columbia)
**A Diaspora African in Africa: Negotiating Digital Identities in Language Education**
This presentation draws on Roger Simon’s work on "pedagogies of possibility" to explore how developments in digital technology are reframing debates on language and literacy in African communities. With reference to my work on identity, investment, and language learning, I draw on my current research in Uganda to make the case that digital literacy offers unique opportunities for language learners and teachers in poorly resourced regions to explore a range of imagined communities and claim identities as global citizens.

(4) Handel Kashope Wright (Professor & Canada Research Chair in Comparative Cultural Studies, University of British Columbia)
**Homies Do(n’t) Play That: An African’s Ambivalence About Critical Pedagogy**
In this paper, I outline my ambivalent personal history with the discourse of critical pedagogy, documenting my immersion into critped, my selection of cultural studies as a preferable alternative for my dissertation work on African literature, my thoughts as an African scholar on the (unacknowledged white) feminist critique of critped and the current post-critique critped discourse. In the process I indicate Roger Simon’s influence on my relationship with critped, from the fact that I was first introduced to (immersed in) it through his courses and first became ambivalent about it after reading his work documenting his shift from critical pedagogy to a “pedagogy of possibility” to an indication of Roger’s role in the apparently little known Canadian version of the supposedly American feminist critique of critped and my appropriation of his (over)use of caveats that makes critped somewhat appealing to me currently as a grounding discourse in a time of theoretical and experiential liquidity.
ROUNDTABLE #1: Critical Pedagogy/Education/Publics
The panel will be drawn from a selection of the following faculty members: Susan Dion, Mario DiPaolantonio, Don Dippo, Lisa Farley, Esther Fine, Naomi Norquay, Alice Pitt. [Moderated by Aparna Tarc]

York University’s Faculty of Education is home to a significant number of Roger Simon’s former students who are now Faculty members. We entered the discipline of education from different vantage points, with a range of professional backgrounds and during different historical moments in Simon’s own career trajectory. In the is panel, we will explore some enduring themes, questions, and conflicts that have shaped our contributions to teacher education, research methodologies, and educational thought. Some of the themes to be addressed include critical pedagogy, memory, ethics, and qualitative methods as these inform our scholarship, work with our students, and public discourses of education

ROUNDTABLE #2: ART AND PEDAGOGY
Richard Fung, BH Yael (?), Karyn Sandlos (?), Tracey Bowen
[Moderated by Kim Simon]

Title: Reading gestures: The visual literacy of graffiti and counter-normative pedagogy
Author: Tracey Bowen
Keywords/Theme: graffiti, culture
Panel/Roundtable: Arts + Pedagogy

Graffiti is a performance of marking various points of contact between individuals and the world whether they are a celebration of existence or a declaration of resistance. Visual literacy within the context of reading graffiti is embodied within the performance of bearing witness to another’s existence as well as reading texts that present information through visual codes in relation to the ever-changing socio-cultural and physical/virtual contexts where it is found. Graffiti writers experience spaces haptically rather than optically. Our readings then require a literacy that is embodied and informed by a spatial awareness of how changing our position in relation to what we see, either physically or virtually, affects the way we use the codes provided. The presentation uses graffiti texts to address questions around the ways in which visual literacy develops in counter-normative pedagogical contexts and asks how these visual marks of existence escape and/or proliferate literacy analysis?

The presentation will include a brief paper with accompanying images that address