

Epilogue

William F. Pinar

When F. Neil Matthews, in 1995 the Chair of LSU's Department of Curriculum and Instruction, offered me – as part of a counter offer to keep me at LSU – the Curriculum Theory Project (CTP), I was pleased. Had I known what those three words would become, I would have been ecstatic. As this incredible collection documents, the CTP was – is – much more than an administrative unit; it has been, remains now, a living ever-shifting set of individuals, friendships, and intellectual breakthroughs, the three intertwined. I am reminded of the legendary German sociologist and philosopher Georg Simmel whose “breaking through,” Axelrod suggests,

is not conceivable in terms of Kuhn's notion of a paradigm shift, or in terms of the solely concrete concern that he must have attracted a wide and unified following. Rather, breakthrough, for Simmel, may be formulated in terms of his having provided a precedent and thus support for the achievement of individuality.¹

While the CTP can be said to have spawned what now one might plausibly term the LSU School of Curriculum Theory,² that school of thought is less a unified paradigm than it is a series of distinctive, dynamic, interrelated individual undertakings, often autobiographical, always acknowledging the embeddedness of education in history, society, and the specificities of place. You want details? This book – and the bibliographies following each chapter – provide them.

My heartfelt thanks to Petra Hendry, Molly Quinn, Roland Mitchell, and Jacqueline Bach for providing me this opportunity to acknowledge how the CTP contributed to – indeed animated – my intellectual life while there (1995–2005) as well as my life afterward. As have the other contributors to this remarkable volume, I, too, will summarize my experience at the CTP focusing on (1) my friendship with my close colleague William E. Doll, Jr.³ whom I appointed the CTP Co-Director, and (2) the topics that absorbed me then (and still): race, gender, and internationalization. Certainly, there were other topics and friendships, including

those with brilliant colleagues and superb students, almost all of whom are present and/or acknowledged in this volume.⁴ Just as I could not have undertaken the projects on which I worked without the friendship of those with whom I worked, I could not have made it through personally without the love and support of Jeffrey Duram Turner, the two of us together since September 26, 1995, married since the U.S. Supreme Court made that possible. Jeff is mentioned earlier in this collection, specifically those parties he and I hosted at our home in Baton Rouge. No more parties, but Jeff is with me still.

William E. Doll, Jr. (1931–2017)

I enjoyed the privilege of knowing Bill Doll since 1976⁵ when we both lived in upstate New York, he teaching at the State University of New York at Oswego, I at the University of Rochester, the two institutions some 70 miles apart. Bill welcomed me into his family: his first wife Mary (our dear friend, now married to Marla),⁶ and their son William (now married to Catherine, parents of Mason and Alexander, Bill Doll's grandsons), and his mother Becky (then in her quite lively nineties). Bill, Mary, and I talked, ate, and definitely drank during long lovely often winter weekends, these supplemented by summer jaunts, the four of us – sometimes five when my son Gabriel was staying with me – traveling here and there, often to parks where we enjoyed picnics in the precious upstate New York summer sun. Those reveries plus what seems now one seemingly endless academic conference cemented a bond that was uninterrupted for almost 42 years. My debts to Bill – both personal and professional – are numerous, but he never allowed me to feel in his debt, always generous and kind to me he was. An older brother, only better.

Bill Doll was also my cordial antagonist, as his scientific framing of curriculum and teaching – from his study of Piaget's interest in mollusks during his early years to his preoccupation with complexity theory during the last decade of his life, the through-line evident in the collected works expertly edited by Donna Trueit⁷ – was almost always at odds with my study of and commitment to the (definitely not digital) humanities, specifically to literary theory and criticism. I had majored in English as an undergraduate and extended my study of American and British literature as an MA and PhD student, taking graduate courses in Ohio State's Department of English where I came to concentrate on the novels of Virginia Woolf.⁸ On the significance of American pragmatism – the work of John Dewey specifically – we were more-or-less agreed, although Bill emphasized Dewey's scientific side, I his humanities side. Despite our intellectual differences, what Bill Doll and I agreed upon completely was LSU, on what was possible there, thanks to the faculty and students who surrounded us. The CTP was central

to our constant collaboration, working together to advance the field intellectually while establishing LSU as the center of curriculum studies in the USA and, we immodestly imagined, just possibly in the world.

Bill Doll died on December 27, 2017⁹ having lived an accomplished and happy life, praised by family, friends, students, and scholars worldwide. LSU established a scholarship in his name,¹⁰ the third honor that institution conferred, having already named a conference room after him, and having established the William E. Doll, Jr. Archive at the LSU Library. Appreciation for his academic accomplishment is not limited to Louisiana, as these two statements testify. “It is with great sadness and a deep sense of loss,” wrote Molly Quinn, then the President of American Association for the Advancement of Curriculum Studies (AAACS), “that I write to share with you the news that our beloved colleague, mentor, and friend, Bill Doll, has passed away,” adding that we are all grateful for “the most generous and generative gifts he has bestowed upon us and upon the field. . . . I trust the future will afford many more opportunities to celebrate his magnanimous, captivating and inspiring presence in our life and work.” That presence Hongyu Wang depicted in her stunning study of Bill Doll’s life and work.¹¹

AAACS President Molly Quinn was not the only important personage to acknowledge our loss. “As the President [of the International Association for the Advancement of Curriculum Studies (IAACS)],” Elizabeth Macedo wrote in a letter to the Association’s membership,

[I]n this sorrowful moment, I would like to re-affirm Bill Doll’s importance to our Association in which he participated from its first moments of existence. His leadership . . . was decisive to IAACS’s creation as well as to its growth throughout the years. Next year’s triennial conference in Australia will be the first one where we will not be able to hear his very distinctive and infectious laugh through the corridors. It will be the first time that we, as well as the ones first coming to the field, will not be able to hear his words of support and his provoking comments on our papers. Bill was a person who was always present, at all levels of meaning, welcoming every single colleague as a long-term friend. We will miss you deeply, Bill. I almost can hear your laugh as you now say: “I will be there with you all, inside your work and your commitments to our wonderful field.” Thank You, Bill Doll, for so generously sharing your intellect as well as your joy for life with us.

Bill Doll was often “overjoyed,” and that admixture of emotion, appreciation, and awe reverberates through each of us who has been privileged to know him.

Race and Gender

Since being mesmerized by Eldridge Cleaver's *Soul on Ice* as an undergraduate,¹² race has been for me intertwined with gender, a conceptual constellation that was supported by my – and other CTP faculty's – participation in LSU's Women and Gender Studies program, of which Petra Hendry was for a time the director. It was Petra Hendry who inspired my interest in the great social activist Jane Addams and in the courageous anti-lynching crusader Ida B. Wells. Petra's essay "Political Activism as Teaching: Jane Addams and Ida B. Wells" – as well as the book in which it appeared (*Pedagogies of Resistance*)¹³ – should surely be – along with Hendry's *Engendering Curriculum History* – included in any list of required readings for curriculum studies graduate students.¹⁴

Ida B. Wells became central to my gendered juxtaposition of lynching and interracial prison rape that would appear in book form as *The Gender of Racial Politics and Violence in America*. In those pages I also registered Wells' reprimand of Jane Addams, who, in an anti-lynching statement, had disclosed her assumption that Black men were in fact guilty of assaulting White women, allegedly the justification for lynching. Addams' issue with lynching was that it constituted extra-legal mob "justice." In her rejoinder, Wells pointed out that, despite it being the most commonly cited reason for lynching, sexual assault could be confirmed in very few of the thousands of these horrifying events.¹⁵ In the other category of horrifying events I studied, sexual assault was indeed the case, depicted openly by the assailants as racial revenge.

My interest in Addams concerned her education, specifically how it enabled her to move (literally and metaphorically) from small-town Cedarville, Illinois (where she was born and came of age) to Chicago (where she established Hull House). My study of Addams' formation as a very individual person – her passionate life in public service – as well as my study of Ida B. Wells' emergence from schoolteacher to journalist to anti-lynching activist would also appear in my 2015 *Educational Experience as Lived*.¹⁶ While at LSU, the gender of race became a decidedly queer theory of race, theorized in book form in 2006 in *Race, Religion and a Curriculum of Reparation*.¹⁷ My work on queer theory had started in 1981,¹⁸ a time when the phrase had not yet been invented. It remained on the proverbial "back burner" during that decade and the first five years of the 1990s as I coordinated the composition of *Understanding Curriculum*, returning to it after that book's 1995 publication¹⁹ to organize *Queer Theory in Education*.²⁰ Each of these projects was undertaken and completed while at the Curriculum Theory Project. For me, as for many others, the LSU was one provocative place.

Internationalization

As it was the case with the work on race²¹ and gender²² – and place,²³ – my interest in internationalization started before the establishment of the CTP, in 1993 (to be precise) when I represented the USA at a UNESCO-sponsored World Conference on Curriculum. My interest intensified when the CTP sponsored two international conferences, the first Bill Doll's idea. That 1999 conference focused on the philosophy of education, scheduled to follow an international conference on the subject held in New Orleans, thereby enabling conference participants to travel relatively effortlessly to Baton Rouge to participate in the CTP-sponsored event. The second conference occurred during spring 2000, a stand-alone meeting that drew participants from each continent. Bill Doll and Donna Trueit – along with Hongyu Wang,²⁴ a graduate assistant at the time – did almost all of the work organizing both events.²⁵ Donna and Hongyu served as editors (along with Bill and me) of selected papers from the 2000 conference, a collection titled *The Internationalization of Curriculum Studies*.²⁶

On the morning after the grand finale – a banquet held in the LSU Faculty Club, at the conclusion of which I presented Ted Aoki – I now hold a professorship in his name²⁷ – with a Distinguished Achievement Award (authorized by the Dean's office) and presented his wife June with a very large bouquet of fresh flowers – and as conference participants were departing for the airport, I waited in a room that could hold 15 people, not confident was I that there would be much interest in discussing the establishment of an international association – the topic of the hastily scheduled meeting. To my surprise, more than 50 appeared, requiring us to move to another room, and encouraging me to proceed. In the weeks that followed I contacted scholars on each continent, appointing them members of the Organizing Committee. Later that year, the International Association for the Advancement of Curriculum Studies (IAACS) was established.²⁸ In 2001, I founded the American Association for the Advancement of Curriculum Studies (AAACS) – IAACS's U.S. affiliate.²⁹ Completing this first phase of my work on the internationalization of curriculum studies, I edited the first edition of the *International Handbook of Curriculum Research*.³⁰

I left LSU in 2005.³¹ I left reluctantly: LSU had made another enticing counter-offer but the prospect of external funding for my work on internationalization – including the establishment of a funded Centre for the Study of the Internationalization of Curriculum Studies³² – persuaded me to move. Appointed as Canada Research Chair³³ in Curriculum Studies at the University of British Columbia (UBC), my LSU-era work on internationalization continued, even accelerated, as the Social Sciences and Humanities Research Council of Canada (SSHRC)³⁴ did indeed fund³⁵ projects that enabled me to study the intellectual histories and present circumstances of curriculum studies in Brazil,³⁶ China,³⁷

India,³⁸ Mexico,³⁹ and South Africa.⁴⁰ Also thanks to SSHRCC, I am now studying curriculum studies in Canada.⁴¹ While I work on UBC's Vancouver campus, I remain an American living in the USA, so this project qualifies for me as international, the culmination of an almost three-decade long project supported by, promoted at, LSU's Curriculum Theory Project.

At few university-based schools, colleges, and faculties of education – at least in North America during my lifetime – has an administrative unit been the site of so many intellectual breakthroughs.⁴² All any administrative unit can allow is the promise of intellectual, personal, and educational events, as any event of significance occurs only due to the particularity of the persons present. What a remarkable series of individuals⁴³ – faculty, students, and staff⁴⁴ – have occupied that space in Peabody Hall, one so inconspicuously titled: the Curriculum Theory Project. May the LSU Curriculum Theory Project continue to receive the international acclaim it so obviously deserves. It is – we are – “not yet.”⁴⁵

Notes

1. 1979, 48. Given de-individualizing interpellations by racist misogynistic others – repudiated by Baszile (2016), Baszile et al. (2016), Knox (2022) – achievement is the right word alright.
2. As Petra Hendry and Molly Quinn acknowledge (this volume), “No doubt, herein, the reconceptualist vision of curriculum . . . informed much of what formed CTP and its early practices.”
3. For those unfamiliar with Bill's background, his Wikipedia page is one place to start: https://en.wikipedia.org/wiki/William_E._Doll_Jr. See Trueit, 2012 for his collected works; see Quinn, 2019 for the Festschrift.
4. Understandably unmentioned – no CTP enthusiast was she – is former Special Education Professor Emma Frances Wilson Beck (<https://obits.theadvocate.com/us/obituaries/theadvocate/name/emma-beck-obituary?id=18271373>); Fran and her husband Bill (<https://obits.nola.com/us/obituaries/nola/name/william-beck-obituary?id=32204783>) – were close friends.
5. Bill Doll and I met in the Milwaukee, Wisconsin airport, returning to our respective homes after the 1976 University of Wisconsin-Milwaukee Conference. Memorable because our meeting afterward in the airport started our friendship, that conference has also been recently recalled when my response to Elliot Eisner at that conference somehow found its way to YouTube: www.youtube.com/watch?v=Xv1FpS6fhTM&t=76s/. Fernando Murillo found my quiet confrontation of Eisner worthy of commentary: www.researchgate.net/publication/337657234_William_Pinar_Responding_to_Elliot_Eisner/.
6. A close friend still – she comes to celebrate my 75th birthday, arriving on August 24, 2022, six days from this morning's writing – Mary Aswell Doll (see Doll, 1995, 2000, 2011, 2017a, 2017b; Casemore, 2022) is married to Marla Morris, a dear friend too, also a former LSU PhD student, now also an accomplished indeed acclaimed scholar (see Morris, 2001, 2006, 2008, 2009, 2016, 2017, 2022; Morris et al., 1999; Morris & Weaver, 2002).
7. Trueit (2012). Bill's second wife, Donna became, remains, a dear friend.
8. Woolf's work became one passage to my formulation of *currere* (Pinar, 1975, 2023; Pinar & Grumet, 1976).

9. The funeral was held in Cobble Hill, British Columbia, Canada, not far from where Bill lived with his wife Donna and her son Luke, both of whom cared for him during his final years. In addition to Donna's family, present were Mary Aswell Doll – Bill's first wife – who had flown from Savannah to be present, as did their son, William, from New York City. Professors Peter Grimmett and Samson Nashon – Head and Assistant Head of the University of British Columbia's Department of Curriculum and Pedagogy – were also present as was University of Victoria Professor David Blades and his wife Edith, among many others.
10. <https://lsu.academicworks.com/opportunities/18096>.
11. Wang (2016). Hongyu has also honored me: <https://education.okstate.edu/departments-programs/teaching-learning-educational-sciences/curriculum-studies/pinar-fund.html>
12. During my student teaching at the all-Black Theodore Roosevelt Junior High School in the inner city of Columbus, I subjected my eight-graders to the Cleaver's explosive text, much to astonishment of students and the horror of my (White) supervising teacher: Pinar (2015a, p. 3). Somehow, I was still offered a job there. In over my head (I realized), I took a job on Long Island instead – where I was also in over my head. I decamped to Columbus to study what I had experienced.
13. Crocco et al. (1999).
14. Munro [Hendry] 1999. That groundbreaking work – plus Petra's 2011 breakthrough book – is very widely cited, perhaps most recently in Smith (2021).
15. Pinar (2001, pp. 537–542).
16. Pinar 2015a, 214ff.
17. Pinar (2006a). A second book, published also that year (Pinar, 2006b), was also work I completed while at the LSU CTP.
18. Pinar (1983).
19. Pinar et al. (1995).
20. Pinar (1998b).
21. Castenell and Pinar (1993).
22. Pinar (1983). Reprinted in Pinar (1998b).
23. Kincheloe and Pinar (1991). Other place-based CTP-associated scholarship followed: Ng-A-Fook (2007), Jewett (2008), Ng-A-Fook and Rottmann (2012), Whitlock (2007), Casemore (2008), McKnight (2017).
24. Wang's widely cited 2004 book was composed during her time at the CTP; her subsequent works (2014, 2016) also bear witness to her time at LSU.
25. Submerged in scholarship remains my excuse. Certainly, it was not unfamiliarity with conference organization, as I had founded – and invited Janet L. Miller to serve as Co-Director – the Bergamo Conference, a companion annual event to the journal I had founded: JCT. Both remain today: www.jctonline.org/.
26. Trueit et al. (2003).
27. <https://edcp.educ.ubc.ca/faculty-staff/william-pinar/>.
28. www.iaacs.ca/. The first triennial meeting was held in China in 2003, followed in 2006 by a meeting held in Finland – the conference moves continents each time – followed in 2009 by one in South Africa, 2012 in Brazil, 2015 in Canada, 2018 in Australia, and in 2022 (delayed due to the COVID-19 pandemic) in Portugal. After returning home from that memorable 2022 meeting, I recorded my opening keynote address, uploading it to YouTube: www.youtube.com/watch?v=wypW05KERLc&t=4s/.
29. www.aaacs.org/. I followed the same strategy as I did when founding IAACS, inviting key curriculum scholars to join an organizing committee – this one

- convening in Seattle during the April 2001 meeting of the American Educational Research Association (AERA). As awful as AERA meetings can be, they can also be occasions for important events. For instance, Petra Hendry informs me that, earlier this summer (2022), a panel was proposed for the 2023 AERA meeting, this one depicting this book. During the 2021 AAACS meeting, I participated in a panel celebrating the CTP's 25th birthday. The CTP has attracted the attention of many worldwide, including scholars and students in Canada where LSU CTP graduate and University of Ottawa Professor Nicholas Ng-A-Fook has established a Canadian Curriculum Theory Project: <https://curriculumtheoryproject.ca/>.
30. Pinar (2003). A second edition appeared in 2014a. Such work continues: last year I co-edited (and contributed a chapter to) the *World Yearbook of Education* (Tröhler et al., 2022).
 31. Jeff and I have returned to LSU several times, including the occasion when the Peabody Hall second-floor conference room was named in Bill Doll's (and my) honor, that the visit when LSU Professor Ann Trousdale gave a memorable and marvelous dinner party, in attendance at which was the UBC Dean of Education Blye Frank (who later appointed me the Tetsuo Aoki Professor in Curriculum Studies, acknowledging my organization – with UBC Professor Rita L. Irwin – of the legendary Canadian curriculum theorist's (<https://edmontonjournal.remembering.ca/obituary/ted-aoki-1066040193>) collected works [Pinar & Irwin, 2005]). Dean Frank had made the trip from Vancouver to Baton Rouge to attend the room-naming ceremony, after which he took Jeff and me to dinner at Juban's – my favorite Baton Rouge restaurant during my time there. During another visit, Petra Henry hosted a fabulous party in her beautiful home.
 32. The federal and provincial governments provided \$164,000 to refurbish a section of Scarfe Hall to house the Centre, furnishing it with study desks and computers for visiting international scholars. There was other furniture (couches and easy chairs), large in-door plants, and a kitchenette to prepare for (and clean up after) receptions. To the astonishment (and probable irritation) of administrators, I closed the Centre after only three years. Why? Officials from various ministries of education worldwide began scheduling (too many) visits to meet with me, seeking consultations, swallowing my time for scholarship. I'd left LSU for funding opportunities for research projects, not to proffer advice to bureaucrats traveling on what too often seemed simply “junkets.”
 33. In 2000, the Government of Canada created 2,285 research professorships: www.chairs-chaire.gc.ca/about_us-a_notre_sujet/index-eng.aspx/. On the wall of my study hangs a framed letter from Mr. Paul Martin, then the Prime Minister of Canada, congratulating me upon my appointment as the Canada Research Chair in Curriculum Studies and welcoming me to Canada, a welcome he repeated at a press conference in Vancouver. (The Prime Minister also acknowledged CRC appointments in other fields.) In 2005, Jeff and I moved to (suburban) Vancouver, but after three years returned to the United States. Jeff wanted “land” and the only “land” within commuting distance of the UBC campus that we could afford was just cross the border in rural northern Whatcom County, Washington state – the ancestral land of the Nooksack people – where we were able to purchase five acres. As retirement comes into view, I'm hoping to return to the South.
 34. www.sshrc-crsh.gc.ca/home-accueil-eng.aspx.
 35. As of this writing, my research has been supported by three SSHRC grants, totaling just under \$600,000.
 36. Pinar (2011a).

37. Pinar (2014b).
38. Pinar (2015b).
39. Pinar (2011b).
40. Pinar (2010).
41. www.curriculumstudiesincanada.com.
42. It is as if the CTP took note of Axelrod's (1979, p. 10) cautionary note: "Intellectual breakthrough represents works whose relation to the community changes and can actually betray itself in the process of its own institutionalization." As this book testifies, at the CTP breakthroughs continue despite "institutionalization."
43. Georg Simmel, Axelrod (1979, p. 42) tells us, located "the grounds of the highest intellectual achievement as the unique unity of the individual. In other words, the individual is the source of the highest intellectual standard. For Nietzsche as well as for Simmel," Axelrod (ibid.) continues, "the collectivity does not constitute the fulfillment of the higher human qualities, but of the lower." The collectivity that comprises the CTP would appear to be an exception to Nietzsche's and Simmel's insight, perhaps because, as Axelrod (1979, p. 48) observes of Simmel: [he] "does not attempt to transform his struggle for individuality into a struggle for supremacy within the scientific community. In his concern for individuality, he makes no attempt to violate the individuality of his audience."
44. Jeff and I will never forget Joyce and Lois Stevenson.
45. Pinar (1998b).

References

- Axelrod, C. (1979). *Studies in intellectual breakthrough*. University of Massachusetts Press.
- Baszile, D. (2016). Critical race/feminist *currere*. In M. He, B. Schultz, & W. Schubert (Eds.), *The Sage guide to curriculum in education* (pp. 119–126). SAGE.
- Baszile, D., Edwards, K., & Guillory, N. (Eds.). (2016). *Race, gender and curriculum theorizing: Working in womanish ways*. Lexington.
- Casemore, B. (2008). *The autobiographical demand of place. Curriculum inquiry in the American South*. Peter Lang.
- Casemore, B. (Ed.). (2022). *Dialogical engagement with the mythopoetics of currere: Extending the work of Mary Aswell Doll across theory, literature, and autobiography*. Routledge.
- Castenell, Jr., L., & Pinar, W. (Eds.). (1993). *Understanding curriculum as racial text*. State University of New York Press.
- Crocco, M., Munro, P., & Weiler, K. (1999). *Pedagogies of resistance*. Teachers College Press.
- Doll, M. (1995). *To the lighthouse and back*. Peter Lang.
- Doll, M. (2000). *Like letters in running water*. Lawrence Erlbaum Associates.
- Doll, M. (2011). *The more of myth. A pedagogy of diversion*. Sense.
- Doll, M. (2017a). *The mythopoetics of currere. Memories, dreams, and literary texts as teaching avenues to self-study*. Routledge.
- Doll, M. (2017b). Excavating the self. In M. A. Doll (Ed.), *The reconceptualization of curriculum studies* (pp. 50–58). Routledge.
- Hendry, P. (2011). *Engendering curriculum history*. Routledge.
- Jewett, L. (2008). *A delicate dance. Autoethnography, curriculum, and the semblance of intimacy*. Peter Lang.

- Kincheloe, J., & Pinar, W. (Eds.). (1991). *Curriculum as social psychoanalysis: The significance of place*. State University of New York Press.
- Knox, S. (2022). *Engaging currere toward decolonization: Negotiating Black womanhood through autobiographical analysis*. Routledge.
- McKnight, D. (2017). *Place, race, and identity formation: Autobiographical intersections in a curriculum theorist's daily life*. Routledge.
- Morris, M. (2001). *Holocaust and curriculum*. Lawrence Erlbaum Associates.
- Morris, M. (2006). *Jewish intellectuals and the university*. Palgrave Macmillan.
- Morris, M. (2008). *Teaching through the ill body*. Sense.
- Morris, M. (2009). *On not being able to play*. Sense.
- Morris, M. (2016). *Curriculum studies guidebooks: Concepts and theoretical frameworks* (Vols. 1 & 2). Peter Lang.
- Morris, M. (2017). Disciplinarity and interdisciplinarity. In M. Doll (Ed.), *The reconceptualization of curriculum studies* (pp. 111–120). Routledge.
- Morris, M. (2022). *Curriculum studies in the age of COVID-19: Stories of the unbearable*. Peter Lang.
- Morris, M., Doll, M., & Pinar, W. (Eds.). (1999). *How we work*. Peter Lang.
- Morris, M., & Weaver, J. (Eds.). (2002). *Difficult memories*. Peter Lang.
- Munro [Hendry], P. (1999). Political activism as teaching: Jane Addams and Ida B. Wells. In M. Crocco, P. Munro, & K. Weiler (Eds.), *Pedagogies of resistance: Women educator activists, 1880–1960* (pp. 19–45). Teachers College Press.
- Ng-A-Fook, N. (2007). *An Indigenous curriculum of place: The United Houma Nation's contentious relationship with Louisiana's educational institutions*. Peter Lang.
- Ng-A-Fook, N., & Rottmann, J. (Eds.). (2012). *Reconsidering Canadian curriculum studies: An uncommon countenance*. Palgrave Macmillan.
- Pinar, W. (1975). The method of *currere*. Paper presented to the annual meeting of the American Educational Research Association, Washington, DC. <https://eric.ed.gov/?id=ED104766>
- Pinar, W. (1983). Curriculum as gender text: Notes on reproduction, resistance, and male-male relations. *JCT*, 5(1), 26–52.
- Pinar, W. (Ed.). (1998a). *Queer theory in education*. Lawrence Erlbaum Associates.
- Pinar, W. (Ed.). (1998b). *The passionate mind of Maxine Greene: "I am not yet"*. Falmer.
- Pinar, W. (2001). *The gender of racial politics and violence in America: Lynching, prison rape, and the crisis of masculinity*. Peter Lang.
- Pinar, W. (2003). *Handbook of international research in curriculum*. Lawrence Erlbaum Associates.
- Pinar, W. (2006a). *Race, religion, and a curriculum of reparation*. Palgrave Macmillan.
- Pinar, W. (2006b). *The synoptic text today and other essays: Curriculum development after the reconceptualization*. Peter Lang.
- Pinar, W. (Ed.). (2010). *Curriculum studies in South Africa: Intellectual histories, present circumstances*. Palgrave Macmillan.
- Pinar, W. (Ed.). (2011a). *Curriculum studies in Brazil: Intellectual histories, present circumstances*. Palgrave Macmillan.
- Pinar, W. (Ed.). (2011b). *Curriculum studies in Mexico: Intellectual histories, present circumstances*. Palgrave Macmillan.

- Pinar, W. (Ed.). (2014a). *International handbook of curriculum research* (2nd ed.). Routledge.
- Pinar, W. (Ed.). (2014b). *Curriculum studies in China: Intellectual histories, present circumstances*. Palgrave Macmillan.
- Pinar, W. (2015a). *Educational experience as lived: Knowledge, history, alterity*. Routledge.
- Pinar, W. (2015b). *Curriculum studies in India: Intellectual histories, present circumstances*. Palgrave Macmillan.
- Pinar, W. (2023). *A praxis of presence in curriculum theory: Advancing currere against cultural crises in education*. Routledge.
- Pinar, W., & Grumet, M. (1976). *Toward a poor curriculum*. Kendall/Hunt.
- Pinar, W., & Irwin, R. (Eds.). (2005). *Curriculum in a new key: The collected works of Ted T. Aoki*. Lawrence Erlbaum Associates.
- Pinar, W., Reynolds, W., Slattery, P., & Taubman, P. (1995). *Understanding curriculum*. Peter Lang.
- Quinn, M. (Ed.). (2019). *Complexifying curriculum studies: Reflections on the generative and generous gifts of William E. Doll, Jr.* Routledge.
- Smith, L. (2021). *Curriculum as community building. The poetics of difference, emergence, and relationality*. Peter Lang.
- Tröhler, D., Piattoeva, N., & Pinar, W. (Eds.). (2022). *World yearbook of education 2022: Education, schooling and the global universalization of nationalism*. Routledge.
- Trueit, D. (Ed.). (2012). *Pragmatism, postmodernism, complexity theory: The fascinating imaginative realm of William E. Doll, Jr.* Routledge.
- Trueit, D., Wang, H., Doll, Jr., W., & Pinar, W. (Eds.). (2003). *The internationalization of curriculum studies*. Peter Lang.
- Wang, H. (2004). *The call from the stranger on a journey home*. Peter Lang.
- Wang, H. (2014). *Nonviolence and education: Cross-cultural pathways*. Routledge.
- Wang, H. (2016). *From the parade child to the king of chaos: The complex journey of William Doll, teacher educator*. Peter Lang.
- Whitlock, U. (2007). *This corner of Canaan. Curriculum studies of place and the reconstruction of the South*. Peter Lang.