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## INTRODUCTION

These briefs will appear slowly and unpredictably, as circumstances allow me to move through the voluminous material before me. What material? Research assistants are reviewing

the major journals – the *Journal of the Canadian Association for Curriculum Studies*, the *Canadian Journal of Education*, *Curriculum Inquiry* – as well as related journals and of course books. I have my own notes taken over the past four decades. We are confining our study to scholarship with “curriculum” in the title or in its content, although not always, as other topics are related and relevant. I’ve spent the first year or so studying the scholarship on Indigenous curriculum studies; then I moved into the material on Québec. The first nineteen entries belong to the former category; the second ten to the latter. After that no one category will do. The image on the Curriculum Studies in Canada website I envision as settlers studying Aboriginal thought. (A more demographically accurate photo seems to me to smack of co-optation; one with Indigenous peoples specifically risks cultural – visualized – appropriation.)

At this stage I am avoiding generalizations or conclusions, focusing instead on the summaries of the studies provided by the research assistants. (Their names are listed elsewhere on the website; seminar series coordinator, public forum moderator, and website co-manager Ying Ma reviewed and edited the briefs before posting them on the CSinC website. While these individuals’ work is invaluable, responsibility for these briefs and any books that follow is my alone. There are also a number of briefs based on reading and note-taking I did on my own: the Tengan edited volume on Indigenous masculinity for instance, on Tomkins’ history of Canadian curriculum, and those derived from Armour and Trott’s *The Faces of Reason*.) At some later date – I foresee several years devoted to the project - these studies might yield both generalizations and conclusions. I have reservations about “take-aways” that risk erasing nuance, detail, any sharp sense of the time during which the study was written, and the voice of the person who composed it. In an era when even senior scholars can be so rushed, they feel forced to focus on the question “what’s your point?” – often the appropriate question of course – I force myself to slow down, focusing on the singular study itself, copying citations to convey the language (and feeling) of the moment of formulation. Occasionally I make comments, including criticism. So, for now expect no take-aways; instead, read these “briefs” as invitations to linger, taking time to allow an impression to form, even one for which you may not at first have words. You might even read these “briefs” as testaments to other times and places, providing temporal and conceptual distance from an often voracious even all-consuming “now.” I encourage you to return to the original and read each study in its entirety.

Each research brief (several aren’t so brief) has a title, but one general enough to discourage focused searches. For those, I’ve added an index: see below. Allow me to advocate for exploring without a name or concept in mind. Arbitrariness interrupts instrumentality, or at least it can. Consider choosing a brief for no reason to see what you discover. For a short segment of time, study what does not interest you. I’m working that way too. While I started with the emergencies of the moment – the first research briefs are focused on Indigenous issues - now I’m selecting articles and chapters arbitrarily, seeing what I discover. Arbitrariness in the selection of topics acknowledges the arbitrariness in their sequencing on the website. Then there is the unfortunate fact that we cannot read everything published in curriculum studies during the last one hundred years. True, we have made efforts to review the scholarship of highly visible scholars, but it’s also true that I have asked research assistants to work their way through each institution, recording the names of every faculty member, regardless of rank or reputation, who claims association with curriculum studies, so we might, if time and stamina allow, review her or his work. Invoking arbitrariness also serves a theoretical inclination, to

structure the briefs as random rather than due to pre-set reasoning or conceptual system. Retrospective reasoning and systematization will come later.

Much later, as the overall structure of the project – in what order I will (eventually) juxtapose these “briefs” and what narrative threads will link them, what conclusions I draw - is also (well) beyond the present. One study I conducted - of curriculum studies in the United States, the co-authored *Understanding Curriculum* – was structured by the concept of “understanding,” conceptualizing curriculum as “text” (expansively defined, in keeping with the poststructuralist moment during which the research was conducted). Chapters included “understanding curriculum as historical text” and “understanding curriculum as racial text.” I concluded that there had been (during the 1970s) a “paradigm shift” in curriculum studies in the United States, moving from “curriculum development” as the field’s *raison d’être* to “understanding curriculum.” (In the 2014 *International Handbook of Curriculum Research* I suggested “internationalization” as a second shift in the U.S. field, one that extended and complicated “understanding.”) In my (shorter) studies (glimpses, really) of curriculum studies in Brazil, China, India, Mexico and South Africa, scholars spoke, narrating their intellectual life histories and subjective investments in curriculum studies, commenting as well on the state of their respective fields, explaining all this to others, essays and dialogues I studied in order to understand those fields, however tentatively. In the present study I’m proceeding from these past ways of working – emphasizing the voices of scholars themselves by copious citation - although I am resolved to do something else, something I trust will be consonant with curriculum studies in Canada.

Advice and criticism welcomed. - William Pinar. April 30, 2024.

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