

Confronting Curriculum Epistemicide: Art, Poetry, and Teacher Resistance

Northwest Journal of Teacher Education

Call for Papers for the Fall 2022 Edition (Volume 17, Issue 3)

Many of us engaged in teacher preparation strive to foster “new dreams for public education and the education of the public” (the American Association for the Advancement of Curriculum Studies, 2018). As editors of the *Northwest Journal of Teacher Education*, we are calling for papers in multiple formats and genres that promote the humanities and aesthetics in teacher preparation programs. In response to preparation approaches that privilege narrow epistemologies and standardize, classify, and sort students, we seek to develop and work with those preparing to become teachers to inspire their K-12 students to lead lives engaged with justice and humanity.

We find inspiration from several examples of traditions throughout the world that are being obliterated by Western Eurocentricism. For example, since the beginning of the twentieth century, researchers in the cross-section of anthropology and mathematics, a discipline known today as ethnomathematics, studied *sona*—sand drawings by elders of the Cokwe-Lunda of northeastern Angola, northwestern Zambia, and southwestern Congo. It was not until the sharing of experiences and discoveries of Paulus Gerdes’ *Sona Geometry from Angola: Mathematics of an African Tradition* in 2006 that we found *sona* practice to be rife with highly systematized and methodological intimations and to exhibit erudite linguistic-mathematical concepts. At the same time, Gerdes brought to light the inherent lingua-spatial characteristics of *sona* in a manner that dignifies the Cokwe knowledge systems. Given the exiguous sources on the topic of *sona*, Gerdes weaved together the intricate details that constitute the intellectual foundations of a nearly wiped out tradition. To be sure, Western intrusion of the Cokwe-Lunda *sona* is epistemicide at its core. We can see, then, from Cokwe convention that the virtually obliterated Cokwe-Lunda *sona* is an example of just one of a throng of circumstances that demonstrate the incessant struggle for epistemological and ontological diversity.

In her preamble to a call for papers for a past conference of the American Association for the Advancement of Curriculum Studies, Molly Quinn urged that as challengers of Western Eurocentric curricula, we need to reconsider the definition of what it means to engage in curriculum studies by asking whose knowledge should be included, who is the curriculum for, what are the ends of the curriculum in question, and deeper questions that tap possible answers through interrogative adverbs—such as “Who is curriculum? How is curriculum? What? What for? Why, where, and when?” Unequivocally, curriculum theory cannot and should not disregard these and similar questions because they serve to support our efforts and toils for engaging in epistemological diversity—whose goals are to challenge the dominant Eurocentric institutions that engage in curriculum epistemicide. As Quinn underscores:

We must remind ourselves, then, of more; inspire ourselves to claim, proclaim, exclaim, reclaim, and indeed oft in protest, the passion and art of the possible, of our work in the world, in curriculum studies (and of the traditions of such that have informed it)...with, for and by the people. Such work calls our and counters that which silences the

epistemicide that is the eugenic cleansing of particular forms of expression within and beyond the Western Eurocentric platform, making them ‘non-existent’. Such work challenges, too, epistemological superiority—embracing poetics and passions, spirit, heart, body, being. Our field has an impressive record in the struggle for social relevance, expressed in/through a variety of ways/traditions. Let us continue and move such struggle further toward greater justice (social, cognitive, and epistemological; aesthetic, existential, ontological, and axiological).

The editors of the *Northwest Journal of Teacher Education* invite authors of any discipline to submit manuscripts that address the roles of curriculum theory within teacher preparation or that share insight in the pursuit of challenging curriculum epistemicide. We highly encourage submissions from people who study curriculum, poetry, performing artists, fine artists, or the ethnohumanities who wish to address, emphasize, or draw from any form of knowledge that may need resuscitation, regeneration, or renewal. Please submit your proposed paper to:

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or

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Please submit your manuscript by February 1, 2022.