

Co-Curricular-Making's Lessons: Deweyan *Roominess* Fostering the Needed Sense- Making Terrain for Constructing Educational Possibilities

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PARTICIPANTS IN A FIVE YEAR PROJECT¹ situated on the territory of the Syilx People of the Okanagan Nation are collectively pursuing pathways for designing co-curricular-making experiences that are educatively responsive to the particulars of contexts. Indigenous and non-Indigenous participants include 100+ practicing local school district educators and 140+ prospective educators from the local university teacher education program. Collaborating alongside educators are community partners from the local Indigenous alliance membership with Elders, knowledge-keepers, and cultural institutions, including the art gallery and museums society, directly involved. Together, with a team of researchers from the local university and with additional representatives from teacher education programs across Canada, a shared commitment (in)forms our ongoing efforts toward fostering embodiment of teaching/learning principles and practices, reconceptualizing education in ways that honour local Indigenous histories with pedagogies responsive to the relational connections to land, culture, and understandings of self-in-the-world.

As a research team member, my primary role is to create and sustain the needed experiences and spaces to explore what is entailed for educators and their students to participate in *co-curricular-making*: that is, navigating curricula not as a predetermined guide to follow, but rather as meaning-making learning/unlearning paths that ask educators and their students to adapt, change, and build understandings. These understandings acknowledge that the particulars of place provide the context for (un)decolonized² and Indigenized co-curricular pathways. John Dewey's body of work concerning anti-dualisms, including mind versus matter, theory versus practice, and child-centered versus adult-centered education, is turned to for access to language and imagery. Giving expression to Dewey's (1934) term of "roominess," these dualisms bring each other into vital relationship, accessing lived learner/learning significances. The ensuing theorizing, drawing language from and across Dewey's body of work in conversation with varied related theories,

perspectives, and traditions has been key to elucidating the (un)decolonizing significances in-the-making for educators, students, and communities.

To situate this journey, the context nesting this five-year journey is first discussed. Second, unpacking co-curricular-making for educators and their students follows, alongside the needed mode of inquiry to support these efforts. Third, accompanying concepts surface and are experienced as travelling with project participants as educators embrace the co-curricular-making quest. These concepts foreground generative curricular experiences that shape the growing language for participating educators and their students to articulate and embody what responsive curricular enactment orients toward, away from, and why. Kinships with long-held and contemporary Indigenous scholars' perspectives regarding learners/learning are found. These kinships prompt lived understandings of the potential education holds for being in the world well with all others and reorienting education towards individual/collective growth and well-being.

Context

In British Columbia (B.C.), Canada, the weighty importance of curricular reform efforts has taken on more and more relevance for educators. The B.C. Ministry of Education's (Province of British Columbia, 2020; Province of British Columbia, 2025) curricular emphases on Indigenizing and on the core learner/learning competencies of critical and creative thinking alongside social and emotional considerations, position all educators to consider the concrete negotiation of what these terms might look and feel like within curricular enactment. Nationally, the *Association of Canadian Deans of Education Accord* (2010) formalized Canadian teacher education programs' responsibilities to inform prospective educators about the turbulent history of European colonization and its intergenerational impacts on the Indigenous peoples of Canada. Consequently, faculties of education, adopting the role of allies and aware of limited institutional knowledge, instigated a collaborative stance inviting local and place-based First Nation communities to participate in the conceptualization, development, and integration of academic initiatives focused on recognizing, and in some cases introducing, the diversity of Indigenous cultures and traditions to a new generation of Canadian teachers.

In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples* (2007), the calls to action of the *Truth and Reconciliation Commission of Canada* (2015) places systemic responsibility on Canadian education institutions to recognize and to mobilize local, place-based First Nations ways of knowing and being. Extending beyond B.C., inequities have been made much more visible and tangible through recent local and global happenings, opening the door to world-wide conversations on race, racialization, and racism, and revealing the genocidal legacies of ongoing costs and long-term learner/learning consequences.

For example, participating educators found themselves within contextual milieus confronting the discovery and violence of unmarked local graves at residential school sites, heightening the importance of efforts such as Orange Shirt Day (Orange Shirt Society, n.d.) and embodiment of the national Truth and Reconciliation (2015) calls to action. The coming together of Indigenous, Black, and People of Colour regarding concerns for equity, justice, and associated societal (un)decolonizing changes, as reflected in movements such as Black Lives Matter (Black Lives Matter Foundation, n.d.) and black liberation and Indigenous sovereignty resistance efforts (United States Department of Arts & Culture, n.d.), entered educators' conversations and efforts. Attention to diversities as productive for learning of all kinds, emphasized the role of initiatives

like SOGI 1 2 3 (ARC Foundation, n.d.) revealing how schools and greater communities must be inclusive and safe for students of all sexual orientations and gender identities.

Over the five years of the project, the turmoil of current times increasingly reflected unprecedented global impacts on societies, highlighting the disparities among individuals and nations, importantly implicating how human connection, well-being, and health are intricately tied. For example, the COVID epidemic (World Health Organization, 2026), the ongoing Gaza–Israel and Russia–Ukraine entrenched conflicts with morphing impacts (Centre for Strategic and International Studies, n.d.-a; n.d.-b), alongside climate change, biodiversity, and the dire consequences of ecological imbalance, all became much more commonly understood as urgent shared world matters. So, throughout the conduct of the curricular project, concerns for equity, justice, and associated societal changes were illuminated again and again confronting systemic racism and monolithic thinking that excludes, marginalizes, and harms.

In what follows, the development of theorizing language by participating educators unpacked the curricular ground encountered through orienting education differently. Working alongside practicing educators, curriculum was increasingly reconceptualized as a moving, sense-making journey, interdependent with other(s). Such a movement of thinking was characterized as co-curricular-making, revealing emerging modes of being alongside needed learning conditions and participatory habits. These modes, conditions, and habits insist on “roominess,” Dewey’s (1934) concept revealing lessons learned through seeking the needed space and time for educators, students, and communities to traverse the curricular terrain together, orienting towards individual/collective growth and well-being through co-constructing possibilities. Finding ways for educators to embrace individual/collective sense-making and its ensuing complexities as the productive daily work of co-curricular-making, became the ongoing task. Through varied ongoing professional development forums, participating educators taking up un/decolonizing curricular efforts oriented away from a long history in education of relying on predetermined ways and ‘quick fixes,’ recalling how dangerous and violent such monolithic stances can be.

Greater cognizance of these dire lived consequences was articulated through discounting multiplicities, masking differences as catalysts in coming to know self and others, and thwarting opportunities to learn with and through others’ experiences. The terrain of co-curricular-making was experienced as holding learner/learning possibilities for dismantling patterns of racism and injustice in school and community settings. It was increasingly evident that such practice-engaged efforts emphasized the primary importance of strengthening an embodied language for educators and their students to articulate what they were orienting their practices toward, away from, and why. Thus, participating educators in this project were positioned to concretely confront, negotiate, and explicate the lived terms of co-curricular-making toward long-term commitment to learner/learning significances.

The first year of partnered work with educators emphasized that practice-engaged efforts, taking up the (un)decolonizing challenges and opportunities of delving into what is entailed within co-curricular-making, were a catalyst for sustained embodiment of the associated ways of being. (Un)Decolonizing was entailing attention towards pedagogical stances and beliefs that limit what educators see and respond to in classrooms. Values, assumptions, and beliefs were challenged, moving into more meaningful embodied ways of being and significantly expanding what educators understood to comprise the “co” within co-curricular-making. Over years two and three, participating educators across multiple disciplines and interests shared their co-curricular-making attempts to concretely negotiate responsive pedagogies as (un)decolonizing curricular enactment. In doing so, the intent was to draw attention towards the significances for teachers/teaching and

learners/learning, explicating and inspiring transformation given the particulars of their educative sites/situations. These sharing forums also served as a platform for continued dialogue as educators returned to their classrooms and built on these efforts in their school and community sites. Thus, the discourse structure of sharing forums was intentionally designed to promote continuous communication, foster collaborative participation and relational accountability, ensure substantive guidance and facilitation from local Elders/Knowledge Keepers, and mediate challenges and problems as they arose. Increasingly, over years four and five, a focus on knowledge of local Indigenous laws, customs, protocols and principles that define and inform rights and responsibilities to the land and to culture, provided more and more access to the needed concrete co-curricular-making ways of being and practices for local educators and their students. It was within this place-based approach that potential was glimpsed for transforming the educational landscape, not only locally, but also more broadly, suggesting an operative guiding approach or mode of inquiry.

Mode of Inquiry

From the onset of the curricular project, close researcher attention towards participating educators' varied narratives of curricular enactment, field notes across project experiences, focus group and individual conversations, and artifacts gathered throughout the project from research team, community partners, and educators, served as primary data sources. Ongoing reflexive analysis shaped the scrutiny of these sources, very much informing ways for the project to proceed (Alvesson & Sköldbberg, 2018). The sense-making that took place through reflexive process, unfolded in conversation with each other and through continued engagement. Insights for further enflashing educators' understandings and strengthening the lived consequences were accessed at different times and different paces within recursive (un)learning experiences throughout the project. The recursive relationship between data collection and analysis manifested as reflexivity operated both inductively and deductively throughout. Drawing upon Markham's (2021) reflexive techniques, confronting, negotiating, articulating, and re-considering these evolving understandings incited a shared continual pursuit, valuing participatory flexibility and responsiveness.

Ongoing contact and communication with all involved in the project was key, alongside remaining open to unfolding learning experiences throughout the project. Regular opportunities to examine the evolving data as a research team and alongside all participants elucidated learning significances, furthering mode of inquiry efforts and guiding the process. And, it was attention to process that oriented the direction of thinking away from being imposed to an agency coming from within the unfolding inquiry of engaged participants. Elucidating the curricular terrain encountered was critical to furthering efforts for all participants. To do so, project experiences recursively visited and re-visited this terrain in search of the lived terms of co-curricular-making, encouraging individual and collective dialogical multi-voiced curricular conversations in classrooms, unmasking diversities, concretely practicing the creation of fluid, purposeful learning, negotiating difficult knowledge, and recovering trust, pleasure, and pride within learning engagement. Documenting and explicating accounts/moments in which educators became aware of these lived terms and increasingly attuned to them and reorienting what educators see and concomitantly act upon, formed the ongoing search. Representative accounts vivified the reflexive interchange.

Co-Curricular-Making's Lived Terms: Accompanying Concepts

Key concepts surfaced and traveled with project participants as these educators embraced the reflexivity within the co-curricular-making quest. These concepts accompanied educators, students, and others entering into such sense-making terrain across disciplines and interests of all kinds. "Travelling concepts" is a term borrowed from Bal (2002) referring to qualities that remain with participants as they journey. Bal states that traveling concepts account for how practice works in theory (p. 15). Over time, educators embraced the lived terms of these accompanying concepts as acquired modes of being, found through being in situation, derived through the act of participation and the making of caring judgements en-route, travelling with participating educators as co-curricular-makers. I concretely witnessed and experienced the significances and the learner/learning powers and possibilities of co-curricular-making as illuminated through accompanying concepts. I would characterize these accompanying concepts as participatory modes of interaction, integral within traversing such curricular terrain.

Seeking to explicate what these modes, conditions, and habits oriented towards and oriented away from, Dewey's (1910; 1916; 1934; 1938) language was put into conversation with additional educational theorists' language, finding kinships with Indigenous scholars' long-held perspectives and prompting lived understandings for all involved. The following concepts became ongoing accompaniments within this individual/collective sense-making, accessing language and imagery that breathed life into the lived terms of co-curricular-making. In varying ways and at different paces, these concepts enlarged and deepened the lived terms for all participating over the five years.

Readers should keep in mind the texture of enlarging and deepening understandings that continually shaped the actual co-curricular-making experience. So, in distinguishing these concepts below, the intent is to surface their presence and role without losing sight of their interdependency and interconnectedness. Representative texts gathered from educators' narratives of curricular enactment, field notes across years of project experiences, focus group and individual conversations, and artifacts gathered throughout the project from research team, partners, and educators, formed a texture that was rich and recursive. These representative texts give voice and vivify images of practice revealed through dominant themes identified as accompanying concepts, portraying their catalytic roles toward creating and sustaining the needed experiences and spaces for co-curricular-making.

Vulnerability: Sense-Making as Elemental to Being Human

I am standing in a circle of over 100 educators on the land, participating in a traditional water ceremony. I want to be there but not sure why or what to expect. The Elder-led ceremony offers important teachings about water as a relative and not a resource. That particular teaching stays with me. The experience of the water ceremony the first year and over continuing years brings me back to water as a relative again and again. I was struggling with how to include Indigenous content into my classroom. I was very fearful of proceeding. Water as a relative was a pathway to examine the challenges our community faces and these paths open into further ones—it goes on and on.

(Conversation with Participating Educator, 02/06/25)

The accompanying concept of vulnerability was exposed within physiological and cognitive unease of educators' (and, in turn, students') sense-making (Dewey, 1934). Such unease may manifest as a question or wondering, through confronting an entirely foreign idea or perspective, or pursuing an unsettling feeling or stance that troubles what an individual knows (Duckworth, 2006). Such interactive engagement was personal—allowing for intersections with ideas, relations, and connections across multiple accounts (Biesta, 2018); embodied—drawing upon our lived bodily experiences that inform what we see, feel, and respond to (Johnson, 2007); and derived from narratives of experience—recalling prior narratives of experience and shaping narratives of experience ahead (Grumet, 1988). In doing so, as Dewey (1910) claims, curiosities manifest. The ensuing multiplicities encountered by educators through following curiosities incited fertile sense-making terrain. Such terrain assumed human beings interpret and make sense of their worlds through interactive engagement with these found multiplicities.

Many Indigenous scholars since time immemorial have revealed the importance of respecting the vulnerable terrain offered by contextual realities and given places, and the potentialities these hold for varied directions and paths (Archibald, 2008; Battiste, 2013; Cohen, 2001; Hare, 2016; Styres, 2017). The relevance of un/learning from the lands on which participants live and teach was elucidated through heightened visibility and growing awareness of this vulnerability. Drawing on personal narratives of experience and long-held traditions and beliefs, Indigenous scholars relay how it is these relationships that incite challenges to self-understandings, confronting values, assumptions, and beliefs, because “colonial relationships continue to influence the ways individuals and communities define themselves within contemporary contexts” (Styres, 2017, p. 20). Honouring local Indigenous histories with pedagogies responsive to relational connections to land, culture, and understandings of self-in-the-world extended beyond culturally responsive and place-based education discourses and fostered learning contexts that continually grappled with the relational complexities everyone brings to all encounters.

Again and again, the theorizing language gained through making explicit individual/collective values, assumptions, and beliefs, articulated how entering into and living within the vulnerable terrain encountered is necessary for genuine learning. Prejudices surfaced, acknowledging the specifically situated and historically conditioned nature of all understandings. To challenge these, educators were asked to continually situate themselves within such sense-making terrain. A vitality took life that was acknowledged as integral to transformative sense-making, elemental to being human, and fundamental to living itself. It was a vitality that incited curiosities that individuals may not know they ever had or could have envisioned in advance. Through embracing the vulnerable terrain of curricular enactment's multiplicities, interests germinated and catalyzed individual/collective understandings.

Trust and Entrust: Sense-Making as Generative, Mindful of What is Given

Digging into the 'co' of co-curricular-making has been upsetting, challenging, and invigorating for me. A teaching that provoked me was shared by a local Elder about root digging in a book offered through the project as a curricular resource. It relayed that “digging is so sacred” that the Elder often was moved to tears as her hands touched the ground...feeling connected to her mother, aunts, and grandmothers... “grounded in time

and immortality with love for my people and the land” (Okanagan Nation Alliance, 2013). The opportunities to learn about local Indigenous history, culture, and their rootedness to the land has made me look at my surroundings quite differently. Every day I am seeing more and more as the ‘co’ and valuing how important it is for me to listen and attend to all that is there. In doing so, there is a sacredness that I did not meet in teaching [un]til recently. (Conversation with Participating Educator, 04/10/25)

The accompanying concept of trust insisted on the given particulars within every situation as the necessary starting place for all learning. Putting mindful trust in the strengths, needs, and challenges of participants, context, and content, valued the unfolding contingencies. Collectively, educators came to see that these contingent multiplicities formed what was particular and irreplaceable within each curricular situation (Chambers, 2008). Such seeing/acting was infused with emotional commitment in which learning is not simply an object or concept but permeated by a feeling or attitude that facilitated ongoing participation.

Entering into trusting relationships with learning in these ways insisted on educators’ (and their students’) ongoing mindful attention (Aoki, 2005; Rodgers, 2021; Van Manen, 2015). Dewey (1916) terms such mindfulness as a confidence in process, assuming a fitting organizing dynamic will emerge. The openings for seeing and responding within such an unfolding dynamic arose through building relations among students, teachers, context, and subject matter. It was these relationships that gathered the materials informing curricular paths for intersections and deliberations. And, as these relationships emerged and developed between students and content, it was educators’ and students’ capacities to see, and concomitantly respond in ways that fostered connections, through which curricular enactment came into being. Curriculum then is not applied or imposed as predetermined methods, techniques, or strategies, but rather, unfolded as a mindful knowing in action that can never be fully anticipated. Educators’ attention was drawn to how learning can quickly become calcified without such ongoing trust-building.

The theorizing language gained through educators’ willingness to enter and dwell within the relationships present and already at play in situations, trusts the generative process that sense-making invites. Suggestions unfolded and were negotiated, as paths of inquiry opened up. Dewey (1938) characterizes attending to such openings as forming and informing the materials for sense-making, through attention to the “powers and purposes of those taught” (p. 45). Not to do so, as Dewey points out, would be “to neglect the place of intelligence in the development and control of a living and moving experience” (p. 88). Indigenous scholars have pointed out how these powers and purposes may take multiple forms, but revering and conversing with the given powers and purposes as the materials for sense-making has to be the necessary starting place for all inquiry (Four Arrows, et al., 2010).

Violent human histories speak to the realities of not doing so—seeking to eradicate Indigenous epistemologies by “imposing modern education and Christian evangelism” provides a disturbingly powerful example (Episkew, 2009, p. 5). The dire consequences position the child against the curriculum with no avenues to recognize and cultivate a fitting identity. Battiste (2013) emphasized the persistent costs of colonizing pedagogies that reduce understandings to monolithic, predetermined views, clearly indicating that education is failing Indigenous students and communities. Participating educators grappled with this realization and renewed curricular commitments, considering the consequences for all students when the short and long-term consequences of co-curricular-making conversations are embraced (or are negated) as ways to learn with and through each other.

Consideration was given to how means and consequence or process and product can simultaneously inform each other, rather than alternating or operating distinctively. Educators' attention was drawn to how teaching is quickly severed from notions of curriculum through institutional concerns for compliance, uniformity, and standardization (Pinar, 2009). As educators increasingly entrusted learners/learning, they found themselves continually seeking and building relations and connections across and among students, teachers, and subject matter. And, they confronted how fear of the visibility and tangibility of relational complexities through curricular enactment resulted in curricular enactment that separates form from matter, subject from object, and means from ends, and deliberately "obstructs", "deflects", and "prevents" (Dewey, 1934, p. 132) the needed vital interactions to be gained through trust. Perceiving accordingly entailed educators actively searching alongside a receptive responsiveness. Such mindful curricular enactment generated a continual organizing and reorganizing moving experience, guided by participating educators trusting the anticipation of the whole.

Connections: Sense-Making Linkages

I am ashamed to say that I had some knowledge of Indigenous history but without any real sense of the horror of the violence and intergenerational harm that continues. Listening to the accounts face-to-face from residential school survivors and walking through the art installation, the Witness Blanket (Newman, 2013-14) was a day-long awakening for me. Of course, I thought! It makes total sense as human beings that we are all shaped by our narratives of experience. And, these narratives fold into further narratives. My role as an educator is to enable others to make personal learning connections that further more connections. (Conversation with Participating Educator, 04/11/25)

The accompanying concept of connections is undermined through lack of curricular room for multiple learning linkages. Dewey (1934) explains how such lack of room devalues the roles of *sense, feeling, desire, purpose, knowing, and volition* within curricular enactment, instilling *resistance, disregard, distrust, and fear* as ways to exist (p. 247). Rather, valuing these holistic participatory roles within sense-making of all kinds assumed that to learn about, with, and through other(s) is to create meaning, and concomitantly be created, always turning back on self through reciprocal interactions and modifications. Participating educators experienced that such reciprocal interactions and modifications, caringly connecting self and world, formed curricular matter that very much matters. It was the activity of the meaning-maker, each unique human being having a particular relationship to others, objects, events, and contexts, that converted an activity into an act of expression, holding "...together the various factors and phases of the self" (Dewey, 1934, p. 252). Therefore, all understanding entails connections fostering greater self-understandings.

The theorizing language gained elucidated the role of individuals confronting and engaging understandings of self-in-the-world, valuing the active relations and intersections participants brought to situations. Personal values, assumptions, and beliefs gained greater visibility to self and others. Seeing, hearing, and feeling one's way into thinking instilled a belongingness that was interdependent with situation. And, such sense-making revealed the importance to participating educators of encountering resistance and obstacles as productive. Feeling and interest, fear and hope, disappointment and elation needed to be concretely negotiated within sense-making to value the self-confronting and self-challenging venture (Dewey, 1934, p. 59-60). Living/learning

accordingly took life through the conjuncture of old and new understandings. Turning to contemporary Indigenous scholars, age-old teachings articulate how the evolving sense-making is not simply the workings of an individual's interiority, but rather, is purposefully inclusive of the narratives and reflections of all relations. Styres (2017) recounts that such a developmental, unfolding process of self-formation and discovery is the ongoing task of all learning/living that "locates ourselves in relation to everything we do" (p. 7). Armstrong (1996) explicates how the perception of the self in relation to culture has to do with "the us that is place: the capacity to know we are everything that surrounds us; to experience our humanness in relation to all else and, in consequence, to know how we affect the world around us" (p.465). Battiste (2013) recounts that such a process nourishes learning spirits (p. 16), providing much-needed sustenance for genuine learning opportunities of all kinds.

Through continued co-curricular investment, educators (and their students) experienced such sustenance. Genuine, concerted action was increasingly prompted as participants scrutinized connections and an individual/collective reorganizing movement of thinking manifested through divergent learning processes and products. As multiple perspectives, traditions, and experiences were navigated, more and more confidence was placed in the reorganizing movement concerned with emergence and ongoing development in the pursuit of connections.

Temporality: Sense-Making as an Ever-Present Process

The traditional stories shared with us offer teachings that I am gifted to share with my students. The story of how food was given tells how differing perspectives contributed to a plan for action. As a participant in the project, the teachings remind me that they hold much wisdom for living/learning now, but that this wisdom is to be found within the current experiential narratives gathered. Over several years of the project, the story of how food was given took varied curricular directions with different groups of students and different community and world concerns and with me, the teacher, a teacher who was increasingly surrendering to the time and space to further these efforts. (Conversation with Participating Educator, 11/17/24).

Temporality as an accompanying concept embraced every moment as entailing past/present/future interplay. Educators relayed how the multiplicities at play are more apt to be lost or undermined when learning space focuses on physical setting, excluding individuals' perceptions, emotions, and memories as present and infusing all spaces. And, educators further relayed how multiplicities are eroded when time is understood as a commodity that controls and accounts for curricular planning and learning. Rather, Dewey (1934) envisions "space-time" as a temporal movement of past-present-future within all sense-making becoming "a moving force" (p. 38). Attending to this movement of thinking from within the movement itself is "an ever-present process" (Dewey, 1938, p. 50). Delving into the nature of the present that positioned teachers and students to seek the agency of "space-time," spotlighted what the immediate present gathers, what ought to shape the interactions taking place, and why it matters. As educators approached curricular situations with this stance, they understood that there was much already at play. This stance was concomitantly *watchful*—mindful of situation, relations, and action; and *thoughtful*—demanding a presence within the moment, taking in, receiving, and acting as situations called forth—oriented for learners'/learning's sake, deliberately seeking the well-being of students

(Aoki, 1992, p.25). Time became a fluid organizational rhythm to be located within the present. Thus, responsiveness to needs and challenges allowed for multiple paces with varied pauses and rests, alongside a heightened sense of learning satisfaction and pleasure.

Throughout the project, the theorizing language gained by participants positions educators actively structuring what was encountered on a continual basis. Facilitating this ongoing structuring of sense-making surfaced the role of growth within curricular situations as necessarily interdependent with “space-time.” Locating the needed sustenance for learners/learning within the present invested in growing individual/collective sense-making. It is such a turn towards the *contexts* for learning rather than the *causes* of learning that many contemporary theorists reiterate (e.g., Ayers, et al., 2010; Biesta, 2007; Palmer, 1998; Phelan, 2015; Phelan, et al., 2020; Stengel, 1991). In doing so, educators raised cautions experienced through discounting “space-time,” including disconnected and numb learners and learning situations that history and contemporary times repeatedly reveal as being violent to individuals and violent to the world-in-the-making (e.g., Battiste, 2013; Freire, 1970; Jardine, et al., 2006; Kincheloe, 2008; Stengel, 2016). It is the acceptance and surrender to “space-time” that must be heeded through understanding the lived costs of predetermined curricular control closing off opportunities afforded through attention to given multiplicities. Rather, embracing control as direction for learning derived or found through attending to the multiplicities shaping learning as a “moving force,” holds the potential the world keeps avoiding and fearing.

Indigenous scholars world-wide reveal through varied local teachings and perspectives how temporality insists on seeking attunement within situations. Styres (2017) envisions teaching as just such a “storied act [developing] a living text” (p. 180) in which learning with and through experience unfolds through the character of the experience itself. She explicates how embodied connections to the land reflect this dynamic, carrying “the storied footprints or tracks of our ancestors through (re)remembering and (re)cognizing oral traditions, ancient knowledges, and very old pedagogies” (p. 84). Similarly, Archibald (2008) characterizes how storywork takes participants on a circular journey that breaks down barriers and becomes a space and time of individual/collective transformation. Educators’ experience of co-curricular-making became such a storying and re-storying circular journey. Dewey (1934) conveys such circular-sense-making as derived “about, within, without, and through repeated visits” (p. 229). And, indeed, it is the repeated curricular visits that provided recursive temporal windows for educators to envision and occasion the kind of present having “a favorable effect upon the future” (Dewey, 1938, p. 50). These accompanying concepts positioned educators spending more time and concrete practice living/learning within vulnerable (Battiste, 2013), trust-building (Cohen & Chambers, 2021; Donald, 2022), connected conditions (Kerr & Andriotti, 2018; Ng-A-Fook, 2014), while valuing temporality (Cajete, 2015) as opening ways to proceed in classrooms. It is through such attuned curricular enactment that participants gained access to needed modes of being, learning conditions, and participatory habits to reside well together.

Co-Curricular-Making's Lessons: The Lived Terms

Accompanied by the concepts of vulnerability, trust-building, and connection-seeking, increasingly cognizant of temporality, co-curricular-making fostered the needed *roominess* warranted within given situations for sustaining and furthering individual/collective learning growth. Dewey's (1934) notion of *roominess* within learning situations of all kinds assumed

participants are in-touch with context, finding fitting ways to respond accordingly. Such a pedagogical stance understood that the human body is not separate from the mind, nor thinking from feeling, nor individual from social. Rather, such dualistic thinking is nonexistent within the needed reciprocal relationships of what Dewey (1934) terms, “mind-body” (p. 227). Curricular roominess allowed for such reciprocal movement, actively making physical and imaginary room for a multiplicity of suggestions accessed through mind-body multi-sensory mediums of deliberation, intuition, anticipation, natality, and enlarged realizations (Dewey, 1934; Macintyre Latta, 2013). These mediums relied on opportunities to image-forth possibilities valuing human beings as sense-makers—adapting, changing, and building understandings. It was this elemental and formative nature of knowledge-making that enabled co-curricular-making's reconceptualizing efforts.

Increasingly, participating educators experienced curricular enactment as such moving sense-making journeys. In doing so, they grappled with what comprises such co-curricular making journeys, individually and collectively exploring this through concrete practice across disciplines and interests of all kinds. And, such thinking is not new. But, it was often new to educators concerning what it feels and looks like within practice. Again and again, participating educators commented that they were pulled up short by just how attentive they needed to be to all that was unfolding within curricular enactment. The theorizing voices and imagery underway, drew on the work of curricular reconceptualists over the last five decades, and their re-envisioning efforts within the field of curriculum studies (Pinar, 1978; Schubert, 1986), further drawing on age-old philosophers and theorists. Educators found resonance in Pinar's (1978) reflection concerning the use of the term *reconceptualist*, cautioning that it is a “slippery” notion (p. 205); slippery, because the lived terms are interdependent with curricular enactment that embraces the contingencies of multiplicities encountered through knowledge-making discourses. It is such multiplicities that Pinar (2015) identifies in his notion of “complicated curricular conversations,” engaging participants in ongoing “multi-referenced” conversations (p. 11). Pinar (2010) explains how it is persistent institutional neglect of the intellectual quality and character of the curriculum that holds lived consequences that orient curricular enactment very differently. Participating educators were awakened to this slippery slope, attentive to the primacy of multiplicities as always present within all situations. But, concomitantly, needing to be valued as productive givens, catalytic within teaching/learning experiences of all kinds.

It is such ongoing attention to process that continues to be persistently misunderstood within educational institutions and communities worldwide. When the curricular traversing activities themselves were reduced solely to a predetermined approach, strategy, technique, or method, sense-making was not occasioned nor the associated learning opportunities and powers. Such misunderstanding disregards participating educators need to embrace the vulnerable ground encountered, invest in trusting themselves and trusting their students as they navigate this co-curricular terrain seeking connections and its ensuing temporality.

Co-curricular enactment, unfolding as moving sense-making journeys, positioned educators, students, and all involved as active participants, residing and contributing within such movement of thinking. And, it was this capacity for greater awareness or sensitivity to the multiplicities at play that educators alongside their students awakened and cultivated to concomitantly see and act within curricular enactment to further learners and learning. Traversing such moving terrain entailed modes of being and associated habits—investing in sense-making concerned with caring interactions, deliberations, debates, and discernments made within process, taking life and giving expression to the individual/collective movement of thinking that unfolded.

Dewey (1934) describes the sense-making movement as carrying “out beyond ourselves to find ourselves” (p. 195).

It seems such agentic movement was the heart, fueling and vivifying co-curricular-making's engagement. It was this movement insisting that all involved situate themselves in the world again and again that formed the task of co-curricular-making, orienting towards greater individual and collective self-understandings. And, participants importantly gained heightened cognizance of the needed concrete engagement within such co-curricular-making terrain that all involved (including policies and practices) keep betraying and fearing within curricular enactment.

Co-Curricular-Making, Prompting Humane Becoming

Co-curricular-making's significances were brought to life through these accompanying concepts, instilling roominess for sense-making. Collectively, these interdependent participatory modes of interaction initiated the much-needed curricular terrain for educators alongside their students to see and act within the fecundity that transpired, bringing “...curriculum to life...recapture(ing) the creative energy of all life, the aesthetics that exist in being...” (Doll, 2002, p. 34). The fecundity is characterized by Doll (2013) as “rich”, “related”, “recursive” and “rigorous” (p. 215-222). It was through traversing the rich, related, recursive, and rigorous curricular terrain that a lively participatory spirit was incited, seeking ways to proceed for learners/learning derived through the sense-making terrain encountered. Educators found language and imagery reframing education away from competition—good and bad students, teachers, schools, and communities (Apple, 2013); away from imposed top-down controls—monolithic policies, methods, and practices (Biesta, 2013); and, instead, investing within genuine learning experiences that foster strong student identities (Groundwater-Smith & Mockler, 2009), growing strong learning cultures (Jardine, 2012; Macintyre Latta, 2018; Macintyre Latta et al., 2025). Educators acknowledged enhanced valuing of the process character of co-curricular-making, translating into greater self-understandings and teaching/learning confidence, alongside heightened awareness of co-curricular-making's potential towards living better in the world with others.

The research literature over the last two decades reveals that the world is only recently awakening to how such sense-making finds kinships with long-held beliefs and modes of being embodied within Indigenous wisdom traditions (Cohen, et al, 2025; Donald, 2019; Four Arrows, et al., 2010; McKinley & Tuhiwai Smith, 2019). World-wide, Indigenous connections to land, culture and the relational self, convey the need for such kinships (Haig-Brown, 2010; Kanu, 2011; Restoule et al, 2013; Styres, 2017), heightening worldly attention to human beings/non-humans/Mother Earth connectedness, and education's roles and responsibilities (Atleo, 2009; Atleo, 2011). The documentation of this project foregrounded co-curricular-making as forming much needed practice ground. The accompanying concepts experienced as participatory modes of interaction, positioned all involved as reciprocally responsible together within situations, holding consequences for the world-in-the-making. Such investment entailed long-term human/non-human well-being in a shared world, productively reframing education locally, nationally, and internationally. Curricular enactment within classrooms, embracing the multiplicities, formed the practice ground that can no longer be ignored. It reframed education away from competition and imposed control and toward individual/collective growth and well-being, exposing the fertile

ground of sense-makings' multiplicities and offering the sustenance the world needs to think and act together, collectively taking seriously ways to live well in the world with all our relations.

In closing, the language and imagery grown over five years opened into a conversation that positioned participating educators to reorient education as envisioned by Leggo (2007) towards hopeful journeys of humane becoming, bringing co-curricular-making to life, again and again (p. 3). To do so, further investment in educators' professional knowledge as co-curricular-makers emphasizes ongoing interrelated and interdependent needs:

To make visible and tangible co-curricular-making efforts with others to enable all of our understandings, and as generative for others and for the greater community

To avail opportunities to share in safe small professional groups co-curricular-making's complexities and challenges, alongside the significances

To grow a language for educators and their students to articulate and embody what co-curricular-making orients practices toward, away from, and why.

The needed curricular practice by educators to invest accordingly needs to be understood as ongoing and as critical. The consequences of lack of concrete practice hold frightening significances for teacher education, professional identity, and the future we are creating. Such frightening significances include initiatives that outsource teacher preparation and evaluation to the private sector; evaluative artifacts that are based on far too simple understandings of education as training, and so encompass set strategies, methods and techniques that ensure measurable outcomes; policies and practices that assume professional identity be understood as skill-based, with little-to-no room for judgment and deliberation; and, curricular mandates where the future is understood to assume a world in which all children and youth need similar skills and capacities, thus emphasizing standards for quality control and vocational port-ability.

If co-curricular-making is not practiced by educators, students, and communities, the makings remain hidden and do not become opportunities to learn from, with, and through others. And, the profession's individual/collective practice navigating co-curricular-making are more likely to be feared and resisted, remaining unfamiliar. This co-curricular-making project revealed otherwise—familiarizing educators with the roomy terrain of co-curricular-making, finding language, imagery, and practice, mobilizing individual/collective investment in a just and sustaining world, and constructing worthwhile possibilities for the children now and for future generations.

End Notes

1. In part, the writing of this manuscript was supported by research undertaken through a Partnership Grant from the Social Sciences and Humanities Research Council of Canada.
2. The project brings together Indigenous and non-Indigenous educators working alongside each other. Drawing on the research of Tuck & Yang (2012), decolonization is understood as necessarily including land repatriation. Rodriguez (2020) builds on this notion and asserts that decolonization is for Indigenous people only. Non-Indigenous educators/settlers are urged to consider using the term “uncolonizing” when referring to processes of detaching and disconnecting from colonial vestiges.

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