

Celebrating the Eclecticism and Urgency of Curriculum Theorizing

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THE ARTICLES COMPRISING VOLUME 41, ISSUE 1 of the *Journal of Curriculum Theorizing* (JCT) celebrate both the eclecticism and urgency that animates the field of curriculum studies. Against traditional notions of classroom refusals as deviant and indicative of something lacking, Brad Bierdz (2026) combines insights from crip theory and anarchic theory to reimagine student refusals as “existential pleas” (p. 2). Here, students’ refusal to conform to classroom norms become acts of revolutionary action capable of both destruction and generation. Working with various vignettes from their time as a high school history teacher, Bierdz demonstrates how this re-theorization of refusals is not an effort at fixing a final meaning to the term, but rather to explore its relationship to “the continuous drafting of more livable terrains” (p.15).

Two articles in this issue demonstrate how empirical research in the field of curriculum studies can honor Indigenous histories and work against settler colonialism. First, Margaret MacIntyre Lata (2026) uses the specifics of a project aimed at Indigenizing curriculum through ongoing collaborations between local First Nation communities and teacher education faculty to theorize a process of Co-Curricular-Making. The author demonstrates how concepts anchored in the writings of John Dewey travelled amongst participants and across time, supporting processes of shared meaning-making that are crucial to the collaborative making of curriculum. As concepts like vulnerability, trust-building, and connection-seeking moved amongst the research participants they created a shared language and opened space for multiplicity, or what Dewey terms *roominess*, in the co-making of curriculum. This roominess helped the participants problematize and reconstruct the dualistic thinking that so often accompanies the colonizing logics of teaching and learning.

In the second instance, Rachel Talbert, David W. Vining, Deanne Green, and Neal P. Schick (2026) grapple with the legacies of settler colonialism and the curricular erasures of Indigenous peoples and places through an analysis of public monuments in the greater New York City area.

The authors turn to counterstorytelling to surface the ease with which public monuments enact and reproduce settler futurity. Inspired by Land based learning with Lenape People, the research team investigates the tacit curriculum that animates monuments around the lands of Manhatta/n, noting how these public spaces enact narratives of erasure, absence, ignorance, and assimilation. In addition to their critique of the mis-history and dysconsciousness promoted by the existing plaques and other curricular materials present at these monuments, the authors provide counterstories that center survivance and Indigenous sovereignty. A special shout out to Neal Shick whose photograph from Appendix B of this manuscript also serves as the cover of this issue of *JCT*.

Kelly Vaughan's (2026) essay provides another contribution to restorying public conceptions of teaching and learning, this time turning to the genre of the epistolary letter to pen a message of hope to future teachers. One striking element of Vaughan's letter is its insistence that theory can amplify teachers' capacity for loving action. She introduces the speculative audience to the thinking of bell hooks, Maxine Greene, William Schubert, William Walkins, and more. Against the tacit cliché that teachers are compelled to teach by some abstract and infantilizing form of love, Vaughan transforms the abstract noun to a thinking-doing she names *Amante Praxis*. Her letter enacts the quartet of elements that define this term—care, connection, action, and hope—as she urges a future generation of teachers to work towards a more just world that has not yet been realized.

In an allied effort to combat reductive tropes of teaching and learning, Angela Holland-Kraemer (2026) invokes *currere* to reexamine past moments in her life as an educator. She speaks to the underlying tensions instructors face navigating students' often conflicting desires for clarity and complexity, prescription and improvisation, and structure and responsiveness. Even as time and repetition allow educators to become increasingly comfortable with the uncertainty of praxis, Holland-Kraemer notes how the different ways of knowing and being that emerge in classrooms have the capacity to transform the quotidian into an *event*. Such events are capable of prompting transformation by opening new avenues of possibility while drawing attention to what has been normalized or repressed in the past.

Although Kraemer-Holland's deeply vulnerable and always unfinished theorization of teaching stands in contrast to typical Hollywood narratives of schooling, Patrick Chi Kai Lam's (2026) analysis of *Mr. Bachmann and His Class* shows that film can also signal more complex approaches to education. Explicating Deleuzo-Guattarian concepts such as the *rhizome* and *lines of flight*, Lam demonstrates how the film makes visible Seller's concept of *becoming curriculum*, providing readers with concrete ways of realizing this non-teleological mode of classroom praxis. This insistence on the inseparability of theory and practice in the field of curriculum studies owes much to the work of Patti Lather, and Lex N. Salazar and Kathryn Van Kessel's (2026) review of *Methodology and Praxis: Thinking with Patti Lather* (Huddleston & Helfenbein, 2025) honors this legacy. In their essay, the authors note how Lather's influence is simultaneously personal, political, and transgenerational. The *Journal of Curriculum Theorizing* is excited to continue to celebrate Lather's tentacular influence with a forthcoming special issue that grew from a panel discussion of Huddleston and Helfenbein's edited volume during the 2025 Bergamo Conference on Curriculum Theorizing and Classroom Practice.

Another standout from the 2025 Bergamo Conference was Jairo Fúnez-Flores' keynote, and we are proud to share this deeply important manuscript with the broader *JCT* community. His visceral essay serves as a stark reminder of the ease with which we academics can become complicit in genocide when we succumb to the comfortable separation of theorizing and acting. Institutions of higher education do not simply perpetuate colonizing ideologies; they also enact

violence. Fúnez-Flores' autobiographical reflections reveal the deep connections between the technologies of violence used in Latin American from the 1960's – 1980's and those currently contributing to ongoing genocide and scholasticide in Gaza and beyond. Fúnez-Flores defines scholasticide as “settler colonialism's systematic destruction of ... education and intellectual life at all levels, including schools, libraries, mosques, archives, and much more” (2026, p. 5). Although recent events in Iran (Browne & Boxerman, 2026) serve as reminders that scholasticide is no rare occurrence, Fúnez-Flores urges us to consider how the silence and inaction of individual scholars, *and* the counterinsurgent habits of institutions, are complicit.

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