

THE CENTRE'S MISSION, HISTORY, AND SUPPORT

The Centre for Research for Teacher Education and Development (CRTED) was established in 1991 as a faculty-wide centre for research for teacher education and development. The Centre draws together diverse people, including graduate students from across campus, faculty, research assistants, principals, social workers, medical personnel, and teachers. The Centre for Research for Teacher Education and Development exists to provide opportunities to collectively conduct and explore centering on teacher education. Ideas, beliefs, and theories about teaching and teacher development, their nature and methods, are numerous, diverse, and often conflicting. The Centre intends to reflect this diversity by adopting a comparative, critical approach to research and development, including reimagining scholarship to reflect the depth and breadth of brilliance of those who have historically been excluded from formal higher education.

The CRTED's mandate is to foster and produce excellent research in teacher education and professional education; to provide a scholarly community for graduate students from University of Alberta and elsewhere, post-graduate students, post-doctoral fellows, University of Alberta faculty and visiting faculty; and to collaborate on research in teacher education with various agencies, Canadian and international university researchers, and schools. Underlying the work of the CRTED is a commitment to respectful relations with First Nations, Métis, Inuit, and all peoples and to nurturing and sustaining community connections, research, and teaching.

CRTED provides opportunities for dialogue, collaborative learning, and connection between those involved in teacher education praxis. The Centre distributes numerous awards to graduate students of multiple disciplinary homes, hosts visiting scholars to discuss ground breaking work in teacher education, hosts regular gatherings to connect students, faculty, and collaborators, and provides physical space and support to numerous campus groups to host their own engagements. CRTED is, as its heart, a place of dialogue, knowledge exchange, and connection, and we work to uphold in Dr. Myer Horowitz's vision of a space for knowledge confluence responsive to contemporary challenges in teacher education scholarship.

GUIDING PRINCIPLES

- "Teacher" and "teaching" refer to social and educational relations. There are many places where teachers work and teaching occurs.
- Much can be learned from comparing images of "teacher" and "teaching" in a range of social settings and cultures.
- Teachers are the single most important influence on the emotional, moral, aesthetic and intellectual qualities of education. Thus, school improvement is closely linked to teacher development.
- Teaching is a reflective activity that requires continuous adaptation, invention, problem-defining, and problem-solving.
- Teachers come to an understanding of students' education when they have opportunities to think of themselves as reflective learners.
- Professional growth is a career-long process and many factors influence teacher career development.
- Wider social, organizational, and political contexts influence, and, in turn, are influenced by, the personal experiences of teachers.

WHAT DOES "REIMAGINING SCHOLARSHIP" MEAN TO US?

CRTED has a dedicated contingent of affiliated students, staff, and scholars, we individually and collectively engage in critical scholarship related to teacher education. The Centre is dedicated to pushing boundaries of what is possible in teacher education research and teaching, and we include here definitions of what reimagining scholarship means to illustrate multifaceted ways we push boundaries of scholarship in service of uplifting equity in teacher education praxis.

*miyo wíchehtówin ekwa
mámahwohkaátowin*

*Old Lady Bear That
Beautifies Where She Walks
In The Bush*

It means recognition- recognizing what voices and ways of scholarship are privileged and calling for equity, not just inclusion, of those that have been silenced or (mis)represented by dominant colonial perspectives; recognizing that having a more equitable perspective of scholarship adds to our communal understanding, and needs a community of support.

Dr. Yvonne Breckenridge

Being in communities with each other. Plural as opposed to singular communities because 'being' with each other means we acknowledge, uplift and amplify the diverse ways WE know. Who am I in relation to you? How are we? How do we approach, enact and embody our diverse ways of knowing and being so that we create knowledge and knowledge systems to mobilize, together? How do we listen to learn alongside each other and not be reduced to hierarchies of the knower and the subject? How are we obligated to be with each other to learn how our social locations have informed us of things and know that all bodies are sites of knowledge? How do we mobilize knowledge to learn alongside each other as a diverse, rich collective of knowledge?

Dr. Farha Shariff

When we reimagine research, we imagine living in ways that are slow, emergent, holistic, and inter-relational. This means that we must reimagine bureaucratic structures and ways to meet, share resources, and make decisions. It means that we view the whole world and all interconnected living beings as involved in research. It means a full embrace of slowness, emergence, holism, and inter-relationality in every part of university and research processes.

Dr. Trudy Cardinal, Sulya Fenichel and Dr. Janice Huber

"Reimagining scholarship", to me, is the ability to tear down barriers which prevent recognition of knowledge creation and associated praxis from being ascended to the heights they deserve to be. It is an invitation to joy, to creativity, to redefining borders which have long silenced voices from which we all need to learn. It is a call to action to question what "scholarship" we engage in, and how to broaden the participation in and impact of these practices.

Danielle Gardiner Millin

Reimagining scholarship first involves unlearning what we have been conditioned to believe about scholarship as individuals existing within oppressive systems. Then, from a place of humility, we can work alongside diverse communities to empower their countless valuable ways of knowing and being that have been silenced and erased by a legacy of colonialism.

Naaz Hundal

Reimagining scholarship means existing and thriving within my own Indigenous epistemologies inside and outside the academy. It means pushing the colonial restraints and boundaries that have been erected and moving towards a regenerative understanding and recognition of the self as intimately tied to community and the collective well-being of Indigenous Nations.

Danielle Voyageur