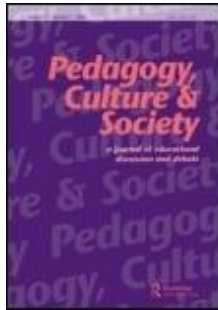


### Readings and Resources

Anderson, S. B. (2019). Museums, decolonization and Indigenous artists as first cultural responders at the new Canadian museum for human rights. *Museum and Society*, 17(2), 173–192.

Baloy, N.J.K. (2016) Spectacles and spectres: Settler colonial spaces in Vancouver. *Settler Colonial Studies*, 6:3, 209-234.

Chinese Canadian Historical Society of BC. (2010). *Cedar and Bamboo* [Video file]. Retrieved from <https://www.youtube.com/watch?v=lo19r8vQOQ8>



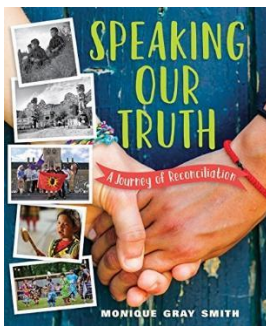
Crowley, V., Matthews, J. (2006) Museum, memorial and mall: Postcolonialism, pedagogies, racism and reconciliation. *Pedagogy, Culture & Society*. 14:3, 263-277.

Dion, S. D. (2013). Introducing and disrupting the “perfect stranger” [Video]. Vimeo. <https://vimeo.com/59543958>

Early Childhood Educators of British Columbia (2016). Code of ethics: Early Childhood Educators of British Columbia. Vancouver, BC: Author.

Ellis, J. (2005). Place and identity for children in classrooms and schools. *Journal of the Canadian Association for Curriculum Studies*, 3(2), 55-73.

Government of British Columbia (2019). British Columbia early learning framework. Victoria, BC: Ministry of Education, Ministry of Health, Ministry of Children and Family Development, & British Columbia Early Learning Advisory Group.



Goulding, C. (2019). Walking the places of exception: The Tule Lake national monument. *Journal of Public Pedagogies*, (4), 52-58.

Gray Smith, M. (2017). *Speaking our truth: A journey of reconciliation*. Orca Book Publishers.

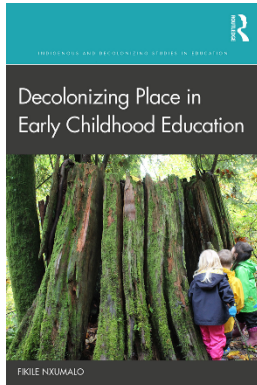
Greene, M. (1984). The art of being present: Education for aesthetic encounters. *The Journal of Education*, 166(2), 123-135.

Greene, M. (2007). Aesthetic education as research. Retrieved from: [https://maxinegreene.org/uploads/library/aesthetics\\_r.pdf](https://maxinegreene.org/uploads/library/aesthetics_r.pdf)

Gruenewald, D. A. (2003). The Best of both worlds: A critical pedagogy of place. *Educational Researcher*, 32(4), 3–12.

Jackson, L.(2009). Savage [video file [file?]]. Retrieved from: <https://vimeo.com/68582103>

Johnson, J. T., & Larsen, S. C. (2017). Being together in place: Indigenous coexistence in a more than human world. University of Minneapolis Press.



Nxumalo, F. (2019). Decolonizing place in early childhood education. Routledge.

Nxumalo, F., & Cedillo, S. (2017). Decolonizing place in early childhood studies: Thinking with Indigenous onto-epistemologies and Black feminist geographies. *Global Studies of Childhood*, 7(2), 99-112.

Pettersen, A. (2016). Pedagogical relationship with land through poetry and prose: Wenaxws (respect) for Indigenous knowledges. *Journal of Childhoods and Pedagogies*. 1(1). 1-19.

Rinaldi, C. (2001). The pedagogy of listening: The listening perspective from Reggio Emilia. *Innovations in Early Education: The International Reggio Exchange*, 8(4).

Rudnick, L. P., Smith, J. E. & Rubin, R. L. (Eds.). (2009). *American identities: An introductory textbook*. John Wiley & Sons.

Styres, D. S. (2011). Land as first teacher: A philosophical journeying. *Reflective Practice*, 12:6, 717-731.

Walker, K. "A Subtlety, or the Marvelous Sugar Baby" | Art21 "Extended Play [Video file]. Retrieved from: <https://www.youtube.com/watch?v=sRkP5rcXtys>

If you find other great resources, please share them with us at [programs@monova.ca](mailto:programs@monova.ca) and keep the conversation going.