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Our collaboration on this book resulted from a mutual belief in the power of story. This is a belief that has guided our research topics and processes throughout our academic lives. It is also a belief that has shaped our teaching practices. We know the critical importance of hearing, for example, the oral histories of women educators when considering the gendered structures of schools. Similarly, we know the profound awareness about racism that is raised for students who encounter the lived histories of Indian Residential School system survivors. Perhaps most importantly, we have come to more keenly understand the obligations of co-creating and/or witnessing oral history as a teacher and learner. It is with those obligations in mind—which we know weigh heavily on all educators engaged with communities in this type of work—that we wanted to open a dialogue about oral history in the twenty-first-century classroom. We wanted to reach out to international scholars and practitioners who like us were wrestling with the power and challenges of oral history in and for education. In that effort, we issued an international call in 2014 for individuals to participate in a workshop on *Oral History and Education*. We are extremely grateful to those dedicated and innovative individuals who responded to the call from around the world and presented their work in May 2015 at the University of Ottawa. We are also grateful to the workshop attendees—teachers, teacher educators, graduate students, and oral historians from across Ontario and the eastern United States—who offered their insights and constructive feedback on the different presentations. The chapters included in this collection originate from that workshop. To this end, we must also acknowledge that the workshop took place on unceded ancestral
Anishinaabeg territories of the Algonquin (Omaamiwininii) First Nations people. We cannot thank the Kitigan Zibi Algonquin community enough for their ongoing teachings and support.

The professional learning that emerged from that workshop and concomitantly the publication of this collection was made possible by a Connections Grant from the Social Sciences and Humanities Research Council of Canada. Generous institutional and financial support was also provided by Canadian Society for the Study of Education (CSSE), International Association for the Advancement of Curriculum Studies (IAACS), The History Education Network/Histoire et éducation en réseau (THEN/HiER), Oral History Centre of the University of Winnipeg, Making History: Narratives and Collective Memory in Education/Faire l’histoire: récits et mémoires collectives en éducation at the University of Ottawa; Renison University College at the University of Waterloo, Faculty of Arts and Vice-President University Research of the University of Waterloo, and Faculty of Education at the University of Ottawa.

The Oral History Education Project workshop and our knowledge mobilization activities thereafter were only possible because of the tireless work of several research assistants. Thank you to Patricia Mangahas for assistance with the grant application, Gabrielle Dickson with designing materials, and to Kelsey Schmitz for social media coordination. We offer our greatest thanks to Hoa Truong-White who coordinated the planning, daily logistics of the conference, and ensuing proceedings, which were published in Our Schools, Our Selves. For this manuscript, we must thank Jesse Butler for his editorial assistance and close readings of earlier drafts. Likewise, we could not have completed the collection in a timely fashion without the organizational support and rigorous copyediting of Tylor Burrows. Needless to say, the curricular and pedagogical challenges different authors explore and innovations they share in this book would not be possible without their amazing commitment to our vision for the collection. Our sincerest thank you goes out to each of you for sharing your work, being flexible in response to our editorial decisions, and for your patience. To this end, the collection could not have been brought forth to its final completion without the editorial oversight of Kristin Purdy and her team at Palgrave Macmillan.

On a personal note, I, Kristina Llewellyn, continue to be in awe of the support provided by my family. Thank you to my loving husband, Todd Arsenault, and joyful children, Ethan Arsenault and Gavin Llewellyn, for
energizing me each day to pursue my work. Thank you also to my in-laws, Chuck and Marion Arsenault, for their childcare support when the balance of work and children becomes particularly difficult. My parents, Karen MacKay Llewellyn and Hallett Llewellyn, and my sister, Jennifer Llewellyn and her family, offer more emotional and intellectual care for me than can be expressed in words. It is from a long tradition of storytelling among my Nova Scotia family that my passion for oral history stems. My work in oral history would not be possible without the continued guidance of colleagues and friends Veronica Strong-Boag, Sharon Cook, Nolan Reilly, and Alexander Freund. And, of course, a very special thanks to Nicholas for his dedication to ethical and meaningful engagement with life histories and for his thoughtful and collaborative approach to scholarship.

I, Nicholas Ng-A-Fook, would like to thank Laurie Anne, Aidan, Ezra, and Jonah for pushing us all to remember and share stories that remind us of our vulnerabilities as human beings living with each other in an increasingly tumultuous world. My capacity to do such community-based work could not be possible without Petra Munro Hendry’s initial provocations during her graduate course on oral history education that took place at McKinley High School within and in collaboration with the African American community of South Baton Rouge. Moreover, my work with oral history education continues to be inspired by the stories Edward Gray, my grandfather, shared around the dinner table of his trials and tribulations before and after World War II. Known to his grandchildren as Pa Gray, or Biggen, he had a deep and contagious passion for World History. I would also like to dedicate this collection to Arlene Fung-A-Fat, my great-auntie, who left us all last year. I was fortunate enough to interview her about our family history, which recounted our migration from China to British Guinea during the nineteenth century. Their stories continue to shed light on our extended family’s lived experiences either here in Canada or abroad in relation to the different historical events we continue to teach and not teach in schools. Finally, I would like to thank Kristina Llewellyn who invited me to be part of this groundbreaking oral history education project during an intermission at the 2014 Canadian Society for the Study of Education conference, which took place at Brock University. Her knowledge of the field, generosity, and commitment toward creating educational spaces for restorative justice remains visionary.
Lastly, we would both like to sincerely thank all of the educators, survivors, and storytellers for sharing a part of your past lives in this collection. You all continue to inspire our commitment toward social justice education that we do as public servants working on behalf of the public good.
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Nicola Foote is Professor of Latin American and Caribbean History and Interim Chair of the Department of Social Sciences at Florida Gulf Coast University. She earned her Ph.D. at University College London (2004). She is the editor of *The Caribbean History Reader* (2012) and co-editor of *Immigration and National Identity in Latin America* (2014) and *Military Struggle and Identity Formation in Latin America: Race, Gender and Community in the Liberal Era* (2010). Her work has been funded by the National Endowment for the Humanities, the Rockefeller Foundation, and the Arts and Humanities Research Council.

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Brad Hall is the Vice President of Mission Effectiveness at Blackfeet Community College, a tribal college on the Blackfeet Indian Reservation, and a doctoral student in the Indian Leadership Education Development program at Montana State University. Prior to his position in higher education, Hall was a social studies teacher in a reservation-based school. He has published an article titled “Blackfeet Interpretations of Glacier National Park” in *Legacy*. Hall’s main areas of research interest focus on Indigenous leadership and the use of innovative practices to support traditional Indigenous values across educational contexts.
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Catherine A. McGregor was involved with oral history, leadership training, and developing teaching and learning resources throughout her 40-year career in northern education, as a classroom teacher, regional consultant, program coordinator, director of bilingual education, and director of the Baffin Divisional Board of Education in the Northwest Territories (NWT), as well as executive director of Curriculum and School Services in Nunavut. In the 1970s and 1980s, she worked with Elders and trained staff members to gather, record, and make oral histories into learning materials about such diverse topics as moose-hide tanning and the history of education from before the coming of outsiders to the present day. From the early 1980s to 1999, she participated in the NWT Educational Leadership Program, and was director of the program in Nunavut from 2003 until her retirement in 2013. She also worked with Elders and curriculum staff to use oral histories to create Inuit educational philosophy that formed the foundation of the first Nunavut Education Act. She recently published an article in the journal *Historical Studies in Education*, and is working on several other publications regarding educational change.

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**Nicholas Ng-A-Fook** is Professor of Curriculum Theory and the Director of the Teacher Education program at the University of Ottawa, Canada. He is the author of *An Indigenous Curriculum of Place*. His current research seeks to understand how we might reconceptualize past, present, and future narrative accounts of Indigenous and non-Indigenous relations. For more information about his work, see [www.curriculumtheoryproject.ca](http://www.curriculumtheoryproject.ca).

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Brenda Trofaneiko holds the Canada Research Chair in Education, Culture, and Community and is an associate professor at Acadia University in Wolfville, Nova Scotia. Her areas of research interest and teaching focus on critical theory, curriculum studies, and public pedagogy. More recently, she has been examining the relationship between remembrance, history, and identity, the geography of memory in public spaces, and the social and political processes that define identity for newly arrived immigrants. She has written a co-edited book (with A. Segall) on public pedagogy, has published in various scholarly journals and edited books, and has served as editor for several special issues of journals. She commutes between the shores of Nova Scotia, the cornfields of Illinois, and the mountains of Alberta.

Umwali Sollange is a group dynamic intuitive, who skillfully facilitates understanding, innovation, and synergy in groups of leaders. She has 16 years of extensive experience as a change-maker, collaborative leader, policy and program developer, community-based researcher, mentor, activist, public speaker, and crisis counselor in the following areas: systems reform, stakeholder relationship management, strategic partnerships, and community development and organizing. Sollange holds a Masters of Public Policy, Administration, and Law, and a Graduate Diploma in Democratic Administration.

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