Condescending Contradictions

Interceding Intermingles

“Really, more of a practitioner than a scholar…”

a phrase used by the gatekeepers with pursed lips
to ensure the message of exclusion is clear.

A Primary Principle for "living-re/imagining [our] academic community" promotes the Affirmation of Y(our) potential for contribution.

Corrosive is a word to apply to some faculty/student "mentoring" experienced in the hallowed halls and classrooms of Academe.

Gown versus Town is the norm each belittling the intrinsic and extrinsic values of the other.

Petty & Vicious were descriptors applied by Bill Reading(1996)

"UBC seeks an equitable environment that celebrates diversity, respects difference, and ensures that all may achieve their highest potential." (Trek 2000)

This can lead to building new foundations and includes re/engaging in socio/political/academic lived experience and thoughtful reflection/action: reflexive praxis.

It means recognizing the “field of wildflowers ” (Leggo, 2000) and interceding so that interseeding can take place, enriching the whole through the diversity of its parts.

“You must situate yourself in one of these four paradigms, & investigate and analyze from that standpoint!”:
postivist, constructivist, interpretive, postmodern/poststructural”

Undermining jealousy is used to self-promote zealously guarded disciplines.

Freespiritedness, as an adjunct to inquiry, is viewed as a dangerous aberration.

Difference intermingles: Interpretive/postmodern/positive(istic)/narrative/evocative

Difference challenges: Orthodoxy/simplicity/technology/tradition

Difference allows: Tapestry/Enrichment/Conflict/Collaboration

Cooperation/collaboration rather than competition provides for effective cross-fertilization of ideas that learn to dance together, shy at first, then blooming into new paradigms.

Local is blended with international, interseeding is fostered

New knowledge is formed in the interstices
Unique gifts are ground down to the status quo, and the shoulders of the giants are used to keep the dough from rising again.

"There isn't a soul here"

A broader range of epistemologies are affirmed.

Scholarly knowing has resisted the resistance and emerges with an enlightening collegiality, "creating paths," leaving markers, planting seeds, interceding...
Re-imagined Academic Community allows/encourages/fosters/promotes inclusion without submersion; the joy of socially engaged discovery that acknowledges subjectivity; inquiry that truly wonders; respect for and exploration of a wide range of epistemologies and re/presentations: in communally constructed environments where listening as an ally (Clinchy, 1996) enables the emergence of new grains of truth, and comprehension expands avenues of re/searching.
Where does new knowledge come from?

Knowledge comes in many forms: facts, feelings, projections, experiments, conversations, dreams, constructing projects, observation, sorting and categorizing, acting upon intuition, creating artefacts, questioning, traveling, etc. Knowledge: experience and reflection, postulating and experimenting, listening and thinking, feeling and imagining, formulating and discussing. It comes from within an individual, a seed and then an idea. Build upon that idea, or pose a query. Run it up a flagpole...watch for confirmation or contradiction. Knowledge is constructed, foundation brick upon foundation brick. It is also like a lightning bolt, out of (almost) nowhere...it just comes. It can be the result of years of reading others’ ideas, and formulating for oneself. Knowledge can be framed through shared information. It is the result of both internal and external activities.

For apart from inquiry, apart from praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing hopeful inquiry human beings pursue in the world, with the world, and with each other (Freire, 1970, p.53).
Each person has the potential to contribute to new knowledge. It is through affirming this in the construction of learning environments that we produce the culture medium that fosters the growth of ideas. Both the “teacher” and the “learner” need access to an affirming as well as a critical perspective on their processes and products, as well as the understanding that the roles of teacher and learner are often interchangeable.

As this notion of contribution forms a base for our interactions in an academic community, the possibilities for epistemic understanding in cross/inter/trans/disciplinary projects portents a knowledge production that might, perhaps, build our world instead of tearing it down.

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References:


