

Exploring PHETE at the Edge: A Call for (Con)tributaries to (Main)stream Pedagogy

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We invite you to dance with, and delve into, the overall CSSE congress theme—The Edge—by submitting proposals that poetically, politically, philosophically and/or practically explore the relationship between what has become mainstreamed and marginalized within Physical and Health Education Teacher Education (PHETE). Turning to complexity theory, ecology, or even a direct, lived encounter with nature itself such as an engaged walk along a river's edge, affords an opportunity to make sense of the connectivity that lives between the 'mainstream' and its 'tributaries'. As an alternative to succumbing to or taking on the power struggles that are inherent within a 'survival of the fittest approach' to trekking out the future of PHETE, we invite you to consider how we may flourish and thrive as a complex system that adapts in response to diversity and tension.

Papers and roundtable proposals may be submitted to the **PHETE SIG** of the **CSSE** conference between **October 10 - November 21, 2012** by going to our website: <http://www.csse-scee.ca/conference/>. *Please, as you submit your proposal, indicate that you will be a reviewer for PHETE.*

Experiential activities that are suitable for an outdoor walk along a riverbank may be proposed for our preconference, "**Walking the Talk of Embodied Beings: Exploring PHETE at the Edges**", and submitted directly to Tim Hopper (thopper@uvic.ca) before February 1st, 2013.

Lastly, we leave you with two quotes that may inspire you to creatively consider the ways in which you approach the edge of mainstream culture in your playgrounds, classrooms, curricula, and interactions that have the potential to enlarge or inhibit our watery and complex ways of thinking and being.

"Turtle and fish and the pinpoint chirpings of individual frogs are all watery projections, concentrations—as man himself is a concentration—of that

Explorer la FEÉPS @ la fine pointe : appel à communications sur la pédagogie dans ses multiples courants

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Nous vous invitons à jouer avec, et à plonger dans, le thème global du congrès de la SCÉÉ - @ la fine pointe - en nous soumettant des projets de communication qui, sur le mode poétique, politique, philosophique et/ou pratique, explorent le lien entre ce qui est généralisé et marginalisé dans la formation à l'enseignement en éducation physique et santé (FEÉPS). Se tourner vers la théorie de la complexité, l'écologie ou même la rencontre directe avec la nature elle-même dans le cadre, par exemple, d'une promenade le long d'une rivière, voilà une occasion de donner un sens à la connexion qui existe bel et bien entre le 'courant principal' et ses 'tributaires'. Plutôt que de succomber ou de participer aux luttes de pouvoir inhérentes à l'approche de la 'survivance du plus apte' dans l'exploration de l'avenir de la FEÉPS, nous vous invitons à vous demander comment nous pourrions nous épanouir en tant que système complexe capable de s'adapter en réponse à la diversité et aux tensions.

Veillez soumettre vos projets d'exposés individuels ou de tables rondes au GFEÉPS du congrès de la SCÉÉ entre le 10 octobre et le 21 novembre 2012 en allant sur notre site Web au : <http://www.csse-scee.ca/conference/>.
Veillez indiquer, lorsque vous soumettez votre projet de communication, si vous acceptez d'être un évaluateur pour le GFEÉPS.

Des activités expérientielles susceptibles de s'inscrire dans une marche sur la rive d'un cours d'eau peuvent être proposées pour notre précongrès sur le thème « **Walking the Talk of Embodied Beings: Exploring PHETE at the Edges** » et soumises directement à Tim Hopper (thopper@uVic.ca) avant le 1^{er} février 2013.

Pour terminer, vous nous invitons à lire les deux citations suivantes. Elles pourraient vous inspirer des façons d'aborder d'une manière créative les marges de la culture dominante dans vos terrains de jeux, classes, curriculums et interactions qui ont le potentiel de bonifier ou de restreindre la fluidité de nos modes complexes de pensée et d'être.

“Turtle and fish and the pinpoint chirpings of individual frogs are all watery projections, concentrations—as man himself is a concentration—of that indescribable and liquid brew which is compounded in varying proportions of salt and sun and time. It has appearances, but at its heart lies water, and as I was finally edged gently against a sand bar and dropped like any log, I tottered as I rose. I knew once more the body’s revolt against emergence into the harsh and un-supporting air, its reluctance to break contact with that mother element which still, at this late point in time, shelters and brings into being nine tenths of everything alive.” (Eiseley, L., 1959, *The Immense Journey*, p. 20)

“It is important to stress that complexivists do not hold the conventional assumption that the environment is something that is given or static, or that organisms and other complex systems can move towards some “optimum” fitness that perfectly matches their environment. Instead, a complex system and its environment (which can be seen as a larger scale complex system) are involved in mutual and recurrent interactions that change them both.” (McMurtry, A., 2008, Complexity Theory 101 for Educators: A Fictional Account of a Graduate Seminar, *McGill Journal of Education*, p. 268–269).

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