

# *Reconceptualising Curriculum in a new era of Welsh Education*

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## ABSTRACT

The new curriculum framework for Wales offers educators an approach to curriculum work that is a radical departure from the previous national curriculum introduced in 1988. One feature of the new curriculum framework is its emphasis on experience. However, there is little support for theoretical considerations of experience offered by the Welsh Government in their guidance for teachers. This article proposes that reconceptualist approaches to curriculum theory and theorising can potentially address this shortcoming. The reconceptualisation of curriculum shifts the focus from traditional perspectives to understanding curriculum as ‘lived experience’ (Pinar 2019). Additionally, with the introduction of the method of *currere*, Pinar (1975) offers a method through which educators can analyse and interpret how their educational experiences influence and shape their educational values, practices and identities, as well as how they come to ‘understand curriculum’ (Pinar et al., 2008). In this article, I discuss the origins and aims of the reconceptualist movement in the context of the new curriculum for Wales and argue that such approaches to understanding curriculum can increase teachers’ capacity for educational research, enhance their curricular understanding, and strengthen articulations of their educational and professional voice.

**Keywords:** *currere*, curriculum, reconceptualist, curriculum theorising, curriculum theory

## Introduction

William James, an eminent philosopher, psychologist, and mentor to the renowned John Dewey, once wrote, ‘emergencies and crises show us how much greater our vital resources are than we had supposed’ (James 2011). Crises and curriculum seem to go hand-in-hand. For example, crises often serve as the sources and justifications for educational reform. Recently, several OECD countries including Japan, Finland, Estonia, Norway and Wales are experiencing significant changes in their national curricula to address perceived crises in health and wellbeing, teacher and learner agency, and performance on international assessments (2020). Crises have also indicated important shifts in the trends and trajectories of the field of curriculum studies. For example, the perennial question of the role of knowledge in curriculum theory has been argued from various philosophical perspectives as a *crisis*, from Young’s emphasis on social realism and ‘powerful knowledge’ (2013) to Deng’s (2022) argument for ‘knowledge-based’ curricula interpreted through Lambert’s capabilities approach (2011) and Bildung-centred Didaktik. Priestley (2011) and Deng (2018) have also questioned the quality, trajectories, and impact of curriculum theory and theorising may have on the actualities of teachers’ curriculum work, and Wheelahan (2010) has expressed concern over the erosion of scholarship within the field and the impact this has had on guiding educational policy.

Of course, curriculum crises are not limited to the twenty-first century, and my own interests in curriculum (Smith 2022) were aroused when I first encountered Joseph Schwab’s declaration (1969) that the field was not simply in a state of crisis – it was *moribund*, a position that was furthered by Dwayne Huebner (1976) who argued curriculum studies was, for all intents and purposes, already dead.

William Pinar responded to these morbid diagnoses with a call for a reconceptualisation of the field (1975) through an emphasis on understanding curriculum as lived experience, accompanied with an autobiographical approach to curriculum theorising that served as a method for the analysis and interpretation of educational experience. For nearly fifty years, reconceptualist thinking has made challenging and innovative contributions to the field of curriculum studies (Baszile 2015, Schubert 2009, Aoki et al., 2004), yet these contributions are not easily identified in the recent trend of international educational reform.

In the context of Wales, the role of reconceptualisation is crucial. With its emphasis on purpose, multidisciplinary, and experience, reconceptualist thinking offers teachers innovative approaches to curriculum understanding that closely align with the purposes, structure, and content of the new curriculum, as well as the aim of the Welsh Government in increasing research capacity within its educational system. This article discusses the evolving Welsh educational landscape and a potential crisis within the new curriculum framework centered on the concept of experience. It then delves into the origins, aims, and arguments of reconceptualist approaches to curriculum theory and theorising. Finally, I briefly introduce the *Currere Cymru* research project as an example of how reconceptualist approaches to curriculum, and specifically *Currere* as an autobiographical approach to curriculum theorising, can help resolve this crisis by enabling teachers to recognise their own educational experiences and ‘personal, practical knowledge’ (Connelly and Clandinin 1985) as vital resources that they can draw upon in enhancing their capacity to engage in and undertake educational research that can further enhance and support their curricular work.

### *The Everchanging Educational Landscape of Wales*

Educational reform is something of a national pastime in Wales. While the advent of devolution in 1997–9 empowered Welsh Government to enact policies specifically tailored to the educational needs and priorities of Wales (Roberts 2012), it has also resulted in a perpetual, and often tumultuous, series of educational interventions and reform.

In 2011, these initiatives intensified as the Welsh Government published an aspirational 20-point educational improvement plan in response to sustained criticism of its educational system (Power et al., 2020), frequent and rocky episodes of educational policymaking (Evans 2022) and repeated, lackluster results on international assessments (Welsh Government 2023a; Dauncey 2016). In 2014, this plan was translated into a five-year strategy focused on creating a pedagogically proficient workforce, nationally and internationally respected qualifications, a self-improving educational system and review of the national curriculum (Welsh Government 2014). The culmination of that review was published in the report *Successful Futures: Independent Review of Curriculum and Assessment Arrangements in Wales* (Donaldson 2015) which included

the rationale for the creation of a new, national curriculum that represents a radical departure from the subject-based curriculum introduced in 1988 and later updated in 2008 (Donaldson 2016; Welsh Government 2023).

### *A New Curriculum for Wales*

It may be more appropriate to refer to the new curriculum for Wales as a framework for curriculum work as this new approach is intended to support teachers in the creation of bespoke (i.e. school-level), purpose-driven (Priestley et al. 2021), process-model (Donaldson 2015), place-based curricula (Welsh Government 2023). In order to achieve these aims, the framework comprises a plenitude of curricular components, including 12 pedagogical principles, four purposes, several principles of progression, and the following six Areas of Learning and Experience:

- Expressive Arts
- Health and Well-being
- Humanities
- Languages
- Literacy and Communication
- Mathematics and Numeracy
- Science and Technology

Furthermore, the AoLEs, which are multidisciplinary faculties of subject matter, are supported by 27 ‘statements of what matters’ that identify, organise, and describe the mandatory curriculum content that all pupils in Wales should experience at school (Welsh Government, 2022).

### *An Emphasis on Experience*

In 2020, the Welsh government published *Curriculum for Wales Guidance*, a 252-page introduction to the purposes and organisation of the new curriculum, as well as approaches for understanding assessment and progression. The majority of the guidance includes descriptions of the six Areas of Learning and Experience (AoLE) and the statements of what matters (i.e. the compulsory content of the curriculum), along with

principles of progression (i.e. conceptualisations of how learners progress in regard to both the specific AoLE and also its relationship to the other AoLEs), and descriptions of learning (i.e. suggested ideal-types of learners' capacities and competencies developed through each AoLE).

After poring through this document, I noticed one feature of the guidance that stands in stark contrast to the previous national curriculum: the term 'experience' features prominently in the text – an impressive 338 times! Frequency alone is not necessarily a reliable measure of significance. However, the way the term 'experience' is used in the guidance is a crucial indicator of how the Welsh government intends to change the understanding of the curriculum among educators, pupils, their communities, and families. For example, 'experience' is used as an indicator of how curriculum content is organised: compulsory curriculum content is organised through areas of learning and *experience*. Additionally, experience is used to denote the needs of young people in Wales, with the guidance going so far as to say that '[n]othing is so essential as universal access to, and acquisition of, *the experiences*, knowledge and skills that our young people need for employment, lifelong learning and active citizenship' (Welsh government 2020, p. 5). Of course, the term is also used to describe how educators and pupils are orientated to participate in and undergo various dimensions of teaching and learning; put simply, they *experience* curriculum.

While the new curriculum advocates for greater teacher agency, more holistic perspectives on education, and innovative approaches to pedagogy, curriculum and assessment, the theoretical foundations that inform and support these aims and intentions are not explicitly presented in much of the curriculum guidance and other resources provided to teachers. For example, although the term 'experience' is included in *Curriculum for Wales Guidance* over three hundred times, and the arenas in which teaching and learning takes place are referred to as 'Areas of learning and experience,' there is no discussion of theories of experience from theorists such as Dewey (1938), Lewin (1948) or Kolb (1984). As such, the theoretical grounding for the new curriculum framework remains largely inaccessible for teachers, particularly if they are to not only consider how concepts of experience relate to teaching and learning, but also how experiences *of curriculum* can inform teachers' curriculum work. As a consequence of this oversight, teachers may find themselves lacking the necessary tools to effectively translate curriculum guidance into meaningful learning experiences for their students, thereby

hindering the efficacy of their own curricular work and pupils' realisation of the competencies, capacities, and purposes that contribute to the distinctive character of this new curriculum framework.

In this article, I propose that *currere*, a method of curriculum theorising that focuses specifically on the examination, interpretation, understanding and communication of *experience* (Grumet 2016) can address these theoretical shortcomings by offering teachers a powerful tool through which they can navigate the complexities of their own educational experience and its influence on their orientations to, understandings of, communications about, and performances of, curriculum. Through drawing on reconceptualist approaches to curriculum and the *currere* method, teachers can be afforded opportunities to engage in curriculum work that is not only aligned to the purposes of the new curriculum but can also lead the development of rich and meaningful educational experiences for their pupils.

### *Reconceptualising Curriculum*

Before discussing curricular reconceptualisation, it is useful to discuss more traditional and established approaches to understanding curriculum. Curriculum is a word that is not easy to define. Traditionally, and in a very broad sense, it represents plans for instruction involving categories of curated facts, knowledge, skills (although I am loathe to separate the two) and, to some degree, experiences. Traditionally, curricula interpreted through this lens have been organised around three historical foci: Curriculum content, the needs of society, and the needs of the learner (March and Willis, 2007). This orientation to curriculum aligns with the Latin definition of the term (i.e. *racecourse*, or 'a course to be run'), with the underlying assumption being that when these plans are enacted in schools (e.g. when the 'course' is presented to pupils for them to 'run'), the outcomes of these enactments and their proceedings will lead to the achievement of certain aims, objectives and other educational outcomes – some specified, others unintended. In the case of the curriculum for Wales, the curriculum is defined as 'everything a learner experiences in pursuit of the four purposes. It's not simply what we teach, but how we teach and crucially, why we teach it' (Welsh Government 2020, p. 5). The four purposes mentioned in this definition (e.g. Ambitious capable learners; Enterprising, creative contributors; Ethical,

informed citizens; and Healthy, confident individuals) are presented as 'the starting point and aspiration for schools' curriculum design' (Welsh Government 2022), encapsulate the historical foci mentioned previously, and circumscribe teachers' curricular work. As a result, these purposes represent a more holistic conceptualisation of educational aims than what was presented in the previous, national curriculum.

During the late 1960s and early 1970s in the United States, debates over curriculum theories, definitions, and models, as well as methods for curriculum research, sparked division and debate within the field. In the culmination of this debate, Schwab (1969) referred to several 'flights of and from the field', including an unrestrained pursuit of theories and meta-theories, the dogmatic preservation and rearticulation of tradition(s), and 'eristic, contentious, and ad hominem debate' (p. 4) as factors that he felt had rendered the field of curriculum as 'moribund'. In Schwab's view, without a renaissance, the field could no longer attend to the work of improving educational experiences and outcomes in schools.

William Pinar responded to Schwab's call, but rather than settle for a renaissance or revival, he argued for something much more radical: Reconceptualisation. The term 'reconceptualisation' in curriculum studies originated with Macdonald (1971), a prolific author and insightful critic who argued that positivist perspectives had dominated the field of curriculum studies and reduced the complexity and richness of curriculum work. For Macdonald, many of the curricular theories and models presented to educators at the time were organised through a ubiquitous and pervasive technical rationale that emphasised efficiency and standardisation at the expense of more holistic and humanistic approaches to, and perceptions of, education. Macdonald emphasised the need to acknowledge the significance of human experience and meaning-making in teachers' curriculum work and advocated approaches to theorising curriculum that emphasise ethical considerations, democratic educational arrangements, and interdisciplinary and holistic approaches to planning school experiences (1973, 1987).

As a result, reconceptualisation provided Pinar with an alternative category of curriculum that stood in stark contrast to what he calls 'traditionalist' and 'conceptual-empiricist' approaches (Pinar 1978) to curriculum. For Pinar, traditionalists prioritise continuity with past perspectives and practices, often drawing on seminal works such as the Tyler Rationale (2013) and, more contemporarily, *Understanding by Design* (McTighe and Wiggins 2005) which emphasise clear objectives, carefully

curated conditions, and measurable outcomes. From this perspective, traditionalists view curriculum development as a technical endeavor for organising curriculum content rather a critical questioning of the underlying assumptions and structures that frame understandings and experiences of curriculum. Conceptual-empiricists, unlike traditionalists, engage in theoretical inquiry and hypothesis testing, seeking to develop and validate conceptual models that explain various educational phenomena. This work often involves the formulation of hypotheses based on theoretical frameworks, followed by empirical testing using methods often associated with the social sciences. According to Pinar, these perspectives over-emphasise the object of curriculum without consideration of how curriculum is experienced. In other words, these approaches focus on the 'racecourse,' but neglect the 'running of the course.' In advocating a reconceptualisation of curriculum focused on the question of 'what is now, and has been, the nature of my educational journey?', reconceptualisation offers educators and researchers a paradigm through which one can come to frame, analyse, and interpret their experience of curriculum.

For the past fifty years, this growing movement of curriculum theorists and educational practitioners has represented the adoption of a value-laden perspective that recognises the inherently political nature of curriculum and the research required to understand these phenomena. Even now, decades after its introduction, reconceptualist thinkers seek to liberate both themselves and those impacted by their research from existing power structures that limit human experience through increased standardisation and simplification through discourses of scientism, positivism, and technical rationality.

Kincheloe (1989) eloquently summarises these perspectives, arguing that:

The worldview and epistemology that support standardization reforms assume that absolute forms of measurement can be applied to human endeavors such as education. The teaching and learning process, advocates of standardization believe, are sufficiently consistent and stable to allow for precise measurability. The strategies that educators use and the factors that produce good and bad student performance can be isolated and even expressed in mathematical terms. Therefore, because questions based on students' acquisition of selected bits of knowledge can be easily devised and we can determine a student's and a teacher's competence with little difficulty because such measurements can be accurately made, advocates of reductionist standardization see little complexity in the effort to hold teachers accountable. Critical educators want to move beyond this simplified model. (p. 14)



As part of this desire to move beyond these limitations, reconceptualisation entails a rigorous engagement with metatheory and philosophy, and acknowledges the intellectual complexity inherent in reimagining curriculum as an emancipatory, lived *experience*. Despite lacking a formal organisational structure, reconceptualists share common themes and motives and, if they are united, then it is through their shared commitment in advancing a transformative agenda within curriculum studies that seeks to enlarge and enhance the human dimensions of teaching and learning. These approaches to ‘understanding curriculum’ aim to conceptualise a holistic interpretation of curriculum (Miller 2019) by drawing on the indelible educational experiences of teachers, as well as the ‘personal, practical knowledge’ (Connelly and Clandinin 1985; Willinsky 1989) gained through their educational practice.

Initially, Pinar refused to provide an exact definition of ‘reconceptualisation’ (Pinar 1978) and to a degree, reconceptualist thinking remains somewhat ambiguous and subject to interpretation as the aims and means through which reconceptualist thinkers emphasise reflection, inquiry, critique, social justice, and democracy, as well as their value of subjective knowledge and experience, continue to challenge traditional approaches to curriculum. For Pinar, the multiplicity of perspectives and thought broadly organised through the emphases listed above is a strength of the reconceptualist movement. However, others such as Wraga (1999), Tanner and Tanner (1979), and Wraga and Hlebowitsh (2003) argue that reconceptualist approaches offer criticisms of, but few solutions to, curricular problems. Others argue that curriculum theory should focus on forms of knowledge rather than experience (Hirsch 2019, Young 2013), and Deng (2018, p. 692) who views the theoretical diversity of reconceptualist approaches as a disadvantage and distraction, argues that reconceptualist studies deal with ‘a dizzying array of eccentric and exotic topics’ that have replaced concerns with what he and Westbury (cited in Deng) refer to as the ‘inner work of schooling’. In short, critics of reconceptualist thinking argue that such an approach fails to provide educators with adequate curricular frameworks, models, or theories for curriculum development based on empirical research and, as a result, offers little practical benefit to teachers and their curriculum work.

Reconceptualisation, however, does not eschew empirical evidence nor the practical undertakings of educators. Rather, it is concerned with praxis (Freire 2005) or the theorisation of educational practice (Smith 2022) through framing curriculum as lived experience. By drawing on

Macdonald's term, Pinar mobilised reconceptualisation in an effort to articulate new trajectories for the field of curriculum studies that reflected the theoretical and methodological diversity of many curriculum theorists at the time, and this also includes methods through which researchers and educators come to study curriculum.

In short, reconceptualist approaches have emerged as responses to the perceived limitations of existing curriculum theories, models, and discourses that promote scientific perspectives, reinforce positivist foundations of knowledge and inquiry, and prioritise a technical rationale that services educators with deficient theories and models of curricula. These circumstances deny them avenues of thought and forms of practice that enable them to examine and question fundamental assumptions about curriculum in their educational practice that can lead to the educative experiences (Dewey 1938) they hope to achieve with and for their pupils.

#### *The Method of *Currere* and the Analysis of Educational Experience*

Reconceptualist approaches attempt to reorientate educators to new articulations of the epistemological, ontological, ethical, and axiological dimensions of curriculum work. These articulations find their origins in existential and phenomenological philosophy. Grumet (2016), in citing Roche (1973), posits that the central, existential concern in the analysis of educational experience is to 'help us see the ordinary as strange and in need of some explanation' (p. 39). Phenomenologically, the aim is to examine the *Lebenswelt*, the 'lifeworld' or world of meaning that Husserl (1970) argued was the world of our immediate experience, the everyday world in which we live, act, and interact with others. For reconceptualists, one way this is accomplished is by placing educators, in an autobiographical sense, squarely within the analysis and interpretation of their educational experience. By drawing on these philosophical perspectives and incorporating psycho-analytic techniques, as well as concepts from Zen Buddhism, Pinar developed *currere* – a method through which one can investigate, analyse, and interpret educational experiences (1975). Etymologically, this method represents a shift from the study of curriculum (i.e. a racecourse, or course to be run) to that of *currere*. As the infinitive verb form of curriculum, *currere* means 'to run', and this reconceptualisation shifts the emphasis of study and analysis from 'the curriculum' to one's lived experiences of it. In other words,

currere is an attempt to understand the ‘running of the race’ rather than simply the racecourse itself.

Currere is an autobiographical method of curriculum theorising informed by existential and phenomenological philosophy involving psycho-analytic techniques. The method comprises the following four stages of critical, self-reflection:

1. The Regressive – Recalling indelible educational experiences from the past
2. The Progressive – Considering/imagining aspirations for future educational experiences
3. The Analytic – Perceiving and comprehending one’s current educational experiences
4. The Synthetic – The culmination of critical reflection of the previous stages in the generation of a cogent statement of curricular understanding

With currere, an individual recalls, contemplates, analyses and interprets indelible educational experiences from the past, aspirations for educational experiences in the future, and the realities of their current educational practice. These recollections and imaginations are then analysed and interpreted, with the findings of the research articulated through a cogent statement of curriculum understanding borne from the theorisation of educational practice and experience that can inform and enhance educators’ curriculum work. Often, these efforts are organised around specific aims, such as the actualisation of socially-just and/or transformative education (Williams et al. 2020; Baszile 2017, 2023), the achievement of agency (Smith 2022) or, and this is especially relevant to teachers in Wales, the realisation of one’s pedagogical and professional identity (Gibbs 2014, Roofe 2022, Kanu 2006, Kohza 2023).

*Investigating Educational Experiences in Wales: The Currere Cymru Project*

During the *Future of Educational Research in Wales* conference held in Cardiff in 2018, the Welsh Government introduced the National Strategy for Educational Research and Enquiry (NSERE). This initiative aims to enhance research capacity in Wales and ensure that educational policy and practice are informed by high-quality research produced by both

educational researchers and practitioners. One key aspect of this strategy was the generation of four Collaborative Research Networks (CRNs), each focusing on a specific theme:

- Equity and Inclusion
- Leadership and Professional Learning
- Curriculum and Pedagogy
- Bilingual Education and Welsh Language

The membership of each CRN includes educational researchers from a variety of disciplinary and methodological backgrounds, educators with rich and varied backgrounds in educational theory and practice, and an array of educational stakeholders with distinctive insights into, and experiences of, the Welsh educational landscape. Although the introduction of these collaborative research networks has contributed to a growing body of curriculum research in Wales (Chapman et al., 2023; Titley et al., 2020), there has been little attention to the experiential dimension of the curriculum for Wales and, in particular, teachers' experiences of curriculum as a resource to be investigated and examined. In response to this oversight, and an interest in investigating curriculum from a reconceptualist perspective, members of the Curriculum and Pedagogy Collaborative Research Network developed a research project involving researchers from several universities in Wales working with educational practitioners in co-producing narrative accounts of teacher's curricular understanding using the *currere* method.

### *The Currere Cymru Project*

The *Currere Cymru* project, which began in June 2023 and will conclude in December 2024, involves teachers and educational researchers co-constructing narratives of experience and statements of curricular understanding generated through the *currere* method. The aims of the project are to support teachers in transforming assumed understandings of curriculum into 'complicated conversations' (Pinar 2019) that are both political processes for identifying and negotiating their educational values and attempts to locate, recognise, and understand how their subjective experience as educators/learners (Freire, 2005) contribute to their curricular work.

At the beginning of the project, research teams were created by pairing teachers with educational researchers from four universities across Wales. The teams were then invited to a three day 'writing and reflection' retreat. During the retreat, the research teams deliberated over the topics of their research and devised the general outlines for their projects. Finally, they began working on the regressive stage of the currere method by reflecting on indelible educational experiences from their past. These episodes of data generation were supported by activities such as guided meditation and nature walks to promote mindfulness, contemplation and a general sense of wellbeing.

After the retreat, research teams continued working on their projects, with the educational researchers providing support for teachers as they navigated the currere method. These working arrangements created positive, meaningful relationships as the researchers worked closely with teachers as co-collaborators and mentors. This approach to 'close to practice research' (Wyse et al. 2021) provided a nurturing environment in which teachers could engage in the theorisation of their practice and to orientate themselves to the demands of high quality educational research. The following are some of the themes currently being investigated:

- Academic identity and belonging
- Cultural and linguistic identities and practice at school
- Place, pedagogy and curriculum
- Acceptance
- Curriculum theory in initial teacher education
- Professional learning, curriculum making and change

For example, members of one of the research teams reflected on experiences when their use of Welsh at school was stifled or dismissed. In the restorying of these accounts, they discussed how curriculum, educational policy, and teachers' choices in the classroom impacted their cultural and linguistic identities and forms of expression. Their narrative of these experiences, in conversation with literature on the multicultural dimensions of curriculum, reflect tensions between educational policy, schooling practices, and pupils' cultural identity (Smith 2015) and emphasise the need for educational experiences that more holistically integrate pupils' perceptions of their selves, communities and culture (Smith 2017). These narratives of experience and theorisation of teachers' educational practice emphasise the significance of dialogue and

community-building in schools, not only between educators, their pupils and families, but also, and especially, between educators themselves – a feature of professional learning organisations that has yet to be adequately realised in Wales (Smith and Horton 2017).

Overall, these findings demonstrate the potential of the *currere* method in supporting teachers in the examination of their educational practice that can challenge traditional approaches to, and understandings of, curriculum, and provide new opportunities for teachers to develop curricula that can better prioritise inclusivity, cultural responsiveness, and the empowerment of pupils' voices in their schools, homes and communities.

### *Conclusion*

The *Currere Cymru* project exemplifies how focusing on the 'running of the race' – rather than the 'racecourse' itself – can provide teachers with sophisticated conceptualisations of the curriculum. This theorisation of their practice aligns with the purposes of the curriculum for Wales in ways that enhance the educational experiences of both educators and pupils. By interpreting curriculum as 'lived experience', reconceptualist thinking advocates a more holistic, inclusive, and democratic approach to curriculum development. This shift in perspective provides teachers with a robust framework to better navigate the theoretical shortcomings of the curriculum for Wales guidance.

Additionally, reconceptualist approaches and the *currere* method offer alternatives to pervasive, technical-rational perspectives, and positivist and scientific approaches that seek to reduce complexity in educational and curricular understanding. By centering educational experience in teachers' research and curriculum work, reconceptualist approaches embrace complexity as a necessary aspect of teachers' professional practice and identity and argue that such considerations are crucial to the development of teachers' professional practice. As Grumet (2016) articulately summarises:

When we refuse to reduce the educational process to training, the assembly-line production of skills and socialized psyches standardized to society's measure, we must forsake the statistic and consult the educational experience of one person. Thus my first request of a reconceptualized curriculum is the safe return of my own voice. (p. 31)

After nearly four decades of curricular stultification and professional disarmament, reconceptualist thinking and the currere method offer teachers the opportunity to analyse, interpret, and restore their educational experience as a means to develop richer and more sophisticated understandings of curriculum, with the outcome of these endeavours leading to the reclamation of their voices as educational professionals and experts.

As Wales, and many other countries, continue to navigate the complexities of educational reform in addressing crises of various shape and form, incorporating reconceptualist thinking and methods such as currere can serve as vital resources for teachers in their curricular work as they seek to create the educational experiences they believe they and their students deserve.

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