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EDITORIAL

ARTICLES

BOOK REVIEWS

Fifty years of the Journal of Educational Thought

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This issue is the first issue in the 50th year of publication for The Journal of Educational Thought. The very first issue was under the editorship of H.S.Baker, the then Dean of the Faculty of Education in the University of Calgary, Volume 1, Number 1 was published in April 1967 and consisted of 60 pages. It was in origin an entirely English language publication and was characterized in its blurb to potential authors in the following manner:

> The Journal welcomes articles and communications about articles. These may deal with the following matters, among others: examination of educational theories or assumptions underlying these theories, examination or re-examination of the contributions of important educators, enquiry into the ethical implication of past or present educational practices, exploration of the educational implications of social trends or of research endeavours.

In his editorial Baker tells us that for a number of years the Faculty of Education, University of Calgary, has been considering the publication of a journal for the discussion of educational ideas. "There is, of course, no doubt that the improvement of public education depends substantially on research. But there is equally no doubt of the need for a complementary kind of activity---for studies of a more speculative or philosophical kind, directed to a broader kind of readership than usually pertains to research publications. Hence The Journal of Educational Thought---for academicians, teachers, administrators and the general public as well."

By and large the journal has continued on this vein, though empirical research has also found its way into its pages.

In the initial phase of the journal the sponsorship consisted of a wide range including: The Alberta Advisory Committee on Educational Studies, The Board of Governors, the University of Calgary, The Government of the Province of Alberta, The Alberta School Trustees' Association, The Calgary Public School Board, The Calgary Separate School Board, Calgary Power Limited, W.J. Gage Limited, The Medicine Hat School Board, Mobil Oil Canada Ltd., and the Western Business Research Institute.

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For most of its history, however, the Faculty of Education at the University of Calgary sponsored the publication and the annual sale of journal issues, at $4.00 per volume of three numbers, covered the rest. Prices have now risen as inflation took hold.

By 1978, some eleven years later, the editor had changed to R.L. Schnell. The journal also characterized itself as welcoming articles in French as well as English. And its description of what it wanted to promote and publish had changed. Here is what the blurb describing the journal's emphasis then read:

> The Journal of Educational Thought promotes speculative, critical thought about the theory and practice of education in a variety of disciplines: administration, comparative education, curriculum and instruction, history, philosophy, psychology and sociology. Readers' views about previously published articles appear in a communications section, which also contains papers of a more informal nature. The book section includes short book reviews as well as extended book review essays. The Journal is international in scope, and serves a readership: specialists in the disciplines mentioned, scholars in general and the public.

By 1994 the journal had a new editor, F.T. (Abe) Johnson, a professor of educational administration. As the incoming Dean I was added to the editorial board, and the journal published articles in both English and French. Johnson came on as editor for Volume 28, Number 3 in 1994.The practice of having the abstracts for each article translated into the other official Canadian language was already in place. And the journal had grown from its initial sixty pages to over 100 a number. Johnson remained editor until his untimely death from cancer in 1998.

In 1998 the position of editor was offered to those potentially interested in the task but there were no takers. As I was already editing another international journal and was planning to leave the deanship I took on the job. With Linda Lentz as the editorial assistant and Garth Benson as the book review editor it was relatively easy to maintain the journal. The Review Board had become a national, no longer a local, group and was to some degree international. The journal has remained under my editorship from 1998 until the present, but with a variety of editorial assistants after Linda Lentz ultimately retired from the task.

The Internet and its possibilities for instant publication, for the penetration of journals from China and India, and the notion that a journal could be simply an on-line journal with no hard copy had not yet developed. But since 2000 or so the reality of journal publication has changed. The international scope of JET has

increased. The frequency of French language articles has diminished. The willingness of the Faculty of Education, now the Werklund School of Education, to fund the journal has diminished. The necessity a of increasing an annual subscription from $4.00 per year to over $100.00 per year just to maintain the journal has strikingly affected subscription as has the startling growth in specialist journals that the Internet has made possible.

In its first fifty years The Journal of Educational Thought has fulfilled its mandate as it described it. It has published important articles on speculative, critical and historian thought relating to a wide variety of educational issues, concerns and sub-disciplines. It has had an international readership and authorship. It continues to receive manuscripts with regularity in both English and French. We may hope it will have another fifty years of useful contribution to the scholarly community in education, worldwide. But this is not an easy time for journals. We now publish our articles and past issues in JSTOR for access to past writing. We have not yet gone to an electronic format for each issue as its primary mode of publication. But that increasingly seems inevitable. But let us raise a glass to the first fifty years.

Ian Winchester
Editor

Globalization and Higher Education: Exploring Holistic Learning Through Sri Aurobindo's Thought

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ABSTRACT: The challenge for scholars in higher education is to explore globalization as not only a social problem but also to explore visionary ideas from which to conceptualize globalization. This challenge requires that we construct new prescriptive models for a global studies agenda that advances a more subjective humanitarian existence; consistent with research of today's college students learning dispositions. The proposition presented here is that Indian philosopher Sri Ghose Aurobindo's (1881-1955) Neo-Hindu evolutionary theory of human, psyche and social evolution can provide the foundation for augmenting a new Holistic model of contemplative learning of globalization as meaningful Ultimacy.

Keywords: globalization, higher education, holistic education, Sri Aurobindo

RESUMÉ: Les universitaires doivent faire face à la mondialisation non seulement d'un côté social mais aussi d'un côté visionnaire à partir duquel ils doivent la concevoir. C'est un enjeu où il faut reconstruire de nouveaux modèles normatifs pour un programme d'études internationales qui met en avant une existence humanitaire plus subjective et qui tient en compte les dispositions d'apprentissage des étudiants de collèges d'aujourd'hui.
La proposition présente la théorie néo hindoue du philosophe indien Sri Ghose Aurobindo (1881-1955) sur l'évolution humaine, psychique et sociale qui peut servir de pierre angulaire pour développer un nouveau modèle holistique de formation sur la mondialisation en tant que finalité incontestable.

Mots-clés: mondialisation, enseignement supérieur, enseignement holistique, Sri Aurobindo

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> *"There is an evolution of the consciousness behind the evolution of the species and this spiritual evolution must end in a realization, individual and collective, [that] Man is a transitional being who has seen that there can be a higher status of consciousness [state of existence] than his own. …"*
>
> Sri Aurobindo (1872-1950)

Higher Education in Our Age of Globalization

Scholars assert that current economic, political and social globalization has been occurring since historical epochs of 17th and 18th century's international expansions such as Western Imperialism. How globalization is framed here is that today is an entirely new human and social phenomenon because it is truly *global* in scope. It is truly a planetary phenomenon due primarily to scientific technological advancements. Technological developments in our age are resulting in social and psyche interconnectedness on a world-wide scale that is accelerating toward becoming more expansive (Steger, 2013).

Over the last quarter century, global studies in higher education have explored how these global developments may forever transform the way we think about each other and influence the future social reality constructed. The emergence of a new epoch of globalization issue are especially challenging for those of us in higher education. This is especially true for those of us who are ethically committed to educating toward a future existence where global cooperation is the dominate culture and planetary citizenship is held in the same social esteem as pious nationalism.

For others, globalization is the idea that humankind is evolving into an interconnected social system producing a corresponding higher level of collective consciousness on a planetary scale. As such, humankind now has a collective responsibility to facilitate current and future evolutionary movement toward the construction of a novel global culture and to cultivate collective consciousness on an earthly scale (Bruteau, 2001; Campbell, MacKinnon, Stevens, 2010; Friedman, 2005).

Without question theorizing about globalization is an intensely convoluted undertaking because it is a multifaceted sociological phenomenon and epistemologically an intensely interdisciplinary quandary. Primarily this is true because the perception of globalization varies depending on the position that is being advanced when defining it. Globalization can be framed from a conservative, neo-liberal, critical theorist, or postmodern perspectives while defining diverse problems such as global

convergence and cultural divergence, worldwide social homogenization or global hetrogenization, and local needs in conflict with national, regional, and international interests (Fitzen & Zinn, 2011; Stromquist, 2002; Stromquist & Monkman, 2000).

These educational perspectives reveals how convoluted globalization is to frame and address appropriately; certainly there does not exist "one best way." Is there another insight that is often over looked at that provides important insight as to how to approach global studies in higher education; an approach through the humanities and arts and letters. Due to the severity of present day international problems, speculative and creative idealistic global thought holds minimal interest for most in that academy. Nevertheless, I assert that the time is ripe for a resurgence of scholarly interest in higher education for a critical yet a creative positive muse in which to provide the foundations for global studies; that is cultivating minds who strive for a sense of idealized meaningful purpose in these times.

Holistic studies and the quest for meaning

The Higher Education Research Institute (HERI) at the University of California at Los Angeles (UCLA) conducted two major studies on students' and faculty's the perspective of spirituality, its role in their lives and how to their education experience and psychological development. There finding revealed for students 76% are searching for deeper meaning and purpose in life. Of the 40, 670 faculty at 421 colleges and universities 70% of faculty seek to develop a meaningful philosophy of 69% and believe that meaning musing is essential to integrate into one's life (Hoppe & Speck, 2005; Speck & Hoppe, 2007).

The realization from both HERI's extensive research of students and faculty is that meaningful learning is becoming a serious component of academic discourse that requires new ways to teach and learn about social issues. Today's students and this generation of faculty are active contemplative questions between material pursuits and spiritual quest within quite often within global context.

UCLA's HERI and other contemporary educators research findings supports nickel infusing Aurobindo's thought and intellectual musing within a global studies agenda that explores globalism with the context of meaningful Ultimacy. There is much to reorient all peoples of the planet toward the future. The world today is grounded upon fragmented cultural perspective that perpetuate national sovereignty, social segregation, autonomous individualism, and competitive market economics. Nothing less

than a collective social transformation is required through education so that future peoples of the planet do not become dysfunctional global citizens. Aurobindo's theories of global evolution does seem to indeed bridge the challenge of education today while challenging our leaners' inner drive for meaning learning and intellectual musings of Ultimacy regarding tomorrow's global state of being. The suggestion here is that one source in our quest for a sense ultimate meaning of our globalizing life-world is that of Sri Ghose Aurobindo's thought.

Miller (2005) states defines holistic education as the process of learning that extends beyond that of objective reality. He writes that "he attempts to nurture the development of the 'whole person'… [Through] addressing spirituality in the curriculum [which] can mean reawakening students to a sense of awe and wonder" (p.2).

In concert with holistic education is the recent emergence of contemplative teaching and learning. Barbezat and Bush (2013) state that through creating meaning learning through thoughtful content and context that it deepens learners' abilities to contemplate the inseparable spiritual causes of truth, compassion and justice. In essence the higher experience becomes more meaningful and promotes one's deep musing on the Ultimate purpose.

Sanders (2013) believes that the academy must seek to develop minds that are attentive to the ever changing social life world but also to their inner life world that provides meaningful contemplation. These characteristics have never been in more demand than today with an increasingly complex and growing interdependent global community. Thus global educators must seek intellectually fulfilling notions of an interconnected world to infuse into contemplative means of thinking and learning.

Forbes (2003) asserts that social transformation will not occur without a sense of vital purpose, an idealistic vision that empowers individuals for social change. More specifically he argues that an effective motive for social action will not emerge without an idealism of "Ultimacy." To educate toward the construction of a global social order that is a greater state beyond our present social reality, without an idea of Ultimate meaning is like putting the cart before the horse. Concepts of social Ultimacy constructs "meaningful mental models" of potential social transformation that can be manifested as purposeful social praxis. Education is the social platform from which to disseminate knowledge infused with notions of ultimate meaning (pp. 18-22).

Forbes thinks that global education can advance a shared vision relevant to greater society while also being subjectively meaningful to the individual. Thus a vision of cooperative engagement in a cause for social progress is one of the noblest actions an educator can aspire. However, effective social action requires as its foundation an affective idealistic concept of Ultimacy (p. 22). Forbe's hypothesis is a rational and logical argument for global educators to explore as contemplative global thought in search of a theoretical foundation for a sense of educating toward the future.

Sri Aurobindo's Thought

Sri Ghose Aurobindo (1872-1950) was an avant-garde intellectual and neo-Hindu philosopher. He sought to philosophically reconcile Western scientific rationalism with Eastern transcendental metaphysics into a holistic narrative of ultimate reality (Chaturvedi, 2002).

Born in Calcutta India, Aurobindo was educated at Cambridge University in Great Britain. His academic interest was broadly interdisciplinary: political science, education, sociology, psychology and philosophy. He was profoundly influenced by Western thought: empirical pragmatism, logical rationalism and romantic idealism. The idea of human evolution as perpetual motion became the foundation of his sociological theories, political ideology and educational thought (Bruteau, 1971, 1974; Dalal, 2001; Purani, 2001; Susai, 1993).

After graduation from Cambridge, Aurobindo returned to India. There he became politically active in the nation's struggle for independence from British imperialism. He became an extraordinary political statesmen and a revolutionary activist in the people's struggle for national liberation. At the time, the British authorities labeled him as the most dangerous revolutionary in India. Eventually he was captured and charged for sedition, and imprisoned to solitary confinement for some time (Gandhi, 1992; Heehs, 1989; Varma, 1998).

While confined to incarceration he experienced a spiritual transformation. He claimed to have experienced a Divine presence "as all beings and all that is"; a mystical vision all of reality in a state of unification. Thereafter Aurobindo immersed himself in the study of Hindu philosophy of metaphysical monism; a non-dualistic Absolute Reality that exists behind the empirical world of physical appearance, was now the nexus of his thinking (Bruteua, 1974; Feys, 1977; Vrekhem, 1998, Zaehner, 1971).

Aurobindo was convinced that his time of national political activism was over and that his future responsibility was to the greater service of advancing international social cooperation and the conscious transformation of all humankind. He began researching human evolution as being interconnected as manifestation of the "absolute reality". Humankind's empirical life-world without (evolution) and the metaphysical psyche-world within (involution) are interconnected and evolving toward Ultimate Reality. He set out to see through the empirical life-world only to realize that our ultimate unification is that behind outward physical appearance. He stated that it is easier to experience the finite being of the real world but it is more difficult to see the infinite unification of being. From this realization; Aurobindo began writing volumes of scholarly works on social issues and while psychologically developing a metaphysical notion of evolving minds (Heehs, 1999; Singh, 1989).

Political action, social praxis and the quest for self-involution are interconnected human endeavors which he termed as *Integral Yoga*. Integral Yoga seeks to change of our psyche inner self and social outer life as a process of global evolution (Aurobindo, 1971, 1985a, 1985b, 1990, 1998a; Kluback, 2003).

Integral Yoga is not a specific physical or psychological methodology. Rather it is a process of numinous evolutionary energy that causes increasing levels of transformation of the psyche-world that is observable as a radical shift in our social life-world without; the ultimate goal of human evolution (Aurobindo, 1993; 1998b; Overzee, 1992; Rishabachand, 1993; Wygant, 2001).

Aurobindo states:

> The way of yoga must be a living thing not a mental [psychological] principal or a set [physical] method to be struck to against all necessary variations…. a spiritual evolution, an evolution of consciousness in matter is a contrast developing self-formation till the form can reveal the indwelling spirit…the central significant motive of the terrestrial existence
> (Chaturvedi, 2002, pp. 54-55).

Aurobindo's theory is that evolution is a long historical process with a universal energy causing a dialectical intercourse between spiritual decent into the world resulting in evolutionary assent of the human psyche. The idea being that involution is the incarnation of the divine on earth through descent into the collective embodiment of human consciousness. This evolutionary interplay between the numinous energy and the human psyche corresponds to progressive social movement through humankind's

individual and collective advancement, globally (Aurobindo, 1974b).

Within this context, Aurobindo asserts that planetary evolution has resulted in distinctive earthly realms of existence. Each earthly realm has a discernable evolutionary direction and elevated appearance of the psyche. He identifies four distinct yet unified earthly realms with a corresponding reality: *Material realm* (physical reality), *life realm* (biological reality), *intellectual realm* (psyche-social reality), and *metaphysical realm* (higher consciousness-spiritual reality) (Aurobindo, 1998b; Combs, 1996; Vrekhem, 1998*)*

He describes how matter evolved into life resulting ultimately in the emergence of the human species with an elevated level of consciousness. With the advent of the human species a more complex process of evolution was set in motion. Because evolution is in perpetual motion, it follows that the human species cannot be the end point of previous evolutionary movement but is a unique transitional stage (Aurobindo, 1998a, 1998b; Dalal, 2001; Vrekehm, 1998).

He theorizes that there has evolved seven evolutionary states of mind (psyche) with distinctive degree of consciousness more elevated than the previous level: *Physical mind* is the most basic state of the brain producing elemental consciousness. *Vital mind* is the state of life mind with a level of consciousness associated with meta-cognition and affective modes of thinking. *Higher mind* (a transitional state) is the state of mind resulting in the first level of elevated consciousness. It is a transitional state between base biological mind and that of reflective knowing (higher consciousness). *Illuminated mind* is a more complex level of consciousness that has characteristics of intuitive knowing and producing hyper-visionary thinking. *Intuitive mind* represents a distinct state of mind and level of consciousness empowered by an astute awareness of Absolute Reality. This degree of consciousness is found manifested in extraordinary persons endowed with innovative insights and a novel sense of relevance regarding the future human evolution. *Over mind* (a transitional state) is a state of mind characterized by a transcendental level of consciousness. It is the cognitive ability for integrative thinking, unitary knowing and mystical insight resulting in future human evolution and eventual global-unity.

Supramind (i.e., Supermind) is a future state of mind, the highest state of human psyche and total transformation of the human species into a new breed of life and mind on Earth. While all the previous levels of minds are supported solely by physical

and psyche realms of realities. Aurobindo defines the Supramind as stage where the human psyche is bathed in Life Divine; it will totally transform consciousness and empower individuals to reconstruct human relations into a social solidarity constructing a collective new global unity (Aurobindo, 1974a, 1991, 1998c; Mukherjee, 1990; Satprem, 1985).

Aurobindo writes (1974a):

> The animal is the living laboratory of the evolutionary urge, illuminating and change must take up and re-create the whole being, mind, life, and body: it must not be only an inner experience of the divinity but a remodeling of both the inner and outer existence by its power; it must take form not only in the life of the individual but as a collective life of Gnostic beings [Supermen] (p.68).

Aurobindo declares that the notion of Life Divine is not a theory of another worldly reality, strictly an esoteric idealism. Life Divine is a tangible energy infusing ever-higher expressions of consciousness bringing about greater evolutionary unfolding through humankind into the world. Supramind results in individuals becoming fully aware of their uniqueness as well as their psyche and social unification with others without perceived contradictions between the two. The process of involution of Life Divine on planet Earth is resulting in the birth of a new species, a "Gnostic being" or a being of knowledge, endowed with the capacity to steer future social evolution toward a state of global-unity (Aurobindo, 1998a, 1998b, 1998c).

Thus, for Aurobindo, humankind is currently in movement toward a new stage of evolution is resulting in an increasing number of individuals' experiencing a deeper degree of consciousness desiring a unifying global evolution. Accordingly, our age is witnessing the advent of a new and novel social life-world being born that will become vastly more advanced than our stage of existence. The involution of divine spirit into individual's psyche development toward increasingly advanced levels of collective consciousness. As a result, societies will continue to evolve toward greater interaction and thus converge amongst themselves constructing even greater social globalization (1974b):

> The appearance of mind and body on earth makes a critical step, a deceive change in the course of evolution …the being has become awake and aware of himself; there has been manifest in mind its will to develop, to grow in knowledge, to deepen the inner and widen the outer existence to increase the capacities of nature. Man has seen that there can be higher states of existence than his own.

> For truth and knowledge is an idle gleam if knowledge bring not power to change the world (p.51).

The convergence of humanity into an intensified global-unity will not result in an impersonal society of estranged individuals but will actually unite individuals. The transformation of consciousness will result in persons becoming free of self-interested ego driven individualism through becoming reflectively aware of their own psyche development within the context of others experiencing the same process. Currently humankind has entered a new age of accelerated personal involution and social evolution on a global scale. The consequence is that the transformation of an individual's self-consciousness is perpetuated through the intensification of social interaction with others who are experiencing the same evolutionary progression. A harmonized collectivity of consciousness, the Supramind is creating a New Human Specie (1974b; 1985a, 1991).

Closing Thoughts

Postmodernism is the philosophical advocacy of exploring competing theoretical points of view and challenges us to contemplate and honor diverse perspectives (Jacobsen & Jacobsen, 2008; Lindholm, 2014; Palmer & Zajone, 2010). From this perspective, the infusion of Aurobindoian thought into a global education model is within the philosophical disposition of postmodernism. Aurobindoian thought is an Eastern idealistic paradox to the Western realist analysis of globalization. His thought is not an analysis of human global evolution but an evolutionary mythos to be dialectically contrasted against empirical perspectives of globalization. Holistically, the educational objective in exploring his thought is to move learners toward a reflective vision of social cooperation and contemplate consciously one's identity as global citizens (Astin, Astin & Lindholm, 2011; Johnson & O'Grady, 2006).

Thus assertion here is that Aurobindoian thought has core values that can serve as part of the foundations for global education agenda as stated here:. (1) Humankind as species is still in evolutionary movement, (2) humankind's current state of existence is only a transitory one, (3) current evolutionary movement is progressing on a global scale toward a point of human unity, (4) consciousness is the apex of past evolutionary phenomenon and focal point of future evolutionary expansion, (5) the expansion of consciousness, on both the individual and collective level, has now empower humankind to direct

evolutionary movement, (7) for the next social evolutionary apex to be fully realized demands cooperative action and global solidarity on the part of humankind. Perhaps the most significant educational value of Aurobindoian thought is the idea that humankind must become educated of the actual possibility of globalization as a meaningful reality. Aurobindo argued that current political ideologies are insufficient to create a real sense of meaningful "Ultimacy" (Aurobindo, 1995, 2000; Lithman, 2003; Dowset, 1977; Dowset & Jawal, 1976; Satprem, 1985).

If humankind is to survive current international conflict then a radical transformation of human consciousness must first occur to reconstruct society. Thus his globalist and humanistic evolutionary ideas contextualizes current globalization within a futurist intellectual framework of Ultimate concern (Aurobindo, 1998b; Hamilton, 2004; Kluback, 2003; Monor, 1998).

As Aurobindo proclaimed:

> The coming of a spiritual age must be preceded by the appearance of an increasing number of individuals who are no longer satisfied with the normal intellect, vital, and physical existence of man, but perceive that a greater evolution is the real goal of humanity and attempt to effect it in themselves, and to lead others to it, and make it recognized goal of the race. In proportion as they succeed and the degree they carry this evolution, the yet unrealized potentiality, which they represent, will become an actual possibility of the future (McDermott 1987; p. 7).

For the first time in the history of the Earth, a species has emerged that can consciously participate in its own evolution and consciously direct its own journey into the future. This phenomenon presents an unprecedented opportunity for educators. Globalization today can be advanced through meditative actions and reflective thoughts opening up inestimable untapped human energies.

Again, he states (1974b):

> At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the humankind mind has achieved its certain directions and enormous development while in others it stands arrested and bewildered and can no longer find its way. A structure of the material life has been raised up by man's ever active mind and life-will, structure of unmanageable hugeness and complexity… (p.55).

Social and political interaction between the West and East, environmental awareness, advancements in science and technology and developments in global education are objective proofs of evolutionary movement toward global-unity and a shift in humankind's collective consciousness (Aurobindo, 1974b, 1985a, 1985b; Hamilton, 2004).

Some may view Aurobindo's thought as being too peripheral for serious academic consideration and to esoterically speculative to have pragmatic application for a global studies agenda in higher education. The concern is that such idealistic metaphysical rumination distorts us from educating for present day solutions of real social problems. These criticisms do have some validity, but we must honor the voices within and their visions of the external social world without of today's college students as revealed by UCLA's HERI massive research – they are tomorrow's global citizens.

Aurobindo articulates an inspiring vision of the Ultimate reality of the future evolution of humankind and the emergence of a global psycho-social reality that can empower a global education agenda in a new and novel way (Chaturvedi, 2002):

> The unification of mankind is underway, though only in an imperfect initiative, organized but struggling against tremendous difficulties…. which is not limited by present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference…. international spirit and outlook must grow up and international forms and institutions; even it may be such developments as dual or multilateral citizenship and a voluntary fusion of cultures may appear in the process of the change….A new spirit of oneness will take hold of the human race…if this evolution is to take place (pp. 69-71).

In summation, Aurobindo adamantly asserted that human progress is occurring despite continuing international socioeconomic strife and political conflict. The future of human evolution is not merely an individual affair but a communal one. The global community exists to serve the individual but is the duty of the individual to sacrifice themselves for the sake of the community. Consequently he visualizes a future state of existence that will embrace us into a new global collective social reality of authentic global-unity (Aurobindo, 1974b; Bruteau, 1971).

Aurobindo's philosophy intellectually challenges students and faculty alike to deeply ponder holistically: What is the "ultimate, meaningful purpose of globalization?

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Mindfulness as a Practice of Professional Life: A Reflective Learning Journey with Second Year Teachers

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ABSTRACT: This paper summarizes the journey of my doctoral dissertation which was undertaken with nine second year teachers who wished to study the role of mindfulness in curriculum and learning. The research participants engaged in four life writing exercises around the topic of Mindfulness and Self, Mindfulness and the Learning Sciences, Mindfulness and Storytelling and Mindfulness in Systems understanding. Through the writing process and the braiding of the individual stories powerful themes emerged. These themes were then organized to create a potential model for teacher education, based on the four quadrants of the Integral Model (Wilber, 2000, 2006) focusing on incorporating mindfulness into personal and professional praxis.

Keywords: life writing, professional development, narrative inquiry, poetic inquiry, mindfulness, reflective practitioner

RESUMÉ: En deux mots, c'est le parcours de la thèse doctorale que j'ai menée avec neuf professeurs d'école de deuxième année qui souhaitaient étudier le rôle de l'esprit dans les programmes d'études et dans l'apprentissage. Rayonnant autour de l'esprit et du soi, l'esprit et des sciences d'apprentissage, l'esprit et de la narration et l'esprit dans la compréhension, les participants se sont lancés dans quatre exercices d'écriture sur des aspects de la vie. Des thèmes puissants se sont alors dégagés des écrits et du mélange des histoires d'individus et ont été organisés afin de créer un concept possible pour les enseignants d'écoles. Ces thèmes reposent sur les quatre quadrants du Concept central de Wilber (2000)2006) et sont axés sur l'intégration de l'esprit dans la pratique personnelle et professionnelle.

Mots-clés: les écrits de la vie, l'évolution professionnelle, la recherche narrative, la recherche poétique, l'esprit, le praticien réfléchi

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Background of the Journey

Through my personal and professional experience as an educator I have witnessed the emergence of a school system that is rapidly becoming more disconnected and fragmented. I am one of the many teachers working in complex conditions and settings searching for understanding around diverse issues in curriculum and teaching while seeking a more holistic and authentic learning experience. I have come to recognize that education is an integral practice (Wilber, 2000, 2006) which cannot be encompassed by simply mastering teaching techniques. As a system instructional leader, I realized the vast complexities of our current knowledge society and the significant need to connect the pieces of our educational landscape into a vibrant holistic horizon. This research sought connection and authenticity.

In the past, significant learning moments and theories have defined pedagogical practice, however, current brain research (Czikszentmihalyi, 1993; Damasio, 2010; Davidson et al, 2012; Doidge, 2007; Immordino-Yang & Damasio, 2007) and a move towards well-being (Jardine, 2012; Jones, 2009; Ross, 2011; Seidel, 2006; Siegal, 2010) is inviting educators to pause and reflect on the self, on the process, and on the connection to the whole. Reflection requires mindfulness. Alberta Education is evolving towards in a new vision, as articulated in *Inspiring Action on Education* (Alberta Education, 2010), which focuses on inspiring engaged, ethical and entrepreneurial citizens. These citizens will need to be "learning the landscape", which requires, "a network of connections that link one's present location to the larger space" (Bransford, Brown & Cocking, 2000, p. 139). However, in contrast to this system optimistic in education, teachers are feeling increasingly fragmented and suffering high burn out because of the intensifying demands of the profession (Jardine, 2012; Jardine, Clifford and Friesen, 2006; McKinnon, 2009; Smith, 1999). These pressures have resulted in an erosion of the wellness of both teachers and students. Many teachers are exhausted and unable to see what could be possible, as "they and their students are already overburdened and don't need something added to the mix of expectations. They are exhausted, worn out, caught in what is experienced as an ever-acceleration rush of one thing after the other" (Jardine, 2012, p. 9). There is a need to create time and spaces for reflection and contemplation, to create what Jardine (2012) refers to as a "pedagogy left in peace" (p. 1). There is a need for mindfulness if we are to encourage authentic learning. This research sought to give voice to the experiences of 9 second year teachers, who desired to explore mindfulness and how it may

be incorporated into their curriculum "as lived experience" (Aoki, 1986/1991, p. 159). Through our collective journey, shared through the words of our stories, we searched for mindful space where we could all learn, breathe and grow.

How Mindfulness Was Defined

The definition of mindfulness guiding this journey was based on the work of David Smith and his connection of traditional mindful philosophies to the teaching practice. Smith (1999) considers the Sanskrit word *upaya* with regards to teaching praxis:

> In Sanskrit, there is a word *upaya,* used precisely to describe the teaching style of an Awakened One. Literally it refers to "skill in means, or method." It also has the connotation of "appropriateness", of knowing exactly what is required in any specific instance. Students under the tutelage of one who is awake often find the teacher to be a bundle of contradictions, because what is said to one may be completely reversed in instructions to another. This is because the teacher understands the unique needs and capacities of each, honoring differences, and knowing what is best for each. (p. 20).

This ideology of being present, paying attention and understanding the unique needs of each learner was a dominant strand in the life writing process and guided our explorations. What did it mean to be present in the classroom? How did that reflect the teachers' individual life philosophy and their understanding of teaching and learning? The importance of understanding who we are as teachers was highly significant. Therefore, the logical place to begin was with the study of the Self.

Mindfulness and Self

An awakened teacher mindfully understands the Self. This understanding is critical in our current educational context, for "this may be a particularly appropriate historical moment from which to take the dynamic of journeying—leaving home, healing, coming home wiser, more sane and generally compassionate—and applying it to the generalized condition of our lives" (Smith, 1999, p. 2). We require a type of healing in our educational systems, and need to emphasize empathy and compassion as essential components to learning. There is an urgent need to synthesize the fractures of the factory model as "the need in the West for a new kind of spirituality is quite urgent...a kind of spirituality that is simpler, truer, and having its own integrity" (Smith, 1999, p. 3). This is a type of spirituality that is achieved by stopping all action

and paying attention, towards the creation of "a space where one is generally free to engage the world openly and without pre-judgment" (Smith, 1999, p. 4). This is a type of inner peace, a mindful awareness, which allows for a new type of engagement with the world. In contrast to religion, the word spirituality connects to our inner essence or being. It asks us to reflect on the deep question of "who are you and how does this impact the ways that you interact with the world. The first life writing exercise explored this ideology of an inner essence by asking the research participants to explore the question, "How do you personally define mindfulness based on your personal life story?" The participants explored deep memories, thoughts and experiences through this life writing exercise which presented powerful themes for analysis around the role of mindfulness and self as before we begin to understand others we need to understand who we are and how we walk in the world. This was the first step of our collective awakening. Once this process of self -reflection was completed, we were then positioned to understand our learners. This took us to the next step which was an exploration of the learning sciences.

Mindfulness and the learning sciences

A scholarly inquiry into mindfulness in education would not be complete without raising the question of scientific evidence. From my own experience, intuitively I expected that measurable or observable physical evidence ought to exist to demonstrate the effects of mindfulness on the brain, emotions, behavior and learning performance, however, I was not confident at the start of my literature search in this area, that I would find credible scientific studies which would demonstrate this. The word "mindfulness" implies the existence of the mind, which is still a contested concept in the scientific community. As Bohac Clarke (2012, p. 145) noted,

> The interaction of mind, brain, 'person', and spirituality with its subjective and undefinable nature is variously discussed, disputed, and dismissed in debates among neuroscientists, neuropsychologists, and philosophers (Damasio, 1999; Bennett, Dennett, Hacker & Searle, 2007; Dennett, 1998, 2003).

Since it is becoming clear that the brain is far more responsive to learning stimuli than was previously believed, an understanding of how it functions and learns is essential for those involved in curriculum and learning. Developments in cognitive neuroscience (Damasio, 2010; Doidge, 2007; Immordino Yang and Damasio, 2007; Ramachandran, 2011; Siegel, 2010; Sousa, 2010) show that

the plasticity of the brain allows the creation of new pathways, thereby resulting in new learning. The role of self -reflection and mindfulness has also been connected to neuroplasticity and increased ability to learn (Davidson et. al, 2012; Siegel, 2010).

As teachers' understanding of the flexibility of the brain increases, it follows that the pedagogical process should evolve in response to this new understanding of the cognitive labyrinth. Understanding the complexities of the brain, consciousness and mind is instrumental to the holistic development of the individual and of society. As Csikszentmihalyi (1993) reflects, "If we don't gain control over the contents of consciousness we can't live a fulfilling life, let alone contribute to a positive outcome of history. And the first step to achieving control is understanding how the mind works" (p. 29). For the second life writing prompt research participants explored the question, "How do you use mindfulness in the classroom context? What does it mean to your own professional praxis and your teaching?" By analyzing and braiding these stories I could determine the understanding of the learning sciences with regards to the research question. This synthesized the initial connection between self and the learning sciences. The next strand to we explored was the role stories play with regards to professional development and life- long learning.

Mindfulness and stories

Stories are not something that can be calculated and measured; rather, stories form the essence of our collective human condition as beings living within intersecting webs of life. However, often in education we seem somewhat determined to use scientific measurable data. We evaluate the stories of children, giving them marks for content and organization, which impedes the natural flow of creative expression. The fact that language evolved to allow us to communicate, to share ideas, thoughts and stories, has been lost, and we have become separated not only from our language but from ourselves and our environment. We break our stories into words, into letters, into grammatical structures, into fragmented pieces that lack interconnectivity and meaning, forgetting that the original sound of the vowel was the breath of life. The fragmented use of language does not honor and recognize the connection between our minds and our bodies, and the significance of that to our language. Language binds and connects our communities by allowing us to step into the shoes others and seek to truly understand different perspectives, participating in the mindful practice of staying present and paying attention.

Without this mindfulness, you cannot pay attention to stories unfolding because the mind remains "too encumbered with what you thought was important in that moment to take the time to stop, to listen and to notice things (Kabat-Zinn, 2013, p.11). We need to slow down and pay attention to stories revealed through our language. It was through the actual life writing process itself that this section of the research was focused upon. Participants were asked to reflect upon the question, "Could storytelling be utilized to build a common vision in a learning community and to facilitate teacher professional development and learning?" The results from this data showed that storytelling can play a significant role in teacher professional development and life -long learning. It can serve as a metaphor for deeper understanding of the complex work of the system. Storytelling allowed the work of the system to be perceived through a different lens and to better identify the commonalities of the vision.

Mindfulness and systems

Each strand is part of a much larger system, yet often we remain unaware of this interconnection and instead mistake personal perception as the only valid viewpoint, given that our own personal understanding of our world shapes the way we see and view things. Thus, the differing perspectives that exist between individuals give rise to different meanings and modes of understanding. As Abram (1996) reflects, "It should be evident that the life-world may be quite different for different cultures. The world that a people experiences and comes to count on is deeply influenced by the way that we live and engage in the world" (p. 41). Our ontology shapes our epistemology, our very way of being and living in our world. This is also true of the way we understand our learning organizations, and our roles within these complex systems. To fully understand the diverse factors involved in these interconnected systems, we must think critically, and set aside the time and space for mindful contemplation. When we can think critically about the factors that affect the eventual outcome of these systems, we can allow new ideas to emerge and fresh ideas to be given breathing room.

For change to occur in an organization there needs to be a common vision, a philosophy which establishes a benchmark for helping us reach a mutual understanding despite the variance in our own personal lenses. Without a common vision, fragmentation and fracture may result in our organizational systems, as the ideas might appear out of alignment or as simply "add-ons" to what appears to be an already overburdened organization (Friesen &

Jardine, 2009). Time for reflection is critical for all stakeholders involved in a change paradigm, so that the participants can fully understand and consider the multiple perspectives and possibilities. For this life writing prompt participants were asked to reflect upon the question, "What role does systems direction and policy play in determining your day to day activities in the classroom context". From this data, I could determine the impact of the system on the teacher's ability to be mindful. At this point, there were 4 interconnected perspectives which informed the research question. The theoretical framework used provided a way to connect the pieces in a holistic and authentic way.

The Theoretical Framework – The Integral Model and Multiple Perspectives

As there are Many interconnected complexities which impact the teaching praxis this journey required a framework that would allow for multiple perspectives. Wilber's Integral model (2000, 2006) was chosen as the theoretical framework. To examine and undertake research in such a diverse discipline as education requires a framework with the capacity for the consideration of the vast knowledge base and perspectives. The Integral model is a framework that provides a map for this study. "This map uses all the known systems and models of human growth—from the ancient shamans and sages to today's breakthroughs in cognitive science" (Wilber, 2006, pg. 7). The four quadrants are described as four different perspectives on mindfulness based on two dimensions: individual versus collective and interior versus exterior. The *individual perspective* focuses on a singular person perspective in contrast to the *collective perspective*, which focuses on a social group. The *interior perspective* represents the first and second person point of view. Lastly, the *exterior perspective* focuses on a third person point of view that is considered objective. These four perspectives, taken together, present valuable insight into the interconnected whole. Wilber (2006) states, "in short, the Integral approach helps you see both yourself and the world around you in more comprehensive and effective ways" (p. 8). As teachers, working in an environment of complexity and change we are challenged to understand the interconnected factors which impact the work. We are faced with an inner exploration (UL), and an understanding of the learning sciences, specifically the development of the brain and human consciousness (UR). This is combined with need for deep knowledge and exploration of the collective stories that we share as humanity (LL), and a cognitive and interpretive understanding of the complex systems that impact

the other perspectives (LR). Although each quadrant of the Integral model can be studied as a separate area of focus the impact of the interconnected relationships of perspectives must be acknowledged and understood to truly encompass factors that impact our lives as educators functioning in highly complex and interconnected systems.

Voices joining together for a mindful future – the findings of the life writing exercises

The purpose of this research was to explore the role of mindfulness in curriculum and learning. Of specific interest to the researcher was how the concept of mindfulness could be examined from though the life writing process using multiple perspectives via the Integral Model, combining philosophical ideologies with the learning sciences and the work of the education system. The research has combined scholarly work with the ideas and reflections of teachers working in the field to develop a working framework for a new approach to teacher professional development and pre-service teacher training. Establishing the foundation of this work involved braiding together different voices - teachers, academics, current system policies - with that of the researcher to come to a place of common understanding and meaning. This work is an attempt to weave together the disconnected pieces of our educational landscape to create something vibrant, living and whole. It is an effort to synthesize the art and science of educational research into a framework where each voice can be recognized and heard. Following is an overview of the data and found poems which summarize the key themes that emerged.

Connection between mindfulness and personal and professional development (UL)

The participants defined mindfulness clearly and recognized the need for mindfulness in their personal and professional life, but still struggled with implementing mindfulness techniques into their praxis. Hence, despite a clear understanding of the significant role mindfulness can play in education, teachers are still stressed about time, pushing on to some unknown destination. For most professionals, reflective time is still viewed as some type of luxury activity only to be enjoyed after the never-ending push of paper work is done.

Many of the participants are already intuitively implementing mindful strategies in their practice, but, for teachers unfamiliar with mindfulness, more institutional work in this direction must be made to reach teachers who can benefit from this training. Without

this type of training, teachers fall victim to burnout, which was evident in the research data. In some cases, teachers felt simply too overwhelmed to even consider making space for mindfulness. Yet, the data show that mental health and wellness is positively impacted by mindful praxis, which points to a need for this type of training in the personal and professional development of teaching. This type of self- and system-reflective approach should be a critical component of teacher education. The following found poem summarizes the main themes and images presented in this section of the research.

Creating a space where students can just think
Disconnected from the overstimulated world
Seeking solace, seeking the pathway
From a society lost in technology standardized tests and bureaucracy
Teachers and students lost together trying to find the way

The interconnected complicated lives of teachers and students
Merging together in this space and place that we call a classroom
If we lose the connection a strand is broken somewhere in the web
And a soul spins silently and slowly, forever lost in the Universe

Count the steps from the gym to the door, count your breaths
Write, write, write and spew out the stories of your soul
Take a breath and write a poem or let the poem write you
As the process of mindfulness spins out around you as you become aware
As you become present to the possibilities of what might be beholden
Journal everyday if you can and understand who you are
How you learn and what you can be as you take your space in the world
Curriculum. Plan. Flight. Faith. Friend
Kind. Change. Heart. Grow. Teach.

Connection between mindfulness and current brain research (UR)

Most of the research participants recognized that there was a link between mindfulness and learning. Those working in high-risk settings used specific strategies to connect with students, while others based their work around methods they had learned in the University context. None of the participants had a formal understanding of the role of mindfulness in teaching and learning, specifically regarding the learning science. Current research in the neurosciences shows that mindfulness learning has significant implications for neuroplasticity and the development of higher lever thinking, specifically empathy and compassion.

This research is a starting point for future work in this area, as current teacher knowledge of the connection between mindfulness and learning science is limited from a formal

theoretical perspective. From an informal position, however, the teacher participants have involved themselves in mindfulness techniques without formal training, and have seen positive results. Personal accounts of these successes, such as life writing exercises, would allow a perfect starting space for future research, linking the current research. It is significant that the teacher participants came to an understanding of the benefits of mindfulness through their own experiences. However, a theoretical understanding of the learning sciences and the role of mindfulness needs to be firmly established to allow these parameters to develop to their fullest capacity.

The findings show the participants' understanding of the need to breathe and calm down. Additionally, the participants recognized the need to focus on the individual learner and implement the curriculum as a living, breathing work. They also envisioned being a "teacher of heart," which emphasizes the need for reflection for both the teacher and the student. Future research needs to demonstrate the connections between mindfulness and the learning sciences so that this work can be viewed with proper regard for its relevance.

The following found poem summarizes the main themes and images established regarding mindfulness and current brain research.

Check out at the door of my classroom and just enjoy the space
Connect with your writing, your heart, your story, our space
One to one conversations with each other as we explore the possibilities
Keeping our assumptions in check and trusting the process

Understanding that each classroom, each student, each brain
Is unique
And striving to find its space and place in the world amidst the obstacles
Skills of thinking, of discovering, of knowledge to be beholden by the Seeker
Reflect to fight off the feelings of drowning in a sea of nothingness

Accommodate and modify for what is needed – this will always be in flux
Resiliency and self-efficacy are the final frontier
Empathy and compassion for ourselves and each other
Drip, drip, drip drop
What is falling, what is dripping
How are we becoming fully human?

Connection between mindfulness and current system direction (LR)

The data gathered from the third life writing exercise reveals that there is still a tension between the teacher in the classroom and

the overarching system. The perspective of Alberta Learning, through the Inspiring Education policy, is reflective of the holistic approach to education. This ideology is also reflected in the vision of school board leaders who seek to discover individual gifts and talents of each unique learner. Alberta Education (2010) foreword cites Hancock, past Minister of Education stating education, "is about children realizing their potential and achieving their hopes, their dreams and aspirations. It is about each student belonging in a caring and inclusive network of educators who support them".

The research participants recognized the challenges set out by Alberta Education's vision, and struggled with them. Their stories speak of fighting for time and space with their students, as well as free space in curriculum and design where "student engagement in learning could be achieved by building relationships within and among multi-disciplinary teams to ensure holistic approach to student success" (Alberta Education, 2010, p. 14). Meditative consciousness is the outcome of mindful teaching and is required for performing well within complex systems. If teachers can form a holistic understanding of systems and how complexities impact work of the classroom, their response to the system will determine the eventual outcome of change.

The following found poem summarizes the main themes and images regarding the impact of current systems directions and policy on day-to-day teaching activities.

I have 100 forms to fill out and they are threatening to consume me
There are no supplies, no budget and no support
I feel like I cannot breathe and dream of my theoretical classroom
And contemplate carefully how I will survive

Their bloodlust is insatiable
With our hands in chains
I can adjust my sails to their gale force winds
I can breathe, and rise and prove that change is indeed possible

I can connect with others who share my vision
Collaborate, cooperate, create
Inspire, innovate and inhale
The beautiful energy of change is evident in the air
I am not alone, and my ideas do matter
When I speak, people will listen

And although it might appear that the system is eroding slowly into empty nothingness
It is simply changing from what it was, what it has always been

Into something new, something different, something that should not be feared
But passionately embraced as an evolution into a new space and place
Such as the butterfly who emerges from the dark web of the cocoon
Experiences the complete metamorphosis of change
And spreads its wings to the sky to take flight into a new reality

Overscheduled timetables, large classes, mounds of paper work
I defy you all and refuse to rush to the rapid ticking of the clock demanding my compliance
I will hope for the future and try to bring mindfulness into my consciousness
As I struggle with the push and pull of significant change that threatens to break me
The sheer volume is overwhelming and threatens to consume all the space
It will suffocate me if I face it alone but I do have a voice that I can choose to share

Every teacher, every student, every fibre in the web has a voice
We need to speak together and reflect mindfully
What will be the direction of our collective evolution?
How will our voices join together in story and celebration?
To unite the fraying strands of the interconnected web of life
And bring us into a collective harmony where the horizons meet
And the system breathes as One.

Connection between mindfulness and storytelling (LL)

The findings indicate that storytelling can be used as a type of contemplative inquiry allowing teachers into a reflective, mindful space. It is a valuable research methodology, encouraging participants to address what is occurring in their lives and what factors are impacting their engagement with the world. It provides a more authentic voice than a survey or questionnaire, letting the research participants look at the stories of their own lives and how those stories have impacted them personally and professionally. The use of storytelling has deep historical roots, and needs to be reconsidered as a means of encouraging professional development and learning. It creates a dialogue concerning the quality of our lived experiences as teachers in our current educational context, which might be characterized as filled with anxiety, stress and traumas as well as joy, beauty and rebirth. The process of story sharing allows us to recognize all the components of the stories of our human life. Life writing can be used as a process of empathetic inquiry and emotional response is a critical part of learning for both teachers and students. The stories of our lives, and the emotional impact of those stories, play a critical role in how we learn and grow. As Siegel (2010) states, "the heart is indeed a wise

source of knowing" (p. 167). The reflective process of life writing can lead us to "the kind of knowing we wanted to honour: one that comes from the body, the heart and the imagination, from having our feet planted in the humus of day-today lived experience. (Chambers; Hasebe-Ludt; Leggo & Sinner, 2012, p. xxiv). It allows a portal to the deep realm of *teacher knowing*, as teachers go inward in search of self-understanding, which then allows for the Awakening required to understand the other, and our place in the interconnected communities of life.

The following found poem summarizes the main themes and images that emerged regarding mindfulness and storytelling.

Rudyard Kipling offered fatherly advice
But one needs to read carefully between the lines
The perception of one's individual story
Is not the only perception that one will find

Reflections on the journey can be a rough and bumpy ride
But only if we dare to broach the path can we discover what is hidden deep inside
Clearly I should return to my own story, dammit
Stop preaching, stop teaching, start writing start sharing,

Stop the feelings of isolation that build within the confines of the classroom walls
Open the doors to conversations and breed a new generation of teachers
Who understand the power of their own stories, their own ways of knowing
Who are then capable of teaching this reflective process to their unique and individual charges
So we can all come to a mindful place we need to find in the here and the now

Reflect upon my story, with my colleagues, in a collaborative and open community
And I can begin to see the changes although I did not even recognize that they were happening
Simple language fails us and we cannot come to an understanding of one another
Storytelling is an experience and not just a language that seeks to understand
It speaks to those without a similar situation through the same process

Creating a shared experience and a portal for knowing, learning and being
That is not accessible through a survey or textbook but only heard through a voice
Shared experience and empathy build the bridge
Towards a common understanding of curriculum and learning

Forged through the thrusting waters of the emotional purge of our stories
As the patterns of the voices swirl, embrace and merge into patterns of life

How well do the Findings of this Study Address the Research Problem and its Related Assumptions?

This study examined a specific research problem: what is the role of mindfulness in curriculum and learning? Contained within this question are auxiliary assumptions, which were addressed in the research process and the analysis and interpretation of the data.

1. Authentic learning requires critical reflection.
2. Reflection and mindfulness are processes that require time.
3. Teachers acquire mindfulness over time if they are aware and motivated.
4. Mindfulness is required to come to higher understandings and deeper learning.
5. Storytelling is a way to make sense of how mindfulness is used in learning.
6. Current brain research supports the use of storytelling to increase the development of neural pathways in the brain.
7. Storytelling and language is a traditional way to transmit culture and wisdom from one generation to the next.
8. Storytelling can build community.
9. Storytelling can be used as a research methodology for a professional learning community.
10. Storytelling can be used as a research methodology to explore mindfulness, curriculum and learning

The intent of this research was to explore the role of mindfulness in our current educational context. Through the life writing process and ongoing engagement with the research participants, mindfulness has been shown to play a critical role. There is further work to be done in this area, specifically with regards to professional development and classroom application.

Implications for professional development, work in the field and pre-service education programs

Upper left – Interior Individual – Subjective	***Upper right –Exterior Individual – Objective***
Mindfulness and Self (I)	***Mindfulness and Science (Its)***
The Inner Exploration of being an Educator	*Learning sciences and contemplative neurosciences*
Key learning competency/understanding	*Key learning competency/understanding*

The ability to participate in the exploration, inquiry and reflection on what is the role of contemplative pedagogy and self-reflection in Education. This involves direct participant in the process that goes beyond an academic framework towards a lived experience of the role of mindfulness in curriculum and learning.	Possessing an understanding of the new insights and applications of current discoveries and insights with regards to the learning sciences. Specific focus of this area is the concept of neuroplasticity and how this is connected to this idea of contemplative neuroscience.
Lower Left –Interior Collective-Intersubjective ***Mindfulness and Storytelling (We)*** *The explorations of the common understandings we all share through the life writing process.* *Key learning competency/understanding* The ability to use Life writing methodology as a tool to find patterns in our stories and systems that connect the most diverse insights and methodologies. By acquiring a "heart of wisdom" (Chambers, Hasbe-Ludt, Leggo & Sinner, 2012) teachers will become agents of change in their own personal educational contexts.	***Lower Right –Exterior Collective-Interobjective*** ***Mindfulness and Systems (Its)*** *Current system direction with regards to our current educational landscape* *Key learning competency/understanding* The ability to understand and reflect upon the interconnections of complex systems and the impact that they have. This knowledge will be used to promote a lifetime of growth and awakening in our educational systems as we fully understand the significance of the interconnected pieces of the whole.

Based on the research findings, the following framework has been designed to support professional development, work in the field and pre-service education programs regarding the role of mindfulness in curriculum and learning utilizing the work of Wilber (2008) and his theoretical framework for *Integral Life Practice.* Each quadrant is grounded with a key learning competency/understanding which was discovered via the life writing research process.

Mindful Intergral Life Practice for Teachers (MILPT)

Recommendations for Professional Development in Education

Life writing and the structural framework *MILPT* presents possibilities for deep, authentic and meaningful work in teacher

professional development. The development of mindful and reflective practitioners in teacher education and professional development programs has vast potential to be expanded into classroom curriculum design for k-12 learners with a careful focus on the learning sciences and neuroplasticity. Authentic and meaningful teaching praxis can and will impact holistic development of the learner from a social, emotional, cognitive and physical lens. Authentic work begins with our own story leading to the sharing of the stories of our collective journeys. As a researcher, I was honored to be joined on my journey to mindfulness by 9 others who sought a similar quest. Together, we have found new insights and inspiration which I am hopeful will bring us into a more mindful and reflective praxis allowing space for health, wellness and fulfilment in our personal and professional work. I end this paper with a final found poem, which is a synthesis of the 9 voices who joined me on this quest. It is my poetic attempt to merge the connection between our stories and create a unified whole. As Leggo (2010) reflects, "we need research that focuses on narrative, autobiographical, and poetic knowing" (p. xii.) Life writing, in all its various modes, has proven to be a powerful medium to build a common vision in a learning community and facilitate teacher professional development in learning.

Step together into my carefully tended classroom garden
My community of unique and individual colored flowers that all grow from the same Earth
Waiting to burst into life and breathe together the essence of Being
Deeply, slowly, peacefully yet full of vibrancy and light each blooming in a unique style

Understand the interconnected threads of the complex system
That surrounds you, envelops you but does not contain you
You are part of that System and you impact that System
The sum of the parts will never be greater than the sum of the whole
Your voice will be heard if you speak, allow the story to fall for
You are part of the interconnected web of Life, your story must be told.

Seek not the shadows, the structure, and the stress as it is all an illusion
Face the obstacles, recognize them and move beyond them
Turn your face to the light and recognize the wisdom that lives deep within your body
Your heart of wisdom and passion that opens the portals of perception
The spirit that feeds on the process of poetry, peace, gratitude and grace

Inhale, exhale, be present and pay attention to what is needed now

Return to the people and our shared Earth to help Others find the way as the teacher
Soulfully seeking and sharing the stories of this collective, reflective, mindful journey
That we all undertake as part of this complicated, convoluted, possibly painful process
The journey that is the essence of human life and is required to find our way home.

Appendix A –Mapping the Research Questions onto the Integral Framework

Upper left – Interior Individual - Subjective Mindfulness and Self (I) The inner explorations of being an Educator 1a. What is the teachers' understanding of mindfulness? 1b. How do teachers implement mindfulness in their own personal and professional practice? 1c. How do teachers understand mindfulness in the classroom context? 1d. Why do teachers use mindfulness in their teaching?	***Upper right – Exterior Individual - Objective Mindfulness and Science (It)*** Learning sciences and contemplative neurosciences 2a.How do teachers interpret the curriculum mindfully and design their learning environments with sensitivity to individual needs? 2b. Are lessons designed and assessed with regards to students' attainment of mindfulness 2c. Do teachers understand the cognitive and physical impact of mindfulness in teaching and learning?
Lower Left – Interior Collective –Intersubjective Mindfulness and Storytelling (We) The exploration of the common themes we shared through the life writing process 3a. What is the impact of life writing with regards to building a common vision and	***Lower Right – Exterior Collective - Interobjective Mindfulness and Systems (*Its)** Current system and provincial direction with regards to the present context of our educational landscape. 4a. What is the connection between mindfulness and Inspiring Education

identifying common themes? 3b. Can storytelling via life writing be used as a tool for understanding the role of mindfulness in curriculum and learning? 3c. How can life writing be utilized in professional development?	4b. How does mindfulness align with the goal of personalization of student learning? 4c. How does mindfulness align with the current vision of the B.Ed program at the University of Calgary?

Appendix B- Mapping the Research Findings onto the Integral Framework

Upper left – Interior Individual - Subjective Mindfulness and Self (I)	***Upper right – Exterior Individual - Objective Mindfulness and Science (It)***
The inner explorations of being an Educator 1a. The research participants expressed a strong understanding of mindfulness and the need for reflection is evident. 1b. Mindfulness is implemented into personal and professional practice in a variety of ways such as breathing, journaling, running and other physical activities and trying to simply find the time and space to be present and pay attention 1c. Teachers understand mindfulness in the classroom context as being present and paying attention to the needs of each individual learner. They also understand it as slowing down and taking time to breathe.	*Learning sciences and contemplative neurosciences* 1. Teachers interpret the curriculum mindfully by trying to determine how it lives in the real world and how it is relevant in their individual classroom context. They question why they are doing things and how this will meet the broader learning outcome of preparing their students to function in the world. They allow for multiple access points in terms of instructional design, assessment and development. They approach curriculum not as an absolute but something to be used as a guideline depending on their particular context. 2b. There is consideration of mindfulness with regards to lesson design. Many are using reflective

1d. Teachers use mindfulness in their teaching as a coping strategy to deal with the increasing stress and anxiety that they perceive is present in their classrooms. They also use it as a way to understand curriculum and reflect upon how that curriculum lives in the real world. They use it both as a personal tool to support their own wellness and as a pedagogical tool to support the needs of the learners in their classrooms.	practices embedded within their assessment and allowing for open space with regards to implementation of the learning outcomes. There are conditions being created to allow the students a reflective space, so they can consider and contemplate their learning. 2c. Teachers have a limited understanding of the cognitive and physical impact of mindfulness in teaching and learning. They are observing in their classrooms that something is indeed occurring with their students and with regards to their own well being when mindfulness is incorporated into the curriculum. However, they do not understand the cognitive and physical impact with regards to the learning sciences.
Lower Left – Interior Collective –Intersubjective Mindfulness and Storytelling (We) *The exploration of the common themes we shared through the life writing process* 3a.Life writing can be used as a tool to identify common themes. The identification of these common themes then provides a benchmark for building a common vision. This research did not obtain the goal of reaching a future vision but did establish that it is possible using this format. 3b. Storytelling was used effectively as a tool for understanding the role of mindfulness in curriculum and learning. It provided a reflective methodology that was suitable to the context of the	***Lower Right – Exterior Collective - Interobjective Mindfulness and Systems (Its)*** *Current system and provincial direction with regards to the present context of our educational landscape.* 4a. There is a direct connection between mindfulness and Inspiring Education with regards to key philosophies. Both focus on the needs of the individual learning and the relevancy of curriculum with regards to creating engaged, ethical and entrepreneurial citizens who know who they are. 4b. Mindfulness has a direct correlation with the personalization of student learning as a mindful teacher knows what each particular student needs in any given context. Due to their ability to be present and pay attention they apply curriculum based on the individual learning needs of the student and area able to accommodate and

research question. 3c. Life writing can be utilized in professional development to empower teachers to recognize and learn from their own voices. It is a reflective process that asks teachers to go inward, to examine their own stories to first understand themselves and their perceptions. It provides the foundation for story sharing which will allow teachers to work collaboratively together in a reflective fashion exploring the interconnected stories of our educational landscapes.	adjust as needed. 4c. Although there are some courses which focus on mindfulness and reflection indirectly there is not a direct alignment here. This work could be accomplished through the Pragmatics course, specialization areas; adult and lifelong learning as well as the learning sciences but currently is not a direct focus in the current B.Ed program at the University of Calgary. The exposure to the role of mindfulness in curriculum and learning is dependent upon the individual instructors facilitating the course.

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Toward an Understanding of the Value of a Dialogic Inquiry into and about Values

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ABSTRACT: This article attempts to illustrate the teaching and learning practice of values dialogue. First, various conceptions of values and of dialogue are explored. Then, these perspectives are consolidated into unified definitions. After uniting definitions, the author fuses them together in a practice that consists of dialogic inquiry into and about values and valuation. Finally, some of the potential consequences of values dialogue are perused. In sum, this article contains analyses of conceptions of values and dialogue as well as the assembly of a practice of dialogic inquiry.

Keywords: dialogic inquiry, values, dialogue, theory, praxis

RESUMÉ: à l'appui d''illustrations sur les exercices de pédagogie et de formation concernant les valeurs du dialogue, l'auteur analyse tout d'abord diverses conceptions des valeurs et du dialogue. Ensuite, il les renforce dans des définitions harmonisées puis, après les avoir fusionnées, il les intègre dans un exercice qui consiste en une recherche de dialogue vers, et au sujet des valeurs. En somme, on trouve dans cet article des analyses sur la conception des valeurs et du dialogue aussi bien que sur l'association de la mise en pratique de la recherche du dialogue.

Mots-clés : recherche de dialogue, valeurs, dialogue, théorie, mise en pratique.

Introduction

Many philosophers (Nietzsche, 1973; Kant, 1900; Plato ca. 427-347 B.C.) and psychologists (Oyserman, 2015; Taylor, 2012) have argued that values can influence our thoughts and actions. Furthermore, some psychologists, including Oyserman (2015), maintain that the analysis of values can help observers predict individuals' thoughts and behaviour. If we can identify these values, then their presence and/or absence may assist observers and agents in determining why and how people act in the ways that they do as well as why and how they acted in the past.

Particularly, values dialogue may create the context for participants to better comprehend their and their fellow agents' shared values and the potential reasons why they value differently than other participants. Thus, this article will explore values and dialogue and elucidate a practice of values dialogue.

Toward a Unified Definition of Values

Defining values

In order to illustrate a dialogic inquiry into and about values, we first need to review its composite parts, values and dialogue. Values, the foci of the dialogue, will be defined first.

The values discussed in these inquiries are of those that Kant alluded to including those of *a priori* biopsychological and of *a posteriori* epistemological origins (Kant, trans. 1900). A value has a biopsychological origin when it exists before and after experience and reason. For example, these innate values include human instincts such as survival.

Meanwhile, a value is epistemological in origin when it is subject to *episteme* (i.e., to knowledge). As subject to knowledge, epistemological values depend on the experiences and reason that influence the development of knowledge. While biopsychological values are innate and change little, epistemological values derive from experience and reflection and can change more often (ibid.). These experience- and reflection-based epistemic values often consist of entities of the highest importance in individuals' lives such as indicators of happiness, features associated with a high quality of life, and other markers of self-actualization.

Conceptions of values

> *Generalized ideas of ends and values undoubtedly exist. They exist not only as expressions of habit and uncritical and probably invalid ideas but also in the same ways as valid general ideas arise in any subject. Similar situations recur; desires and interests are carried over from one situation to another and progressively consolidated.*
>
> (J. Dewey, 1939: 44)

Scholars understand and conceptualize values in varying ways. This article consolidates and synthesizes some notable and philosophically significant conceptions of value and of valuation including those of Plato, Socrates, Ernest Joós, Tasos Kazepides, Friedrich Nietzsche, and John Dewey.

Plato (trans. 1955) conceived of epistemological values as *Forms*. According to him, the absolute values of his world were unchanging objects that can be defined with certainty through

reason. Moreover, Plato described values as knowable and therefore as a form of knowledge. He believed that knowledge was absolute and certain. He distinguished knowledge from opinion where knowledge is eternal and unchanging, while opinion is temporary and subjective. He measured all of the Forms relative to the Good, which he described as the "Form of Forms," establishing the Good as the highest value by which one can evaluate all other values.

Unlike Plato, Socrates's approach to value and to valuation was recapitulated through only other authors' writings. Moreover, scarce evidence remains of the works of Socrates's contemporaries from which to consolidate his conception of epistemological values. However, what does remain demonstrates his dedication to collaborative valuation and to the critiquing of values. After all, the Socratic dialogues (Plato, trans. 1955; Plato, ca. 427-347 B.C.) often centered on dialogues about epistemic values. Most often Socrates, Plato, and the other participants in their discourses began with, or returned to, attempts to identify and to define values. They performed collaborative inquiries about issues and entities of mutual concern such as conceptions of justice and of the Good (Plato, trans. 1955).

At most, the surviving dialogues convey a sense of Socrates's skepticism toward existing values, especially toward the patron Gods of Athens (ibid.). According to some of the surviving writings of his contemporaries, it seems that Socrates discussed epistemological values frequently. Notably, he was indicted for discussing entities of the highest value to himself and to participants in his dialogues as well as for challenging people's conceptions of these entities of divine value in Athenian society. In the Socratic dialogue *Euthyphro,* Socrates, when questioned how it was he had corrupted the young, recalled how Meletus "says that I am *a maker of gods* [emphasis added], and on the ground that I create new gods while not believing in the old gods, he has indicted me for their sake" (Plato, ca. 427-347 B.C., p. 3). Socrates faced trial and was ultimately executed, upon the basis that he had influenced the creation of new gods: of new entities of the highest value. Most essential, Socrates influenced the creation of these new values through dialogue, specifically through collaboratively critically analyzing these entities.

Echoing Plato and Socrates, Joós (1991), when commentating about Heidegger's conception of values, defined whatever we find valuable as Good by concluding that "value and the good are synonymous" (p. 19). But unlike Plato and Socrates, Joós also argued that we "know that the Good, like any other absolute, has

no definition, hence the same can be said for values also" (ibid.). Joós highlighted the potential enigmatic character of entities of ultimate value but concluded that it is important to aspire to define them regardless.

Joós questioned the fundamental character of values. Throughout his writings, he asked Why are there values? What forces drive valuation? Joós suggested that the origins of biopsychological and epistemological values are linked to the finite nature of reality. He argued that "necessity has *meaning* for us only in a finite World" (p. 158). Therefore, Joós implied that we judge the worth of entities or acts relative to their scarcity. He demonstrated that values may remain undefinable but that they have origins that can be described and understood.

Like Joós, Kazepides also attempted to identify and to dissect values. Kazepides (2010) emphasized the significance of "riverbed principles" and of moral principles more broadly as the epistemologically prior criteria, principles, rules, and norms that support our perspectives. For him, riverbed principles are acquired or inherited without any reflection; he argued that "we are born into them" (p. 83). As innate *a priori* contingencies, these propositions serve as criteria for the rationality of moral principles. Kazepides provided an acknowledgement of grounding principles that must be brought into focus if we are to understand and to critique the rationality of our moralities and of their underlying values.

Along with Kazepides, Nietzsche also challenged and critiqued the values of the highest importance in his society, specifically those of Christian *dogmata*. In *Beyond Good and Evil,* Nietzsche (1973) attempted to establish the subjection of moralities to individuals by challenging the subjection of Christians to their moralities. He glorified the movement "beyond good and evil and [to] no longer [be], like Buddha and Schopenhauer, under the spell and illusion of morality" (p. 82). Although he attributed some values to racial origins, he acknowledged that the epistemic values that influence our well-being and suffering, such as "the concepts of 'God' and 'sin,' will one day seem to us of no more importance than a child's toy and child's troubles seem to an old man" (ibid.). He often denigrated Christian moralities; at one point, he described them as nothing more than the "sign-language of the emotions" (p. 110). In concluding his attempts to discredit traditional Christian values, he alluded to the development of new morals by suggesting that, just as people valuate Christianity, people will continue to valuate *ad infinitum*. Moreover, he calls upon those

> spirits strong and original enough to make a start on antithetical evaluations and to revalue and reverse "eternal values"; towards heralds and forerunners, towards men of the future who in the present knot together the constraint which compels the will of millennia on to new paths. (1973, p. 126)

Ultimately, near the end of his life, Nietzsche (2002) called for the "transvaluation of all values" (p. 101). Nietzsche stressed that new philosophers need to "traverse the whole range of human values and value-feelings" in order to "*create values"* (1973, p. 142). In some ways, the practice of values dialogue demonstrates an attempt to evaluate existing and potential values through a process that can contribute to the realization of Nietzsche's transvaluation. This process consists of collaborative reflection and an evaluation of values in which participants refine and potentially create new values. In addition to attributing some of its legacy to Socrates, my definition of values dialogue also presents a potential practical methodology by which to operationalize and to actualize Nietzsche's revaluation.

Following Nietzsche, Dewey also explored values but was among the first to analyze them systematically. Dewey's (1939) *Theory of Valuation* attempted to provide a comprehensive explanation of how values influence interests, desires, and actions. He argued that a person's valuation and his/her practical realization of interests and desires can be measured by only observable behaviour. He maintained that "valuations exist in fact and […] that propositions about them are empirically verifiable" (p. 58). As observable patterns of behaviour, Dewey claimed that they can be studied empirically. Furthermore, values are verifiable but only to the degree that they can be determined upon reflection of past valuation and of past actions influenced by interests and desires. He demonstrated how values can influence and be influenced by action. Through his exploration, Dewey established how desires, interests, and the values that shape actions are influenced by external "environing conditions" (p. 63). Therefore, critically analyzing external environing conditions and, more broadly, all other possible stimuli that can influence value and valuation can contribute to a revaluation. In the process of valuation through a dialogue about values, participants can reflect on previous interests, desires, and actions and collaboratively explore how their values influenced these affects. From Dewey, a values dialogue will consider external environing conditions and how they shape epistemological values as well as how epistemic together with innate values influence interests, desires, and ultimately, actions.

Unified definition of values

Considering the contributions of Plato, Socrates, Joós, Kazepides, Nietzsche, and Dewey to the meanings of value and of valuation, I will now attempt to synthesize their conceptions and distill them into one unified definition. From Plato, one observes the notions of the highest Good and that the highest values can be determined through reason. From Socrates, one identifies some of the potential processes by which people can deliberate about entities of the highest importance and by which they can aspire through these processes to identify and to understand innate and epistemic values. From Joós, one is encouraged to approach conceptualizations of value and of valuation with a healthy degree of skepticism and with a generous degree of suspended judgment. Joós demonstrated that one can unify values as a category of entities by recognizing the scarcity of the objects and of the subjects that affect and are affected by values. From Kazepides, one could identify values as those entities that one takes for granted which undergird everything else one knows and believes: one's "riverbed principles." From Nietzsche, one witnesses the challenging of these principles and of traditional forms of valuation. He attempted to incite a spirited discourse of values by glorifying those who participate in it and by calling for a transvaluation of values, a critical revaluation both of values and of the processes by which people valuate. Finally, from Dewey one begins to acknowledge the linkages among values, desires, interests, and actions. These linkages are central to a dialogue designed to foster understanding of the origins of values and to facilitate valuation. They also serve as the foci of a dialogue about values, a discourse concerned with the valuing and valuation of entities of the highest and of the deepest meaning.

Therefore, the values and valuation depicted here refer to the existence and to the development of the deepest meanings maintained by each individual. The previous conceptions of value and of valuation demonstrate that every person exercises values and valuations throughout his/her life. Based on these valuations, the entities of the highest importance consolidate in and culminate as values that can influence every interest, desire, decision, and action.

Toward a Unified Definition of Dialogue

Defining dialogue

> *The dialogic orientation of discourse is a phenomenon that is, of course, a property of any discourse. It is the natural orientation of any living discourse.*
>
> (M. Bahktin, 1981: 279)

As with values, one often struggles with defining dialogue. Some participants within the discourse suggest that an effective dialogue is entered into with suspended judgment and so scholars of dialogue often approach defining their field in like manner (Wilson, 2012). Many who attempt to define it suggest that there is no one definition of dialogue. For example, Rockwell (2003) skeptically and hesitantly concluded that "*a dialogue is a unity of diverse voices*" (p. 24). Before settling with his overtly vague definition, Rockwell questioned why anyone would bother to define dialogue at all, as definitions tend to limit discourse. He admired another connotation of the word "define" which is "to bring something into focus" (ibid.). This section will attempt to do just that: It will explore some conceptions of dialogue in order to bring a unified definition into focus. I will generate a unified definition of dialogue by reviewing and synthesizing some of the ideas of Michel Foucault, Mikhail Bakhtin, Paulo Freire, and of Gordon Wells.

Conceptions of dialogue

Before conceiving of dialogue, it is important to begin by developing a theoretical conception of discourse in its broadest sense. I adopt Foucault's (1969) Theory of Discourse for this purpose. When exploring the discourse of history in its many manifestations in *The Archaeology of Knowledge,* Foucault stressed the absence of attention to ruptures and to discontinuities as well as the pattern of inconsistency in the object of historical discourse, the past. He identified that "the use of concepts of discontinuity, rupture, threshold, limit, series, and transformation present all historical analysis not only with questions of procedure, but with theoretical problems" (p. 21). He emphasized that the totality of the discourse of history is incomplete without at least acknowledging the discontinuities. Foucault analyzed statements and their formations as well as their actual and potential relationships in discourse. Most importantly, in his conception of dialogue, Foucault argued that subjects exercise *enunciative modalities* in which each subject inhabits various statuses, sites,

and positions when participating in a dialogue. Here, Foucault established not only the transitory nature of discourse but also the transitory states of its participants; their circumstances are in flux. For Foucault, the macro level of discourse contained dialogues involving joint meaning-making through language. Although dialogue itself exists in a state of transition, it does not share the degree of discontinuity and of rupture of discourse.

Before Foucault, Bakhtin was among the first to describe dialogic relationships especially when he explored and glorified the Socratic dialogues. He characterized these dialogues as being among the first examples of the novelistic genre: examples of "dialogized story." Through his analysis of the Socratic dialogues, Bakhtin identified the significance of the rhetoric and of the diverse characterizations of the dialogues' participants, especially their varying roles from heroes to those wearing "the mask of a bewildered fool" (1981, p. 24). By examining Bakhtin's characterizations of participants in dialogue, one can increasingly appreciate the various actual and potential roles that participants enact, abandon, and transform throughout a dialogue.

Bakhtin's conception of dialogue was arguably a byproduct of his exploration of the development of the novel. In his four essays that compose the *Dialogic Imagination*, Bakhtin (1981) did not set out to establish a comprehensive theory of dialogue; rather, he explored and attempted to discern the relationships between works of literature and how the novelistic genre emerged from their discursion. His conception of dialogue was derived from his descriptions of the call-and-response between literary works. He emphasized that "the novelistic word arose and developed not as the result of a narrowly literary struggle among tendencies, styles, abstract world views – but rather in a complex and centuries-long struggle of cultures and languages" (p. 83). Bakhtin described the novelistic form as a dialogue in and of itself. Accordingly, a novel consisted of a "diversity of social speech types" as well as a "diversity of individual voices" (p. 262). He consolidated these diversities into what he described as a "multiplicity of social voices" (p. 263) that consisted of dialogized links and interrelationships among meaning-makers. From Bakhtin's analysis of literary discursive relationships, my definition of dialogue acquires the criteria of linguistic, cultural, and social interactions.

In addition to outlining a structure of discourse, Bakhtin also identified some of the power relationships within dialogues through an examination of the consolidation of dialects and of European languages. He argued that

> the victory of one reigning language (dialect) over the others, the supplanting of languages, their enslavement, the process of illuminating them with the True Word, the incorporation of barbarians and lower social strata into a unitary language of culture and truth, the canonization of ideological systems, philology with its methods of studying and teaching dead languages, languages that were by that very fact "unities," Indo-European linguistics with its focus of attention, directed away from language plurality to a single proto-language — all this determined the content and power of the category of "unitary language" in linguistic and stylistic thought, and determined its creative, style-shaping role in the majority of the poetic genres that coalesced in the channel formed by those same centripetal forces of verbal-ideological life. (ibid., p. 271)

Here Bakhtin explored the process of the canonization of languages and of the development of dialectic hegemonies. He described the development of a single language amid the utterances, of a single national language amid social languages, and, finally, of a unifying culture that shares the same "socio-ideological cultural horizons" (p. 299). From his critique of the subduction of languages, my conception of dialogue includes an acknowledgement of the sociocultural and linguistic power dynamics existent in dialogue.

Bakhtin also highlighted the significance of rhetoric and artistic license in dialogue, as, within discourse, there are opportunities for individualistic artistic expression (p. 277). Ironically, Bakhtin's commentary on the rhetorical and on the distinctly human components of dialogue was almost lost to the discourse until these components were re-emphasized by scholars like Freire (2000) and Foucault (1969). Bakhtin contributed to the ongoing dialogue about discourse by highlighting the reality that these discourses are enacted by human beings with varying personalities, interpretive lenses, and capacities of expression.

Furthermore, Bakhtin (1981) attempted to establish the primacy of the word in dialogue. He argued that its internal meaning, or what he refers to as the "internal dialogism of the word," penetrates the entire structure of dialogue (p. 282). He argued that these individual words cannot be isolated as independent acts separate from a word's ability to form a concept of its object. This internal dialogism finds expression through semantics, syntax, and style. Bringing the discourse back to the word, Bakhtin identified it as the symbolic foundation of dialogue and as vital to the fabrication of joint meaning.

An important consideration for my approach to dialogue, Bakhtin highlighted the significance of a dialogue's language's

"proximity […] to popular spoken language" (p. 25). As a form a communication, a language's capacity to communicate meaning depends, in part, on the receptive capacity of those attempting to communicate. Therefore, as Bakhtin acknowledged, it is important that the language expressed in dialogue is reflective of the popularized spoken language of the dialogue's participants so that everyone can participate fully.

Similar to Bakhtin, Freire (2000) also concentrated on the importance of the word in dialogue. However, Freire divided the word into two dimensions: reflection and action. He argued that without action, dialogue becomes mere "verbalism," and without reflection, it becomes mere "activity" or activism. According to Freire, through dialogue, "the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized" (p. 88). Thus, in order for dialogue to create and facilitate a horizontal relationship of mutual trust among participants, Freire argued that dialogues require a foundation of love, humility, and of faith in humanity. He concluded that if people conduct dialogue as he depicted, then the participants will develop trust. From Freire, my definition eschews the supposed neutrality of verbalism and of pure activity in favour of a conception of dialogic inquiry conducive to transformation and to humanization through the dialogic critical analysis of values and of valuation.

Freire (2000) also suggested that only dialogue may generate critical thinking. Therefore, in order to conduct a critical analysis of valuation and of values, the investigation should be conducted dialogically. Here, Freire provided a justification for the dialogic approach to analyzing epistemic and innate values as well as the processes of valuation.

In sum, dialogue consists of symbol-mediated meaning-making, what some Vygotskians refer to as semiotic mediation. To help bring a unified definition of dialogue into focus, I employ Gordon Wells's interpretation of dialogue. My unified definition of semiotic mediation through language will be grounded in Wells's (1999) theory of language-based learning espoused in *Dialogic Inquiry*. Wells offered a theory of dialogic learning based on a fusion of the perspectives of Lev Vygotsky and of M. A. K. Halliday. Wells argued that a comprehensive language-based theory of learning should explain how a language is learned and how a language facilitates the learning and teaching of cultural knowledge. In addition, this kind of theory should acknowledge that the understanding of language and of cultural artefacts arises from collaborative practical and intellectual activities. Wells

concluded that a language-based theory of learning "should explain how change occurs through the individual's linguistically mediated internalization and subsequent externalizations of the goals and processes of action and interaction in the course of these activities" (p. 48). Wells's theory of dialogic inquiry incorporated many of the contributions of other scholars in the discourse of dialogue and so it provided a substantial representation of their perspectives. Likewise, he emphasized the space for *reflective thinking* in dialogue. As Wells argued, "Language provides a means not only for acting in the world but also for reflecting on that action in an attempt to understand it" (2009, p. 72). He demonstrated the reflective potential of dialogue. Dialogue provides a space for what Wells described as "inner speech" in which students "come to be able to frame questions and interrogate their own experience in the search for an answer" (ibid.). Through this process, "Language becomes a tool for thinking" (ibid.). Therefore, dialogue serves as a vehicle for both reflection and meta-cognition. In conclusion, Wells's conception of dialogic inquiry will serve as the bedrock for my unified definition of dialogue and for its dependent practice values dialogue.

Unified definition of dialogue

Dialogue is ever in the process of becoming. Any definition of dialogue is understandably tentative and contingent. For the purposes of consolidating a unified definition of dialogue, the fundamental unit of a dialogue is the symbolized meaning, most often the word. This unit draws its existence from its relationship with other symbols. Through micro-fusions of meaning, participants in dialogue create and recreate macro enunciations. These enunciations are expressed by participants in diverse ways along diverse channels. Based on Freire's (2000) reflections, I hypothesize that participants can foster their humanity through dialogue. If my proposed conception is accurate, then through the active collaborative deconstruction of intersectionalities, people can more clearly witness themselves and their worlds.

Toward Values Dialogue

A Fused definition of values dialogue

Taken together, a "values dialogue" is a dialogue into and about values and valuation. It is an investigation into the entities of the highest importance and of how they became important through dialogic inquiry. Moreover, this dialogic inquiry involves the potential discovery, identification, classification, development

of understanding, critique, and potential revision of the participants' deepest and ultimate meanings.

From definition to practice

The practice of a dialogue about values consists of a process of collaborative meaning-making in which participants develop understandings of values and of valuation. This kind of discourse consists of three processes of recognition and of development of understandings. Throughout the dialogue, participants attempt to identify the greatest meanings. They also try to recognize how these meanings develop. Finally, during the discourse, participants attempt to identify the justifications that give the identified values their meaning.

Therefore, the practice of a discourse about values consists of a dialogue about *dispositions* and *experiences*. Specifically, a values dialogue concerns how dispositions and experiences influence what each participant in the dialogue personally values and/or how they influence what other people value. Dispositions consist of *a priori* influences on values such as genetics, instincts, and intuition. Meanwhile, experiences include *a posteriori* influences such as sensation, sociocultural interaction, and environment.

At its essence, a values dialogue is a dialogue about stories. The dialogue involves the consideration of how dispositions and experiences affect and/or affected people's actions in situations of significance, especially in those situations and events that contributed to their values.

These three broad processes of recognition and of development of understanding can be initiated with guiding questions. These questions should evoke participants' discussions about choices and decisions as well as about how and why participants and/or people outside the dialogue chose to do whatever it was that they did. At a minimum, values dialogue will involve a form of one of the following questions:

1) What is important?
2) How is it important?
3) Why is it important?

Discussions including such questions will inevitably have strong feelings associated with them and opportunities to discuss those feelings. However, developing an understanding of values is at the core of a values dialogue. If values influence dispositions and actions, and if roles and thought processes are also influenced by values, then values dialogue can contribute to understandings of

associations among emotions, dispositions, actions, roles, and cognition.

Potential Significance of Values Dialogue

> *It is the duty of these scholars to take everything that has hitherto happened and been valued, and make it clear, distinct, intelligible and manageable, to abbreviate everything long, even 'time' itself, and to subdue the entire past: a tremendous and wonderful task in the service of which every subtle pride, every tenacious will can certainly find satisfaction.*
>
> (F. Nietzsche, 1973: 142)

The body of philosophic literature that grounds my conceptualization of dialogic inquiries of values and of valuation supports a collaborative method of investigating values. Logically, if everyone values, and if these values are established through similar processes, and if their existence and relationships with one another and with action can be established empirically, then their presence can be investigated collaboratively through values dialogue. According to Hill (2014), the establishment of the existence of values through the dialogic investigation of their relationships to dispositions, experiences, and to actions may foster empathic and humanistic capacities. If so, then values dialogue may have educational utility as a means of fostering the empathy and the fuller humanity of its participants.

Ultimately, this article investigated conceptions of values and of dialogue in order to develop and to elucidate a theory and practice of values dialogue. The consequences of the practice of this kind of dialogic inquiry remain mostly unknown. To understand the value of a dialogic inquiry into and about values and valuation, this practice must be empirically tested in order to determine its true utility as an educational approach. I appreciate any attempt by another to illustrate the potential and actual utility of values dialogue.

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John Dewey and Progressive Education

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ABSTRACT: John Dewey has had a profound influence on education in America. His indelible mark on progressive education is still infused within American higher education to this present day and will likely continue to influence this system in the future. This paper illustrates Dewey's contributions to tertiary education in the United States by reviewing his various motivations and philosophies for marshaling progressive education while keeping in mind market forces. Although many argue that progressive education permanently transformed the higher education landscape for the better, this paper also illustrates multiple critiques of this unique way of learning.

Keywords: progressive education, higher education, Dewey

RESUMÉ: John Dewey a eu une influence considérable sur l'enseignement américain. Il y a laissé une marque indélébile et l'enseignement supérieur en est encore imprégné et qui continuera de l'être. On rappelle ici les contributions de Dewey dans l'enseignement supérieur aux Etats-Unis en analysant ses motivations et ses philosophies diverses pour canaliser l'enseignement progressif tout en gardant à l'esprit les tendances du marché. Même si ceux qui ne sont pas d'accord sur le fait que l'enseignement progressif a amélioré d'une façon permanente le paysage de l'enseignement supérieur sont nombreux, beaucoup de critiques de cette manière unique d'apprendre, sont aussi apportées.

Mots-clés: enseignement progressif, enseignement supérieur, Dewey

Introduction

John Dewey has had a profound influence on education in America. His many accomplishments include the founding of functional psychology, the development of the philosophy of pragmatism, and the development of progressive education. Although there have been the likes of Jean Jacques Rousseau, Francis Parker, and Charles W. Eliot who helped cultivate progressive education, many have claimed John Dewey as the

"Father of Progressive Education" (Dewey did not accept the title of father of progressive education as he knew of the complex origins (Reese, 2001). The focus of this paper is on John Dewey's influence of progressive education on American higher education and how the development of progressive education continues to shape higher education in the United States in the present day.

History

Reviewing the education of John Dewey helps to uncover the partial impetus for his advocacy for progressive education. In 1882, John Dewey was admitted to the Ph.D. program in philosophy at Johns Hopkins University and was awarded his degree in 1884. After receiving his Ph.D. from Johns Hopkins University, a university which tended to focus on scientific experimentation, Dewey created the Laboratory School at the University of Chicago from 1896 through 1904 where he and other teachers experimented with various strategies to advance the idea of progressive education (Schutz, 2011). Dewey also regularly contributed to *The New Republic*, an American magazine of politics and the arts, where he would advocate his new way of thinking about education.

Concurrently while John Dewey was advancing his philosophy on a new way of thinking about education, there was a growth of a new middle-class professionalism in America at the end of the nineteenth century and extreme social change following the Gilded Age with mass urbanization across the country. These circumstances are important to note because they are major reasons why progressive education emerged and was adopted (Schutz, 2011). These societal changes and needs created a ripe arena for progressive education. Progressive education in the early twentieth century moved away from the traditional, literature-based education into a more socially-conscious curriculum (Jackson, 2008). Dewey said that higher education must meet "public needs" and that "culture" had no meaning unless it could function "in the conditions of modern life, of daily life, of political and industrial life" (Veysey, 1965, 115). Dewey advocated that higher education be adapted to the main role of human life vocation (Veysey, 1965).

Philosophy

Progressive education in the late nineteenth century was extremely different than the traditional curriculum being used in colleges and universities. Whereas the traditional curriculum focused on memorization and mental discipline, progressive

education's main goal was practical relevance. Reese (2001) mentions that the advocates of progressive education had invented a whole new vocabulary, curriculum and purpose of schools. Two main components of progressive education are learning by doing so that understanding and meaning can take place and advancing social responsibility and democracy.

John Dewey pushed for course instruction to include projects, field work, and inquiry instead of memorization and recitation (Lattuca and Stark, 2011). He even urged that general (versus specialized) education be based on experience with the present-day personal and social problems (Lucas, 2006). Dewey believed that teaching traditional knowledge and beliefs promoted close-mindedness since the contemporary world and the knowledge to be gained from this contemporary world (which was greatly due to scientific advances) was being ignored (Webster, 2009). Stallones (2006) states that religious sentiment was one of the main forces behind the educational progressive movement and that Dewey revised the theological notion of truth with human reason using a scientific process to reveal knowledge. Dewey argued that if religion was made 'free from dependence upon the supernatural', it would encourage individuals to question, experiment, and discuss the validity of this knowledge by using their intellectual freedom (Webster, 2009).

Dewey explained that an experience between an individual and their environment results in learning as the individual tries to make meaning upon the experiential learning. Making meaning and solving practical problems are two key components of educative experience (Ord and Leather, 2011). Another important feature within the meaning realm of progressive education is that students are to perceive knowledge naturally with teachers serving more as facilitators in the process of scientific discovery (Jackson, 2008).

Democracy is also a fundamental point of Dewey's philosophy of progressive education. Dewey wrote thirty pieces in which "democracy" is in the title (Stone, 2002). Dewey believed that too much bureaucracy versus focusing on an individual caused an individual to get trapped in routines and conformity (Schutz, 2011). And closely associated with a person's individuality is their sense of freedom and ability to express their individuality in a democracy (Weiler, 2004). Dewey strongly opposed totalitarian regimes and adherents of traditional religion as he felt that both of these situations made a person passive and unquestioning with customary practices to prove their loyalty and devotion. This caused oppression to an individual's freedom, especially their

intellectual freedom (Webster, 2009). This freedom to discover knowledge was a safeguard against manipulation by traditionalists ignoring the contemporary world around them (Webster, 2009).

Dewey saw the university function as a way to improve the democratic community by effectively using academic freedom against the power of convention. Dewey condemned the lack of due process when several university teachers were dismissed (Stone, 2002). In response to these dismissals, John Dewey and Arthur Lovejoy founded American Association of University Professors (AAUP) in 1915 for the purpose of protecting and preserving academic freedom. In his role with AAUP shortly after its founding, John Dewey emphasized the development of professional standards for the faculty versus being the middle-man in faculty-administrative disputes at the institution level (Schuster and Finkelstein, 2011). However, Dewey did acknowledge that artful communication was necessary when exercising academic freedom so that the various viewpoints would be at least heard, reflected upon, and respected instead of instantly being tuned out or shunned because it went against conformity (Ivie, 2006).

Critiques

Although it may be argued that progressive education permanently transformed the higher education landscape for the better, there are also multiple critiques of this type of education. Dougherty (2007) states that progressive education stresses experience at the expense of the inherited education such as the truths about human nature and fulfillment that are found in the Greek poets. However, it can be argued that new societal needs surface which dictate new strategies and inquiries which progressive education filled. Another argument is that the secular outlook of Dewey leads to moral and intellectual standard decline and that education based solely on utilitarian principles does not allow for a broadly educated class with wisdom to handle uncertainty (Dougherty, 2007). With regard to limitations on progressive education, Schutz (2011) contends that the progressive education model doesn't take into account the less privileged classes which limits its ability to support social transformation and power. Therefore, if middle-class progressives would put themselves in lower-class shoes, their perception would undoubtedly be altered and they would realize that a public democracy is not reality for many as there are many constraints to keep in mind.

Current Applications

John Dewey, in line with the social responsibility component, strongly believed in using schools to also help educate the wider community (Weiler, 2004) which can still be seen today as evidenced by many college and universities' mission statements. This is particularly true of land-grant universities which were created to provide tertiary education to society as a whole versus the upper class elites at private universities (Schuh, 1986). Besides providing a more socially just society by creating more access to higher education, the land-grant university embodies many other progressive education tenets. For example, the goals of teaching, research, and extension at these types of universities are to create new knowledge which can be imparted on stakeholders outside of academia and applied to current societal problems (Schuh, 1986). These principles are evidenced below when reviewing a sample of land-grant university mission statements:

University of California:

> The distinctive mission of the University is to serve society as a center of higher learning, providing long-term societal benefits through transmitting advanced knowledge, discovering new knowledge, and functioning as an active working repository of organized knowledge. That obligation, more specifically, includes undergraduate education, graduate and professional education, research, and other kinds of public service, which are shaped and bounded by the central pervasive mission of discovering and advancing knowledge (Regents of the University of California, n.d.).

Virginia Polytechnic Institute and State University (Virginia Tech):

> Virginia Polytechnic Institute and State University (Virginia Tech) is a public land-grant university serving the Commonwealth of Virginia, the nation, and the world community. The discovery and dissemination of new knowledge are central to its mission. Through its focus on teaching and learning, research and discovery, and outreach and engagement, the university creates, conveys, and applies knowledge to expand personal growth and opportunity, advance social and community development, foster economic competitiveness, and improve the quality of life (Virginia Polytechnic Institute and State University, 2016).

University of Minnesota:

> Research: We seek new knowledge that can change how we all work and live. At the University of Minnesota, students do research alongside top professors in all major issues (Regents of the University of Minnesota, 2016).
> Education: We prepare students to meet the great challenges facing our state, our nation, and our world. As a U of M student you'll engage with your professors and fellow students from the very beginning. And you'll develop your strengths with beyond-the-classroom experiences issues (Regents of the University of Minnesota, 2016).
> Outreach: We apply our expertise to meet the needs of Minnesota, our nation, and the world. We partner with communities across Minnesota to engage our students, faculty, and staff in addressing society's most pressing issues (Regents of the University of Minnesota, 2016).

With this social responsibility goal of progressive education in mind, progressive education can also be applied to help engender a more heterogeneous higher education student body. As progressive educational reformers pushed for courses in language learning and civics courses in schools at the turn of the twentieth century to aid immigrants, this is also extremely relevant in today's global society (Checkoway, 2001). With 1.3 million foreigners moving to the United States and the immigrant population representing 13.3 percent in 2014, there is a significant opportunity to engage this population to participate civically (Zong and Batalova, 2016). By responding to diverse needs of a more diverse student population with progressive education, courses can be offered in politics, economics, and social subjects which can foster the integration of this population to provide for a more socially responsible, participatory, and democratic United States.

Practical relevance, another main goal of progressive education, also continues to pervade the higher education institution. Since 1971, the majority of four year graduates are graduating with degrees in practical arts versus liberal arts (Brint, 2002). This pivotal shift shows an interest in obtaining practical knowledge which can be applied to an occupation. With the university sticker price continuing to rise dramatically, selecting a field of study with plentiful job opportunities can benefit the graduating student financially as many students finance their tuition through student loans. While critics espouse that aligning the curriculum too closely to industry can cause a conflict of interest, utilitarianism is being demanded by students nonetheless.

And practical relevance is needed in the knowledge economy which poses new challenges for college graduates entering the

workforce. These challenges will be complex and will require many different skillsets to be addressed and solved. Newell and Davis (1988) suggest interdisciplinary opportunities in combination with progressive education techniques to create an empowered society with the ability to handle complex issues. Although there is a propensity for the silo effect on university campuses, interdisciplinary studies can encourage students with various interests and experiences to collaborate and understand the issues of other sectors (Dymond et al., 2015).

Pragmatism, another principle of progressive education, can also be seen in today's university with the increase of service learning opportunities. With student internships providing a better connection between academia and industry as well as inspiring students to open new businesses, these types of opportunities are providing experiential opportunities and solving practical problems (Weible, 2009). Community service and volunteer opportunities also abound as a way to learn experientially and address the social responsibility component of progressive education which John Dewey espoused. Furthermore, service learning can provide a new perspective and create more open-mindedness from interacting with others with different home, town, and school experiences (Lane, 2008). This learning by doing in both types of experiences facilitates the process of understanding and meaning.

In regards to the notion that teachers should serve more as facilitators in the ethos of progressive education, the flipped classroom is one contemporary pedagogical approach which can be applied to implement this concept. Although the flipped classroom is a relatively new term, the influence of progressive education on the flipped classroom concept can be easily gleaned (Abeysekera and Dawson, 2015). With a flipped classroom, which moves the direct instruction out of the classroom and an interactive environment into the classroom, the instructor acts as a guide where students creatively engage and apply the subject matter during the classroom experience (Flip Learning, 2014). A learner-centered approach is employed to create rich learning opportunities which supports competency of the student upon entering the workforce (Flip Learning, 2014; Lemmer, 2013). This competency can increase the probability of success in solving practical problems.

Conclusion

In conclusion, the influence of John Dewey on progressive education is still infused within American higher education to this present day. The concepts of social responsibility, practical

relevance, learning through experience, and teachers as facilitators can be seen throughout the college curriculum as the trend toward specialization versus liberal education still reigns king (Dougherty, 2007). Although there are multiple critiques of John Dewey and progressive education, progressive education continues to influence today's American higher education system and will likely continue to influence this system in the future.

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Book Review
The Thoughtful Leader: A Model of Integrative Leadership

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Jim Fisher (2016) *The thoughtful leader: A model of integrative leadership*. Toronto: University of Toronto Press, 177 pages, hardcover (cloth), ISBN: 978-1-4426-4308-6, $ 39.95 CDN.

The thoughtful leader: A model of integrative leadership is divided into ten highly digestible chapters. Each one progresses logically to the next as Fisher methodically builds on concepts covered in previous chapters.

Fisher declares early in chapter one that "leadership is for everyone" (p. 6). The reader is drawn by the notion that leadership is not a birthright, but rather something anyone can learn. From the very beginning, Fisher is adamant that learning how to become a leader is an opportunity accessible to almost anyone, while simultaneously indicating that a foundational concept in the book will be learning to think about leadership from an integrated perspective.

In chapter two, Fisher outlines three common leadership models: managing, directing and engaging. Then, in chapter three, he proposes a model that integrates all three, concluding with a matrix that shows how the combination of approaches is more comprehensive and applicable in a variety of contexts. Fisher calls this is "9Box framework" (p. 154). Chapters four through six return to each of the components of leadership: managing (chapter four), directing (chapter five) and engaging (chapter six), examining them in more detail, through the lens of an integrated model. Fisher uses stories and real world examples to illustrate key points.

In chapter seven, Fisher points out that leadership models are inherently limited. He notes how models are used to simplify and make sense of various approaches to leadership but is careful to point out that "the concepts are more iterative and dynamic" (p. 101). A consistent through-line with this book is Fisher's wise insistence that leadership requires deep thought and a willingness to tackle the complexities that come with a leadership role with wisdom. The examples, stories and models are offered as a means to make sense of leadership, but the undercurrent is that leadership is as much about thinking as it is about doing.

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In chapter eight, Fisher further develops his matrix, layering on the notion of "leading in all directions" (p. 129), showing the role played by senior management; peer and support groups; the operating team and customers, suppliers and the community. This more complex model is cleverly introduced later in the book, once the reader has fully grasped the basic concepts individually and the matrix model presented in chapter three. Fisher scaffolds leadership concepts masterfully, layering one on top of the next until the reader is fully immersed in his highly sophisticated model.

Chapter nine is dedicated knowing oneself and understanding others. Fisher points out that leadership extends beyond merely understanding models from a theoretical standpoint, noting "Leadership is an activity that calls on all of our logical and emotional resources and an appreciation of the interconnectedness of the emotional and logical" (p. 135). In this chapter, Fisher brings forth the importance of understanding the human and emotional elements involved with leading. The final chapter concludes the book with reflections about how leadership is hard, but doable (p. 153), emphasizing the need for a thoughtful and integrative approach to leading.

Though the book draws largely on examples from the business world, the principles and models are easily transferrable to other disciplines such as education and public policy. Fisher's style is easy to read and he has a flair for making complex concepts accessible to the reader. The book is versatile and appropriate for audiences in a number of contexts, from those leading organizations or departments to students of leadership in higher education settings.

About the Reviewer

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Book Review
Understanding School Choice in Canada

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Bosetti, L. & Gereluk, D. (2016) *Understanding School Choice in Canada*. Toronto: University of Toronto Press, 178 pages, hardcover, ISBN: 978-1-4426-4308-6, $ 39.95 CDN.

In Understanding School Choice in Canada, Bosetti and Gereluk state three primary aims. The first is to provide a philosophical background to situate the current school choice controversies within; and secondly, they aim to "situate and examine school choice debates within the unique historical, political, and legal contexts of Canada" (p. 8). The final aim is to examine the research regarding the impact of particular school choice policies in order to provide "guiding principles for school districts to consider in deciding whether to approve or decline requests for specific school choice provisions" (p. 9). These aims are met throughout the course of the book, with the primary focus of the text being the second aim.

Canada's history has created unique cultural and political situations that are reflected in our educational systems. Specific reflection on national minority groups is completed in depth in a chapter co-written with David Scott. National minority groups are distinguished from those who have immigrated to the country, and include the First Nations, Metis and the Inuit, and the Quebecois. This historical context laid the foundation for the protection of cultural heritage through both official languages (French and English) and religion (Roman Catholic and Protestant); ideals that shaped the provision of school choice and remain entrenched across much of the country today. Discussion of the inequitable treatment of the Aboriginal peoples is thorough and examines the disparity in provision of educational opportunity and choice, the traumatic impact of the residential schools, and the slow process of reconciliation. It is noted that severe inequities remain for Aboriginal students and that First Nations leaders are still calling for significant reforms to the current educational paradigm for Canadian First Nations students. By carefully examining school choice within the context of Canadian history, the authors assist

the reader in developing clear understanding of the foundation of our current context.

The historical provision of choice based on religion and language has shaped an educational system that has been largely responsive to the multicultural growth of our country. Although early school systems worked to assimilate minority immigrant cultures, multicultural principals became entrenched in our federal policies in the 1960s and 1970s, and as a result school choice options for minority languages, cultures and faiths have slowly increased. The authors demonstrate to the reader that these options are very regionally dependent, as education is a provincially regulated authourity. Tables are presented in the text to facilitate understanding of the financial support that faith-based schools receive across provinces. The province of Quebec receives particular attention, as it stands alone as an example of interculturalism, compared to the multiculturalism of the rest of the country.

The historical background of the majority of the text is placed within a context of understanding the various philosophical frameworks that have shaped school choice in Canada, and the controversies that continue to swirl around this topic in various regions of the country. By grounding the reader in conceptual frameworks of communitarianism, liberalism and neo-liberalism, the authors assist the reader in developing a more nuanced understanding of the forces that both shape and curtail school choice in the country. The authors do not take a stance on either side of the school choice debate, but seek to educate their reader on the complexities that are involved. The philosophical background provided would be of particular interest to policymakers who wish to enhance quality education while enabling families to exercise choice in order to meet their children's learning needs.

The work concludes with a chapter regarding ethical principals to guide school choice in Canada, again directed primarily toward those who have the opportunity to influence policy and programming within our educational systems. Throughout the text it is clear that the provinces vary widely in the provision of choice, with Alberta offering the widest degree of options including public and separate boards, private schools, charter schools, and funded homeschooling while the Atlantic provinces have the most limited options, with only public and private schooling being offered in Newfoundland. As a result, the final chapter may be of interest particularly to educators and policymakers in provinces where the provision of choice may not be as fully entrenched, although generally it is understood that

most educators believe that parents should have options regarding the location of their child's school and types of programs it may offer. The authors state their understanding that the provision of school choice remains controversial, and aim to provide ethical and moral principles for guidance rather than as an intent to defend any particular policy. This chapter effectively ties together the philosophical framework with the historical and current contexts to develop principles that would assist educators in making decisions regarding school choice policies and programs to enhance the quality of education for all students.

This text provides a strong framework of the unique Canadian context in school choice. Although some areas have been covered in the authors' own previous work, the synthesis of the contents provides the reader with a clear background in the various elements of this complex debate which has resulted in diverse choice opportunities across the country. Understanding School Choice in Canada presents the reader with a well-researched overview of the complexities of the varied school choice policies across the nation, underpinned by a sound philosophical understanding of the current school choice debate.

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6. If tables or figures are to be included, they must be submitted in electronic copy, formatted with two-inch (2") margins left and right. (For extensive graphics or photographs, print ready PDF may be required).
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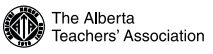

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