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The 20th Anniversary of the ICIE

Taisir Subhi Yamin; Ken W. McCluskey

Going Global

The International Centre for Innovation in Education was founded on August 20, 2002. The ICIE was organized a couple of years after the first meeting organized by Taisir Subhi Yamin with Ken McCluskey. Todd Lubart and Sandra Linke along with several other scholars from different countries formed the initial group. The decision to establish the ICIE reflected the importance of cross-cultural communication and global collaboration. It is a growing and powerful international educational organization and network.

One term that seems to be gaining traction of late is "knowledge mobilization," which refers to the importance of applying current knowledge from the domain of research and applying it in practical ways to help address real-world issues and problems. From our perspective, the underlying intent is to connect theory, research, and practice in authentic ways to improve policy, enhance service delivery, and make a positive difference in people's lives. For two decades, the ICIE and Lost Prizes International (LPI) have been unifying forces for the diverse communities and institutions that we serve.

In this occasion, both the ICIE and LPI would like to recognize all individuals and international institutions that have supported our unique, international endeavors over the years. It is through your support and collaboration that we have reached this momentous day. Therefore, we would like to extend our warmest and deepest gratitude.

For this 20th celebration, it is important to reflect back upon and remember the mission, vision and the intended aims and objectives. Our original, successful mission has served as a guiding light and inspired our international institution to empower every person to become a responsible, self-directed, lifelong learner through positive partnerships with families, educators, communities, educational program planners, government and ministry officials, and researchers in talent development, gifted education and creativity. We also recognize the importance of adult learners and lifelong learning. The ICIE will be committed to the development of all students and teachers as productive world citizens and leaders for the future. We believe that: everyone can learn and that educational initiatives should engage and not alienate learners. Learning should encourage both self-directed and collaboration. Education has the potential to inspire and prepare learners to solve real life problems. Continual personal and professional growth is vital. Technological innovations can serve to network learners across the globe. Building a world community of learners can be a catalyst to meaningful personal and social change.

Among the early members of the international board of the ICIE are: Michael E. Auer; Don Ambrose; Fred A. Bonner II; Joan Freeman; Françoys Gagné; Vlad P. Glăveanu; Hisham B. Ghassib; Christer Johannesson; Lannie Kanevsky; James C. Kaufman; Nabil Kharman; Ken McCluskey; Karen Magro; Barry Meatyard; Heinz Neber; Maureen Neihart; Douglas P. Newton: Lynn Newton; Roland S. Persson; Sally M. Reis; Joseph Renzulli; Susanne Richert; Dorothy Sisk; Patricia Schuler; Del Siegle; Robert Sternberg; Wendy Stewart; Rena Subotnik; Uğur Sak; Trevor J. Tebbs; Todd Lubart; Kirsi Tirri; Kornelia Tischler; Javier Touron. All

have done a lot of work on a large number of ICIE's projects, programmes, services and related initiatives.

The design, planning, development and implementation of the ICIE's international projects and initiatives would not be possible without the support we received from a large number of institutions, including: the University of Winnipeg; University of Connecticut; Ulm University; Université Paris Cité; Durham University; Rider University; Jönköping University; Prairie View A&M University; University of Saskatchewan; University of Ottawa; Lamar University; Concordia University; University of Essen; Castleton State College; University of Rijeka; Catholic University of the Sacred Heart; Cornell University: Webster University; Anadolu University; Aalborg University; The University of Ljubljana; Pädagogische Hochschule Schwäbisch Gmünd; University of Luxembourg; University of Lisbon; University of Portucalense; Universidade do. Minho; and, Mohawk College. We wish to thank sincerely all individual and institutional contributors.

The Intended Aims and Objectives

The International Centre for Innovation in Education (ICIE) is committed to the development of all learners as productive world citizens and leaders for the future. The ICIE International Conferences feature innovative speakers and educational leaders from international settings. Each conference is another milestone in the journey towards leadership, creativity and innovation.

The rapidly changing fields of talent development, giftedness, and creativity continue to open rich possibilities for gifted, creative and talented children, youth, and adult learners to gain valuable learning experiences, and is providing an environment for creative expressions. The major goals include developing teaching and learning strategies that encourage the development of critical thinking, problem solving (and problem finding), decision making, and creative learning. Through our programs and publications, we are inviting new dialogue and discussion that will expand and advance learning across the disciplines and at all educational levels.

The **ICIE** is committed to the following aims and objectives:
- Identify qualities of gifted and talented learners as early as possible;
- **Enhance** the general public awareness of individual talent, neurodiversity, diverse learning styles, unique modalities of intelligence, and characteristics of giftedness. We recognize that diverse learners possess talent and skill and given the opportunity can flourish. We are committed to encouraging greater inclusivity for learners from historically marginalized backgrounds.
- **Initiate**, conduct, and support research into the nature of giftedness, talent, and creativity, and the education and development of gifted, creative, and talented children, youth, and adults;
- **Disseminate** the findings of research and provide a database for researchers, scholars, and practitioners;
- **Establish** means for a continuing worldwide exchange of ideas, experiences, and teaching and teacher-training techniques relevant to gifted, creative, and talented children, youth, and adults.
- **Encourage** governments to recognize gifted children as a category for special attention in normal educational programmes, and to cooperate with national and other organizations for gifted and talented children who share these purposes (e.g., The National Research

Center on the Gifted and Talented (NRC/GT), and The International Association of Educators for World Peace);

- **Design**, develop and organize activities, forums and programmes that bring together gifted, creative and talented learners worldwide;
- **Assist** educational system in capacity building and qualify teachers to work with the gifted and talented learners; and
- **Provide** guidance, counseling, and consultation.

During the last two decades, thousands of educators; researchers, decision makers; practitioners and students have participated in our international programmes; benefited from our services; and contributed significantly to our projects, research initiatives, publications and capacity building programmes.

We are proud to admit that we have achieved the intended aims and objective and will continue.

Values & Beliefs

Value Education: We value lifelong learning opportunities that respond to the needs of gifted, creative and talented students and their parents and teachers and are accessible, affordable, and of the highest quality;

Value Students: We value learning and learners. We respect their diverse life experiences, value their achievements, and appreciate their contributions to our learning community;

Value Excellence: We invite innovation, support creative problem-solving, and encourage risk-taking;

Value Cooperation: We value teamwork, cooperation, and collaboration as a part of our continuous improvement efforts;

Value Honesty and Integrity: We believe academic and personal honesty and integrity are essential elements in our educational environment;

Value Freedom: To foster our virtual educational environment, we respect individual rights and the privacy of our colleagues and associates, and encourage dialogue and the free exchange of views;

Value Fairness: We advocate fairness and just treatment for all.

Value Responsibility: We are all responsible for making our learning experiences significant and meaningful.

Lost Prizes International

The *Lost Prizes International* (LPI) and related projects and programmes represent an attempt to do something about the lamentable waste of talent capital. This unique initiative was sustained for thirty years.

Kari McCluskey (Coordinator, LPI) at the University of Winnipeg, has been strongly involved has been strongly involved in planning, developing and implementing a number of projects, services and programs including Lost Prizes/ ICIE annual seminars. In addition, she does the editing, formatting, and cover layout for many of the ICIE books and monographs. IN addition, Kari provides support to the editors of the joint ICIE/ Lost Prizes international journal.

The Lost Prizes/ ICIE annual seminars is a course-connected conference, with its overarching theme of "expanding enrichment," now takes place each July on the campus of

the University of Winnipeg. The ultimate goal is to build a delivery system that integrates asynchronous and synchronous modalities of learning. We try to respond to ongoing challenges that educators and students (all levels) are experiencing. Our goal is to help educators continue to be lifelong learners and reflective practitioners.

Over the years, we have delineated some very specific objectives for LPI and related programs.

- To use research to guide and inform planning, and to apply best practices in teaching and learning;
- To establish innovative academic and social programmes to identify and develop the talents of high-ability learners
- To help learners learn more effective coping and problem solving strategies;
- To take a strength-based rather than a deficit approach for unengaged children, youth, and adult learners;
- To embrace and respond to a diverse set of student needs;
- To encourage educators to become "talent spotters," who look for positives in their students on a daily basis;
- To develop the skills of practitioners working with underserved and historically marginalized learners ;
- To utilize a variety of authentic assessment strategies to gauge and improve student academic and social progress in tangible and specific ways; and,
- To share lessons learned with the field (through professional development sessions, courses, and publications).

(McCluskey, Treffinger, Baker, Wiebe, 2016. Pp: 125-126)

The International Conferences

The International Centre for Innovation in Education (ICIE) is committed to the development of all learners as productive world citizens and leaders for the future. The ICIE International Conferences invite scholars and practitioners from diverse educational contexts to share their ideas and research. We feature Nobel Prize winners and distinguished international speakers. Presentations, group workshops, and symposia provide opportunities for perspectives sharing and knowledge mobilization. Each conference is another milestone in the journey towards leadership, creativity and innovation.

In partnership with universities and international institutions, the ICIE has organized 20 international conferences which took place in different parts of the world. We have been in: Paris (two times); Ulm; Amman (two times); Athens; Jerusalem; Istanbul; Dubai; Sharjah; Ajman; Krakow; Rijeka; Lisbon; Banja Luka; Houston; Vršac (two times); Antalya (two times).

Our international conferences aimed at: Encouraging volunteer spirit; promoting excellence and sustain quality; connecting communities; striving for improvement; evolving responsibly; meeting community expectations of quality; sustaining competitiveness and viability; and balancing innovation with core essentials.

This conference provides you with the opportunity to: (1) Explore the latest developments in education & psychology in general, and innovation in education in particular; (2) examine the need for sustainable educational systems; (3) integrate the latest technology into the education system; (4) debate the challenges ahead and the future of education and

psychology; (5) learn from innovative case studies where educational institutions have taken the initiative; (6) engage in a series of seminars designed to debate the theory and practice of real improvement in education & psychology; and (7) participate in pre-conference workshops designed to develop participants' competencies.

The conference categories include:
- **Excellence in Education: Basic & Higher Education;**
- **Gifted Education;**
- **Creativity & Innovation;**
- **Educational Technology;**
- **Psychology**, including all branches (e.g., applied psychology; cognitive psychology; organizational psychology; developmental psychology; experimental psychology; clinical psychology; educational psychology; cross-cultural psychology; positive psychology; social psychology; comparative psychology);
- **Innovative Learning Environment:** standards and curricula, tasks and materials, and communication;
- **Instructors and Teacher: Innovative teaching and learning strategies;curriculum design; Inquiry and experiential learning ideas, the psychology of teaching and learning; and, professional development.** competencies, innovative teaching methods, and staff development;
- **Learner:** capacity building, talent development, emotional, social, and cognitive learning; overcoming learning barriers, and developing global citizenship skills.
- **Program Development:** Examples, planning models and components, implementation and evaluation;
- **Global Education for Peace**;
- **Organizational & Social Issues in Education**;
- **Digitization:** Online education; distance education; virtual platforms;
- **Integrated Services:** Guidance and counselling, community services, parenting and caring; and mentorship; and,
- **Future Trends:** Globalisation and networking, technological innovations; STEM and STEAM, civic education, ethical issues; and building creative climates.

We encourage anyone with an interest in: innovation in education, excellence in education, and gifted education to attend this conference. The participants will include: University academics, educators from all disciplines, education program planners and policy advisors, psychologists, business and industry leaders, gifted and talented program coordinators, principals and school leaders, graduate students, parents and caregivers.

Capacity Building Programms

Professional development is a critical factor in the initial success of the teaching/ learning process. The quality and intensity of the training programme is an important part of determining how successful teachers will be as well as how long they remain in the teaching profession. The ICIE has developed a rigorous, well-planned programme designed to provide participants an optimum combination of experiences in which they can build content area knowledge, knowledge of teaching and learning, and the competencies required to be a successful and effective teacher for all students including the gifted, creative and talented students. This capacity building programme was implemented in partnership with a large number of international and local educational institutions in different parts of the world.

This programme (program or programme?)is organized around ten future strategic directions, including: Changing demographics; gifted student expectations; student life skills; technology; professional culture/ lifelong learning; safe environment; ethics, morals and values; community support and involvement; teaching for productive thinking; and, resources. The proposed programme aimed at expanding the participants', and coordinators' competencies. In addition, it is designed for new graduates, teachers, principals, administrators, and policymakers.

The focus of the proposed professional capacity building is to increase the participants, including educator's capacity to improve learning outcomes of all students. Through a variety of learning techniques-case studies, discussions, and small groups-participants acquire new perspectives on leadership, deepen their repertoire of problem-solving skills, engage in personal reflection, and build strong professional networks.

The ICIE offers the participants a comprehensive and intensive blended (face to face tutoring, online instructional materials, and supervision) modules in Excellence; Creativity; Organizational creativity; Talent Management; and Gifted Education. It is developed for motivated trainee, including: Teachers, principals, coordinators, and administrators where they learn to:

- Develop standards and indicators for teaching excellence; enrichment education; gifted education; creativity; organizational creativity; and, innovation education;
- Create innovative learning opportunities that integrate learning modalities and diverse skills; encourage experiential and inquiry-based learning (IBL) that clearly communicate learning goals and connect classroom activities to real-world challenges;
- Incorporate continuous assessment of student performance into teaching and help learners become engaged and self-directed learners with skills to collaborate with others;
- Use technology, differentiated learning, and content-specific strategies to improve student performance and promote deeper understanding of content;
- Share pedagogical successes and challenges with an online community of local and international educators, supported and guided by expert coaches and mentors;
- Give peers effective feedback on planning lessons, improving student performance, and assessing student understanding;
- Develop communication and collaboration strategies with a professional community of local and international teachers and educators;
- Work with an experienced teacher-coach, train as an apprentice coach, and become a coach to local and/or international peers;
- Encourage and advance professional inquiry and growth;
- Focus relationships among students, teachers, and administrators around a shared educational language and framework;
- Strengthen experienced teachers, develop educational leaders, and engage the commitment of those new to the profession;
- Encourage multi-modal learning opportunities and new literacies that encourage deeper level learning and knowledge application.
- Build internal capacity within universities and schools to sustain improved instruction; and,
- Create a coherent, systemic, and cost-efficient plan to address the educational dynamic teaching and learning goals that connect with curricula that is ever-evolving to meet the needs of learners and communities.

This programme includes:
° Introduction to Excellence and Gifted Education.
° Screening and Identification: How do we defined creativity? How can educators maximize creativity and talent development to encourage greater inclusion? Who is Potentially Gifted? How is gifted defined?
° Evaluation of Potential Creativity (EPoC).
° Problem Based Learning/Inquiry Based Learning.
° Productive Thinking for Skillful Teaching and Learning.
° Mentorship, Educational Leadership, and Entrepreneurship.
° Counselling and Guidance for Diverse Learners
° Identification of Special Needs, ADHD and Exceptional Learners.
° How to create innovative educational programs that are more inclusive and that recognize learners' talents and gifts.
° Organizational Creativity: Quality Standards, Indicators, and Assurance.
° Talent Development.
° STEM and STEAM
° Educational Design; Systems Thinking; Transformative Leadership.

The IJTDC

The focus of this journal is to highlight innovative programs and strategies that encourage talent development in children, youth, and adults in educational contexts. Teachers, counselors, scholars and in higher education, and consultants are encouraged to contribute articles that feature specific teaching/ learning approaches, innovative programs, and models of educational leadership that highlight the diverse ways talent, skill, and creativity can be encouraged, nurtured, and applied among children, adolescent, and adult learners.

The International Journal for Talent Development and Creativity (IJTDC) is a refereed journal published twice a year by both the International Centre for Innovation in Education (ICIE) & Lost Prizes International (LPI). **Manuscripts submitted will be peer reviewed through a double blind process. Feedback to the authors will be provided within 4-6 weeks.**

This *journal* has grown out of an ongoing, vibrant partnership between the International Centre for Innovation in Education (ICIE) and *Lost Prizes* International (LPI). So together, ICIE and LPI will continue to work in unison to forge partnerships with other individuals and groups through professional conferences that connect educators and create a spirit of global citizenship.

Aside from the articles, IJTDC will contain the following regular features: (1) *From the Founders*; (2) *From the Editor's Desk*; (3) Peer-reviewed and indexed theoretical articles and research papers; (4) *Standing on the Shoulders of Giants*. This segment honours the memory of cherished colleagues who have passed on. All individuals recognized in this manner in IJTDC will have made enormous contributions to ICIE and/or LPI; (5) *Profiles of Creativity/ Profiles of Giftedness*. The intent here is to focus on the lives and work of pioneers in our area who are widely acknowledged for their research into creativity and talent development; (6) *Exemplary Programs*. Here is the place where real-world practitioners get to share their work in an international forum. In an effort to stimulate cross-cultural communication and partnering, the long-term goal is to feature various projects from many countries; (7) *Interviews*; and, (7) *Book Reviews*. Most issues include reviews of important

educational texts that enhance our understanding of learning dynamics, talent development, creativity, educational psychology, intelligence, and related topics/disciplines.

The IJTDC is internationally indexed (ERIC and ERUDIT platforms). All articles dating back to 2013 have now been indexed by the ERIC educational learning platform (https://eric.ed.gov/?journals).

The ICIE Publications

Part of the mission of the International Centre for Innovation in Education (ICIE) and **Lost Prizes** International (LPI) is to mobilize knowledge and international networking through conferences, workshops, courses, and professional development opportunities (both asynchronous and synchronous) . Scholarship and research are shared through book and journal publications.

To complement IJTDC and further enhance knowledge mobilization and dissemination of information, both the ICIE and the LPI have published the more than 50 books and monographs in twenty years.

The Internship Programme

In the year 2020, the ICIE launched the international internship programme in different educational fields of interest. In three years, the ICIE, in partnership with Global Cultural Adventurers, has supervised 75 graduate students from China. Candidates from other countries have benefited from this programme.

We are confident that the International Centre for Innovation in Education will continue to be an appreciated global platform due to the quality of its different types of contributions. We are poised to make major contributions moving forward. The ICIE serves as a global think tank that brings together institution and individuals from different fields of knowledge, cultures and diverse realities. We have been able to see for ourselves that what we have been doing so far is in unison with task forces and partners internationally.

Imagine how many people made investment of time, intellect and resources to transform the ICIE during the last two decades. We are proud to celebrate 20 years of investing in gifted education and talent development, excellence, creativity and innovation at all levels of education. There are endless possibilities of what we can achieve if we work at the international level.

At the end of this section, "From the Founders", I wish you the best as we move on together and create the future and memories of the ICIE and LPI.

All the best to our dear readers! Thank you.

References:

McCluskey, K. W.; Treffinger, J. T.; Baker, P. A.; Wiebe, A. C. (2016). *Lost prizes: Identifying and developing the talents of marginalized populations*. Winnipeg, Canada: The University of Winnipeg, Faculty of Education Publishing.

From the Editor's Desk:

Cosmopolitan Education

Karen Magro
The University of Winnipeg, Canada

Welcome to our special Cosmopolitan education issue of *The International Journal for Talent Development and Creativity (ICIE).* I would like to extend my gratitude to the exceptional scholars who contributed to this unique issue. Three main themes emerged: perspectives on Cosmopolitan education in a rapidly changing world; Arts-based pedagogies, and Innovative teaching and learning approaches that encourage pathways for greater inclusion. Collectively, the articles in our special issue highlight the potential of education to enrich and transform learners' lives.

It is hard to believe but 10 years have passed since the IJTDC was founded. We are now networking on the global level; both ERIC and Erudite indexing platforms include our journal articles. ERIC (Institute of Educational Sciences) has now indexed all the articles from the IJTDC going back to 2013. I would like to extend a special thankyou to Dr. Taisir Yamin for supporting the indexing initiatives. His commitment to producing the journal each year is truly exceptional. I would also like to extend my gratitude to scholars that supported the journal initiatives from the beginning: Drs. Joseph Renzulli, Sally Reis, Trevor Tebbs, Don Ambrose, Lynn Newton and Douglass Newton, Roland Persson, Dorothy Sisk, and Bruce Shore.

It has been 18 years since the establishment of the International Centre for Innovation in Education (ICIE). The ICIE has been committed to creativity and innovation that welcomes new and alternative programs. We realize that in that time international joint educational research initiatives and networking at the global level have enabled students and scholars worldwide to extend and advance their knowledge and insights into creativity, talent development, gifted education, learning enrichment, and educational innovation at all levels in the humanities, social sciences, and sciences (including STEM and STEAM). Textbooks, monographs, and reports have been published. We had memorable conferences in Ulm, Krakow, Istanbul, and Paris. Collaborative research initiatives, educational exchanges, and the development of specialized conferences designed to help further inclusive education and the success of lifelong learning at all levels have encouraged a new generation of teachers and researchers. Dr. Ken McCluskey's *Lost Prizes* conference held yearly in Winnipeg, Canada, continues to invite new and experienced teachers to enrich their knowledge of education for inclusion. Over 200 teachers register yearly for the summer Lost Prizes institute. Workshops/courses help teachers earn a Post-Baccalaureate Certificate in education. Current plans are being made for the 2023 ICIE conference and we will be sending a call out for papers in the coming months.

Claude Monet's (1899) Japanese bridge over the lily pond can be used to symbolize the efforts of the ICIE to bridge cultures, theoretical perspectives, and innovative solutions to the myriad of educational challenges today. What is certain is that the complex world of today requires a broader set of academic and social skills that would encourage new ideas that lead to innovation in education and other fields. Experiential learning, critical and creative thinking for personal and social empowerment, education for sustainability, and emotional skills such

as awareness, empathy, and transcultural awareness can be developed through both self-directed and collaborative learning ventures. So many educators today are at the forefront of deep democracy, working to encourage a diversity of voices, bringing voices from the margins into the centre. Cultures of compassion, peace, sustainability, and lifelong learning do not occur in a vacuum; awareness, a sharing of ideas, and working toward the common good for all need opportunities to flourish. The ICIE has been dedicated from the start to advancing positive educational goals on an international level. Educational resilience encourages a learning climate that values respect, dignity, and deep democracy.

Courtesy: National Gallery of Art, Washington, DC. (photography by Alexander R. Purses). Wikimedia Commons.

Thank you again and I hope that you enjoy our 2022 special issue.

Art Image Credit

Monet, C. *The Japanese Footbridge*. 1899. National Gallery of Art, Washington, DC. (Open Access). Gift of Victoria Nebeker Coberly, in memory of her son John W. Mudd, and Walter H. and Leonore Annenberg Retrieved on September 22, 2022.
https://commons.wikimedia.org/wiki/File:Claude_Monet,_The_Japanese_Footbridge,_1899,_NGA_74796.jpg

Extending Knowledge and Learning through the Prism of Cosmopolitan Education: International Perspectives

Karen M. Magro [1]; **Ghada Sfeir** [2]

[1] The University of Winnipeg; [2] Formerly Concordia University, Montreal, Canada

Edward Hicks (1780-1849), The Peaceable Kingdom, 1833-34, Brooklyn Museum, New York.

Figure (1)

Courtesy: Brooklyn Museum, New York (Open Access/Public Domain). Edward Hicks (American, 1780-1849). The Peaceable Kingdom, ca. 1833-1834. Oil on canvas, 17 7/16 x 23 9/16 in. (44.3 x 59.8 cm). Brooklyn Museum, Dick S. Ramsay Fund, 40.340 (Photo: Brooklyn Museum, 40.340_PS9.jpg)

Introduction

As educators we continue to explore new pathways in curriculum design, creative teaching and learning, and talent development. We are challenged to extend our roles and responsibilities. We can inspire and encourage creative learning that can lead to more enriching life experiences. In one sense, we are all on a journey to find meaning and fulfillment in life like the self-taught painter Edward Hicks (Figure 1). Edward Hicks (1780-1849) was an American self-taught folk painter and minister. He painted at least sixty-two versions of The Peaceable Kingdom. Drawing on biblical verses from Isaiah, Hicks' paintings are optimistic in portraying a world where people from different faiths and backgrounds interchange and where the animal and natural world are in harmony with the world of children and adults. His idyllic version highlights a world of tranquility and order. Hicks saw his

paintings as a personal undertaking of faith and aspiration rather than income or fame. As we reflect on recent global events in 2022, we can draw inspiration from Hick's positive vision of hope, compassion, redemption, and reconciliation. As educators, we are in a position to teach skills that can illuminate life in some way. Exploring these possibilities through the prism of creative and critical cosmopolitanism is one step on a lifelong journey.

Each contributor of the special issue IJTDC presents a visionary, creative, and artistic view of education that is consistent with dimensions of cosmopolitan education today. Critical and creative cosmopolitan education (CCCE) is consistent with creating learning climates that are more inclusive and interdisciplinary (Da Silva, 2018). We can connect CCCE to transformative learning which is "a kind of deep learning that challenges existing, taken-for-granted assumptions and meanings, and allows us to learn in a holistic way from multiple parts of self" (Hoggan, 2009, p. 9). The vision for a cosmopolitan educational perspective is rooted in a more expansive perspective of learning that is rooted in openness, awareness, and interdependence. The ecology of interdependence, notes Nel Noddings (2005) "brings us to consider the effects of life in one locality on the lives and well-being of distant others …People must be well educated to understand that the destruction of the ecosystems in Equador and the Philippines affects all of us and, especially the quality of life for future generations" (p. 11). A creative and imaginative learning climate, notes Maxine Greene (1995) is "a space infused by the kind of imaginative awareness that enables those involved to imagine alternative possibilities for their own becoming and their group's becoming" (p. 39). Dynamic learning means entering a field of possibilities, fresh concepts, and agency.

On Cosmopolitan Pathways

David Hansen (2008) explains that educational cosmopolitanism presumes a "creative potential on the part of persons everywhere to craft lives of meaning and purpose" (p. 208). A cosmopolitan sensibility is ever emergent and "it is an orientation that depends fundamentally upon the ongoing quality of one's interactions with others, with the world, and with one's own self" (p. 213). Learning is a never-ending process. Rather than being a "citizen of the world," Hansen refers to the cosmopolitan-minded person as someone who "inhabits the world" open to new paradigms of knowledge and ways of living. Hansen connects cosmopolitanism to the "art of living" that fuses being responsive to the demands of justice toward others (morality) and the desire for self-improvement (p. 207). There is a "critical openness to the world with a critical loyalty toward the local" (p. 208). While "the idea of a cosmopolitan education foregrounds individuality, it also foregrounds the uniqueness and integrity of community" (p. 208).

Cosmopolitanism enriches learners' sense of the world and highlights "cultural creativity" in its artistic, individual, and anthropological sense. There is a dynamic between local and global spaces:

> Neither my community nor my own sense of personhood can survive unless others sustain their integrity as well. Thus I must develop a critical interest in others' efforts. One way to do so is to see beyond my own cultural inheritances and traditions by recognizing the very meaning of inheritance and tradition. Through education, I can come to see their place and manifold value. I can come to see that while other people and I may have our own distinctive inheritances they are not exclusive possessions but are an expression of human hopes and needs from which all can learn (Hansen, 2008, p. 212).

Cosmopolitan educational perspectives encourage a transdisciplinary exchange of ideas. Interdisciplinary thinking can be one avenue to open new channels of creative learning. Educators who immerse themselves in a variety of discourses and disciplines such as cultural anthropology, cultural geography, sociology, psychology and transnational literature can open themselves to new learning opportunities. Tamara Birk (2010) highlights the value of critical cosmopolitan pedagogy to "deterritorialize," unsettle and "rethink attachments to boundaries and borders, for these attachments often secure forms of identity and understandings of place that are essentialized and impliable" (p. 89). It is, Birk notes, vital to challenge intellectual rigidity and instead look to an alternative imagination where new possibilities unfold. In unique ways, each contribution in our specific issue does this.

Further, an amalgamation of many of the insights of our contributors, including tensions and ambivalences raised about intercultural encounters among all Canadian groups, Indigenous, non-indigenous, immigrants, racialized and marginalized groups and individuals is a moral orientation to cultivate equitable, inclusive, just and fair intercultural encounters in all their forms and ethical obligations to others locally, provincially, nationally and internationally. It is an orientation that entails the key tenet of moral cosmopolitanism as advocated by its proponents such as Nussbaum (1996/2002), Appiah (2006), Brown and Held (2010), Van Hooft (2009), and many others.

George. J. Sefa Dei reminds us that change is not the same as progress and warns us against seeking false moral equivalencies. Dei highlights the 'Indigenous colonial lens' that fosters teachings of "powerful literacies, ontologies, and epistemologies to cultural, spiritual, psychic memories and 'living forces' that we can all learn from" (p. 37). He situates cosmopolitanism through "the Indigenous anti-colonial democratic lens" and its 10 principles (p. 38) to disrupt the production of knowledge and the underlying hierarchies and structures of power immersed in Western ideologies, imperialism and colonialism. He argues for a cosmopolitan education that promotes 'schooling as community' by endorsing anti-Black racism, decolonization and Indigeneity as its key tenets. He highlights the importance of "Earth/Land-based teachings of relationality, sharing, reciprocity, connections, community building, social responsibility, ethics and accountability." Dei concludes his article by providing insightful implications for the teaching of cosmopolitanism in the classroom toward radical transformation through the acknowledgement of the political nature of schooling and education.

Terry Wotherspoon and Emily Milne explore the intersections such as convergences and tensions between the goals and relationships of two educational priorities facing Canadian schooling: the promotion of global citizenship education and cosmopolitan education as well as the implementation of the TRC's (2015) Calls to Action to enhance reconciliation between Indigenous and non-Indigenous peoples. The Calls to Action particularly urges the revision of Canadian curricula to incorporate Indigenous histories, perspectives, and experiences and acknowledge the harm of the Residential schooling on Indigenous students. The authors' analysis of the responses of a public survey on schooling and reconciliation in Alberta and Saskatchewan identifies educational pathways shared by the reconciliation processes towards decolonization that are "historically and territorially grounded" and cosmopolitan education that fosters respect, meaningful cross-cultural dialogue, responsibility, and openness to diversity and the global human world while acknowledging the agency of Indigenous Peoples and marginalized groups (p. 47). On the other hand, the authors point out to the superficial understanding and teaching of diversity and decolonization, an understanding or a dominant narrative that claims primacy of "the supposed sameness [of treatment] or equality expected of members of a wider nation or society" (p. 48). The authors call for a vision of cosmopolitanism that disrupts these narratives and interrogates positionalities in relation to structures of power.

Ghada Sfeir seeks to make the case to endorse moral and cultural cosmopolitan pathways for Canada's diversity. This can be achieved educationally, socially, politically, culturally and economically through national roundtable negotiations of the merits of cosmopolitanism. These negotiations would involve policymakers, scholars, students, curriculum designers, and educational stakeholders from various social, ethnic, religious, political, and cultural backgrounds. Despite the strengths of multiculturalism in Canada, Sfeir argues that 50 years of multiculturalism suffers in achieving social cohesion based on decolonization and reconciliation, and equitable, inclusive, respectful, and just intercultural encounters in the various facets of society across provinces and territories. She concurs with other scholars that, for many reasons, multiculturalism is a form of "racialized governmentality" and colonialism (Bilge, 2013, p. 163). To solidify her case for cosmopolitanism for Canadian diversity, she clarifies the distinction between multiculturalism and cosmopolitanism, and presents concrete examples of ongoing forms of discrimination, exclusion and marginalization of various groupings in Canada. She raises concerns that the challenges to moral and cultural cosmopolitanism are exacerbated by the political orientation in Quebec as exemplified in divisive policies, such as Bill 21, Bill 40 and Bill 96, that violate human rights and further marginalize underrepresented groups, Indigenous peoples, English-speaking communities and immigrants. On the other hand, she identifies federal and provincial anti-racist social and educational initiatives and

programs that have paved the way to move forward towards embracing cosmopolitan pathways for Canada's growing diversity. As Canada made history when it adopted multiculturalism, it is time Canada made history again by evolving to endorse moral and cultural cosmopolitanism that has also the potential to transcend the geographical borders, she argues.

Nineteen years later and using the lens of global citizenship, Kornelson reflects back on a single unexpected event of an international encounter between a Costa Rican host and one of Kornelson's students during a "high school global citizenship practicum trip to Pedrogosso, Costa Rica" (p. 59). The author seeks to explore the teaching/learning implications of this event for potential transformation based on the memory of the participating students and reflects on teacher's critical teaching responsibility. In his reflection, Kornelson draws, on Freire's notion of ethical responsibility in teaching that asserts teacher's responsibility to empower students to transform their world towards a better one based on justice and equity. He also draws on Saito's (2010) insights on how to bring awareness among his students that they are implicated in the dynamics of power underlying these connections in order to address exploitative social relationships. Kornelson shares students' memories of how this single event transformed their understanding of the world. Three themes emerged from these memories: "1. The development of a global perspective and identity; 2. growing awareness of global interconnectedness tied to a discriminating respect for diversity and difference; and 3. a heightened sense of agency and global responsibility" (p. 62). The author also shares interpretation of this teaching-learning experience in the context of teaching for global citizenship and assuming responsibility for this teaching moment.

Drawing from his background in theoretical physics and history, Humam Bishara Ghassib posits that different types of interactions can result in constructive or destructive outcomes. In physics and mathematics, a shift from equilibrium to disruption occurs when waves create a dynamic disturbance of one or more quantities. Ghassib explains that while interacultural interactions are more complex than mathematical or physical models, significant parallels can be made that are relevant to the present socio-political context in 2022. When one culture exerts hegemony over other cultures, the result can be conflict, misunderstanding, and chaos. Constructive cultural interactions are more likely to occur when individuals from different cultures feel valued and understood. "Any feeling of superiority by one culture over the other, for whatever reason such as military or material superiority, will lead to morally degrading, even heinous, consequences" (p. 93). In contrast, an open mindset and empathic communication could be a catalyst to problem solving and the flourishing of knowledge in art, science, technology, and the humanities. Ghassib refers to an enlightened leader during the "Golden Age" of the Arab-Islamic civilization (8th to the 14th century) in his essay. The leader al-Ma'mun (813-833) encouraged the study of astronomy, cartography, mathematics, and medicine. During his time, the Arabic language was transformed from a language of poetry and literature to a language of science as well. From an educational perspective, the ideas in this article emphasize the importance of creating learning climates that offer more opportunities for students (e.g., through field trips, virtual learning, active listening, inquiry, cultural exchanges, transcultural and transdisciplinary studies, etc.) to expand their world view. New information and a challenge to one's perspective are not viewed as "threats" but rather, they are viewed as opportunities to enrich existing world views.

Roland Persson calls for realistic expectations of cosmopolitan education and its impact on practice such as shifting minds and shaping learners' attitudes. The author argues that the world is driven by the dynamics of global knowledge economy emphasizing individualism and competitiveness and founded "entirely on *transactional* values and objectives" (p. 78, emphasis in original) devoid of any interest in human differences and needs. The existence of conflicting values and inherited human nature are further obstacles to the fostering of moral values. The author strongly argues that cosmopolitanism has evolved to "become entirely *utilitarian* without including any moral obligations" (p. 78, emphasis in original). Education has lost its intrinsic value to be dominated by the global knowledge economy. The author concludes by recommending that our effort to teach moral values should be based on dialogue and information and broadened to engage parents and the wider society that has an impact on the students' identity.

Donald Ambrose and Valerie Ambrose present a panoramic perspective on conceptions of giftedness and talent development. New insights and understandings can be gleaned from an interdisciplinary perspective. They discuss the problem of "dogmatic insularity" and discuss the value of understanding the nuances of high ability, creativity, giftedness, and talent from multiple academic disciplines. Alternative paradigms of knowledge and solutions to the pressing problems of our time require complex interdisciplinary syntheses of insights. Ambrose and Ambrose write that,

> ignoring insights from foreign disciplines is unwise because much can be gained from interdisciplinary work. First, interdisciplinary searches for insights about culture can turn up discoveries in fields such as cultural anthropology, political science, history, and ethical philosophy that could reframe some of the ideas we have about giftedness, talent, and creativity. (p. 67)

For example, drawing on interdisciplinary scholarly insights on the dimensions of culture, Ambrose and Ambrose warn us against ignoring the fluidity and flexibility of the dynamics of culture across various groups in defining giftedness and framing gifted education. The way cultural dimension is understood mainly by the dominant culture has a wide range of implications. These include "misdiagnosis" of the talent of minority students by the dominant culture and its talent-screening processes and experts (p. 69); perplexity in identity formation of talented students from a minority culture; gap in minority students' "immersion in the mainstream culture, which prevents them from accessing the mythological archetypes of that society" (p. 69) and its established patterns and values for conformity; and application of gifted talent to either "redress large-scale injustices" (p. 72) or cause largescale harm to the world as did Hitler. The interdisciplinary field of cognitive science, note Ambrose and Ambrose, combines contributions from psychologists, linguists, neuroscientists, philosophers, artificial intelligence researchers, and anthropologists. This timely contribution asserts the importance of exploring multiple paradigms of knowledge that traverse the humanities, science, medicine, and social sciences.

Looking to Arts-based Pedagogies for Inspiration

Viewing works of art from alternative and diverse vantage points can enrich learning experiences (Blackburn Miller, 2020; Greene, 2007; Lipson Lawrence, 2008; Magro, 2022, in process). A 19th century landscape painting by John Frederick Kensett (Figure 2), for example, can be viewed from one perspective as a stunning picture of the lush Hudson Valley. How have the geography, the people, the animals, and the environment been altered as a result of colonial settlements throughout the centuries? How have ancestral homelands be disrupted, transformed, and perhaps destroyed over time? Curators at New York's Metropolitan Museum of Art (2022) emphasizes the importance of reassessing works of art from an Indigenous perspective. The Metropolitan Museum of Art In New York, curators emphasize the importance of counter and alternative narratives that critically challenge Euro-American perspectives. Indigenous artistic and historian Bonney Hartley (Stockbridge-Munsee Mohican) provides her insights into Kensett's painting of the Hudson Valley (Magro, 2022):

> To me, every bend in the Muhheacanituck (Hudson River) is a beloved view. It is a fertile, life-giving place where Mohican ancestors cultivated bountiful harvests and enjoyed tranquil canoe journeys downriver to exchange news, game, and other gifts with their Munsee kin. It is a sacred landscape from which our surviving community continues to derive pride and meaning. It is our namesake, the Muhheacanituck, the waters that are never still. It is home.
> The fort's presence is a reminder of the colonists' need to defend lands that were not their home. Today that tension is still present even if the forts are not. Every day we confront this truth as we work to protect burial places and other sacred sites. The theft is still unresolved. (Metropolitan Museum of Art, https://www.metmuseum.org/about-the-met/collection-areas/the-american-wing/native-perspectives).

We have a number of articles in this special issue that highlight new research initiatives and perspectives in arts-based pedagogies. These articles explain deeper level learning through art and art as a catalyst for personal and social change. Arts-based pedagogies extend our understanding of creativity and learning beyond the traditional walls of the classroom of a school or college. Our

contributors highlight the way that meaning can happen by means of encounters not just with traditional texts, but with works of art (paintings, collages, photography, film, etc.). Art can be a catalyst to challenge, trouble, and transform existing ways of thinking that may limit or constrain. Artistic ways of knowing tap into affective knowing, imaginal, symbolic, and spiritual dimensions of knowing. Maxine Green (1995) writes that "encounters with the arts can never be endpoints; they may challenge us to new encounters in experience" (p. 149). The teaching of art and aesthetics can deepen our understanding of life and can thus lead to new perspectives (Magro, 2022).

John Frederick Kensett. Hudson River Scene, 1857. Oil on canvas, 32 x 48 in. The Metropolitan Museum of Art, New York. From: www.metmuseum.org

Figure (2)
Courtesy: Metropolitan Museum of Art (open access website), New York. Gift of H. D. Babcock, in memory of his father, S. D. Babcock, 1907 (07.162).

Books like Esi Edugyan's (2021) *Out of the Sun* highlight the importance of considering stories and narratives that are at the margins. She suggests that it is important to bring these stories into centrality. It is important to appreciate "overlooked narratives" (p. 3). Edugyan's "part memoir, part travelogue, and part history" centres around African stories with a context of critical race perspectives, Edugyan's message has wide-ranging applications. She writes:

> We speak so much about the 'universality' of being human, about the similar things that connect us. I don't want to lose sight of that. But in some ways, such talk camouflages the problem of difference—not difference itself, but our diminishment of it. It can be just as illuminating, I think, to look at the opposite. This year of lockdowns, and sickness has starkly revealed the gulfs between our lives. Experiences divide us, uneven access to necessities and comforts, different childhoods, traumas, faiths. If we wish to understand each other, we must first acknowledge the vastly unequal places from which we each speak, the ways some have been denied voices when others are so easily heard. (Edugyan, 2021, p. 2)

Along similar lines, writer Robyn Maynard and artist and musician Leanne Betasamosake Simpson (2022) began writing each other letters during the pandemic. Their letters grew into a powerful exchange about the history of slavery, colonialization, ecological destruction, and permanent and non-human health crises. Kelly (2022) writes that in their book *Rehearsals for Living* (Maynard &

Simpson, 2022), histories and collective memories of Black and Indigenous people are braided together in a way that establishes a basis for solidarity and a visionary plan for a more democratic and life-sustaining world. Kelly writes that Maynard and Simpson are not "mere dreamers" and that "they understand that the work of building the new world is no luxury—and that our very survival depends on turning dreams of decolonization and abolition into action" (Kelly, 2022, p. 273). Maynard and Simpson ask what it means to try "to build worlds that affirm, rather than destroy life" (p. 25). Simpson writes that she wants to live in a way

> "that doesn't cause the extinction of vast numbers of plants and animals. Where extractive economies are not the norm and where capitalism is not assumed to be permanent. Where there are communal and embodied ethics and practices that make slavery and colonialism unthinkable, where one hundred musicians show up at busy intersections and no one is surprised" (Simpson, 2022, p. 199).

In this Issue on creative learning, Stephanie Mason and Rachel de Condé explore working spaces that both permit and resist creativity. Their research is presented in the form of a dialogue/conversation that was prompted by the changes and adaptations that they had to make as educators during the Covid-19 pandemic. Mason and de Condé explore their adaptation during this unprecedented time. The authors highlight dimensions of creativity, spaces for learning, imagination, identity, and being in the world. How can the educator as artists flourish when there are barriers and restrictions that inhibit creativity and self-expression? Disorienting dilemmas like the pandemic can challenge educators to explore new opportunities and spaces for creative learning. Mason and de Condé integrate spiritual, emotinal, artistic, and imaginal ways of knowing and highlight the importance of educators being able to access and nurture these dimensions, particularly during times of crisis.

Artistic expression can facilitate self-expression and social/personal agency. Art making, as Lipson Lawrence (2005) notes, is a form of experiential learning that can be a catalyst for learning and motivation across disciplines In this issue, Bev Hayward draws on her experiences to explore pedagogies of possibilities as an artist educator. Her work exemplifies the importance of cosmopolitan education as extending conceptions of knowledge and creativity with an ethos of greater inclusivity. Hayward writes cosmopolitanism can be viewed as "both a method of (re) searching as well as a lens through which the data gathering processes are considered" (p. 127). As an educator, Hayward writes that it is vital to hear a "whole array of stories" that reflect complexity and difference (p. 124). She draws upon a continuous conversation that she had with a colleague as the two tried to navigate an unfamiliar terrain in an academic environment that privileged the dominant narratives of White men. These conversations also formed a foundation for her Ph.D. thesis. With art and narrative, Hayward presents an intercultural exchange between two artist educators. Her textile art is part of an art exhibition that has created a "space of resistance for rebellious women to actively destabilize the dominant discourses of the academy and the artworld" (p. 125). Hayward refers to the work of Kwame A. Appiah in emphasizing the need to bring marginalized stories through varied artistic and literary texts into the forefront:

> Folktales, dramas, opera, novels, short stories; biographies, histories, ethnographies; fiction or non-fiction; painting, music, sculpture, and dance: every human civilization has ways to reveal to us values we had not previously recognized or undermine our commitment to values that we had settled into" (Appiah, 2006, p. 30).

Hayward's contribution highlights the importance of art and narrative as a form of embodied struggles and resistance with a focus on new ways of understanding, knowledge creation, and transformative learning journeys.

Kay Johnson provides critical insights into the value of arts-based pedagogies from a settler-colonial context. She presents a detailed analysis of the message conveyed by Charlottetown's (Prince Edward Island, Canada) commemorative bronze statue of Sir John A. MacDonald, Canada's first Prime Minister and chief proponent of the destructive Indian Residential School System. Johnson notes how the statue's friendly, seated posture appears to welcome visitors to pose beside on the bench

for a photographic opportunity. Lately, however, Indigenous historical researchers and artists such as Kent Monkman have joined the counter-narrative claiming that MacDonald's legacy has established long-term negative relationships with Indigenous peoples, by means of …. "control, dispossession, assimilation and even starvation" (p. 113). Official response to demands for the statue's removal was initially reluctant, but the statue has now been removed, as have similar statues elsewhere in Canada. Johnson suggests how commemorative artwork can help establish positive rather than negative group relationships.

Francisco La Rubia Prado explores the meaning of "spectacle" as a way of exploring the important power of art as a social movement and catalyst for creative expression and transformative change. For La Rubia Prado, spectacle involves art productions that are designed to unite people in public space that include cities, the countryside, and coastal venues (p. 139). He describes in detail four categories of live and virtual art-centered spectacles produced by the British group Artichoke. Art is taken away from the traditional art gallery or museum settings and into a wider reaching social context. The social art spectacles center on historical events such as London's Great Fire of 1666; the conflict in Northern Ireland; cultural identity expressed in the Medieval Lindisfarne Gospels; and, a variety of light, fog, and sound installations. Participation is encouraged through multi-sensory experiences and a recollection of historical events. The experiential events are informed by elements of creative play and ritual. These public works of art can be an invitation to awareness, dialogue, shared experiences, new perspectives, and problem solving. Through a common purpose, the problems we face as individuals and society can be resolved.

Jakob Nørlem and Nikolaj Stegeager describe the emergent properties of an art talent environment. They present an empirical study of young artists' experiences within a talent development program. Their research draws upon systems thinking and a holistic ecological approach to talent development. They based their study on interviews with six young artists. The authors emphasize that in Scandinavian countries like Denmark, art, music, dance, literature, painting, and film are recognized as important and valuable. Engagement in the arts is a precursor to creativity and holistic learning. Opportunities and access are encouraged. Too many educational systems (world-wide) do not value creative and artistic expression and yet, as writers like Lynn Newton and Douglas Newton (2020) suggest, teaching for creativity and the arts can enrich science, mathematics, engineering, and technological innovation. This article provides valuable and timely insights into the importance of encouraging artistic literacies with all learners. Nørlem and Stegeager highlight the importance of effective educational program planning and organizational development in creating and nurturing a learning climate where youth can develop their artistic abilities. The authors integrate systems theory in writing about the importance "ecosystems" of learning are to dynamic talent development and creative learning. Norlem and Stegeager write that "living systems are constantly in a state of becoming. A system never stays the same; rather, it is constantly changing due to its interactions with its surroundings" (p. 158). This idea has implications beyond the classroom so that "every member of a community of practice is simultaneously a contributor and a learner" (p. 159). The authors' research is consistent with the development of a cosmopolitan curriculum that is dynamic, transdisciplinary, and holistic.

Rachel Simpson, Douglas Newton, and Lynn Newton highlight the importance of preparing teachers to understand and apply creative teaching and learning practices. In "Developing Creative Teaching Skills in Pre-Service Teachers" they explain that curiosity, openness, flexibility, metacognition, problem solving, and "creative habits of mind" are required to fully engage successfully in the world today. Learning is multi-faceted and teacher candidates who are more awareness of creative learning processes are more likely to apply learning strategies and assessment approaches that encourage engage and interaction. Learners can become "creative interpreters" of texts. Simpson, Newton, and Newton (2022) emphasize the importance of "breaking free from unproductive practices" that would lead to a more dynamic, purposeful model of teaching and curriculum development that is evolving. Building on dimensions of Jack Mezirow's (1991) theory of transformative learning and perspective transformation, the authors' study aimed to prepare, develop, and test a teacher development package that highlighted specific dimensions of creative teaching.

Simpson, Newton, and Newton emphasize the importance of teachers being able to role model creating thinking and learning. In order to do this, more professional opportunities are needed so that teachers can explore their own conceptions of creativity and creative teaching. Perspectives taking, a greater awareness of the context of ideas, and developing a greater insight and understanding of strategies such as Inquiry Learning and problem-based learning, developing essential and open-ended questions, multi-modal assessment, self-directed learning and learner-centered teaching are examples of creative teaching approaches. This study by Simpson, Newton, and Newton has important implications for the design and curriculum content of teacher education programs. Valuing and integrating dimensions of creativity and problem solving with more specialized workshops and courses can enrich pre-service and in-service education today.

Joseph Renzulli summarizes the various approaches to the education of gifted students developed over the last 50 years. He distinguishes between "lesson-learning giftedness" and "creative-productive giftedness" (p. 179). The former approach relies on IQ and other formal tests to identify giftedness, while the learning programs themselves are based on prescribed lessons and minor deviations from a curriculum requiring students to acquire, store, and retrieve information. One the other hand, a "creative-productive giftedness" approach exemplified by the Enrichment Triad Model encourages students to develop original ideas, based on first-hand inquiry, which can be applied to real problems that have an impact on target audiences. Type 1: General exploratory experiences; Type 2: Training in how to develop a creative thinking and problem-solving mindset, and Type 3: Individual and small group investigation of real problems.

Julia Delgado explores the way guided viewing of films can be used as an intervention with gifted adolescent girls who are with identity and self-esteem issues. Contemporary films are very accessible to most adolescents today. She explains that films are a powerful artistic medium that can elicit discussion, empathy, and awareness. Films can "touch our emotions, ignite our imagination and curiosity, and establish lifelong memories" (p. 193). Her article provides useful suggestions for educators who wish to apply guided film viewing strategies to help learners who are reluctant to read or who have emotional and social challenges. Students can identity with the main protagonists and relate their own experiences to the screen characters' experiences. Essential questions, critical incident analysis, Art, collage, dramatic role playing, poetry writing, journal reflections, and prequels or sequels are learning strategies that can be integrated to enrich discussions and multi-modal learning. Specific films that have been used successfully with adolescent girls are included in her article.

Saana Hemingway's article highlights the importance of greater inclusion and diversity in education. Too often academically talented students in the U.S. experience financial hardship and other barriers that interfere with their pursuit of higher education. Saana Hemingway provides a useful and informative synthesis of the research in this area. With greater resources and supports, more underserved learners would have opportunities to complete higher education degrees. Her article emphasizes that while positive changes have been observed, more could be done to ensure access and opportunity for all learners.

Steve Van Bockern writes about the importance of working with disenfranchised youth from an asset perspective. Like Hemingway, the author emphasizes the need to reduce and remove situational and institutional barriers that erode learning opportunities. Early attempts to assist children with academic or behavioral problems were based on an eclectic mix of inconsistent strategies, often punitive or so mutually contradictory that they left problems unresolved. The professional response to this "conflict and chaos", notes Van Bockern, led to the development of Evidence-Based Practices (EBP), using scientifically specialized, laboratory-based models to measure the effectiveness of interventions (p. 231). Realizing that "statistical significance does not necessarily mean practical significance," the authors devised an alternative Circle of Courage, which combines selective findings from contemporary research, from practice-based early work with troubled youth, and from the notion of Circles of Respect derived from Indigenous cultures (p. 231). The Circle of Courage embodies four growth needs essential to human well-being at any age and for any culture: Belonging, Mastery, Independence, and Generosity. Van Bockern describes in detail some of the diverse interventions most likely to support these four components.

Colleen Dawson analyzes the state of inclusive education from the prism of neurodiversity. She explores the implications and perspectives for neurodiversity paradigms. In essence, neurodiversity refers to the range of differences in individual brain function and behavioral characteristics. There is a range of normal functioning among the human population and it is vital for educators to be aware of this diversity. There are profound implications for teaching and learning. Future research considerations are provided potentially adding to the literature about the implications and perspectives for neurodiversity paradigms. Drawing on her extensive teaching and administrative experiences with culturally diverse children and youth, Dawson provides a theoretical and practical framework that address the way historical systemic and institutional barriers to inclusion can be reduced and removed. Dawson writes that it is still "a very long road" to shift and transition the narrative from "inequality to inclusion" (p. 225). Teachers' beliefs about neurodiversity and learning are key and "by taking the time for self-study and learning about one's values and beliefs, both implicit and explicit, we can begin to learn how we may contribute to systemic oppression within our schools" (p. 225). It is from this awareness and empathy that changes can occur.

Helen Lepp-Friesen extends our understanding of these tensions in her article "We are all Human Beings" (p. 257). Drawing upon her teaching experiences teaching writing classes in prison classrooms, Lepp-Friesen provides important insights into the intrapsychic and interpersonal dynamics of teaching and learning. What connects us as humans? How do we break down barriers that marginalize, isolate, and stigmatize others, particularly those who have been deemed as outcasts by some in society? Lepp-Friesen emphasizes the importance of essential skills that are too often underestimated in the art and science of teaching: awareness, empathy, intrinsic motivation, and ability to communicate across cultural, educational, gender, and social divides. She integrates theoretical perspectives from critical pedagogy and theorists such as Paulo Freire, bell hooks, Henry Giroux, and Peter MacLaren. Lepp-Friesen's article includes a reflective analysis of the adult learners she worked with in prison: "Looking at students in the eyes and addressing by name is all part of making the writing classroom a positive place where students are treated like human beings" (p. 263). Who is capable of redemption? She refers to a powerful quotation from Bryan Stevenson's (2015) book *Just Mercy: A Story of Justice and Redemption:*

> Proximity has taught me some basic and humbling truths, including the vital lesson: Each of us is more than the worst thing we've ever done. My work with the poor and incarcerated has persuaded me that the opposite of poverty is not wealth; the opposite of poverty is justice. Finally, I've come to believe that the true measure of our commitment to justice, the character of our society, our commitment to the rule of law, fairness, and equality cannot be measured by how we treat the rich, the powerful, the privileged, and the respected among us. The true measure of our character is how we treat the poor, the disfavored, the accused, the incarcerated, and the condemned (p. 188).

Conclusion

Cosmopolitanism describes a way of moving and interacting in a complex and diverse world where conflict and tension co-exist with hope, unity, and transformation. Social justice and genuine inclusivity are dependent upon "a great need for generative institution-building, as well as political and economic reform that can lead to more just arrangements that what we witness world-wide today" (Hansen, 2013, p. 45). Collectively, the articles in this volume point to the importance of developing critical pedagogies that enrich and encourage imagination, creativity, agency, and becoming within new spaces for teaching and learning. The articles in this special edition reflect key elements of creativity and the search for new ideas, imaginative teaching, learning innovation, and breakthroughs that advance the enterprise of teaching and learning immersed in universal concepts of justice, diversity, equity, inclusivity, openness, global and local interconnectedness. The theoretical papers in our special issue highlight the "spirit" of cosmopolitanism in the quest to address the challenges and barriers we face as a society and world community while at the same time, providing educational pathways that can lead to problem solving and transformative change.

Nicolaes Visscher (1618-1679) & & Berchem, N. P. (1621/22-1683). Orbis Terrarum Nova et Accuratissima (translated: "new and very accurate view of the world:). 1658.

Figure (3)
Courtesy: Wikimedia (Creative Commons/Public Domain Access).
https://upload.wikimedia.org/wikipedia/commons/6/6c/Orbis_Terrarum_Nova_et_Accuratissima_Tabula_by_Ni
     colaes_Visscher%2C_1658.jpg
(Engraved double-hemisphere map of the world by Nicolaes Visscher in 1658. Border decorations of
     mythological scenes, drawn by Nicolaes Berchem, showing Zeus, Neptune, Persephone, and Demeter).

The antique map of the world (Figure 3) featured here might be used to symbolize our global interconnectedness. Different world maps throughout the ages also point to landscapes that are shifting, changing, and transforming with the production of new knowledge and fusion of cultural patterns that are fluid, porous, and transient or ever-lasting. Similarly, the educational landscape continues to shift and transform. Maps are intended to show direction and location to evolve and change as we come to grips with a world that is "a startling world of uncertainty, a world saturated by unknown complexities of future sustainability" (Rautins & Ibrahim, 2011, p. 25) and perturbing social conditions such as terrorism, poverty, violence, and economic and environmental crises) and educational pedagogies that are still oppressive. It is our hope that the articles in this special issue will inspire and inform whether it be by integrating anti-racist curricula, arts-based pedagogies, inquiry, and experiential learning initiatives. We need to imagine new possibilities that integrate pragmatic and visionary strategies. As many of the articles in this volume suggest, we need to honour diverse ways of knowing by creating motivational, socially just, respectful, self-directed, and collaborative spaces where learners can thrive.

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Cosmopolitanism or Multiculturalism? Towards an Anti-Colonial Reading

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Abstract

Using Multiculturalism as an entry point, the paper interrogates conventional ideas and themes of Cosmopolitanism from an anti-racist and anti-colonial read. The discussion is informed by how the anti-racist and anti-colonial lens has shaped an understanding of multiculturalism and its convergences and divergences with Cosmopolitanism. My goal is to advance a rethinking' cosmopolitanism' from an Indigenist anti-colonial democratic lens highlighting a philosophy of educational practice geared towards new educational futurities for particularly [but not exclusively] Black, Indigenous and racialized bodies in the school system. It is argued that cosmopolitanism is about Land and relationships. This offers possibilities of learning from the 'geographies of schooling'. The pedagogies of the Land, for example, require examining the narratives and encounters taking place in these 'geographies of schooling' to unravel colonial structures of education and ways we validate contending or competing for multiple knowledges for decolonizing and anti-colonizing education. In the context of the cosmopolitan, institutions like schools, as carceral projects, must acknowledge that anti-Black racism is 'pervasive throughout the system' and not simply assert rhetorically that 'anti-Black racism has no place in our school'! Critical educators in their practice of teaching training and preparation, must be able to name institutional silences, erasures, negligence, and complicities around race, anti-Black racism, and Indigeneity in order to create inclusive learning communities and schools as 'working communities'.

Keywords: Multiculturalism; Cosmopolitanism; anti-[Black] racism; Land; Indigeneity; and anti-colonial; teaching and learning practices.

Introduction

The inevitability of change must not seduce us to think there is progress. Assent and dissent are healthy in democracies, but they cannot be in perpetual conflict without a resolution. As a society, some may feel we spend too much time talking about what is wrong with our communities than what is right. Even if one is to concede this, the truth is that there is so much not right about the communities that we need to work hard to get things right. Some of us focus on speaking about the 'wrongs' because we want to help us get things 'right'. As I see it in our societies today, a significant problem is an idea of constantly searching for moral equivalences. Many times, society promotes false equivalences. So rather than admit to a particular glaring injustice on the table for redressing, we would instead point to another injustice (and sometimes manufactured injustice) to forestall action on the noted glaring injustice on the table for discussion. The Conservative Right is very good at this.

Western nation-states have continually asserted ideals and ideas of freedom, liberty and justice. These values, however, are not specific to Western states and have been shared by Asian countries and non-Western thinkers alike (Sen, 1996/2002, as cited in Sfeir, 2016, p. 46). Nonetheless, the question of how we genuinely promote justice needs to be debated and contested. The moral equivalencies we have associated with justice need to be troubled as implementing justice-oriented practices has moral implications (Portelli & Eizadirad, 2018). One aspect argued by authors such as Portelli & Eizadirad has been the risks of engaging in justice-oriented practices. Many may fear the risk of their privileged positionality, yet part of this contestation is to acknowledge those who insist that their reading of history suggests our communities are constructed on the injustices of colonialism, racism and violence.

In an era remarkably different in its celebration of culture and difference, we must contest the zeal to cancel each other out. We must contest ideas with other ideas. If we disagree with specific ideas rather than, say, lets us cancel out these ideas, we must produce more robust ideas for

contestation. Futures must be contested. I see the difference in 'cancel culture' viewed on the 'Right' and the 'Left' of politics. Rather than debate ideas worldwide, political Conservatives are pushing for power not to promote social change but instead to thwart a progressive agenda. There is a sense of White minority losing power in the US, and there is a whole coalescing around a series of unfounded White grievances.

As I have noted elsewhere (Dei, 2022), there is some irony in those decrying cancel culture forms, particularly the Right. They are also the same people wanting to cancel out race education. The demonization of Critical Race Theory (CRT) has become populist rhetoric and a lightning rod among White Conservatives who see race education as an assault on liberal democracies! We are witnessing a vicious backlash to anti-racist education in Florida, Texas, Oklahoma, Idaho, etc., with GOP lawmakers advancing bills to prohibit public schools and universities from teaching CRT. The 1619 Project of critically interrogating America's history has become a bogeyman for Conservative scorn. It is part of that 'big lie' that CRT indoctrinates young learners, poses a threat to the American way of life, exacerbates and influences divisions rather than creating inter-ethnic bridge. Why wouldn't this divisive socio-political and cultural "mindset" circulate to the Canadian imagination, and indeed, the global discourse (see Asmelash, 2021)? Similarly, in Britain, we have Conservatives weaponizing inequalities in the educational system to stoke a culture war, a 'race and class divide', a twisting of legitimate questions about White privilege as having contributed to the systemic neglect of White working-class kids! There is silence on the Conservative governments' long-standing educational spending cuts (see McGee, 2021) that negatively impacted public education.

Democracy is in peril anytime a minority aspires for power over a majority at all costs. The majority must always protect the minority. In Ghada Sfeir's conversation of cultural citizenship, she discusses how participatory democracy must protect minority rights and bring into question the dominant discourses that reinforce notions of the Other (Sfeir, 2016, p. 33). However, political barriers are entrenched so the minority cannot seek power to dominate over the majority. We see this in the Restrictive Voting Rights where the Republicans, rather than put up a contest over ideas, are enacting a series of restrictive laws to keep Black and racialized peoples from voting. Why? They are afraid that if everyone votes, they will lose the elections! It is equally beyond comprehension to see such vital aspects touted by Western democracies, the right to vote trampled upon by state legislation and a US Supreme Court unable to hold checks.

Democracy is more about cooperation and searches for common causes upon contestations. A thriving democracy requires that we see ourselves not as competitors and adversaries but as neighbours and co-operating citizens. Democracy also means striving to find out what is right and wrong and righting wrongs of the past and present to produce a workable future. Democracy should seek to incorporate the interests of citizens across all nations and provide a dialogue based on mutual respect (Sfeir, 2016). In order to develop a democratic world, we need a complete eradication of existing inequalities shaping the world such as legitimized unequal positionalities and White supremacy (Sfeir, 2016).

In this paper, I take the position that the ideas of Multiculturalism and Cosmopolitanism need to go one step further to central questions of race, anti-Black racism, Indigeneity and Decolonization in schooling and education. We must push the envelopes of these discourses to raise critical questions of power and the asymmetrical power relations that govern societal institutions and institutional arrangements (e.g., schools) that play critical roles in shaping human lives. A critical learning objective is building the discourse of Cosmopolitanism by infusing an anti-colonial, race knowledge production and the significance of Indigeneity and Decolonization in producing 'schooling as community'. This discourse of Cosmopolitanism should create a community of learners that ask additional difficult questions of contemporary society. It is maintained that the way we think about Multiculturalism and Cosmopolitanism and their tenets can shed light on the road to a true modern democracy that acknowledges racial justice, accurate equity and social justice for human liberation, dignity, and the self and collective worth of all peoples. In an era where White supremacy and dominant racial logics are on the rise, we need an anti-colonial discursive prism that names issues for

what they are as we seek to address justice and liberty for all members of a community of nations. The main focus is on expanding the teachings of Cosmopolitanism.

Consequently, after a brief mention of Multiculturalism, I will interrogate some conventional ideas and themes of Cosmopolitanism as an anti-racist and anti-colonial read. My discussion is informed by how the anti-racist and anti-colonial lens has shaped my understanding of Multiculturalism and its convergences and divergences with Cosmopolitanism. The goal is to advance a rethinking 'cosmopolitanism' from an Indigenist anti-colonial democratic lens highlighting a philosophy of educational practice geared towards new educational futurities for particularly (but not exclusively) Black, Indigenous and racialized bodies in the school system.

The Gaze of Multiculturalism

I do not intend to go into an in-depth discussion of the concept of Canadian Multiculturalism. Suffice to say, Canada is as old as Multiculturalism. Within sociology, political philosophy, and everyday usage, the term multiculturalism has various interpretations. The term alludes to the existence and appreciation of different racial and ethnic backgrounds within the landscape. As a social phenomenon/practice, Canadian Multiculturalism gestures to a cohesive collection of concepts and values relating to the appreciation of Canada's cultural variety from an ideological perspective. Multiculturalism speaks to the official administration of diversity in the federal, provincial, territorial, and municipal domains at the policy level (Abu-Laban, 1994). On a more nuanced level, Multiculturalism may be characterized as a biopolitical type of government that governs different social mapping of Indigenous peoples, racialized immigrants, and the settler society (the English and French) in Canada (Thobani, 2018, ; Winter, 2014, p. 132).

Biopolitical governance is a Foucauldian notion understood primarily as the accumulation of authority through population control and the management of life (Preciado, 2013, p. 45). To the extent that race becomes the most potent biopolitical tool given in the contemporary social formation, we gesture to the ability of racial identity to shape the 'foreigner' who does not 'belong' to the country as per colonial definitions of 'Europeanness,' according to Goldberg (2006, p. 358). Canada as a nation-state is generally seen as a 'White nation' irrespective of the settler's claim to endorse inclusion and diversity. In this learned disposition, the place and significance of the Indigenous peoples of Turtle Island whose Lands we have all come to settle are often erased, denied, and not accorded the due legitimacy required. Thus, in discussing Multiculturalism, we must consider Indigenous challenges to Canada's legitimization or autonomy as a unitary state in order to remain skeptical of the multicultural agenda that encompasses and subsumes First Nations and Indigenous peoples as part of Canada's "multicultural mosaic" (see Simpson, 2014).

Over the years, Multiculturalism has become a Canadian identity, with provinces throughout the federation developing their unique approaches to embracing racial and ethnic groups. In Ontario, despite the province adopting an authorized multicultural strategy in 1977 to encourage ethnic groups' cultural activities, the actual legislature creating a Ministry of Citizenship and Culture (now the Ministry of Citizenship and Immigration) did not take effect until 1982 as an official policy. It states that the Ministry of Citizenship and Culture is liable for "…recognizing the pluralistic nature of Ontario society, stressing full participation of all Ontarians as equal members of the community, encouraging the sharing of cultural heritage while affirming those elements held in common by all residents…" (Ministry of Citizenship and Culture Act, 1990). The default position for the nation-state is the celebration of our diversity and cultural pluralities. This recognition without due acknowledgement of the power and its coloniality, settler complicities, and the continuing role of White supremacy and White Nationalism in nation-building projects is, to put it mildly, troubling.

The notion of Canada as a "multicultural society" can be construed in a variety of ways as noted by Abu-Laban (1994): descriptively (as a sociological reality), abstractly (as a philosophical doctrine), or politically (as a statement or policy). Many anti-racist workers and scholars have offered extensive critiques of Canadian notions of Multiculturalism from an anti-racist and feminist standpoint. In a recent article, "*Challenging the Narrative of Canadian Multicultural Benevolence: A*

Feminist Anti-Racist Critique", Gomá (2020) argues the need to confront Canada's version of the history of rectitude towards immigrants and so-called visible minorities by illustrating the racialization effects of Canadian Multiculturalism as a biopolitical apparatus of state-diversity-management that depoliticizes civil society's decolonial and anti-racist struggles, and proposes to flip the script from an unproblematized focus on immigrants and so-called visible minorities.

The general population views Canada as a tolerant and friendly society. Canada has also received international praise for its groundbreaking dedication to Multiculturalism (Thobani, 2018). Multiculturalism is accepted in Canada on a political level, with the Multiculturalism Act and section 27 of the *Canadian Charter of Rights and Freedoms* providing it with legislative and constitutional backing (Beaman, 2017, p. 4). The Canadian Federal Government's multiculturalism policy shaped Canadian national identity. It is a sense of belongingness to a nation and community from different cultures, histories and heritage. Sfeir brings forth the perspective of five social studies teachers in Saskatchewan, emphasizing that Canadian identity is challenging to define for some as Canadians are composed of a mixture of people from all over the world due to multicultural ideals (2016, p. 164). This idea has been contested by many global scholars who assert that one's strong identification with national identity has everything to do with the integration and assimilation of a neo-conservative ideal Canadian citizen (Kymlicka, 2003, p. 20). Thus, when one adheres to a sense of belonging with the constructed Canadian identity on a global scale, there continues to be a reproduction of misbeliefs about Canadian society. Furthermore, multiculturalism contributes to the failure of individuals to interrogate the construction of Whiteness and white identity in Canada.

Given the wide range of interpretations that Multiculturalism can foster, Gomá (2020) argues that it should be studied not just as an extreme perspective, but also about specific historical circumstances that led to its enactment in Canada; alterations in policy and political faction debate; its authority as a racialization device; and its ability to function both as a tool to pry apart and as a tool to bring people together. The problems of communities and individuals of colour are relegated to the depoliticized domain of cultural identity, while systemic racism and other socio-economic inequities are obfuscated by a depoliticized glorification of this very diversity. According to critical race and feminist scholars such as Bannerji (1996) and Thobani (2007, 2018), Canada's multicultural policy stems from an unproblematized dominant discourse of goodwill and compassion never considered the country's basis on colonial oppression and race-based citizenship hierarchies.

Since Multiculturalism was used to heal Anglo/Franco-Canadian rifts and enhance a semblance of a Canadian "us" through the probabilistic acceptance of "others" together within a bilingual foundation, Canada was willing and able to re-define its national identity as culturally open and accepting in instances that strengthened White supremacist narratives in less blatantly racist language than earlier immigratory narratives (Winter, 2014). It can be contended that Multiculturalism is a laudable instrument to preserve. However, it *must* be backed up with anti-racist measures, not the mere celebration of social diversity and inclusion. Multiculturalism should be examined as a socio-cultural phenomenon transpiring in a web of interactions between people, communities, and organizations, each of which will adopt a different definition of Multiculturalism based on their political goals (Gomá, 2020). Consequently, researchers interested in multicultural policy must consider sites of ordinary experiences, popular culture, and political organization outside of the state as absolutely equal channels for comprehending Canadian Multiculturalism in all of its components (even though these are not often worded within the vocabulary of Multiculturalism).

Provincial governments in Canada have all put into place specific legislations to promote the Federal Multiculturalism Act. In Ontario, most recently, in February of 2016, the province created an Anti-Racism Directorate to confront systemic racism in federal policies, initiatives, and services. The Ontario government released *A Better Way Forward*: *Ontario's 3-Year Anti-Racism Strategic Plan* on March 7, 2017. This was a plan of action detailing the government's commitment to eradicate systemic racism and prejudice. The strategic plan included some strategies as a course of action such as designing a race data collection template; creating a new Ontario Black Youth Action Plan; establishing an anti-racism evaluation framework; incorporating anti-racism legislative changes that

would support continued sustainable development and oversight of the province's anti-racism tasks by developing a structure for government and organizations to recognize and fight systemic racism; and introducing anti-racism legislation that would ensure future sustainability and accountability of the province's anti-racism work by establishing a platform for government and organizations. The Ontario Anti-Racism Act of 2017 was signed into law on June 1, 2017. It stipulates that the Anti-Racism Directorate be retained, that an anti-racism strategy be maintained and reviewed regularly at least every five years. The Ontario Ministry of Citizenship and Immigration led the Multicultural Community Capacity Grants program in June of 2017 to assist newcomers and ethnocultural communities in actively participating in the province's civic, cultural, social, and economic life.

There are fundamental questions to address in any discussion of the nation-building project of the Canadian national landscape and history, the least of which is how we respond to critical issues of diversity, social difference, identity, and power. There is the question of Indigenous sovereignty and the role of the settler state and its projects of settler futurities which are not necessarily in line with Indigenous self-determination/sovereignty. How do we respond to the raging mechanics of White power and rising White Nationalism? What does it mean for the nation-state to ensure that all citizens can live the cherished hopes, dreams and aspirations? What possibilities do a critical read of Cosmopolitanism bring to these conversations?

Interrogating Cosmopolitanism

The current context of globalization that put people together has, on one level – created a cosmopolitan orientation encompassing a unifying tendency; however, one cannot simply say cosmopolitism produces a unifying effect. Furthermore, Appiah emphasizes that Cosmopolitanism is accompanied by the evolution and emergence of cultural dynamics (Appiah, 1996, as cited in Sfeir, 2015). Sfeir warns us that we must not conflate cultural adaptability and tolerance with genuine, moral engagement (Sfeir, 2015). Racialization produces and reproduces new forms of forces such as ?? across the globe (see Omi & Winant, 1970; Gonzalez-Sobrino & Goss, 2018). The relationship between multinational forces and local forces is adapting. Therefore, when those global forces trickle into local spaces, they shape and are simultaneously shaped by what already existed within those spaces.

The term 'cosmopolitanism' originates from the Greek philosopher Diogenes of Sinope, who responded to questions about his citizenship and political allegiance by claiming that he was a Kosmopolite, meaning 'citizen of the world' (Schiller & Irving, 2015). The genealogy of Cosmopolitanism is usually traced through Immanuel Kant (1724-1804), the German Enlightenment philosopher whose work is considered foundational to modern cosmopolitan theory: "Cosmopolitanism is here approached as a sense of the world as one, with political and cultural dimensions, capturing society and community at the global level as well as knowledge and appreciation of cultural diversity" (Hannerz, 2007, as cited in Uimonen, 2019, p. ?). It is further argued that anthropologists understand Cosmopolitanism as relational, emphasizing diversity and pluralism (Werbner, 2008; Uimonen, 2019).

Many scholars theorize the world as a single community, mirroring the origin of the term Kosmopolite (see Nussbaum, 1996; Appiah, 1996; 2006; Hansen, 2008; 2010; Jones, 2010, as cited in Sfeir, 2015). More critical scholarship inquires '*whose cosmopolitanism'*, thus calling for a more situated and processual approach, breaking through the Eurocentrism, elitism and male dominance of earlier scholarship (Schiller & Irving, 2015; Uiomonen, 2019). 'Cosmopolitanism' itself is not a Western universal concept. The worldly desire does not emanate from one epistemic location. It is found in traditions globally. Cosmopolitanism can be found in "ancient works of numerous Egyptians, Hebrews, Chinese, Ethiopians, Assyrians, and Persians" (Murphy, 2014). This desire is shaped by a diverse legacy of epistemologies, ontologies, methodologies, and imaginaries other than those developed in the Western academy.

Cosmopolitanism has become a contested term with varying definitions and understandings, implying negotiations of meanings and practice and avoiding prescriptive stances. It is the idea that all

human beings are, or could or should be, members of a single community. Cosmopolitanism entrenches the philosophical idea that human beings have equal moral and political obligations to each other based solely on their humanity, without reference to state citizenship, national identity, religious affiliation, ethnicity, or place of birth. Cosmopolitanism concerns itself with the rights and responsibilities of world citizens. One of the critical problems it addresses is that some of the worst violators of human rights can be states or state-like formations. Cosmopolitanism seeks to extend the reach of international law beyond issues of state sovereignty (Fine, 2007, p. 2). Cosmopolitanism, therefore, is a 'new humanism', as Fine and Boon (2007) put it, that involves a recognition of the essential humanity we all share – not so much despite our differences but by our differences' (see also Fine, 2007, as cited in Go, 2013, p. 210).

As a critical interrogation, Cosmopolitanism is understood as part of the imperial/colonial ideology that sustained the formation of the modern colonial world.

From Francisco de Vitoria's *jus gentium* (De Los Rios, 1947) to Immanuel Kant's *perpetual peace* (Kant, 1795/2016), there is a clear orientation (theological in Vitoria, secular in Kant) to organize and control the world and international law (both inter-national within Western Christendom/Europe and inter-national between Europe and the places of the earth Europeans were invading and appropriating). Kant's notion of perpetual peace situates Cosmopolitanism within a complicated genealogy, bringing attention to the conflict and violence in the construction of discourses of Cosmopolitanism (Schiller & Irving, 2015, p. 29). Uimonen suggests we identify other genealogies of Cosmopolitanism, such as Nkrumah's political philosophy, which views "freedom and equality as preconditions for peaceful coexistence" (Uimonen, 2020, p. 98).

For Habermas (2007; 2012) and Beck (2002), the Cosmopolitanism of 'cosmopolitan Europe' is primarily derived from Kant and the Western European philosophical tradition. Within their work, 'being cosmopolitan' (as a practice) is associated with being European, and Cosmopolitanism (as an idea) is seen as European. As Anthony Pagden writes in more general terms, Cosmopolitanism begins 'where Kant [and the Stoics] … began, that is with some vision of a community of "the wise" whose views must in the end triumph' and, 'in the modern world', he continues, it is difficult to see how 'those views can be anything other than the reflection of the values of Western liberal democracies' (Pagden, 2000, p. 19, as cited in Bhambra, 2016, p. 193).

De-colonial Cosmopolitanism shall be the becoming of a pluri-versal world order built upon and dwelling on the global borders of modernity/coloniality (Mignolo, 2010, p. 117). "Kant's Cosmopolitanism was cast under implicit assumptions that, beyond the heart of Europe was the land of those who had to be brought into civilization and, in the South of Europe, the Latin and Catholic countries, some of them—like Spain and Portugal—too close to the Moors and with mixed blood" (Mignolo, 2010, p. 123). European Enlightenment rested on racist ontology. Disrupting Western canons of Cosmopolitanism and philosophy is essential to the process of decolonization. Fanon asserts, "For Europe, for ourselves and humanity, comrades, we must make a new start, develop a new way of thinking, and endeavour to create a new man" (Fanon, 1961/2004, p. 239).

So, where do we situate Indigeneity as a contestation of the Cosmopolitanism and cosmopolitan space, that is, to claim Indigeneity as resistance and decolonization? What is Cosmopolitanism in an era of neoliberalism and global capitalist modernity? How "cosmopolitanism" can be appropriated by the imperial/colonial ideology that historically sustained the formation of the modern/colonial world and global borders of 'modernity/coloniality' (Mignolo, 2010, p. 117). If, then, cosmopolitanism is ingrained in the formation of the modern/colonial world, what would the task of decolonizing Cosmopolitanism look like? If cosmopolitanism presupposes universality, can we think of Cosmopolitanism as universal (see Go, 2013)? *Moreover, if "we" can, what are the next steps for thinking and acting cosmopolitanism de-colonially? (From the seminar on Decolonial Cosmopolitanism, Duke University, 2009).*

How do we think through the 'Global' [global education] redemptive qualities to hang on to its transformative potential? How do we respond to the 'global' about asymmetrical power relations

among different bodies (i.e., unequal access, power, authority, prestige within the global sphere/space granted to bodies and nations)? How do we speak about a sense of belongingness in a context of 'bifurcated citizenship' and distinctions of 'subjects' and 'citizens'? Where does the 'Global Majority' stand in terms of 'border crossing'? (see Campbell-Stephens, 2013). How do we account for the current global reckoning of race, anti-Black racism, Indigeneity and BLM to be able to address competing claims of Blackness and the 'Spatiology of Reparations'?

This paper will not presume to have answers to all these questions. However, it is important to broach the question regarding the role and place of race in constructions of Euro-modernity as these can enrich conversations about Cosmopolitanism. There is an ongoing 'coloniality' in which a separate engagement of knowledge and power is steeped in racist, patriarchal and imperialist cultural ideologies of Euro-modernity (see Gwaravanda & Ndofirepi, 2020, p. 14). Throughout global communities today, we are witnessing ways the 'colonial modernity dialectic' is continually suppressing the onto-epistemologies of Black/African, Indigenous, racialized and colonized peoples, universalizing the White, Western liberal subject as representative of all humanity (Mignolo, 2007). On multiple geo-landscapes, a 'modernity/coloniality' tandem has worked to negate, disavow, distort, and deny knowledge, subjectivities, world senses, and life visions" (Mignolo et al., 2018, p. 4).

Furthermore, Western modernity has been marked by a 'race thinking' functioning to change rules of reason, standards of logic and rationality (e.g., White logic, authority, control and credibility). As already noted, we see this in how White grievances are being mobilized for a majority to hold on to power in the argument that anti-racist education indoctrinates young learners and poses a threat to liberal democracies by exacerbating and influencing divisions rather than an inter-ethnic bridge! (see Asmelash, 2021). The salience of race, identity and connections to knowledge production cannot be underestimated. Critical race dialogue is the most important conversation today, judging from public reaction to Black Lives Matter. There is a need to question our claims of innocence (including 'innocent conversations' to satisfy our curiosities) and, more importantly, the dominant insistence on knowing racial oppression (anti-Black racism) or how Black and racialized bodies must feel, experience and speak about race and their oppressions. I ask, for example, why do the experiences of Meghan Markle, Duchess of Sussex, matter? Why does it take long to decipher race and gender violence when eight women, mostly of Asian descent, have been murdered in an Atlanta Spa (and the murderer depicted as a sex addict having a bad day!)?

Rethinking Cosmopolitanism from an Indigenist Anti-Colonial Democratic Lens

Anti-colonial theorizing (ACT) is not about "definitions" in and of itself but rather an explanation of relationships and exercise of power. We engage ACT as a critical 'tool' to work with rather than a normative statement. Specifically, it is an interrogation of how bodies, knowledges, experiences, histories are positioned hierarchically and in relationalities. I have already alluded to the fact that the 'school' is *not* a neutral space. This has implications for what is internalized and becomes a learned disposition, for example, how violence can be concealed or embedded in 'common sense knowledge' (see Bourdieu, 1988/2001); Farmer, 2021). The conceptual ACT is about the mechanics and operations of colonial and re-colonial relations and the implications of imperial projects on the processes of knowledge production, interrogation and validation, the understanding of Indigeneity and local Indigenousness, and the pursuit of resistant politics through self and collective agencies (see Dei, 2000; Dei & Asgharzadeh, 2001).

The teachings inform ACT of the Land. Land and its Earthly teachings offer a discursive prism which merged with ACT allows the learner and educator to bring some responsibilities to what it means to claims one's Indigeneity and develop an Indigenous consciousness. The 'Indigenous anti-colonial lens' (see also Sium, 2011) gives primacy to the Land as inclusive of waters, seas, rivers, sky, etc., with teachings about ourselves, society and our socio-physical environments and an understanding of our shared humanity and humanness. These Land and its Earthly teachings constitute powerful literacies, ontologies and epistemologies pointing to cultural, spiritual, psychic memories and "living forces" we can all learn from (Simpson, 2011; see also Styres, 2019; Smith, Tuck & Yang,

2019; Tuck & Yang, 2012). They are relationality, sharing, reciprocity, connections, mutual interdependence, building communities and relationships, ethics, responsibility and accountability, much needed to support subversive educational practice (see also Dei 2022). Learners can utilize these knowledges and develop a political voice to define themselves as an affirmation of the epistemological relevance of the subject to set the terms of his or her engagement in the dominant culture. For Black, Indigenous and racialized bodies, the Indigenous anti-colonial discursive framework is a challenge to the dominance of Western and its power to subsume all forms of thought - "reason", "progress", "rationality" and the "Enlightened discourse".

As noted in Dei (2014), certain principles of an Indigenist anti-colonial democratic lens can be brought to the interrogation of Cosmopolitanism. I list ten (10) of such principles:

First, an Indigenist anti-colonial framework brings three conceptual understandings to Cosmopolitanism and understandings of identity, history, politics and resistance: a) that colonialism, in its deep-reaching denial of history and identity, has created unequal outcomes for social groups in terms of differential access to the valued goods and services of society; b) that there are situational variations in intensities of identities and oppressions (i.e., racial class, class, gender, sexuality, spirituality, etc.) given the effects and ongoing impacts of colonization; and c) central to decolonization is the urgency of colonized peoples (e.g., Black, Indigenous and racialized communities) regaining our intelligence agency and power to re/telling, re-storying and re-writing our cultural histories, past heritage, and contemporary existence (see also Dei, 2008).

Second is the idea of 'Communal Living' based on mutual trust, validation and respect and one pursued through non-confrontational and non-competitive relations. This is an idea that subverts the coloniality of power. It highlights the importance of thinking of ourselves in relationalities with shared and connected histories and destinies. It requires a sharing of power for our collective survival. It also highlights the importance of respecting the self-worth and dignity of all people. It is essential, for example, for us to work together to dismantle oppressive hierarchical and colonial relations of schooling and replace them with a community of learners.

Third is respect for and acknowledgement of the sanctity of life and activity. Oppressions of any kind are physically, materially, emotionally and mentally injurious to all lives (human and non-human). The sacredness of life and activity requires that we value each other and fight for the collective survival of every life. Social justice work must be viewed as a sacred activity connecting a spiritual destiny with the exigencies of everyday living. Life is not just about humans or animate subjects. Inanimate objects and animals are part of this understanding of life. The emphasis on humanity must embrace animals, plants, water and the seas; otherwise, we are dehumanizing the planet (see Jimmy, Andreotti & Stein, 2019). That is why caring for Nature, and the Environment is very central to social justice work. It is about building healthy, sustainable communities for humans and non-humans alike. Taking care of the physical environment is critical for human survival now and in the future, and for all Universe occupants.

Fourth, the Indigenist anti-colonial democratic lens works with teachings of 'life after death' and an understanding of 'the continuation of the world of 'the living and the dead'. This is important to help regulate social and moral conduct and to enforce accountability and transparency in all our actions. We are responsible for a social order higher than ourselves. We will be held to account for our actions while on the earth at some point. We will be called upon to account for how we have each utilized our position and power. Human life forms this moral code to guide everyday human interactions and recognize the importance of being humane our relationships with our social and natural environments.

Fifth, an Indigenist anti-colonial democratic reading of justice is that justice must be now, but also, beyond the present and aggrieved party. This understanding is essential in bringing a justice consciousness to what we do every day within communities and institutions. Nevertheless, such reading of justice is about inclusivity and accountability and ensuring lasting healing that restores relations with past, present and future, and relations with self, community and outer world. This means there is no expiry date on morality. It is never too late to right the wrongs of the past. Righting wrongs

is as much about reparations and restitution as about reconciliation. Consequently, our social justice work must spare future generations the pain and anguish of going through the same experiences of colonial violence we have gone through ourselves.

Sixth, in the Indigenous worldview, the competitive individual is shunned in preference for the cooperative individual. The place of the individual is affirmed within the community in which they are part. The family and the community support the individual. While the community is constitutive of individuals, it is through the community that the individual retains an identity. The community must support the individual as a family unit. While we have rights, there are matching responsibilities. Indigenous epistemologies reject the Hobbesian image of the competitive, isolated individual, living in fear of others and protected from them by the state or community (see O'Manique & Dotse, 1991). This understanding connects not only the individual to the community but also matches rights with responsibilities. It challenges a very liberal understanding of the place of the individual in society. While individual and rights are essential, communities and responsibilities are also significant. This also helps explain the African adage that "It is not what one is called that is important but what one responds to."

Seventh, the Indigenist anti-colonial democratic reading of the community's rights, collective rights, and social responsibility are all connected. This is critical in communities where there is much emphasis on individuals and their rights and a denial of collective systemic implications. Society cannot shirk its responsibilities to building and sustaining communities. Schools cannot simply blame parents for schooling failures without accepting institutional responsibilities. Fighting social justice must be an institutional task or responsibility not to be left to a group of the individual community together. The state, community and nation all have a stake in everyone's collective well-being. We often hear the proverbial African saying, "it takes a village to raise a child." The import of this say is not often stressed. It is not just the collectivity or community that can help raise a child, but the broader implications for creating a healthy, sustainable community to be able to do its job in the first place, to raise the child. This is about the collective responsibility of multiple fronts.

Eighth, an Indigenist anti-colonial reading of the cosmopolitan must engage Earth/Land-based teachings of relationality, sharing, reciprocity, connections, community building, social responsibility, ethics and accountability. Within the cosmopolitan landscape, corporate capitalist modernity defines in practical terms. There is the political economy of knowledge where a marketplace of ideas shapes processes of knowledge production, interrogation, validation and dissemination. This must be subverted to bring humanity back into social relations, including relations of schooling. For example, Covid-19 has compounded the problem of racism and educational inequalities. Minority groups are disproportionately affected by chronic medical conditions and lower access to healthcare that adversely impacts health, wellbeing, and recovery. There are higher rates of death in African American, Native American, and LatinX communities (Oxford University Press for the Infectious Diseases Society of America, 2021). It is vital to consider social, cultural, and economic determinants of health. Greater advocacy to bring about structural changes is needed. We need to reclaim Land-based and Earthly teachings to re-imagine schooling and education. We need to work with new teaching methodologies that privilege learners' connections, relationships, interdependence, cooperation, sharing, reciprocity, generosity, traditions of mutuality and the idea of "connected knowings" as critical to knowing about self, group and community (see also Bishop, 1998). These teachings are the cornerstone of equity-based patterns in schooling and education and use this as information to reflect and adapt teaching and curricular practices. It will help make online teaching more humane and address access and equity issues in technology (e.g., global, national, regional and sectoral inequities in modern technology online use and access), and provide resources to ensure the benefits of socially just teaching and learning online. Land-based and Earthly teachings point to the interconnection of the spiritual ontologies and Indigenous epistemologies for developing critical understandings about the nature of social reality and how we come to know and act within our realities and the interdependence of our social, physical and metaphysical existence.

Ninth, Indigenist anti-colonial democratic reading emphasizes that there must be no ownership or certainty of knowledge. Knowledge is a continual search. Producing knowledge is a task

that is shared, collective, collaborative and accumulative. Knowledge builds upon each other, and no one has a monopoly of knowledge. Similarly, we cannot universalize that the particularity of one form of knowledge is universal. Eurocentric knowledge masquerading as universal must be resisted by cultivating a plurality of knowledge that is allowed to contest each other to understand better and appreciate the complete history of ideas and events that have shaped and continue to shape human growth and development. There is also no certainty of knowing. We do not have all the answers we seek, and we must continually search for answers to pressing problems and challenges of our times. This continual search for answers as part of knowledge production is itself a grammar of educational futurity. It allows us to open our minds rather than having closed minds. The constant questioning, critiquing, and interrogation is a necessary exercise in educational decolonization. This process must be pursued alongside an understanding of the power of not knowing. Learners should not be afraid to say they do not know. The learner cannot be punished or oppressed through the merit badges of schooling and education for simply 'not knowing'. However, more importantly, this process speaks to the idea of decolonization as not an end in itself but as an ongoing process and long path to an anti-colonial end.

Finally, Indigenist anti-colonial reading stresses the idea of knowledge for 'collective good' rather than simply for self-development. Such understandings allow us to bring specific questions to the table for discussion. For example, how do we refuse the coloniality of knowledge? What is education for, and what is education worth fighting for? Searching for new educational futurities is refusing coloniality. The refusal is abolitionist politics, where we seek to dismantle current oppressive and hierarchical relations. Futurity is also about educator and learner responsibilities to develop the courage to speak out about race, anti-Blackness, anti-Asian racism, anti-Muslim racism, anti-Semitism, 2SLGBTQQIA+ rights (i.e., two-spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual and more), as well as Indigeneity and Decolonization etc. to have the courage to decolonize minds and practices and to design own futures.

Conclusion: The Implications For Teaching Practice

Cosmopolitanism is about Land and relationships. As alluded to, this suggests the possibilities of learning from the geographies of schooling. The pedagogies of the Land require examining the narratives and encounters taking place in the 'geographies of schooling' to unravel colonial structures of education and ways we validate contending or competing for multiple knowledges for decolonizing education. Educators need to stress the political dimensions of classroom teachings to transform the geographies of schooling into radical spaces for transformative action. This is very fundamental to any functioning of 'democracy'. Educators must engage the tough questions of power and social difference and name White supremacy and privilege. As Dei & Rutherford (2021) argue, such pedagogies will include mapping power relations in schools and classroom settings and engaging learners in critical conversations that subvert colonial hierarchies, merit badges, ideas, beliefs, stereotypes, and prejudices as we produce historical and intellectual narratives in schooling practices. It is also essential for classroom teaching to unravel the particularities of knowledges, including dominant Western frames of analysis, as a subversion of the imposition of colonial and hierarchical systems of knowing and knowledge.

In the context of the cosmopolitan, institutions like schools must acknowledge that anti-Black racism is pervasive throughout the system and not simply assert rhetorically that, for example, 'anti-Black racism has no place in our school'! Educators, including the practice of teaching training and preparation, must be able to name institutional silences, erasures, negligence, and complicities around race, anti-Black racism, and Indigeneity. This will include naming the negation and devaluation of learners' onto-epistemologies (e.g., students' personal lived experiences and stories of (anti)Blackness, (anti) Indigeneity, 2SLGBTQQIA+, and oppressions from their different geo-spaces. Teacher education needs to acknowledge, name, and respond concretely to race and anti-Black racism, gender violence, 2SLGBTQQIA+ rights violation, and White supremacy, and interrogate and subvert colonial and colonizing narratives schooling and education.

We must rethink knowledge and representation in the school curriculum, pedagogies, and texts to situate race, Indigeneity and colonialism in classroom teaching, raising questions about the

absences, omissions, negations, and denials. Educators must find ways to use critical historical texts that debunk Greek/Roman Whiteness assertions and have resources in school libraries (including literature, historical novels) that represent marginalized and racialized learners' cultures, stories, histories, struggles, challenges, and accomplishments. Teaching practices must also assist schools and learners to develop self- and collective-healing spaces, including institutional processes that allow students to embark upon their personal and collective [un]learning and healing journeys. Educators must acknowledge the salience of learners' identities in schooling and the connections to knowledge production and anti-colonial resistance in their teaching practice. The idea of the universal subject/learner as an archetype of a particular identity (White learner) must be challenged. We should rethink liberal approaches to inclusion about accommodation or search for standardization rather than inclusion as a question of power.

Within the space of Cosmopolitanism, decolonial learning can proceed if we always uphold a multi-centric knowledge base that brings into learning circles the nexus of body, minds, souls and spirits, and connections of society, culture, and nature (see Dei, 2012; Dei, 2016, p. 34; Batacharya & Wong, 2018). Developing a 'pedagogy of Blackness and anti-Black racism' requires that our schools work with local communities, particularly Black, Indigenous, and racialized educators within our institutions. We must examine students' learning, classroom teaching and curriculum practices to subvert ways Whiteness is embedded in educational pedagogies and seek to promote counter teaching methodologies (e.g., curriculum diversification through multiple teaching methods, which will allow us to bring Elders into schools, etc.). Schools can institute specific race equity and anti-Black racism policies and implementation strategies, including setting timelines and targets with clear lines of accountability. Seeking leadership 'buy in' and demand financial commitments to support anti-Black and anti-Indigenous racism initiatives is critical to the success of these initiatives in schools. As also argued in Dei (2022), educators must insist upon our educational institutions to re-imagine new Black, Indigenous and racialized futurities, and particularly betray our institutions when they approach anti-Black racism as a way to do "penance and have their conscience cleansed" (Gray, 2021). Institutions see such penance as 'paths to redemption' that gets in the way of authentic liberation for their learners.

Acknowledgements

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Cosmopolitanism and Decolonization: Contradictory Perspectives on School Reform to Advance Reconciliation with Indigenous Peoples

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Abstract

Canadian school jurisdictions have taken steps to accommodate objectives to advance cosmopolitan education reflecting principles such as global citizenship, compassion, tolerance, responsibility, and respect within school curricula and educational practice. At the same time, a parallel set of reconciliation-related educational reforms, aligned with the Calls to Action that accompanied the 2015 Truth and Reconciliation Commission final report, have also gained urgency. Elements of reconciliation processes complement visions of cosmopolitanism, including objectives to foster dialogue and understanding between groups and advancements towards more holistic orientations to pedagogy and knowledge. However, conceptually and in practice, several tensions emerge, especially in a context in which educational priorities are contested. In this paper, we explore these connections and tensions with reference to findings from our research examining public perspectives on educational reforms to support reconciliation.

Keywords: Cosmopolitan education; global citizenship; reconciliation processes; reform.

Introduction

National education systems aim to ensure that children and youth have the kinds of values and skills necessary for success in their community and national contexts. Education systems also have a central role in the development and entrenchment of modern nation-states (Gellner, 2006). Further, the kinds of national identities and orientations fostered through school systems are not neutral or uncontested. Education systems and curricula in Canada and in other nations reflect narratives shaped through struggles over whose stories are told and what kinds of political, economic, and cultural forces have prevailed (Curtis, 1988; Green, 1994). Social, economic, and technological transformations have contributed to a climate of increasing risk, uncertainty, and inequality, along with forms of global interactions associated with what Beck (2006) identified as cosmopolitanization, giving rise to demands for new ways of thinking and acting to acknowledge responsibilities created through our common connections with one another. These developments have given rise to calls by a growing number of scholars and educators (e.g., Banks, 2008; Hansen, 2010; 2013; Pinar, 2009), echoed by high-profile international agencies such as UNESCO (2018) and OECD (2021), to incorporate measures to foster cosmopolitanism and global citizenship within school curricula and educational practice.

Cosmopolitanism and cosmopolitan education are conceptualized in different and contesting ways, but refer generally to educational orientations and ways of thinking and acting that promote compassion, tolerance, responsibility, and respect (Vinokur, 2018). While cosmopolitanism has tended to reflect notions of the global community, world citizenship, and universal perspectives of human equality, rights, and justice, many scholars have advanced an orientation to cosmopolitanism that seeks to integrate global considerations with forms of solidarity that acknowledge the uniqueness of local contexts, inclusive of local culture, heritage, and language, as well as social and cultural diversity (Bromley, 2009; Delanty, 2009; Hansen, 2008; Harper & Dunkerly, 2009; Vinokur, 2018).

As Canadian school jurisdictions move, gradually and haphazardly, to accommodate objectives to advance cosmopolitan education (Council of Ministers of Education Canada, 2016;

Guardado, 2018; Silva, 2018), a parallel educational priority has gained increasing urgency, focused on initiatives to improve educational outcomes for Indigenous students and educate all students about the perspectives and experiences of Indigenous[1] peoples in Canada. These actions, given focus with the release in 2015 of the Truth and Reconciliation Commission of Canada (TRC) final report and accompanying Calls to Action, impelled public recognition and discourse about the need to advance reconciliation between Indigenous peoples and other people in Canada. The report detailed findings from an inquiry into residential schools, the experiences of those who attended, and the impact of these experiences on survivors and their family and community members for successive generations of Indigenous peoples in Canada. Residential schools refer to a system of government-funded and church-administrated schools that operated in Canada for over one hundred years with the aim to remove children from their families and communities, and from their cultures, language, and traditions. Many children who attended experienced abuse and suffering (TRC, 2015). Work to advance reconciliation has continued to be a national priority, especially as feelings of renewed urgency spread across the country when the remains of several hundreds of children were located on former residential school sites throughout Canada (Gilmore, 2021). These events have prompted increasing numbers of Canadians to conclude that provincial governments should be teaching students more about the history of residential schools (Abacus Data, 2021). Among the numerous Calls for Action to acknowledge and address the damaging legacy of residential schooling and foster reconciliation, the TRC (2015) explicitly called for all schools to enact curricula that would educate all students about Indigenous histories and experiences and to ensure the provision of services and practices to enhance the educational outcomes of Indigenous students. All Kindergarten to Grade 12 school jurisdictions across Canada have endorsed these recommendations and are at various stages in the implementation of actions to comply with these commitments (KAIROS, 2018; Wotherspoon & Milne, 2020b).

These developments present an opportunity to explore some of the ways in which the dual focus on fostering cosmopolitanism and advancing reconciliation through schooling intersect with one another, whether through points of convergence, tensions based on differing aims and emphases, or in more mixed relationships. We begin this paper with a discussion of some of the most salient features of cosmopolitan education and reconciliation and its prospects for decolonization, focusing on elements that may be shared by these approaches as well as on unique features of each. We then explore these issues and related tensions in more detail by drawing on responses to a survey on public perspectives on schools' activities related to reconciliation and other curricular areas conducted in two Canadian provinces, Alberta and Saskatchewan. Our analysis makes it possible to identify some of the spaces to advance meaningful dialogue and transform relationships among persons with highly divergent backgrounds and interests to engage in respectful dialogue, but also to locate barriers that stand in the way of these processes and outcomes.

Cosmopolitanism and Decolonization

In many respects there is a high degree of complementarity between educational reform pathways to advance cosmopolitanism and reconciliation. Both highlight the importance of cross-cultural dialogue, understanding, and empathy, and common horizons are shared in the emphasis on sustainability, transcendence beyond parochial standpoints, and mutual responsibilities (Beeman, 2013; Forte, 2010; Magro, 2020). However, despite these points of correspondence, some critics point to a fundamental tension between objectives associated with cosmopolitanism and decolonization and reconciliation. As Gaztambide-Fernández (2012) emphasizes, conventional understandings of cosmopolitanism, in common with more narrowly framed predecessors such as multiculturalism, are grounded in Western and Enlightenment world views that privilege the individual subject who acts in accordance with rationally chosen principles as opposed to holistic and relational orientations which are central to Indigenous epistemologies. The nation-state remains a reference point within most notions of cosmopolitanism, even if associated with a vision of a global citizenship which seeks to transcend national loyalties and identities. This poses a particular problem in Canada and other settler colonial nations in which the institutional and ideational foundations are established and sustained through the removal of Indigenous peoples from long-established territorial, social, and cultural relationships (Veracini, 2011). Decolonization is only possible in these instances through the

acknowledgement of some degrees of Indigenous sovereignty which is historically and territorially grounded in those relationships that have been subordinated and displaced (Sabzalian, 2019). There may be limits to the extent to which these tensions can be overcome.

More recent critical versions of cosmopolitanism, however, give precedence to the positioning of the agency and voices of subaltern and marginalized populations in practices to advance cosmopolitanism, as well as by the recognition that neither Indigeneity nor cosmopolitanism are static and monolithic in nature. The focus on process and transformation conveyed through approaches such as "grounded," "Indigenous," or "minoritarian" cosmopolitanism (Forte, 2010; Goodale, 2006; Kymlicka & Walker, 2012; Reid, 2022), have been influenced in part by Appiah (1996) and other postcolonial writers, thereby opening linkages with possibilities for decolonization. The local and the global, understood within these visions, are not posed in dichotomous terms but are viewed instead as essential parts of ongoing processes or a set of dynamics in which we develop a solid sense of self and identity grounded in our particular experiences and environments and remain open to growth and transformation as we engage with other people and milieux (Calhoun, 2008; Delanty, 2009; Hansen, 2010; 2013). Reconciliation may be seen as facilitating the kinds of transformation through personal grounding and the repositioning of selves and Others expressed in these versions of what Hansen (2010) terms "cosmopolitanism from the ground." It demands that all students learn about Indigenous perspectives and experiences as part of a constructive dialogue towards new relationships while at the same time ensuring that Indigenous students are supported by reclaiming and gaining validation for cultural connections and identities destroyed through colonization (TRC, 2015).

The celebration of respect for multiple voices and universal principles has become a defining feature of Canada's national identity, with "Canadian exceptionalism" a common reference point to demonstrate that it is possible to construct a contemporary nation-state around openness to newcomers and commitments to diversity and social cohesion (Fleras, 2018; Kazemipur, 2006). These stances are frequently understood and expressed in liberal democratic terms that frame notions such as "equality" in terms of "sameness," individual responsibility, and fairness of treatment. There is a paradox; for some commentators such stances represent an orientation to fundamental human values that are typically associated with multicultural and cosmopolitan positions while, for others, these become defining measures of whether a person is entitled to be a citizen and participant in the dominant society (Benhabib, 2007; Henry & Tator, 2008). The latter position can be associated with more narrowly framed forms of nationalism and exclusion that pose cosmopolitanism, reconciliation, and related expressions of support for minority rights as dangerous infringements on the integrity of nation-states (Sutherland, 2012).

There are efforts to shift school curricula and broader horizons in the direction of recognition of Indigenous rights and experiences and openness to diverse Others and global principles, on one side, and to perceived threats to salient values and national narratives, on another side. These complex interrelationships give rise to questions about how people make sense of and engage with commitments associated with cosmopolitanism and reconciliation in practice.

The Challenge for Schooling in a Settler Colonial Context

Indigenous social and cultural connections, including Indigenous epistemological and pedagogical orientations, are rooted in place. Connections with the land, and the physical environment and life forms sustained through these territories, are expressed in holistic terms in which all dimensions of life, including the sacred and the secular, are interrelated (Battiste, 2002; 2013; Cajete, 2016). These principles are incorporated into teaching and learning through an emphasis on nurturing respect and shared responsibility for all beings and things, conveyed especially through experience and role modelling rather than transmission (Battiste, 2002; Cajete, 2016; Madjidi & Restoule, 2017). According to Kirkness and Barnhardt (2001), Indigenous pedagogies can be characterized in terms of the '4Rs' of respect, relevance, reciprocity, and responsibility.

There is space for expression and validation of Indigenous epistemologies in an orientation to cosmopolitanism that focuses on the grounded nature of relations between persons and communities

and in which identities and relationships tied to specific places and experiences are open to transformation and growth through interaction with diverse Others (Hansen, 2013; Reid, 2022). Narrower versions of cosmopolitanism which, as Calhoun (2002) stresses, in focusing on the cultivation of 'citizens of the world,' prioritize the world views and opportunities of those with sufficient privilege and resources to engage in extensive global and cultural tourism. In contrast, conceptions of grounded and Indigenous cosmopolitanism situate the source of cosmopolitan possibilities from wherever people are located, asserting the agency of Indigenous communities and other marginalized voices (Hansen, 2010; Reid, 2022). Hansen (2013, p. 39) replaces the concept of citizenship with that of 'inhabitant' of some place or space, with possibilities to think and do things in different ways based on "a dynamic fusion of reflective openness to the new with reflective loyalty to the known."

These types of relationships are evident in how Indigenous communities remain connected with their cultural and social roots as Indigenous diasporas emerge or shift with movements across regions and nations (Delugan, 2010; Reid, 2015; Tomiak & Patrick, 2010). On a broader scale, two significant developments illustrate the powerful impact that global connections among disparate Indigenous communities can have in shaping political, legal, and social structures as concerns emerging from local contexts intersect with broader common interests. The first is the culmination of several years of efforts for recognition of Indigenous people's rights and capacities for self-determination in the achievement of the United Nations Declaration of the Rights of Indigenous Peoples in 2007 (Anaya, 2000; Henderson, 2008). The second is the mobilization of the Idle No More movement. This movement grew from efforts to draw attention to provisions in a specific piece of legislation that represented more sustained assaults on Indigenous rights and territorial integrity, to an expression of solidarity with Indigenous peoples through a combination of innovative social media use and place-based events in communities around the world (Coates, 2015).

Understanding these kinds of developments is an essential part of what students and other Canadians should be learning if schools are serious in their commitments to advance reconciliation. The stories behind the UN Declaration and Idle No More developments speak to important lessons and contradictions at the heart of settler colonial societies. They provide stark reminders of the universal principals of human rights, the significance of formal state obligations, and the distinct status of Indigenous peoples as First peoples with longstanding histories and relationships to particular territories (Anaya, 2000), but they also evoke the uncomfortable reality that Canada's history and establishment is based on the displacement or erasure of Indigenous peoples, cultures, and identities. They further highlight how constant vigilance and mobilization is essential because of the ways in which governments and other interest groups commonly deal with or sweep aside these contradictions by ignoring or violating Indigenous rights and claims on a regular basis (see also Anaya, 2014; Gunn, 2019).

School curricula in many provinces and territories have begun to incorporate units or information about the significance of treaties, land claims, and Indigenous histories and experiences in conjunction with the development of related resources and teacher support (KAIROS, 2018; Wotherspoon & Milne, 2020b). However, the coverage of these issues has tended to be haphazard and superficial, and reform efforts have been met with indifference by some teachers and mixed support by members of the broader public (Wotherspoon & Milne, 2020b; 2021). These developments echo concerns about the focus on "dance, dress, and dining" that became predominant with the introduction of multicultural educational initiatives (Srivistava, 2007). They reinforce concerns that prevailing practices and discourses about diversity tend to be silent on the nature and realities of colonialism (St. Denis, 2011). Awareness of diverse cultural traditions and experiences is important as a complement to anti-racism work and the cultivation of empathy and responsibility towards others, and as part of a shift from mainstream orientations emphasizing the "common good" or individual rights and liberties (Orlowski & Sfeir, 2020). There is, however, a hazard when discourses or teaching about diversity, and especially particular versions of that diversity, are understood as violations of the supposed sameness or equality expected of members of a wider nation or society.

The insights advanced by sociologists like Bonilla-Silva (2019) and Collins (2015) highlight the lingering presence of overt racism even with the emergence of more recent forms of structural and

'colour-blind' racism in North America and liberal democracies elsewhere. Looser forms of racialized discourses, expressed in terms such as "model minorities," have accompanied the expansion of opportunities through immigration, globalization, and educational advancement, for non-White populations to enjoy some privileged status or be afforded recognition through meaningful inclusion within wider local national communities (Zhou & Bankston, 2019). Such labels continue to exclude, by reinforcing the irrevocable nature of status as "minorities," even as they establish new boundaries around which social acceptance may be possible as long as difference is not expressed through forms of Otherness that stray too far from dominant norms or expectations (Zhou & Bankston, 2019).

The challenge confronting initiatives to advance reconciliation and decolonization alongside cosmopolitanism and other educational visions and priorities, is the need to acknowledge and validate the particularity of Indigenous rights, status, and experiences in conjunction with authentic engagement with both diverse settler populations, including many newcomers and recent arrivals across Canada, and with the broader human world in which we all have places and responsibilities. In order to explore how the framework outlined in this section applies to an understanding of people's everyday perspectives about issues related to reconciliation and diversity we draw from the public responses to a survey conducted on schooling and reconciliation in two provincial settings.

Methods

The discussion in this paper is focused on findings from one phase of a broader study examining the developments and implications of education for reconciliation activities in Canadian school jurisdictions. We incorporate data from a telephone survey conducted by the Social Sciences Research Laboratories at the University of Saskatchewan between April 8 and May 31, 2019 with 400 residents from each of two provinces, Alberta and Saskatchewan. The data presented in tabular form in this paper, including Table 1 which summarizes respondents' demographic data, are weighted in accordance with provincial population distributions to compensate for the over-representation of women and older participants.

Table 1: Characteristics of respondents by province - n (%).

	Alberta	Saskatchewan	All respondents
Age:			
18-34	125 (31.3)	121 (30.3)	246 (30.8)
35-65	209 (52.3)	196 (49.0)	405 (50.6)
65+	65 (16.3)	79 (19.8)	144 (18.0)
Not specified	1 (0.3)	4 (1.0)	5 (0.6)
Gender identity:			
Male	197 (49.3)	199 (49.8)	396 (49.5)
Female	195 (48.8)	198 (49.5)	393 (49.1)
Other	3 (0.8)	3 (0.8)	6 (0.8)
Not specified	5 (1.3)	0	5 (0.6)
Racial/Ethnic identity:			
Canadian/Caucasian/			
European	282 (70.5)	271 (67.8)	553 (69.1)
Indigenous	15 (3.8)	46 (11.5)	61 (7.7)
Visible Minority	42 (10.5)	44 (11.0)	86 (10.8)
Other/Not specified	61 (15.3)	39 (9.8)	100 (12.5)
Place of Birth:			
Canada	348 (87.0)	347 (87.0)	695 (87.0)
Other country	52 (13.0)	53 (13.0)	105 (13.0)
Years in Canada			
<5	0	9	9
5-10	9	30	39
>10	43	14	57
n	400	400	800

Note: Data are weighted; some totals do not match due to rounding.

The survey included questions in which respondents were asked to identify, based on Likert-scale categories, their perspectives on education-related reconciliation processes and initiatives, as well as other education areas including efforts to address racism and welcome immigrants and refugees. They were also invited to elaborate on their positions in response to open-ended questions. Substantial numbers of survey participants (between n=332 and n=391) responded to all of the open-ended questions. Therefore, we had a rich body of qualitative data which made it possible to undertake a thematic analysis of the qualitative data using QSR NVivo 12 software. This analysis involved reading through the responses multiple times and using an inductive approach to identify themes and patterns.

The authors are both longstanding non-Indigenous allies of European ancestry and work and live in Treaty Six Territory, a traditional gathering place for diverse Indigenous peoples including the Cree, Métis, Blackfoot, Dene, Nakota Sioux, and many others. Indigenous Elders and Knowledge Keepers were involved in research activities, including survey design, to ensure that the study and processes were respectful, culturally responsive, and addressed areas of priority in education practice and policy. The study received clearance by the University of Saskatchewan research ethics board.

We begin the discussion that follows in the next sections with a summary of selected quantitative data, most of which shows high rates of agreement on key issues. We then focus on themes that emerged through the qualitative analysis which enabled more detailed and nuanced insights into the opinions and perspectives among Alberta and Saskatchewan residents with reference to schooling initiatives to advance reconciliation and cosmopolitanism.

The main findings of the paper reflect perspectives shared most strongly among participants, illustrated with reference to quotes that represented these main stances. We employ pseudonyms and arbitrarily assigned respondent numbers (e.g., R1, R2) to ensure that anonymity is maintained while attributing quotations to specific individual respondents. In the next sections, participants' perspectives concerning broad issues of reconciliation and diversity in schooling are summarized, followed by a focus on three major thematic areas that emerge in their discourses related to these orientations: points of potential correspondence between reconciliation and cosmopolitanism; points of potential tension between reconciliation and cosmopolitanism; and positions in which possibilities for both are rejected or dismissed.

General Perspectives on Reconciliation and Diversity in Schooling

Our survey, consistent with results from other surveys on public opinion in Canada, reveals broad support for reconciliation and for renewed relationships between Indigenous and non-Indigenous people (Abacus Data, 2021; Environics Institute, 2021). While we have reported on these general patterns elsewhere (Wotherspoon & Milne, 2020b; 2021), in this paper we focus in more detail on these findings with specific attention to selected characteristics associated with race, ethnicity, and immigration. Due to the limited numbers of respondents in some categories, and since there are no significant differences between Alberta and Saskatchewan respondents in the patterns of responses for the themes covered in this paper, we aggregate the data rather than present separate findings for each province.

As shown in Table 2, reconciliation is seen as important for over 82 percent of respondents in each category and nearly ninety (89.4) percent of respondents overall. Patterns reported for respondents as a whole are strongly associated with those for respondents who identity as Canadian/Caucasian or European, who constitute about seventy percent of the total sample. Of note, 100 percent of respondents who immigrated to Canada ten years or less before the survey was conducted consider reconciliation to be important. There is an apparent anomaly in that Indigenous respondents tend to be slightly more ambivalent about or less supportive of the idea that reconciliation is important than others. The total numbers are relatively low, however, as fewer than sixteen percent of the sixty Indigenous respondents indicated that reconciliation is not important. It is possible that some of these views are an expression of cynicism about prospects of achieving reconciliation and more pressing concerns in their daily lives and experiences in particular community contexts. Below, some of these phenomena are explored in conjunction with the qualitative responses.

Table 2: Perceived importance of reconciliation (% of respondents) by self-identified racial/ethnic identity.

	All respondents	Indigenous	Visible minority	Canadian/ Caucasian/ European	Other	Recent immigrants[1]
Important	89.4	82.8	94.0	90.3	84.8	100.0
Not important	9.9	15.7	4.8	9.0	14.4	0
Don't know/ No response	0.8	1.5	1.2	0.7	0.9	0
n	800	61	86	553	100	48

[1] Recent immigrants are those respondents who indicated that they were born outside of Canada and had lived in Canada for ten years or less. While the term often refers to those who arrived within a shorter period, the time longer time frame is used here because of the very small numbers of respondents who reported being in Canada for five years or less.

Table 3: Perspectives on the need for particular forms of emphasis in school curricula (% of respondents).

Mandatory curriculum to teach about Indigenous histories and cultures					
	All respondents	Indigenous	Visible minority	Canadian/Caucasian/European	Other	Recent immigrants
Strongly agree	45.6	48.0	41.7	42.9	60.1	59.5
Agree	39.9	45.2	52.7	39.8	28.5	34.6
Disagree	9.5	3.1	5.0	10.8	9.6	5.9
Strongly agree	3.6	3.8	0.7	4.6	0.4	0
DK/NR	1.5	0	0	1.9	1.4	0
How much should schools be doing to address racism?					
Much more	40.3	45.1	48.6	35.2	57.7	60.6
Somewhat more	26.9	29.5	27.7	28.8	15.8	21.5
The same	20.6	6.9	13.0	24.5	13.7	8.6
Somewhat less	2.3	7.1	5.8	1.3	2.2	0
Much less	1.4	0	0	2.0	0	0
DK/NR	8.5	11.4	4.9	8.2	10.7	9.3
How much should schools be doing to support welcoming immigrants and refugees?					
Much more	26.3	29.6	42.6	21.1	39.1	45.1
Somewhat more	24.1	39.8	28.3	19.7	34.7	23.9
The same	32.3	8.6	20.9	39.6	16.6	27.5
Somewhat less	3.9	9.8	0	3.5	5.3	0
Much less	3.8	3.8	4.6	3.9	0	0
DK/NR	10.1	8.4	3.6	12.2	4.4	3.5
n	800	61	86	553	100	48

The findings reported in Table 3 focus more specifically on school curricula. Parallel with general perspectives on the importance of reconciliation, there is strong consensus, regardless of race, ethnicity, and immigration status, that schools should introduce mandatory curriculum measures to teach about Indigenous histories and cultures. Levels of support for these initiatives are especially high among Indigenous and visible minority respondents and recent immigrants (at about 93-94 percent, compared to a total of about 86 for all respondents).

These patterns are similar with respect to participants' views about whether schools are doing enough to address racism and support the welcoming of immigrants and refugees. However, the proportions who feel that schools should be more active in these areas (about two-thirds and one half, respectively, overall) are somewhat lower than those who support the need for mandatory curricula

related to Indigenous histories and cultures. Recent immigrants and visible minority respondents are more likely than other respondents to indicate that schools should be doing more, especially with respect to welcoming immigrants and refugees. It is also noteworthy that support for educational initiatives in these areas is very high among Indigenous respondents, at levels several percentage points above those reported for all respondents.

The perspectives reported in these tables suggest that there are several openings to advance and integrate the aims of reconciliation and cosmopolitan visions of the world and, perhaps, points of correspondence between reconciliation and cosmopolitanism. The majority of respondents indicate that reconciliation is important, and that schools should be advancing curricular initiatives to educate students about Indigenous histories and cultures while also doing more to address racism, more broadly, and to ensure that newcomers to Canada are supported and welcomed. These trends suggest an openness to diversity and a recognition that learning from and about the experiences of others is important for advancing shared understandings and forging new relationships. The strong support for the issues reported in the tables by members of racialized communities (visible minority and Indigenous respondents) and relatively recent immigrants to Canada suggests that, despite different cultural and social experiences and circumstances, there is sensitivity to some common aspects of being positioned in various ways as the "Other" in relation to the dominant society.

Table 4: Opportunities for Indigenous students to succeed in schooling compared to other students (% of total respondents).

	All respondents	Indigenous	Visible minority	Canadian/Caucasian/European	Other	Recent immigrants
More	34.2	37.2	27.9	34.7	34.0	37.9
The same	38.8	15.2	43.3	37.2	56.5	27.8
Less	19.1	44.7	21.7	18.5	6.4	25.3
DK/NR	7.8	2.9	7.1	9.6	3.1	9.1
n	800	61	86	553	100	48

In contrast to these findings, some fault lines emerge with respect to the kinds of opportunities that respondents consider Indigenous students to have to succeed in schooling in comparison with other students (see Table 4).

A plurality of respondents overall (38.8 percent) perceive that all students have the same opportunities whereas about one-third (34.2 percent) feel that Indigenous students have more opportunities than other students. High proportions of visible minority respondents indicate that Indigenous students have the same (43.3 percent) or more (27.9 percent) opportunities. This perspective is reversed for recent immigrants, who are most likely to consider Indigenous students to have more opportunities than other students to succeed (37.9 percent). Among Indigenous respondents, the proportion who consider Indigenous students to have greater than average opportunities to succeed (about 37 percent) is like that for recent immigrants.

However, even higher proportions of Indigenous respondents (about 45 percent) see Indigenous students as having fewer opportunities than other students to succeed, a view shared with about one-quarter (25.3 percent) of recent immigrants, in contrast to fewer than one-fifth (19.1 percent) of respondents overall. These responses suggest that, for many, initiatives to support Indigenous students and represent Indigenous perspectives within school processes may have either gone too far or may not be necessary given the needs and positions of other students and social groups.

The survey findings, in other words, reveal a tension between general openness to support reconciliation and more disparate positions regarding what that means and how it is implemented through actual classroom practices. These varied, and often conflicting, perspectives become more evident in the comments and narratives that many respondents offered in response to open-ended questions in the survey.

Diversity, Dialogue, and Inequality: What Does it Mean to be Different?

Many survey participants (between one-third and one half) commented in detail in response to open-ended questions about what they thought schools were doing well or needed to do more of regarding reconciliation. They frequently pointed to the importance of advancing reconciliation through reconciliation-related initiatives in schools: "Schools are an essential tool to solving this problem" said Luca (R740), while Savannah (R143) stated, "Schools are going to define how this is going to happen because the younger generation are the ones that can make a change." Schools' roles were most commonly observed with reference to specific activities related to cultural sharing, Orange Shirt Day, territorial acknowledgement, and guest talks and classroom visits by Indigenous Elders and Knowledge Keepers. A few observed schools that were adopting more comprehensive orientations to Indigenous education, but a small number of others spoke of the need for more in-depth and integrated approaches and greater consistency across schools. As Janet (R748) observed, teaching about Indigenous perspectives and experiences "varies school to school so that knowledge isn't consistent…[there] just needs to be more and broader understanding and discussion about it."

Several respondents commented on the prospects that reconciliation-related school initiatives could have for bridge-building between peoples or cultures. Greg (R649) stressed the need to "create open-mindedness," reinforcing Susan's (R352) observation of the need for "more of culture, dignity, and respect." "There are prejudices present," Linda (R659) observed, which "may not have been overtly taught to you but a culture you grew up in and the only way to stop it is with the little kids learning Aboriginal peoples and learn to appreciate their culture and know they are the same [more] than they are different." Similarly, Cheyenne (R106) stated:

> A lot of change in society's attitudes needs to happen in the school age population. A shift in attitude, increase in understanding. If you begin with students, their attitudes will change as they become adults, versus the adults now who some do not have an understanding.

These quotations, which are aligned with the broad support for school-related reconciliation activities reported in the Tables in the previous section, suggest that reconciliation has some potential to advance the kinds of dialogue, mutual respect, and understanding associated with cosmopolitanism.

More frequently, however, respondents employed discourses that drew on flatter or superficial representations of cosmopolitanism. They suggested that emphasis on Indigenous experiences and issues was divisive, taking time and attention away from other more "important" matters. Many participants conveyed opinions that schools have done enough, or are "going too far" (Ezra/R2, Jayden/R247) to advance reconciliation and to incorporate Indigenous histories, cultures, and experiences into classrooms and schools and that, instead, schools should place the "focus on other places" (Andre/R483). "Reconciliation gets too much emphasis" said Elliot (R431), while Kayden (R519) stated, referring to the education system, "I don't think it's their role to work in reconciliation processes." Several other respondents expressed frustration about the emphasis being placed on difference and separation between students and not on bringing students together. "I feel like the more we focus on our difference it will be more hard to be united" said Sage (R102), while Remi (R158) stated, "I don't want to see people separated from each other and divided."

These allusions to separation and difference illustrate some of the ways in which particular kinds of public discourses frequently draw from cosmopolitan imagery as a means to place boundaries around or limit understandings associated with reconciliation and decolonization. Respondents frequently spoke about reconciliation with reference to notions of sameness, equality, and rights.

They expressed these, in several instances, in terms of liberal cosmopolitan principles of a fundamental humanity. Milo (R753), for instance, observed that, "All humans are equal so I think they should treat Aboriginals the same as they treat other people," echoed by others, including Evan (R552), who commented, "Native kids should be treated the same as everyone else", and two Métis respondents who stated, "everyone should be treated the same" (Jesse/R686) and "everyone should be treated equally" (Kyle/R746).

However, as in the case of those who felt that schools were focusing too much on reconciliation, many respondents referred to notions of equality and sameness of treatment as a means to criticize what they saw as an over-privileging the Indigenous experience relative to that of other groups. Rowen (R146), for example, stated with reference to schooling initiatives to advance reconciliation and to learn about Indigenous peoples and cultures that, "I think it should be lumped underneath the banner of all human respect and not pulled out as a priority." Many participants shared parallel views, that schools should "not just concentrate on one culture" (Aria/R511), that "schools are catering to one group of people" (Jenn/R443). Others emphasized that schools should focus the same amount of time and effort on teaching students about all nationalities, ethnicities, and cultures. Lenore (R435) stressed that, "All cultures are important… My kids have a different cultural background and that has never been brought up [at school]." Joselyn (R219), a teacher, stated that schools "must also focus on other cultures"; this view parallels the opinion of Ian (R189), who identified as African, who stated, "There are other people that everyone needs to learn about…should extend learning and training to other people." As further expressed by Riley (R206):

> The focus on trying to treat everyone equal, starts with not treating people specially based on their ethnic background. Do not need to dwell on a student's ethnic background…. Are we making the exact same allowances and focuses to learn about each ethnic diversity?

These comments suggest that many community members do not have a clear understanding about, or do not accept, the fundamental aims and significance of reconciliation. Instead of acknowledging the centrality and specificity of Indigenous rights and experiences of settler colonialism in the context of Canadian statehood, respondents commonly referred to principals of sameness and equality as a means to undermine initiatives to reposition Indigenous experiences and perspectives in the curriculum, framing Indigenous claims more broadly as a form of "special" treatment not enjoyed by other groups. "We should be Canadian and Canadian only" stated Hudson (R212), who continued:

> The knowledge and importance of Aboriginals and other cultures, they should be all the same. We should be Canadian first, our heritage is all the same we all came from Europe, we should have no special status for anybody.

These sentiments were echoed by many others, characterizing Indigenous peoples as the Other, or 'them,' relative to 'us' or 'We Canadians' - "nothing more special for them" (Rachel/R409); "we all should be equal and should not be different or get anything more than others" (Marie/R432); "nobody should have any more than anybody else" (Ira/R253); and "all of us who lived in Canada should be treated the same…We are all Canadians first" (Pete/R504). Respondents also gave specific examples in which they posed, and frequently misrepresented, Indigenous rights – such as reference to the need for "fair" access to education programs and the same costs for postsecondary education - as unfair forms of special treatment: "Aboriginal kids' programs, like getting into the army is easier for them and not as easy for other people therefore it should be fair" (Ezra/R2), while Indigenous peoples are "eligible for free education all the way through to university and that's not right" (John/R210).

Several participants expressed concerns that reconciliation-related content was being delivered in a manner that devalued or shamed non-Indigenous students. Some observed that, while learning about colonization and residential schools, non-Indigenous students were being "blamed" (Amara/R201) or "shamed" (Isla/R618) and that this learning "should not be pushed on the people" (Alex/R786). Expressing disapproval about an Indigenous presenter who came to speak at their child's school, Molly (R543) commented, "I think it's bad when the speaker runs down the white students…it left some negative impression on the students."

While this kind of commentary suggests that there may be instances in which schools are not addressing Indigenous-settler relations in a sensitive manner, it also reveals propensities among many community members to dismiss the claims and experiences of Indigenous peoples as well as any other minority peoples characterized as being irresponsible. Several participants spoke about the need to "move on" (Nathan/R78, Mia/R92), "move forward" (Jack/R387), or "let it be because the history is in the past" (Aurora/R593). Thea (R577) asserted that what took place has been "brought to our attention

and we are aware, and it has to come to an end because it was not the present-day people who did it." Participants frequently emphasized the need for Indigenous people to take greater responsibility for their own affairs, expressed by respondents in paternalistic and racist terms though a focus on social pathologies and a failure to "integrate into society" (Charlie/R328). Reece (R192), a Caucasian immigrant, spoke about what he perceives as high rates of drug addiction and homelessness among the Indigenous population, and corruption on reserves, questioning why more emphasis is not placed on "integrating everyone into society?" He went on to state, "It's critical, as modern culture that everyone is integrated and contributing to society in a productive way." Others suggested that reserve schools should be closed to ensure that all students attend public schools: "What I would like to see is all races go to one school, meaning Natives come off the reserve to come to public schools with all the other people" (Morgan/R339), or even to do away with reserves all together: "intermingle everyone and not let people live on reserves and let everybody pay taxes" (Rhea/R16); there is a "need to unite people by having something in common which means eliminating reservations and assimilating them into the common" (Mackenzie/R289). Themes of assimilation and integration were repeated frequently: "everyone should be integrated" (Myra/R496); "I hope they all blend together and become compatible" (Hailey/R440); and Indigenous peoples need to "start living as citizens…and live together" (Elaine/R485). This frequent rejection of orientations to embrace greater cultural understanding through embracing the perspectives and experiences of others highlights the need both for greater emphasis in schooling and public education on cosmopolitan and reconciliation approaches as well as the distance yet to be travelled to accomplish core aims associated with these approaches.

Conclusions

In this paper we have explored possibilities for cosmopolitan education and education to foster reconciliation between Indigenous and non-Indigenous people to reinforce one another with reference to the perspectives of residents of two Canadian provinces. We began with the observation that reconciliation and cosmopolitanism have different starting points and aims; the former as a means to foster new relationships and advance decolonization within the context of a specific settler colonial society and the latter oriented to global connections and cross-cultural understandings. Nevertheless, these can reinforce one another through the cultivation of a grounded form of cosmopolitanism that seeks to transform individuals and their relations with others through dialogue, respectful engagement, and empathy that begins with awareness of how positionality is shaped through unequal power relations. We then explored how these relationships are playing out in specific social contexts by examining perspectives and discourses related to school-related reconciliation activities in two provincial contexts.

We observed some points of intersection and overlap which suggest possibilities for schools to work towards the advancement of both reconciliation and cosmopolitanism, especially in the strong support expressed by participants for efforts by schools to educate students about Indigenous histories, cultures, and experiences while working more broadly on addressing racism and welcoming newcomers. These views were reinforced by acknowledgement among many respondents also that reconciliation-related schooling initiatives could support broader aims to teach students about acceptance, tolerance, understanding, empathy, social justice, and diversity.

Despite these points of convergence, potential fault lines were exposed as many participants drew on discourses related to narrower cosmopolitan perspectives as a means to undermine efforts to advance educational reconciliation and, in some cases, any initiatives to support cross-cultural dialogue and understanding. These tensions reflect contradictions embedded within settler colonialism that are concealed in historical narratives that highlight the construction of a sovereign nation-state, first by predominantly white European settlers and, later, by waves of newcomers from more diverse places. Accordingly, notions of reconciliation, cosmopolitanism, and cultural diversity are viewed as acceptable for most settlers if they do not threaten the stability of communities and the nation, which are formally committed to liberal democratic principles of equality, fairness, and universal human rights. Viewed from this perspective, there is a propensity to dismiss Indigenous claims associated with their distinct rights and status as First peoples, along with those of other minorities characterized as straying beyond the limits of formal equality, as demands for special or unwarranted treatment.

We have argued in this paper for a vision of cosmopolitanism that supports and engages with initiatives to advance decolonization by exposing and challenging these dominant narratives. The findings from our survey suggest there are some openings with which to begin the questioning and dialogue that are necessary to move in this direction in classrooms and other public spaces. Educators need to be encouraged and supported to carry this engagement further, supported with the knowledge and resources that will enable them to proceed with confidence and sensitivity in guiding deeper discussion and understanding of issues that, while often unsettling and controversial, are also essential for the kinds of transformation that are fundamental to authentic learning processes. For educators and non-educators alike, it is crucial to interrogate our own positioning within settler colonial society and the practices that sustain the structures of power and domination that it represents, as a starting point in taking seriously our responsibilities and commitments as members of local communities and global orders.

Note:

[1] "Indigenous" is used to refer to descendants of the original inhabitants of North America.

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Teaching Global Citizenship:
A Teacher Reflects on a Learning-Teaching Event and Implications for Global Citizenship Education

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Abstract

In narrative style, this paper looks at how a particular teaching-learning event, a meeting in 2003 between Canadian high school students and their Costa Rican host families in Pedrogosso, Costa Rica, unveils pedagogies of global citizenship. By interweaving insights obtained from scholars of education, experiences of students, and reflections by teachers, the author shows how learning for world citizenship often happens in unexpected and unscripted circumstances, when teachers are absent—although, not without responsibility.

Keywords: Global citizenship; global citizenship education; experiential learning; international practicums.

> *A responsible teacher does not ask more from their*
> *students than what they themselves are prepared to give.*
> – Larry Peakau, 2020

       I was a high school teacher for 25 years, teaching social studies. For the past nine years, I have been a university professor, teaching global citizenship education[1] (GCE). One of my most memorable teaching experiences—for what it signalled about GCE and for the anxiety it elicited—occurred on a two-week high school global citizenship practicum trip to Pedrogosso, Costa Rica, in the spring of 2003. It happened in a small school house on the night that we, thirteen students and two teachers from Winnipeg, Canada, arrived and met the families that were to be hosting us. Over the past 19 years, I have often thought about that evening, wondering what was learned about and for global citizenship, and worrying about my teaching responsibilities. This paper describes the evening's un-foldings, examines how several scholars (thinkers and writers) of education and world citizenship might interpret its educative significance, explores how those insights reverberated in participants' memories nine years later, and finally, looks at how teachers' reflections on teaching for global citizenship portends a critical teaching responsibility. This paper, represents a 19-year quest to analyze and better understand a particular teaching-learning event, a single case, as Jardine (1992) called it. (Speaking as a hermeneutical phenomenologist, Jardine drew attention to the fecundity that may derive from a teacher writing about a single teaching-learning event.) My hope is that knowledge of GCE is elucidated and that my analysis resonates with educators of world citizenship, especially now, during the global pandemic—this time of fear, division, and polarization.

The event

       When we arrived at the schoolhouse where we were to meet the host families in Costa Rica, it was already filled with people, young and old. It seemed like the whole community had come out to greet us. The students seemed anxious and nervous. Several looked scared and overwhelmed. In a short while each would go off into the darkness, on their own, with host moms and dads, brothers and sisters to live with people they did not know, whose language they did not speak. As their teacher, I felt anxious and helpless. I too was about to meet my host family. Here we all were in a small schoolhouse in the rainforests of the Costa Rican highlands, Spanish-speaking Costa Ricans on one

side of the room, English-speaking Canadians on the other, each looking at the foreigners on the other side of the room. Almost 20 years later, and having conducted scores of international practicums since then, I still feel the emotional intensity of that night—of not knowing what to do and not knowing what to expect. I felt at once responsible and immobilized. This was a first for me, travelling internationally with students, being responsible for their well-being. I wondered, what was my role here as teacher, pedagogically and ethically?

A short welcome program was presented followed by individual student-host introductions. The tension in the room was palpable as each student met their host parent, onstage. Then something unexpected happened. As our guide/translator was introducing the third student, Dan (pseudonym), a large burly young man, to his host mom, a short petit elderly woman, the mom ran across the stage and gave Dan a big bracing hug, almost knocking him to the floor [2]. The room broke up in peals of laughter. Everyone laughed: the Costa Ricans and the Canadians, the old and the young. The tension in the room seemed to evaporate; there was a palpable shift in what I saw and felt—the grimaces and frowns replaced with smiles and laughs, ones that lingered. It felt as though a barrier between them and us, between Costa Ricans and Canadians, had been breached—a transformation of sorts—as though we were now a part of the same group, having a good laugh at the same thing, and something was learned. But is this what actually transpired, as I remember it almost 20 years later? Was something learned, and if so, what was learned and what did it have to do with global citizenship? And, what role did the teachers play in this learning; and for what were they responsible?
(The event described above was also depicted in Kornelsen, 2019)

Philosophers interpret

Over the years, to help understand that evening's educative meaning, I have turned to scholars who have been influential in my knowledge of GCE: Kwame Anthony Appiah, John Dewey, Martin Buber, Martha Nussbaum, Maxime Greene, Max Van Manen, and Paulo Freire. These writers represent a range of theoretical perspectives and ways of seeing, interpreting, and responding to experience (critical, pragmatic, existential, phenomenological, theological, ethical, and political).[3] What follows are brief musings (some would say much too brief) of how each might interpret, inform, or raise questions of what ensued that night.

Kwame Anthony Appiah (2008), suggests that one of the single most important determinants in desegregating a divided world and for cultivating cosmopolitanism is increased travel opportunities for youth; referencing Gordon Allport, he says that contact between individuals of different groups must be on terms of equality and must be in an activity where shared goals are pursued. Is this what happened in that moment, when we all laughed, a divided group from different parts of the world, 1000s of kilometres apart, became desegregated? If so, what were our shared goals? Were they to live together happily for two weeks? In addition, how does one relate what happened as an encounter "on terms of equality"?

John Dewey (1897), argued that life experience in the social world helps people realize their connection to a larger community and helps them to know who they are in that community. He stated,

> the only true education comes through the stimulation of the child's powers by the demands of the social situations in which [they] find [themselves]. Through these demands [they] are stimulated to act as a member of a unity, to *emerge from [their] original narrowness of action and feeling,* and to conceive of [themselves] from the standpoint of the welfare of the group to which [they] belong. (p. 3)

After experiencing the social demands of that evening's meeting, did individuals conceive of themselves from the standpoint of the welfare of a group to which they had not previously belonged— being members of larger community now; perhaps of a global community? **Apparently, yes. In interviews nine years later, recalling this event and others like it, students spoke of how, as a consequence, they felt as though they now belonged to a larger, more global community (See Kornelsen, 2014).**

Martin Buber (2006) was concerned with cultivating interpersonal relationships across boundaries of ethnic, racial, and religious difference, through a process he called dialogue. Genuine dialogue, Buber said, means experiencing the other side of the relationship, and thinking in ways that include, "orienting ourselves to the presence of the other person" (p. 33). It rarely happens he said, often in unexpected and unguarded situations. The hug was unexpected; the laughter was unguarded; and it was mutually experienced, and seen (The Costa Ricans and Canadians seeing each other laugh.). As a result, to use Buberian language, did people relate, not as *Its*, but as *Thous* and as members of the same community? If so, might the outcome have been feelings of relatedness and commonality, ones that were lasting; and might those feelings be generalized to Others, elsewhere, globally?

Martha Nussbaum, political and moral philosopher, has written extensively on global citizenship and GCE. In one of her first books on the topic, *Cultivating humanity: A classical defense of reform in liberal education* (1996), she argues that a fundamental quality of world citizenship is seeing oneself as a human being bound to all other human beings by ties of recognition and concern. We all, Costa Ricans and Canadians, appeared worried about this meeting of strangers; and it appeared as though we all recognized the gesture (a grandmother hugging a grandchild). But did the laugh, this common and universal reaction, unite us with one another? Did people, in that moment, experience this trait of global citizenship, realizing that they were bound up with the other folks in that room by ties of recognition and concern?

Maxime Greene (1995), echoing Hannah Arendt (1978) argues that disorienting life experiences are critical for young people to consciously undertake the world—saying that on this search, a refusal of the comfortable is always required. Was this that type of experience? If it was, what were students learning, about undertaking the world? And what of our teaching roles, Adrienne (the other teacher) and mine, at this time of discomfort and disorientation, what was required of us, their teachers? For what were we responsible? It might be argued that we were applying our teaching responsibilities and that we were divising a situation that gave students an opportunity to experience something new and unexpected as Greene (1995) suggested?

Max Van Manen (2016), talks of Kairos moments, those spontaneous teaching occasions that demand of teachers the right thing to do at the right time. He says that, because these moments are "contingent, immediate, situational, improvisational" (p. 82), what is required is an "attentive attunement of one's whole being to the (student's) experience of the world" (p. 50). For years, Adrienne and I were worried about how we delivered our responsibilities that night and other times like it in Costa Rica, in situations where our interpretations of an event, called for cross-cultural sensitivity and awareness; where we were uncertain of our role or of what was required of us. Often, on these occasions, we responded with silence—because, we did not know what to do or say. Was that acceptable; was it right for our students? I think Van Manen would say that we might never be certain because our knowledge of students' experience of the world is incomplete, uncertain, in flux, and always contingent.

Paulo Freire (2007) talked about the goal of education being to help people name their world and to act upon it and that this process may be facilitated by teachers helping "to direct [a learner's] observations towards previously inconspicuous phenomena" (p. 82). To help students be "considerers of the world" (p. 139) and help them remove the veil, he said, teachers must be considerers together with them, and remember that they are not so much preparing students to live in the world, but are living in the world with them, together, now, as inter-active subjects. From a Freirean perspective, one could say that everyone shared a living experience that night, one where people interacted as subjects. But did we, teachers, direct learners' attention toward previously inconspicuous phenomena?

For example, Freire wrote about exploitive and unjust oppressor-oppressed relations between Global North and Global South, ones that distorted and impeded learning of one another. In this case, relations between the Costa Ricans and Canadians in that room were shaped and influenced by the neo-colonial economic arrangements between elites of the Global North and Global South—**relations that were immersed in and derived from unconscious oppressed-oppressor attitudes and behaviours**. And so, did that evening's unfolding, reinforce or unsettle oppressor-oppressed relationships? [4] Did we help unveil the world, as Freire conceived?

Freire might also remind, that this analysis of a shared experience is that of the guests, not the hosts. It is the *guest's* (**the oppressor's**) memory—of an embrace that left *them* feeling less fearful and more connected.

Students Remember

Nine years after Pedrogosso, in 2012, as a part of a Ph.D. research project, I spoke with former participants about their Costa Rica experience. When asked about how the trip had affected their lives and perceptions of the world, responses clustered around three changes evocative of world citizenship: 1. The development of a global perspective and identity; 2. A growing awareness of global interconnectedness**,** tied to a discriminating respect for diversity and difference; 3. A heightened sense of agency and global responsibility.[5] Students linked their changes in perspective, identity, and agency to events like the one at the schoolhouse, on the first night, and subsequent experiences of connection and insight, realized in the day-to-day messiness of living with families, in instances unguarded and occasions unscripted (Kornelsen, 2014). The language that students used in describing those experiences, and on how they subsequently related to the world, gave purchase to insights of the scholars noted above. Many of the most consequential changes, in how students saw themselves and their world, were affected in the course of living their lives, often when their teachers were absent. [6]

If teachers were absent on those occasions when students experienced world citizenship, were they then without role, influence, or responsibility? Of course not. The scholars noted above, imply or advise of critical roles of teachers, whether it was actualized through shaping the learning environment (Dewey, Greene, Appiah), engaging in dialogue (Buber; Freire), involving in reasoned discussion (Nussbaum), being trusted for their glance (Van Manen) **(even though, in our case, we were often silent during times of confusion and anxiety).** Nine years later the participants spoke of trusting their teachers in choosing the Costa Rica trip in the first place and in helping them understand and interpret their experience. In short, as Sharron Todd (2003), says, "teachers, as the vehicles through which the pedagogical demand for learning to become is made real for students, cannot escape their role" (p. 31), nor their power and responsibility others like Freire (1997) and Van Manen (1990, 2016) argue.

Teachers Reflect

But, what do teacher practitioners themselves say, of their role, power, and responsibility? Eight years after interviewing the Costa Rica participants, I co-edited a book with Geraldine Balzer and Karen Magro, entitled Teaching Global Citizenship: A Canadian Perspective (Kornelsen, Balzer & Magro, 2020). Our project was premised on the idea that teacher knowledge constitutes indispensable pedagogic insights and counts as a unique way of knowing. As Kincheloe, McLaren, and Steinberg (2011) say, teachers have access to understandings that can go beyond what outside researchers have produced, understandings that come from a place only teachers have traversed. Our objective was simple, offer an opportunity for high school teachers to write about the most important things they have learned about teaching for global citizenship. In taking up the question, we asked teachers to revisit and reflect critically on their teaching experience, and to link and frame their insights and questions to stories from the classroom.

As expected, teachers' responses were at once thoughtful and inimitable—particularly when writing about their teaching responsibilities, responsibilities realized and revealed through, what Bullough and Pinnegar (2001) call the "heat and thick of teaching" (p. 9). Each one of the following representative responses of teachers who contributed to this book could inform of and frame a teaching responsibility that night in Pedrogosso: 1. Be a role model for what you are teaching (**Petkau**); 2. Take responsibility in cultivating humility (**Hamm, McLoughlin and Maston**); 3. Honour vulnerability in yourself and your students (**Skuce**); 4. Be receptive to all that might happen (**Skuce**); 5. Venture out into the world and invite students in their venturing (**Skuce**); 6. Cultivate awareness and empathy (**Magro**) 7. Know your privilege and recognize your complicity in systems of oppression (**Balzer, Kerr, Kuly, Reimer and Reimer**). 8. Be committed to moral cosmopolitanism (**Orlowski and Sfeir**).

In one chapter of this book, Larry Peatkau (2020) [7], identified and portrayed a teaching responsibility that resonated most deeply with what I felt in Pedrogosso. He describes an incident in his first year of teaching, an experience that influenced and shaped his entire 32-year teaching career. **To help convey the profundity of this experience, the stark implication for his teaching career, and its pedagogic signal to me, I quote Paetkau at length**:

> I am reminded of an incident that happened early in my career. In 1989, in late May, I was teaching at a teachers' college in Chongqing, [People's Republic of China]. My students had been on strike for several weeks and classes were unattended. One night, representatives of my class knocked on my apartment door and suggested that I might wish to show up for class the next day. I was a bit mystified since there had been no students for weeks, but they insisted and asked that I stick to my scheduled lecture. It was Thoreau's essay on civil disobedience.
>
> When I arrived the next morning my class of 40 students had swelled to a couple hundred, most of them unable to understand English. For the next two hours I lectured and simultaneous translation happened around the room. For a teacher, the energy in the room was seductive and I fell into a kind of revolutionary zeal in my delivery. Later the department head told me that out of 500 instructors, mine was the only lecture that had been held in the past weeks.
>
> On June 4th the army crushed the students in Beijing [in Tiananmen Square], and two days later the army was pulling students out of the dormitory across from my apartment. Watching from my window, I felt sick, first knowing what awaited them, but also because I had an uncomfortable feeling that as a teacher, I had failed my responsibility. The consequences for my students were swift and devastating. I, on the other hand, having rallied the "troops" with brave words, left the country unscathed. Inciting students to action is not the same as preparing them for action. *A responsible teacher does not ask more from their students than what they themselves are prepared to give.* (Peatkau, 2020, p. 87-88)

When I read Peakau's story, I thought at once of a teachers-participants meeting that Adrienne and I organized several months after Pedrogosso to talk about learnings from the Costa Rica practicum. In this meeting, Adrienne and I asked students, whether we should organize a trip back to Costa Rica. They rejected the idea, not because they did not have a positive experience, nor that they did not understand the rationale for choosing Costa Rica as practicum site, [8] but rather because a critical part of their learning, of what they had come to know about themselves and of the world, had come from watching their teachers being afraid. The students described witnessing Adrienne and me struggling with doing or saying the right thing in any given unexpected situation such as how to act on that first night in the school house in Pedrogosso. (They knew that this was a first time for Adrienne and me as well, visiting Pedrogosso and traveling internationally with young people. This would not happen again, they said, if we returned to the same place.) Witnessing their teachers experiencing what they themselves were experiencing—anxiety and uncertainty—had been critical to their education they explained. It normalized (and subdued?) their own fears and anxieties—like when meeting their hosts families on the first night.

If this is so, then perhaps the anxiety I felt that night in Pedrogosso, for reasons similar to the students'—worries about meeting my host family—is a global citizenship teaching responsibility. For as Peakau says, "A responsible teacher does not ask more from their students than what they themselves are prepared to give" (Peakau 2020, p. 88). **In other words, does this imply that I needed to feel the anxiety that the students felt, and for the same reasons?**

Conclusion

On an evening in the spring of 2003, in Pedrogosso, Costa Rica, a group of young Canadians met a group of Costa Rican parents. What happened that evening, raises questions of, and signals pedagogies for global citizenship. Scholars of GCE, **like Appiah, Dewey, Buber, Nussbaum, Greene, Van Manen, and Freire**, suggest that as a consequence of that experience, participants might have seen themselves as belonging to a larger community, of living in a less divided world, and of better knowing their humanity. Memories of participants nine years later, showed that that evening's experience, and others like it in Costa Rica, mostly confirmed the insights of those scholars. Participants spoke of how, as a result, they had developed a global perspective and identity, a growing

awareness of global interconnectedness, and a heightened sense of agency and global responsibility [5]. It was suggested by both, scholars and students, that teachers in that room that night, were responsible for planning and facilitating the practicum, for being trusted by their students and for helping then understand and know its significance. As Todd (2003) says, teachers are the vehicles through which the pedagogical demand for learning is made real. However, in addition and recently, teachers themselves, writing about their responsibilities in teaching for world citizenship, offer conceptions that reverberate for the night in question. One, in particular, implies that the fear I felt before the laughter may have enacted a teaching responsibility.

Finally, it must be said, this paper represents a snapshot of a time and a place, focusing on one group of people in that room that night, students and teachers from Canada. It does not include the voices and perspectives of the Costa Rican hosts. What they would say about what they saw and felt would expand the horizons of global citizenship education.

Endnotes

[1] Much has been written in critique of world citizenship and world citizenship education. Important issues include: Whose version of global citizenship is being articulated? What of Indigenous perspectives and epistemologies (see Joseph Kincheloe, 2005; Philip Higgs, 2018)? Is it feasible to practice citizenship at a global level? Is it possible or desirable to cultivate an identity and allegiance that is global? Is it possible to navigate the tension at the core of global citizenship, between universalism and pluralism, without mythicizing or regressing (see Maxine Greene)? How do we educate for perspectives that reconcile two global outlooks, a universal sense of justice and a sympathetic imagination of the different; in other words, for mindsets that are critical, yet curious and imaginative at once (see Sharon Todd, 2009; Lloyd Kornelsen, 2014)?

[2] Nine years later, I shared my memory of the 'event' with Dan (pseudonym), the student. He remembered it much as I had (the grandmother's hug and the subsequent laughter in the room). However, he added that as they were walking off the stage, she apologized to him for not having coffee at her house, raising questions of cross-cultural hosting expectations. Moreover, the grandmother, and the people of Pedrogosso who were there that night, have not spoken. And so, it must be remembered that this interpretation of a shared experience is that of the guests, not the hosts.

[3] Many other interpretations could be provided, for example: psychological, sociological, anthropological.

[4] For example, see Illich (1968), Lutterman-Aguilar & Gingerich O. (2002) and Epprecht (2004) for discussions of how these types of North American school practicum trips potentially reinforce oppressor-oppressed relationships **and perspectives** between North and South.

[5] **These three groupings of changes are discussed at length in Chapters 5 and 6 of Kornelsen, 2014, both in terms of experiences that may have led to the changes and how they were described by students.**

[6] This was consistent with what I had suspected for long while. Many of the most significant transformational changes [8] that students underwent in my class, especially for those qualities associated with global citizenship, happened not so much from the history/social studies I 'taught' or because of any particular teaching strategy I employed. They were frequently elicited from students seeing and understanding one another for the first time—overcoming stereotypes, chauvinisms, misunderstandings and fears of others—in classrooms brimming with difference and diversity (Kornelsen, 2019). **This is not to say that I do not believe that teachers do not have potential for great affect. They do. But it often happens indirectly (see for example, Dewey, 1938; Buber, 2006)**

7   Larry Paetkau retired from teaching in 2017 and is presently working with Swiss photographer, Christoph Hammer, on a book documenting the impact of climate, economy, and technology on rural life in western Canada (Kornelsen L., Balzer, G., & Magro K.M. (2020)

8   Costa Rica was chosen because the country was seen as a counter-argument to the often pervasively bleak and hopeless Western media characterizations of the 'Third World.' At the time, Costa Rica was heralded by many in the international development community as a model for sustainable and peaceful development: It disbanded its military in 1948 to fund universal and free education; it emphasized cooperative community development, it was a world leader in rainforest protection, and it was the home of the first United Nations peace university in the world. How exactly a 'hopeful' Costa Rica experience might engender a sense of agency and other attributes of global citizenship in students, and whether this would be manifested in their lives later on, I did not know. (Kornelsen, 2014)

9   When using the term transformational learning, Jack Mezirow's (1995) conception of perspective transformation is assumed:

> Becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective; and of making decisions or otherwise acting on these new undertakings. (as cited in Kiely, 2004, p.6)

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Diverse Insights Revealing Nuances of the Culture-High Ability Nexus: An Interdisciplinary Search

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Abstract

Discovering the cultural dimensions of high ability is analogous to a large-scale creative problem-solving initiative. Just as the early phases of the creative-problem-solving process require broad-scope searches through diverse data sources, understanding the culture-giftedness nexus requires broad-scope excursions through interdisciplinary scholarly sources that can enable deeper understanding of culture. Here, we engage in such an excursion and borrow insights from leading thinkers in cultural anthropology, English studies, political science, ethical philosophy, and history, and use these insights to generate new ways of thinking about the cultural aspects of giftedness. The foreign concepts analyzed include anti-anti-relativism, mythological archetypes, the artificial reification of culture, distant proximities that influence personal identity, ethnocentrism and particularist morality, differing views of nature, and the influence of critical communities and motley coalitions in a globalized world.

Keywords: Interdisciplinary; giftedness; culture; ethnocentrism; morality; ethics; globalization.

The creative problem-solving process requires problem solvers to engage in a broad search for all relevant data even before defining the problem, let alone formulating and implementing a solution (Isaksen, Dorval, & Treffinger, 2011; Treffinger, Isaksen, & Dorval, 2006). Analogously, scholars who want to understand the nature and nuances of the cultural dimensions of high ability also should engage in very broad explorations that will turn up hidden information about culture. Part of this broad, exploratory process should entail excursions through multiple academic disciplines in search of research findings, theoretical perspectives, and philosophical constructs that might be relevant to theory, research, and practice in high-ability fields such as gifted education and creativity studies.

Admittedly, such a search will take us far and wide, and add convolutions to already complex considerations of the giftedness-culture nexus. Unlike scholars of centuries past who could become polymaths without too much difficulty because the inchoate academic disciplines of those eras encompassed much less knowledge than we have today, scholars in high ability fields could become swamped by large masses of data and constructs from foreign disciplines. The rapid growth of knowledge in the 20th and 21st centuries makes this problem a likelihood.

Nevertheless, ignoring insights from foreign disciplines is unwise because much can be gained from interdisciplinary work. First, interdisciplinary searches for insights about culture can turn up discoveries in fields such as cultural anthropology, political science, history, and ethical philosophy that could reframe some of the ideas we have about giftedness, talent, and creativity. Second, discoveries about concepts and inquiry methods that are influential in foreign disciplines but differ from predominant constructs and methods in our own field can break us free of dogmatic thought frameworks. Dogmatic insularity is one of the most difficult and ubiquitous barriers hindering academic progress and high-ability fields certainly are not immune to its clutches (see Ambrose & Sternberg, 2012; Ambrose, Sternberg, & Sriraman, 2012). Third, very complex problems and issues require syntheses of insights from multiple disciplines (Ambrose, 1998, 2005, 2009a, 2015, 2017a, 2017b, 2017c; Ambrose & Sternberg, 2016a, 2016b; Mäki & MacLeod, 2016; Midgley, 1998; Nicolescu, 1996, 2002; Sternberg & Ambrose, 2021; Suresh, 2013). Here are some examples:

- The study of ancient cultures is enriched by the mutual corrections generated when historians' studies of ancient scripts come together with archaeologists' studies of material artifacts (see Chippendale, 2000; Lowenthal, 2000).

- The growing field of bioarchaeology draws together and synthesizes insights from chemistry, geology, physics, biology, forensic science, and archaeology to shed light on human origins and long-range human development (see Larsen, 2000, 2010, 2015). Of course, access to these synthesized insights would be impossible from within the borders of a single discipline.
- The interdisciplinary field of cognitive science combines contributions from psychologists, linguists, neuroscientists, philosophers, artificial intelligence researchers, and anthropologists, among others (see Baumgartner & Payr, 1995; Cowan, Pines, & Meltzer, 1999; Johnson, 2009; Rose, 1998; Spivey, 2008; Thagard, 2012).
- The interdisciplinary field of complexity theory brings together chemists, physicists, mathematicians, biologists, political scientists, philosophers, urban planners, and economists, among others, to generate understanding about the ubiquitous phenomenon of the complex adaptive system (Ambrose, Sriraman, & Pierce, 2014; Cowan, et al., 1999; Miller & Page, 2007; Morowitz, 2004; Pullman, 1996).

Scholars who wish to understand ancient cultures, human origins and development, cognitive processes, and complex adaptive systems must grapple with immense complexity and that is why the more insightful among them gravitate toward interdisciplinary exploration and collaboration. It would be difficult to argue convincingly that high ability (operationally defined here as any blend of outstanding giftedness, talent, and creativity) is significantly less complex than the phenomena addressed in the examples above. Consequently, we feel justified in carrying out a broad interdisciplinary search, which can be viewed as the mess-finding and data-finding phases of creative problem solving applied to the task of discovering more about the cultural dimensions of high ability.

Our intent here is not to be comprehensive. That is virtually impossible in an interdisciplinary search addressing a highly complex topic. Instead, the insights provided in the subsequent subsections are only examples provided to illustrate the potential of expanding cultural awareness through interdisciplinary borrowing. Additional examples can be found in Ambrose (2009a).

Moving Beyond the Notion of Brains in a Vat

Consistent with the enthusiasm for brain-based learning in general education, professionals in the field of gifted education have been borrowing insights from neuroscience to shed light on various dimensions of high ability. For example, a special issue of the *Roeper Review* attracted leading scholars of cognitive neuroscience who addressed:

> relationships between brain structure and human intelligence, neuropsychological profiles of savants, functional brain patterns of mathematical processing in gifted adolescents, and functional brain patterns of fluid analogizing to a proposed, expanded model for locating studies of twice-exceptional individuals within medical models of disability. (Kalbfleisch, 2008, p. 160)

Such interdisciplinary work is noteworthy and sorely needed in our field. At the same time, Robert Sternberg (2008) published a counterpoint article in the same issue warning about excessive adherence to the reductive-mechanistic approach to understanding high ability.

Consistent with Sternberg's analysis, the eminent cultural anthropologist Clifford Geertz (2000) argued that the growing field of cultural psychology provides a helpful counterweight to reductive, neurobiological assumptions about human thought and action. The field of cultural psychology breaks from predominant thinking in psychology and cognitive science, which portrays cognition as emergent from intra-cranial electrochemical processes. Of course, these processes are foundational to cognition but the excessive emphasis on intra-cranial dynamics marginalizes attention to context. Geertz and Sternberg contend that context matters. Geertz put it simply: "Our brains are not in a vat, but in our bodies. Our minds are not in our bodies, but in the world" (p. 205). We must remember that cultural context plays a big part in the development and dynamics of the gifted mind. Culture is not a mere overlay on the fundamental mechanics of the brain but instead it is intricately intertwined with, and largely constitutive of, cognitive processes.

Paying heed to findings in cultural psychology, scholars in our field can gain much from excursions into Geertz's discipline of cultural anthropology. For example, many gifted but iniquitous

leaders throughout history have been culturally insular, viewing belief systems foreign to their own as less worthy (see Foss, 2006). Moreover, Persson (2012) insightfully revealed implicit, cultural insularity in the scholarship of gifted studies. But if we borrow an insight from cultural anthropology we can move somewhat beyond dogmatism. Intrigued by the phenomenon of cultural insularity and concerned about the shortsightedness of those who claim to possess immutable truths while denigrating cultural relativism, Geertz (2000) came up with the notion of *anti-anti-relativism.* He based this idea on the phenomenon of anti-anti-communism, which arose during the McCarthy era in the United States. In reaction against anti-communist McCarthyites who claimed that anyone who opposed their dogmatic overreaction to the communist threat within American borders must be pro-communist, anti-anti-communists showed their displeasure with *both* extremes--fanatical right-wing McCarthyism and the communist totalitarian regimes of the era. Along similar lines, Geertz argued that anti-anti-relativists could stake out a similar middle ground between extreme, academic anti-relativists who adhere strongly to a favored set of cultural values and relativists who portray all cultural systems as being of equal value.

If we follow Geertz's advice, we will look for ways in which conceptions of giftedness can be shaped neither by dogmatic cultural anti-relativists nor relativists. The former will be prone to confining definitions of giftedness within the tenets of a particular culture while the latter will be unable to perceive ethical problems in the behavior of gifted individuals whose minds are shaped by cultures that tolerate or encourage unjust or exploitative behaviors.

Mythological Archetypes and Hidden Artistic Talent

Leeming (1990, 2004, 2013), a scholar of English studies, has carried out intensive analyses of mythology, showing that its impact on culture is difficult to overestimate. For example, he concluded that much of the devastating, long-term conflict in the Middle East derives from cultural dogmatism, which is rooted in the mythologies embedded in the three monotheistic religions. To the extent that gifted political and religious leaders initiate and sustain these conflicts, we can conclude that the mythological dimensions of culture can warp the behavior of gifted leaders and their followers with calamitous consequences.

One other insight from Leeming's work is particularly relevant to high ability. According to his analyses, creative artists are most effective when they tap into the archetypes or myths of a culture (Leeming, 1990, 2013). When we apply this insight to gifted education, we can hypothesize that gifted young artists growing up in a society dominated by a culture different from their own will have trouble gaining recognition for their work and will not be identified as highly talented. Their misdiagnosis as "less talented" will derive from two problems: (a) their own lack of immersion in the mainstream culture, which prevents them from accessing the mythological archetypes of that society, and (b) the inability of adults in the society to perceive their brilliant cognitive and aesthetic connections with deeper mythologies of the minority culture.

This raises questions about the consensual assessment technique, which is used to identify creative ability (see Amabile, 1983; Baer & McKool, 2009; Hennessey & Amabile, 1999; Hickey, 2001). Unless the experts employing the technique are steeped in the minority culture that nurtured the development of these talented young people, the expert evaluators will be missing an important dimension of the expertise needed in the evaluative process. Consequently, they will be much less "expert" as evaluators than they appear to be even though they may be recognized as "experts" by their professional peers in the relevant artistic domain. The sad result is that gifted young artists from a culture that is a minority in a particular nation might be ignored by the talent-screening mechanisms of that nation.

Culture as Reified and Bounded

According to political scientist Seyla Benhabib (2002, 2017), both conservative and progressive thinkers tend to make the same conceptual error in arguments over the drawbacks or merits of multiculturalism. Conservatives tend to argue against multiculturalism because they believe that recognizing and embracing the values of other cultures will undermine the security of their own, and

this will lead to instability. Progressives tend to argue in favor of multiculturalism because they want to shield minority cultures from domination by the mainstream sociocultural system in a society. Both of these arguments are preservationist in the sense that they are aimed at protecting and preserving one or more cultures from intrusion by competitors.

Benhabib argued that both of these opposing perspectives on cultural dominance are based on simplistic portrayals of culture itself. Both conservative and progressive cultural preservationists oversimplify culture by assuming that a particular culture is internally homogenous and can be defined clearly. As such, its borders can be delineated with precision. Benahbib used the term *reductionist sociology of culture* to designate this conceptual error of cultural oversimplification.

One of Benhabib's primary purposes in the analysis was to warn against accepting simplistic cultural interpretations that might be used to legitimize the hoarding of power by cultural insiders. If powerful ideologues can oversimplify our notions of culture they can manipulate us into accepting their marginalizing of "outsiders" who don't perfectly fit the reified pattern that they establish as the ideal for a nation or region. They can establish repressive demands for conformity.

Implications for the field of gifted studies include the danger that a particular group of ideologues can define what giftedness is or is not, making selection and education of those with high ability conform to a reified set of unfairly favored cultural values that do not accurately reflect the cultural nuances of the region. In actuality, the dominant culture and the minority cultures in that region are much more flexible and fluid, evolving over time by borrowing ideas from one another and from outside the region. The cultural dimensions of giftedness are far more adjustable then we assume they are.

Globalization and Dynamic Tensions in Identity Formation

As the phenomenon of globalization has brought the world together through ever-tighter integrative communication networks, the problem of cultural and ethnic conflict has been magnified. While new developments in information technology and the increasing internationalization of corporations have generated these integrative, international connections, individuals and populations throughout the world also are inclined to align themselves with the tenets of a particular cultural identity. The result is the dynamic tension of *distant proximities*--the simultaneous magnetic outward pull of international, global influences (most notably the attraction of Western trends and commercial products) and the inward pull of local identity and the social cohesion and security it provides (Rosenau, 2003, 2015).

Implications for the gifted can include turbulence and angst in identity formation. Before the globalization of the late 20th and early 21st centuries, gifted individuals did not have to wrestle much with cultural identity because they tended to automatically align their belief systems and aspirations with the tenets of their home cultures. Now they must make decisions about the extent to which they tie their identities to local, cultural traditions or the competing Western cultural forces of globalization.

Ethnoccentrism, Particularist Morality, and Demonization

Conflict based on cultural dogmatism has been a major problem throughout human history and persists into the 21st century. According to critical thinking experts, the gifted are not immune to dogmatism, including its cultural variety (Elder & Paul, 2012). Actually, the moral influence of an individual in the world can be mapped onto a conceptual model of moral-ethical impact (see Ambrose, 2009b), which synthesizes aspects of morality based on constructs from the following:

- Conceptions of universalist morality, relational altruism, quasi-altruism, amorality, particularist morality, immorality, and malevolence (from the field of ethical philosophy).
- The Presby-Arendt continuum (from ethical philosophy), which portrays the degree of freedom or constraint individuals enjoy or suffer in a particular society. The continuum ranges from free consent, to manipulation and propaganda, to coercion and constraint, and finally to violent repression.

- The degree of influence the individual has within a society. This influence can be "earned" through talent, intelligence, and creativity (insights here can be gleaned from gifted education and creative studies), or "unearned" through birth into the networks of privilege in a highly stratified society controlled by an elite (insights here can be gleaned from economics, sociology, and history).

Based on conceptions drawn from this model, an individual with benevolent or malevolent dispositions and little talent, creativity, or intelligence can do very good or very harmful things within a small circle of influence but likely will have little impact on the world (also see Sternberg et al., 2022). Conversely, an individual with benevolent or malevolent dispositions and very strong talent, creativity, or intelligence has the power to exert much more beneficent or harmful impact on the world. This is especially the case if the individual of high ability is a member of an elite in a stratified society because the networks of privilege can magnify one's influence on the world exponentially. Consequently, the moral responsibility of gifted individuals, especially those who come from privileged backgrounds, is higher than that of individuals with less ability.

Given these notions of moral impact and responsibility, attending to the cultural dogmatism influencing gifted minds becomes more important. Cultural traditions often have the disturbing effect of confining an individual's benevolent actions narrowly to members of his or her own identity group while making it more likely that the individual will engage in malevolent acts toward outsiders, up to and even including genocide (see Chirot, 2012; Chirot & McCauley, 2006; Moore, 2000). Otherwise kind individuals and groups are capable of horrific acts toward those they deem impure or polluting. The "impurity" comes from the outsiders' differences in terms of political, religious, or other cultural beliefs.

Yet another set of concepts from ethical philosophy applies to this analysis. Gewirth (1998, 2009) distinguished between particularist and universalist morality. Those adhering to particularist morality typically have no problem extending kindness and generosity to others, as long as those others are from their own identity group. However, in interactions with individuals or populations beyond their own identity group, particularists tend to see the outsiders as less worthy and subject to anything from dismissive exclusion to exploitation and extermination. In contrast, universalists cannot draw strong distinctions between their identity groups and outsiders. While they might favor those who share their identity to some extent, when crises occur and outsiders need help universalists feel compelled to provide generous assistance, even when such action poses danger to themselves. Political philosopher Kristen Renwick Monroe (Martin & Monroe, 2009; Monroe, 1996, 2003, 2004, 2011) also has done considerable research on these dynamics.

There are implications here for those attempting to understand the cultural dimensions of high ability. Aspects of culture such as religious beliefs and sociopolitical and ideological values usually are the most important factors in distinguishing one's identity group from outsiders. If gifted individuals subscribe to particularist identity frameworks they will be inclined to apply their impressive talents and thinking skills to malevolent ends when crises magnify the differences between identity groups. They could use their intellectual abilities to build convincing justifications for malevolent actions toward outsiders. Those with leadership talents could encourage large numbers of followers to attack and destroy outsiders as did the malevolent leader, Adolf Hitler, who showed himself willing and able to catalyze the Holocaust (see Koonz, 2003; Popper, 2005).

In contrast, the powerful talents and cognitive capacities of gifted individuals with universalist tendencies can be employed for the protection of vulnerable outsiders and in the healing of divisive, intercultural conflicts within and beyond national borders. Nelson Mandela's universalist approach to the healing of inter-cultural conflict in the aftermath of the dismantling of South African apartheid is an iconic example (see Popper, 2005).

Differing Cultural Interpretations of Nature

The musty, archival mining of historians also can contribute valuable insights about the cultural dimensions of high ability. For example, Coates (1998) carried out in-depth analyses of the ways in

which various cultures conceive of the natural world and its interactions with society. Ultimately, he developed the following categorizations (among others) of nature as a:

- Principle, quality, or essence that shapes the ways in which events unfold in the world
- Physical place, which is separate from humanity
- Guiding inspiration, which can serve as a source of authority for human action

While these differing conceptions of nature appear benign or non-influential on the surface they actually can exert powerful influence over entire societies moving them in one direction or another over long periods of time. In addition, they can shape cultural conceptions of talent, intelligence, and creativity. In terms of influence on entire societies, Coates argued that the current, predominant Western view of nature as a physical place separate from humanity is actually a minority view when placed in the context of history. Most other civilizations have seen themselves as much more integrated with nature than do Western societies in the 20th and 21st centuries. A consequence of this notion of separation from nature is that nature is to be exploited as a resource. Arguably, many gifted, creative young people grow up to become influential corporate leaders who see their mission as exploiting resources and the natural world (e.g., executives of major oil companies). Consequently, they apply their talents to the profitable extraction of resources while remaining dismissive of, or oblivious to, the long-term ethical implications of their work (e.g., the looming disaster of climate change).

Another example of the impact these differing perspectives on nature can have on societies and individuals comes from the ways in which Nazi Germany aligned with the idea of nature as a guiding inspiration and source of authority. Coates (1998) viewed this conception as underpinning the Nazi's belief that war was a natural state of being and the conquest of others was justifiable because their ideology was imbued with a natural worthiness. Many gifted and talented individuals in the Nazi regime were caught up in the fervor derived from this conception of nature.

Critical Communities and Motley Coalitions

Finally, some other dimensions of culture can come into play when gifted individuals perceive ethical problems and injustice in the larger society and attempt to correct them. Many gifted children are sensitive to moral issues (see Ambrose, Sriraman, & Cross, 2013; Hague, 1998; Lovecky, 1997; Piechowski, 2003a, 2003b; Roeper & Silverman, 2009; Seider, Davis, & Gardner, 2009; Silverman, 1993) so it is natural for them to perceive serious flaws in a culture or society before their less-able peers gain such awareness. Consequently, they often are in a tiny, fragmented, ethically sensitive minority and must push against enormous obstacles to effect any kind of societal change.

Fortunately, at least two rays of hope have become visible through the work of scholars from disciplines outside of gifted education and creative studies. Rochon (1998), a political scientist, showed how small groups of vibrant critical thinkers were remarkably effective in creating new idea systems and disseminating them throughout larger populations. In one example, he compared the state of race relations in pre-civil rights America as similar to the oppression of serfdom in the European Middle Ages. In spite of this daunting barrier, gifted thinkers and leaders in the civil rights movement generated new ways of thinking and transformed the minds of large swaths of the American population.

If we combine Rochon's notion of critical communities with anthropologist Anna Tsing's (2001, 2004) discovery of globally integrated *motley coalitions* there is enormous opportunity for ethically sensitive gifted individuals to have significant impact throughout the world, and to redress large-scale injustices. Tsing found that the integrated networks of globalization are making it possible for widely dispersed, concerned individuals to collaborate in attempts to solve problems of injustice in distant places. For example, when corporate forces were expropriating large tracts of Southeast Asian rainforest from indigenous populations and causing large-scale environmental devastation, motley coalitions of concerned individuals came together to combat the problem. These coalitions were comprised of cosmetics entrepreneurs, democratic reformers, representatives of indigenous peoples, union activists, and others, many of whom would never interact under any other circumstances.

Gifted individuals, especially those who are sensitive to large-scale ethical problems in the world, no longer have to feel like they are loners in the world. If they discover these findings about the power of critical communities and motley coalitions they will be better able to interact with like-minded peers around the world through the networks of information technology. In essence, these findings from political science and anthropology, combined with the newfound power of global integration, offer the gifted the opportunity to shift and transform their cultures for the better.

Conclusion

This interdisciplinary exploration just scratches the surface. There are many more theories and research findings in disciplines relevant to cultural understanding that could be accessed to give us additional insight about the cultural dimensions of high ability. While cultural anthropologists, political scientists, ethical philosophers, historians, and scholars of English studies likely do not think much about the field of gifted education, there is much in their work that can be borrowed and applied to theory, research, and practice in our field. We intend to continue the exploration, and invite others to engage in similar conceptual expeditions.

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Educating for a Cosmopolitan Ethos in Education:
Adapting Expectations to Reality

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Abstract

Cosmopolitanism is an ancient Greek notion which in modern times has found its way into educational practice. It expresses a moral responsibility toward everyone irrespective of cultural background, looks or ability. However, it is an ideology difficult to operationalise and convey in education if the objective is to change learners' attitudes for the future benefit of mankind. There are several obstacles standing in the way such as concurrent but incompatible value systems, the rise of individual empowerment for global economic growth and most important perhaps, the evolutionary basis of human nature. It is, for example, not possible to encourage competitive behaviour and simultaneously aim at imparting moral values. It is difficult to effectively teach a cosmopolitan mindset, but this is not to say that we should not try. Drawing from the research of multiple disciplines the conclusion of this article is inevitably paradoxical. While the effort to strive for moral cosmopolitanism is a good one, it is also not a one that is entirely possible. We must adjust expectations rather than trying to find miraculous methods by which to enable a better World through general tolerance and acceptance everywhere. Sadly, the latter is not possible. We can at best expect to have a local impact made possible by dialogue.

Introduction

Cosmopolitanism, or cosmopolitan sociability has been defined as, for example,

> consisting of forms of competence and communication skills that are based on the human capacity to create social relations of inclusiveness and openness to the world. As such cosmopolitan sociability is an ability to find aspects of the shared human experience including aspirations for a better world within or despite what would seem to be divides of culture and belief. (Glick Schiller, Darieva & Gruner-Domic, 2011; pp. 402-403).

It is difficult to disagree with the sentiment of such a definition. The World would indeed be a place of wonder if social inclusion and openness characterised societies globally on all level considering that in time of writing this there are currently 27 on-going conflicts in the world where reasons for contention range from territorial disputes to terrorism (Council on Foreign Relations, 2022). There is good reason to argue that cosmopolitan sentiments as defined above are difficult to put into practice. The reasons for this are many and, at least in my experience, not well known among educators or policymakers. The strive for inclusive education for example, while certainly desirable, is by no means easy to achieve either and largely for the same reason (DeVries, Voß, & Gebhart, 2018; Kauffman & Badar, 2014; Ring & Travers, 2005; van Hooft & Vanderkerckhove, 2010).

The objective of this article therefore is to discuss cosmopolitan ideals comparing them to a wider interdisciplinary context and, on this basis, focus on the significance of conflicting value systems, the dynamics of our usually unaware human nature and, in conclusion, also endeavour to answer the question whether imparting a cosmopolitan mindset to pupils is at all possible if expecting to make the World—to use a cliché—into a better place (cf., Hayden, 2019).

The origin of an ideal

It is reasonable to argue that the world has always been cosmopolitan in the sense that trade and travel between nations and cultures have been part of human history for a very long time

(Bernstein, 2008). Trade has forced social interaction for mutual benefit. During Antiquity, however, cosmopolitanism emerged as a distinct notion and a social ideal separate from trade. The Greek philosopher Diogenes professed that he and his followers were all "cosmopolitan" (i.e., κοσμοπολίτης) by which he meant that he was a citizen of the World. He had moral obligations not only to his own society, but rather to the entire World community, which at the time consisted of the countries and cultures surrounding the Mediterranean (Hansen, 2008). This ideal has stood the test of time and continues to be a subject for discussion and philosophising. It has found its way also into modern educational practice (e.g., Roxas, Cho, Rios, *et al.,* 2015; Stråht, 2012). As such it aims at enabling pupils to participate *morally* in the world community by "… acceptance of the shared humanity of all persons as a fact of human existence and [serving] as a motivating guide for human interaction … [requiring] democratic inclusion in deliberations of the governance of those interactions, including morality" (Hayden, 2017, p. 248).

In our own century, however, the cosmopolitan ideal has developed further and perhaps also unexpectedly. It has become entirely *utilitarian* without including any moral obligations. In contemporary business, finance and politics, a cosmopolitan mindset is not promoted to hone the moral and ethical stance of humanity for reasonably peaceful co-existence. It is an instrument of influence to persuade, influence and to achieve economic growth and increased profits (e.g., Baumer, 2002; Ear, Moran & Ward-Perkins, 2017; Jackson, 2002; Nussbaum, 2010; Todd, 2009). This arrival of utilitarianism has generated unanticipated problems.

When value systems collide

Diogenes could not have foreseen that a global economy would emerge and that it would generate its own universal culture independent of ethnic diversity and differing cultural values. While culture as an evolutionary function serves to create and maintain social cohesion by establishing common values tied to procreation, child rearing, altruism, status, societal structure and so on, the engineered culture of the global economy is based entirely on *transactional* values and objectives. Its value system only serves the dynamics of economy without any consideration to individual differences, human needs or to the values of individual cultures. Furthermore, this value system has been increasingly *imposed* on cultural diversity worldwide since the emergence of the largely neoliberal global knowledge economy (Hamm & Smandyvich, 2005; Power, 1997). It is forcing nations globally to embrace values that they do not always share (cf. Powell & Snellman, 2004). Imposing such an engineered culture devoid of variation, natural social dynamics and insensitive to uniqueness but amplified emphasis on individualism is, however, not surprising. The global economy largely rests on American cultural values emphasising the importance of the empowered individual (Kohse, Lakatos, Ohsorge, *et al*., 2017) while most existing cultures are in various ways collective. Homo sapiens is a social animal and the social collective, albeit in different shapes and forms, constitutes the foundation for *every* aspect of human existence and function (e.g., Bourke, 2011; Boyd & Richerson, 2005). Demanding that the World must focus on the individual and individualism has proven more profitable than structuring economy and production based on collectives. To most visionaries of the globalised economy, securing economic growth by predictable control is paramount, hence also the attraction of imposing the notion of American individualism onto a world of collective societies largely disregarding that such a focus is completely foreign to collective cultures (Gorodnichenko & Roland, 2011; Persson, 2012; Weil, 2008). As wealth increases in collective societies, they also tend to become more individualist (or Americanised) and, as a result, the psychological problems generated by individually performance-managed human capital increase considerably (e.g., Culbert & Rout, 2010; Patel, Saxena, Lund, *et al.,* 2018; Pega, Náfrádi, Momen, *et al*., 2021; Santos, Varnum & Grossman, 2017).

Education as a transactional instrument

Education construed as the intrinsic value of learning no matter what you learn no longer exists. Education constitutes the foundation of the global knowledge economy with little interest in individual pupils, their interests, and their quirks (Hargreaves, 2003). Pupils' knowledge and skills are to serve society by economic growth which, it is envisioned, will be made possible mainly through skills in science, technology, engineering and mathematics. Measuring schools' efficiency serve as a political indicator of potential future business investments (Lundgren, 2011). Since education is widely

understood as a utilitarian tool, the most important tool follows also the fostering a cosmopolitan mindset to facilitate future global enterprising (Hanushek & Wößmann, 2010; Schecter & James, 2022). For this reason, formal education systems tasked with fostering the prerequisites for economic growth have been unwittingly forced into a dilemma. While the value system driving the global economy is entirely transactional, the educators in this context are viewed as instruments in making the global knowledge economy possible tend to be motivated by non-transactional ideals. The self-direction and political agency of educators is minimized. They are concerned with all aspects of pupils' welfare. It is not likely that their understanding of the teaching profession entails standardising pupils for their future role as productive human capital in the global knowledge economy (Acker, 1995; Haritos, 2004; O'Brien, 2004). For teachers to be motivated by social values and individual concerns as opposed to the global economy's understanding of pupils as future human capital constitutes a clash between two value systems of epic proportions. To view economy, production, achievement, and talent devoid of any consideration for how individuals function psychologically and socially is to *dehumanise* individuals (Haslam, 2006). A more appropriate term for human capital would in fact be *inhuman capital* (Persson, 2022). The transformative values guiding teachers in their daily work and the World economy's imposing transactional characteristics are incompatible. These conflicting value systems have had little or no effect on the global knowledge economy as far as I know, but they are causing teachers worldwide considerable distress, not infrequently resulting in burnout (e.g., García-Carmona, Marín & Aguyao, 2019; Iancu, Rusu, Măroio *et al.,* 2018). Although there are several reasons for leaving the teaching profession; one reason is indeed the accountability pressures generated by the neoliberal knowledge economy creating stressful working conditions. It accounts for 66% of all American teachers leaving their profession for other reasons than retirement (Carver-Thomas & Darling-Hammond, 2017). For educators to foster their pupils into becoming benevolent and compassionate world citizens motivated by a moral responsibility is not compatible with how the global economy has been made to function and the demands it has on education systems and teachers worldwide. Yet, there is another unanticipated drawback with universally imposing individual transactional perspectives. With increasing individualism follows increasing narcissism.

Collective responsibility versus cultural narcissism

Homo sapiens, it has been suggested, was originally a solitary animal (Bowles & Gintis, 2011), but through the ages and by the forces of evolution prompted by environmental demands, our species has developed into a social one. Existing in groups facilitated survival. Despite the World being increasingly forced into individualism, it remains true that we tend to be more intelligent as well as more creative as a group rather than as single individuals. It is likely that no matter how gifted or talented a single individual might be, a socially cohesive group will nevertheless have a greater potential for creativity and problem solving than such a cognitively extreme individual (cf. Sumpter, 2010; Surowiecki, 2005). This collective advantage, however, *only* applies if everyone in the group accepts and respects one another, and if there is an absence of individual ambition. Such a state is very difficult to achieve by strategic design (Barker & Barclay, 2016; Barker, Barclay, & Reeve, 2012; Couzin, 2008; Nijstad & Paulus, 2003). Strict social cohesion is likely to occur unaware and only if a group of individuals perceive a common and very tangible threat. The greater the perceived threat the less interesting individual conflicts, differences and ambitions within the group become (cf. West, Gardner, Shuker *et al.,* 2006).

As the global knowledge economy takes increasing hold on the World promoting profitable individualism extreme narcissism tends to follow (Lasch, 1979; Twenge & Campbell, 2013). Importantly, no narcissistically inclined individual is likely to prioritise acceptance and respect for a collective endeavour for the benefit of everyone else. Whether a clinical disorder or a culturally learnt behaviour, narcissism expresses a pervasive pattern of grandiosity, need for admiration and lack of empathy, all together serving a consistent drive to express self-importance at the expense of others (American Psychiatric Association, 2013). In this light, the idea of cosmopolitanism and its aim to convey the value of moral responsibility irrespective of background and culture becomes difficult. Narcissists are usually interested only in themselves.

While cosmopolitanism is an attractive idea, good intentions often fall unexpectedly short not only because of conflicting value systems, unanticipated antisocial behaviour in the wake of individual

relative affluence, but also because of inherited and ubiquitous social behaviour which we all engage in daily.

Personal ambition and social cohesion

Even though we are born and brought up in different cultures, we belong to the same species and share about 400 or so biologically motivated social behaviours which, in one way or another, *always* relate to survival, mating, parenting and kinship, group living and co-operation (Brown, 1991; Buss, 2005). Our shared biology motivates our daily behaviour *without* us necessarily being aware that it does. Ambition, or competition, is part of this behaviour, but not usually in the way that Western cultures have led its members to believe. While we are all inevitably competitive, we are *only* nudged to become ambitious when searching for a partner, for resources and for dominance as well as survival (cf. Keddy, 2001). It is unlikely that we can successfully compete for "better quality" on an individual level, nor can competition be used as an intentional strategy. Competing always involves stress, motivating to some degree, but detrimental to health if prolonged, exceeding coping ability and initiated in situations for which competition was never intended. Competition also challenges social cohesion (see Persson, 2021a, 2021b, for a review of the literature). To intentionally introduce competitiveness between individuals while at the same time demanding that they must co-operate constitutes a paradox. It does not work. If we argue that we convey, for example, a cosmopolitan mindset including moral standards—no matter how potentially beneficial—and at the same time encourage competitive behaviour among pupils, our objective to foster co-operation and welfare for all will fail. Little do the architects of the global economy apparently know that, as far as working life and education are concerned, a competitive culture is likely to be tied to moral disengagement and delinquency (Groß, Hövermann & Messner, 2018; Zhang, Li, Ahemaitijiang *et al.,* 2020). Moral disengagement is well known in a sports context. The more extreme the competitiveness the more detrimental it will be to physical and mental health, sympathy, empathy and the welfare of others who happen to exist in the same context (Collier, Ryckman, Thornton *et al.,* 2010; Gat & McWhirter, 1998; Ryckman, Libby, van den Borne *et al.*, 1997).

Social cohesion is a complex notion and maintaining it depends on multiple factors. Common to them all is their function to promote our species, but not necessarily in the way that societal visionaries and policymakers envision the World to develop. While the World has been engineered to transform transactionally following political designs (e.g., Schwab, 2016; Schmitt & Cohen, 2013), the human species, unaffected by trendy visionaries, continues to evolve according to ancient biological algorithms which have remained largely unchanged for thousands of years. At least for now, we remain a social species with everything that this entails (cf. Bowles, & Gintis, 2011). We are socially collective in how we behave and never transactionally individual. When forced to become empowered and largely transactional individuals, we simultaneously untangle the social fabric provided by evolution, and in so doing profit and production are likely to gain momentum but human health will decline.

Should cosmopolitanism be part of the curriculum?

Considering the apparent difficulty of introducing any morally based teaching in education systems, the question whether cosmopolitanism has a place in them is not easy to answer. There is no clear yes or no answer, little depending on what we hope to achieve. The reason for this is our evolutionary human nature (cf. Persson, 2016).

The origins of social paradox

Behavioural scientists have often assumed that all humans are genetically the same. The variation between each one of us, it has been argued, is at most around 0.5%. However, this assumption must be read as *at least* 0.5% (Levy, Sutton, Ng *et al.,* 2007). With the advances in genetics, particularly in epigenetics, we now know that our genome is partly active and will to some extent change during our lifetime. We also know that variation between individuals is likely to be greater than 0.5%. It has even been suggested that we vary genetically with up to 12% (Witherspoon, Wooding, Rogers *at al.,* 2007).

On the premise that we are all genetically similar, grand theories of expertise were construed during the 1990s assuming that everyone is able to develop any skill to almost any level given that they have good support, good instruction and engage in much deliberate practice over at least a 10-year period (e.g., Howe, 1990; Krampe & Ericsson, 1996). The discovery that genetics play a more extensive role in our development than we perhaps would care to admit is likely to explain why the argued importance of extended deliberate practice has been difficult to replicate (e.g., Hambrick *et al.*, 2014; Lombardo & Deaner, 2014). Deliberate practice is itself a skill affected by genetic variation (Ullén, Hambrick, & Mosing, 2015).

The fact that individuals are genetically different is important. The variation provides an "experimental laboratory" in which individual differences, randomly generated by mutation, are tested whether they have species survival value or not. Variation and its effects strive to always achieve fitness by natural selection. This process is on-going albeit too slow for us to perceive. In addition, it is a process difficult, if not impossible to predict with any degree of certainty (Losos, 2017). In a World characterised by a global economy relying entirely on prediction and prognoses, this inability to predict human evolutionary behaviour is no doubt like throwing a spanner in the works. The humanly engineered World economy functions according to the standardisation of everything for control and predictability (Ritzer, 2009), but natural human evolution functions on the basis of random variation and non-predictability.

Because of random variation, natural selection and a relentless development toward fitness, we will always exist in a social paradox characterised by both conflict and social upheaval. We cannot have one or the other. They exist together always moving toward all things average, which makes social cohesion possible. We are driven by evolution to be as similar to one another as possible (see Persson, 2018, for a literature review). Social cohesion, in turn, makes co-operation possible. Social disruption and conflict generate new social groups. These may or may not have better fitness as tested by existing conditions for survival and procreation. Most of us prefer a settled life with equal opportunities and responsibilities as we go about our lives in reasonable harmony. But the potential for conflict and upheaval will always be present. It is well established that the collective functions best and is at its happiest when its members are reasonably equal (or average) in everything that matters for general welfare (Wilkinson & Pickett, 2010; 2018). No ideology, policy or societal visionary can dismiss the random process by which our biological legacy is constantly tested, nor can a cosmopolitan mindset.

Concluding thoughts

If we aim to teach a moral ideology such as a cosmopolitan ideal to our pupils we can certainly do so, but our expectations on what this could achieve needs to be adjusted to reality. The difficulty of implementing a cosmopolitan mindset in education has indeed been picked up by scholars, who have found that whatever is taught and conveyed in school is affected by a considerably larger social context than the classroom (Schecter & James, 2022. It is known, for example, that children tend to inherit their parents' values (Dalhouse & Friederer, 1996; Miller & Glass, 1989). An important dimension of critical pedagogy is to challenge internalized beliefs that limit or constrain critical perspectives and transformative learning; yet, it is not a "given" that all educators embrace an emancipatory vision of learning. To teach the value of respect and acceptance of everyone, therefore, a wider social context must be brought on board including parents and others of social significance. Even if we succeed in doing this it is by no means guaranteed that it will work, since values involved in generating identity is to a large extent drawn from social similarity with others. While we certainly need to develop an individual identity, identity is construed by comparing ourselves to the social context. Collective and individual identity are equally important for wellbeing and normal functioning. They are therefore dependent on one another (cf. Markus & Kitayama, 1991).

I will argue that we should make the effort. We need to follow in Diogenes' footsteps and impart a cosmopolitan mindset to pupils. But we must at the same time be keenly aware that we cannot achieve the impossible. Our effort will not create World Peace or general acceptance and understanding. Our best effort in trying to convey the equal value of everyone irrespective of

background, abilities--or lack thereof—and must involve the entire social chain affecting pupils' identity. The only tool we have at our disposal is information and dialogue. Individuals representing the vast number of possible differences setting them apart in comparison to the societal majority will need to meet and learn about one another (Mignolo, 2012). The aim of which is to offer a way of discovering that we all have more in common than separates us.

Every effort aiming at social cohesion should be understood as a worthwhile effort, but it always needs to be pursued with the understanding that it can never resolve all conflicts or dissension. Evolutionary dynamics will never arrive at a social status quo where acceptance and respect create a global society of absolute inclusion. This is not how evolution works. Social harmony and conflict always go hand in hand.

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On Intercultural Interactions

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Abstract

In this article, *physical* models and ideas are invoked to describe some overall aspects of intercultural interactions. It is emphasized, however, that *actual* intercultural interactions are much more complex than any physical or mathematical model can encompass. They constitute, in fact, just one more example of what scientists call *complex systems.* These ideas are applied to the following examples: (1) Stuart Hall's *The West [versus] the Rest* and Samuel Huntington's *weltanschauung*; (2) interactions through Science and Technology as well as *Science Diplomacy*, focusing on Silk-Road interactions. The article is concluded with a partial list of *necessary* conditions condusive to constructive intercultural interactions, although these cannot possibly be *sufficient*. The wider implications for Cosmopolitan Education are also underlined.

Keywords: Physical models; complex systems; "The West versus the Rest"; Huntington's 'weltanschauung'; science diplomacy; implications; the two cultures; third culture.

Introduction: Theoretical framework

The concept of *interaction* is pivotal in physics, among other disciplines. Physical systems are, in general, interacting: their constituent particles interact with each other in some manner that can often be determined satisfactorily. However, in the mid-1990s, it was discovered that under extreme low-temperature conditions in the laboratory, gases became *ideal* systems, that is, noninteracting. The point is that if one starts hypothetically with an ideal system, then 'switches on' the interaction, *emergent* properties and phenomena arise.

Other potent ideas can be imported from the physics of waves – in particular, how two waves, that 'differ' from each other in some way or another, interact. There may be *constructive* or *destructive interference* between two waves. One wave could annihilate almost entirely another, or at least suppress it. Depending on the attributes of the two interacting waves, one could end up with very interesting, and sometimes bizarre, results.

However, whether one conjures up the above 'particle model' or 'wave model', one should beware of an obvious caveat – namely, any model is only a first approximation to reality. Intercultural interactions are much more complex than what any mathematical or physical model can encompass. For one thing, any culture embraces a multiplicity of subcultures. A 'culture' represents the *resultant* of quite a few ethnicities, each with its own history, language(s), religious beliefs, folklore, and so on and so forth. For another, a culture is a living 'entity'; it is dynamic, changing all the time. This is compounded by the fact that different subcultures within the same culture evolve at different paces and in different ways – in general, *nonlinearly*.

The implication is that intercultural interactions constitute just one more example of what scientists call *complex systems.* Climate is another example. These systems have recently risen to the fore of the world's attention, thanks to the 2021 Nobel Prize in Physics. This prize was awarded with one half jointly to Syukuro "Suki" Manabe (1931-), a Japanese-educated American meteorologist and climatologist, and Klaus Hasselmann (1931-), a leading German oceanographer and climate modeler, "for the physical modelling of Earth's climate, quantifying variability and reliably predicting global warming"; and the other half to Giorgio Parisi (1948-), an Italian physicist, "for the discovery of the interplay of *disorder* and *fluctuations* in physical systems from atomic to planetary scales" (as cited in *NobelPrize.org*). To appreciate the complexity involved in intercultural interactions, consider the following hypothetical model: Suppose 'culture A' includes four subcultures, and 'culture B' five subcultures. Then the two cultures may interact through all possible permutations and combinations of their constituent subcultures. The number of ways in which this could occur is quite large indeed. Each way will have its own time-evolution track. Such interactions may even have "unintended consequences".

How do such interactions occur? The foremost interaction develops through direct, physical contact. This enables the ordinary people, as well as the *intelligentsia*, of each culture to interact with their counterparts in the other culture, on the basis of the principle: Give and take! This will lead to 'constructive interference'; the net result will be to the benefit of both cultures. Each will necessarily become richer and more profound, exploring hitherto unprobed intellectual and 'practical' territories. Another powerful interaction materializes through the translation of the best representative works. Such works usually have an aura of universality; for example, *The Arabian Nights: Tales of 1001 Nights*, Shakespeare, Goethe, … . Of special importance are mercantile and scientific-technological interactions.

This, then, is our theoretical framework. The ideas involved are quite abstract. They will grow wings in the next section through concrete examples from different cultures and different historical epochs. Finally, in the closing section, it will be attempted to draw some, hopefully 'universal', conclusions.

Representative examples

1. "The West [*versus*] *the Rest"* (Hall, 1992)

Whether we agree or disagree with Samuel P. Huntington's *weltanschauung*, we must admit that its impact on the political and cultural discourse in the past three decades has been considerable. According to his worldview, the present and future conflicts will occur between different cultures, rather than different states. In his *The Clash of Civilizations and the Remaking of World Order* (1996), developed from an earlier *Foreign Affairs* article (1993) and an even earlier lecture (1992) **[any connection with Stuart Hall's seminal work just cited?]**, Huntington classified the world's cultures into eight "major cultures", including: Western [Catholic-Protestant] culture, and [Arab-] Muslim culture. Each non-Western culture is responsible for pondering its own interaction with the West. A common factor among these cultures *vis á vis* the West is the latter's repeated attempts to assert its hegemony on each and every one of them. Here, I am concerned with just one example: the intercultural interaction between the West and my own Arab-Muslim World.

First, allow me to give a brief autobiographic note whose relevance will become clear shortly. I was born a Roman Catholic in a predominantly Muslim country. Although I was never a practicing Christian in the full sense of the word, I was influenced by Roman Catholicism through and through. Above all, I fell in love from Day One with the solemn liturgical mass and with Gregorian chants. Yet, at the same time, I fell under the spell of the Holy Qur'an. My culture was Islamic; I was a member of the *Umma* (i.e., the Muslim Nation). Soon, I began to realize that there was only a thin line separating Gregorian chants or Beethoven's *Missa Solemnis* or Bach's *B-minor Mass* from a Qur'anic recitation. Each represented for me, and still does, an intense "testimony of faith". And I was the entranced recipient in all cases. Two more points: (1) I was educated in the West (England); and I have been a frequent visitor of the West, including a sabbatical leave in the United States (Cornell University). (2) My skin is "white", like many other people in the Levant (including Syria, Lebanon, Jordan, and Palestine).

Why do I say all this? Well, I want to dispel any notion that I am plagued with some inferiority complex towards the West, so that I would harbor nothing but resentment and hate of anything Western. On the contrary, during my formative years, I spent countless hours reading with zeal and passion numerous masterpieces of European and American literature, philosophy, scientific classics, and other spheres of knowledge. I followed the same pattern in Western art and, above all, classical music. I know my Beethoven, Bach, Brahms, Mozart, … quite well. For me, this whole heritage belongs to humanity at large. This is the 'civilized West', 'West 1', if you will. My personal experience informs me that its interaction with my own, Arab-Muslim culture has been enriching, uplifting and a paragon of 'constructive interference', to invoke my foregoing 'wave model'. I have already mentioned the profound 'merger' of a Qur'anic recitation with classical liturgical music; other examples are the mergers of, say, Beethoven's late string quartets with Andalusian *muwashahat*, or Sufi songs, or many compositions of Arab 'classical music'. In addition, I communicate my research in English, this being of course the *lingua franca* of science. However, as expected, I enthusiastically

use Arabic in all other communications; specifically in popularizing science and in teaching. In particular, my active membership of the Jordan Academy of Arabic means a lifelong commitment to contributing as much as possible to scientific writing in Arabic, with special emphasis on technical terms. One of the common factors between the two cultures, Arab-Muslim and West 1, is the system of values – above all, the sanctity of life, empathy towards fellow humans, and the fundamental equality among all human beings, regardless of race or color or creed or whatever.

But there is another West, call it 'West 2', which is ruthless, conceited, domineering, and very aggressive. *This* West seeks perennially to impose *its* "values" upon the rest of the world. From an Arab-Islamic perspective, this is irrefutable: Actions speak louder than words. Just look at what West 2 has done in Palestine, Iraq, Syria, Yemen, Sudan, Afghanistan,… ! There is always some pretext or another for West 2 to invade an Iraq or a Syria – "lack of democracy" or "violation of human rights" or even a 'concocted' pretext. Does this West need a UN license to go ahead in its invasion? This is, of course, a rhetoric question. Most readers will undoubtedly be already offended by the mere act of posing such a question!

West 2 is vengeful; it has wreaked havoc and wrought destruction and vengeance of biblical proportions in countries such as Iraq, Syria, Libya, and Yemen (all Arab countries, of course). Mentioning Iraq as an example, let us for a moment forget about politics – the 'new conservatives', the fake intelligence reports that Iraq had weapons of mass destruction (WMD), and the *dramatis personae* of this heinous epic, among other details. Thus, adhering just to cultural matters, we observe that West 2 wanted to annihilate Iraq, literally speaking: Not only its present and future; its age-old artefacts and museum treasures, representing its past as the oldest civilization on Earth, were stolen and shipped to museums in Europe and America! This satanic act was not done at the spur of the moment; it was carefully planned and executed. In terms of the 'wave model', we have here a wave annihilating another – 'destructive interference' *par excellence*. In today's parlance, it was a case of "cancel culture". Having demonized Iraq, West 2 found no moral difficulty or hesitance to destroy the country. It was ironic that Americans kept asking: "Why do they (meaning Arabs, Muslims, and many others) hate us?" That is because Arabs and Muslims were, and are still, thinking: "Why do Americans hate *us*?" Yes indeed: Why does West 2 have so many phobias – Islamophobia, Russophobia, xenophobia, … ?

Am I simplifying matters too much? After all, one would expect to see some interaction between the two 'Wests'. One's first impulse is to invoke Joseph Nye's concept of *softpower* (1991): West 1 represents softpower; it should boost West 2's military forays. The outcome would be *smartpower* (Armitage and Nye, 2007). But this is not really the case here. In my opinion, West 1 is the 'civilized' West whose interaction with other cultures is bound to result in 'constructive interference', with the *emergence* of new innovations and creative ideas for humanity at large. I believe that the softpower that boosts West 2 is the mainstream media. While there may be some differences between one medium and another, by and large these act as the trumpet that blows West 2's propaganda and sings its tunes and praises. Time and time again these media demonize "the enemy" as a first step, so that it becomes almost morally imperative to annihilate this "demonic enemy"! To this Machiavellian end, it is legitimate to lie and lie again and continue lying, until you start believing your own lies! You can even invent your own pretext for invading and crushing a country, killing even women and children. Whenever West 2 thinks fit, its mainstream media abandon their 'objectivity' and use every tool and technique at their disposal to go, say, after an Iraq or a Russia. News coverage often gives way to hysteria. It is no longer pure reporting; rather, specific opinions are injected, openly or with some subtlety, to pass certain messages.

Am I exaggerating? I think not! Here is a most eloquent Huntington quote (1996, Chapter 2, p. 51): "The West won the world not by the superiority of its ideas or values or religion [and I may add: languages] … but rather *by its superiority in applying organized violence* [my *italics*]. Westerners often forget this fact, non-Westerners never do." Yes indeed: through applying organized crime, or in Dorothy Thomson's phrase (1940) "bureaucratized violence". Huntington's 'West' is my West 2. In this regard, West 1 is almost voiceless and toothless. Its Noam Chomskys, Jeffrey Sachses, and quite a few other 'spokespersons', speak and write noble material of a truly universal appeal. But alas! This

all falls on the deaf ears of West 2, whose superiority complex is so gargantuan that its 'allies' are more like satellites, or colonies, **or vassals, or minions,** or minnows; but definitely not partners!

One might ask: Why don't you apply this classification scheme of type 1 and type 2 to other cultures, including your own? Why not indeed? However, the point is that type 2 of the Arab-Islamic culture is far from being the hegemonic culture that West 2 most emphatically is. At any rate, as a general rule, constructive interference occurs only in type 1-type 1 interactions; it is always a win-win situation. Mixed-type interactions are generally destructive: it's a win-lose situation, in the sense that the vanquished often loses its 'soul', dignity, self-respect, and its authentic identity, as poignantly expressed by the great Arab historian and encyclopedist Ibn Khaldun in his *Muqaddimah* (*Prolegomena*), written in 1377: "The vanquished always want to imitate the victor in his distinctive characteristics, his dress, his occupation, and all his other conditions and customs. …"

In short, then, the interaction of the Arab-Islamic culture with the Western culture has been ambivalent. There is a strong current of opinion in the Arab and Muslim worlds that nothing emanates from the West but evil and darkness. This is in contrast to another current which views the West as an incomparable source of good and light. The truth surely lies somewhere in between. I have attempted here to articulate this acute ambivalence in my West-1-and-West-2 model. This ambivalence has been a main theme in some well-known Arab novels in the twentieth century. In passing, I have highlighted a spectrum of concepts and ideas that emerges in intercultural relations.

2. *Intercultural Interactions through Science and Technology (S & T)*
This is a very broad topic. Prior to approaching it in a meaningful manner, it is in order to state the obvious observation that, although we may communicate the wonders of S & T (to which is frequently added "innovation") to our cultural partners in our own mother tongue(s), there exists a universal S & T culture – complete with its *lingua franca*, symbols, methodologies techniques, values, and standards. There may be sharp inequalities among various regions and countries, regarding the availability of advanced laboratories and industry, infrastructure, financial resources, and other prerequisites. We even use in this context terms such as '[advanced] North' and '[less advanced] South', let alone the relation of all this to the economy, climate change, environment, sustainable development, and a plethora of other concepts and terms. But these are quite irrelevant to our main theme here.

What *is* relevant is the elucidation of how S & T contribute to intercultural relations. To this end, we should examine and define one or two basic terms. The first is *Science Diplomacy*: This apparently innocuous term is replete with implications, nuances, and subtleties. Basically, it refers to diplomacy exercised through formal or informal scientific and technological exchanges. It includes diplomacy in science, science in diplomacy, and diplomacy for science. This is usually carried out through regional and international scientific agencies, such as *UNESCO*, the *International Space Station*, and the *ITER nuclear fusion experiment*. Ongoing international collaborations in global matters embrace climate change, pandemics, space exploration, health challenges, nutrition, and other crucial areas. No wonder that much is being written, and even special courses are designed in academia and elsewhere, on Science Diplomacy. In fact, this is viewed as bridging the whole world through S and T and as *global policymaking*, notwithstanding the all-too-familiar schism between the "haves" and "have nots".

Another most prominent international S & T organization is *CERN*, the *European Organization for Nuclear* [and High Energy] *Research*. [Actually, the acronym is derived from the French name.] It is the largest particle-physics laboratory in the world, and was the birthplace of the *World Wide Web* [*www*]. Established in 1954, it is located on the border between Switzerland and France. With its superlarge annual budget [1,230,200,000 Swiss francs in 2018], large number of European member states [23; with many non-European countries being involved in one way or another], large number of employees [2635 in 2020], and large number of visitors [scientists from some 608 institutes and universities around the world use its facilities], CERN is an archetype of *Big Science*. This is the second term needed in this context. It was coined by scientists and historians of science to describe large-scale projects emerging during and after World War II.

Through science diplomacy and big science, then, international collaboration in S & T can, in principle, bloom and flourish. This would lead to the nearest thing we might have to a *universal culture*. After all, S & T are part and parcel of the all-comprehensive concept of *culture*. One can proceed to elaborate the implications in detail. But this is not my *main* objective here. True, it is out of order to approach intercultural interactions in general without touching on S & T. However, my intention behind the foregoing is, first and foremost, to claim that a semblance of science diplomacy and big science did exist between major cultures along the *Silk Road* centuries ago. This becomes more relevant in view of China's ambitious project to revive this "group of routes" under the name "the Belt and Road Initiative" (BRI) [formerly, "One Belt, One Road"]. This is "a global infrastructure development strategy adopted by the Chinese government in 2013 to invest in nearly 70 countries and international organizations". Its vision, geopolitical implications, geography, and other details are readily available. Perhaps its preliminary import can be glimpsed by its full title: "The Silk Road Economic Belt and the 21st-century Maritime Silk Road". Briefly speaking, then, it seeks to boost China's economic and *cultural* connectivity with the world through taking full advantage of the geography.

To return to the historical, 'original' Silk Road: First, the geography. Just imagine! This road stretched out from China in the far east, on the shores of the Atlantic Ocean, all the way (a total length of a little less than 6500 km) to the Horn of Africa and beyond, and to the shores of the Mediterranean. In between, it passed through the Indian subcontinent; Eurasia, including vast expanses of Russian land and its vicinity; Persia; and the Arabian Peninsula. Add to this a myriad of land, maritime, and waterway routes and subroutes. It also extended to Korea and Japan. The Mediterranean – the "Great Sea"; or, to the Romans, "Our Sea" (*Mare Nostrum*) – connected Western Asia, North Africa, and Southern Europe. It was, and still is, one of the busiest trade regions in the world. At the hands of Emil Ludwig (1881-1948), it was transformed into a living being (1929; 1942)! Not far from its Eastern edge, there was the great Baghdad. To the West, there was the bewitching Andalusia. Clearly, it was a natural extension to the Silk Road. So was the "Great River" – the Nile Valley, with its varied cultures and peoples. Once again, Emil Ludwig paid homage to this amazing valley in another tome of a book (1937). Thus, hardly any niche in the "Old World" was not hugged warmly by the grand Silk Road.

Next, the history: The beginning came some 200 years BC. The Road lingered on till 1453 AD, when the Ottoman Sultan Muhammad al-Fateh (Muhammad the Conqueror; Mehmed II) entered Constantinople, and called it *Islambol* or *Astana*. It immediately became the capital of the Ottoman Empire. (In 1930, Ataturk changed its name to Istanbul.) The twilight of the Road came with Christopher Columbus, to whom is attributed the discovery of the "New World" (America), 1492. The Road was still in its heyday when the Venetian merchant and explorer Marco Polo (1254-1324) took it in a marathon journey to China. Soon after, he returned to Venice, and set off again two years later back to China, where he was appointed a regional governor for 17 years. His fascinating narrative of the constructive Sino-European intercultural interaction, which he mediated, was recorded in his renowed *Travels of Marco Polo* (*circa* 1300) [*Livres des merveilles du monde* (i.e., *Book of the Marvels of the World*)]. This is worth reading very carefully to savor how two major cultures, including S & T, interact most constructively.

Three decades later, in 1325, another great traveler made history through his explorations, lasting 27 years, of numerous countries surrounding the Silk Road and its extensions, covering in the process more than 121,000 km. He was *the Prince of Muslim Travelers* (as named in the publications of the University of Cambridge), Muhammad ibn Abd Allah ibn Muhammad al-Lawati al-Tanji, known as Ibn Battuta. His starting point was his hometown Tangiers, the renowed old city lying majestically in the north of Morocco, between the two coasts of the Mediterranean and the Atlantic Ocean on one hand, and between Europe and Africa on the other. All the vivid details of his adventures, observations, insights, and analyses were collected in a masterpiece titled *The Marvel of the Beholders in the Oddities of the Lands and the Wonders of Travels*, also known simply as *Ibn Battuta's Journey*. This is a gold mine of invaluable information on the broad spectrum of cultures that were kicking in those days. It bore witness to the constructive interference between 'equal' cultures (peer-to-peer, as it were).

On his way back home, the Great Plague (*Black Death*) had already ravished the Levant and the Arabian Peninsula, among other parts of the world. Thus, the Silk Road was a conduit not only for trade among various countries and for intercultural interactions; it was also a vehicle for spreading pandemics. Is it an exaggeration to claim that this Road helped create a sort of globalization in those days?!

Back to two remarkable early examples of science diplomacy and big science that epitomized the best of the Silk Road in the mid-13th till the mid-15th centuries AD.

The first is *Maragheh Observatory*, established in 1259 – one year after the fall of Baghdad under the horses' hoofs of the Mongols, led by the infamous Hulago Khan, Genghis Khan's grandson. The Observatory was located west of the city of Maragheh, which is situated today in the East Azerbaijan Province of Iran. Founded by the renowed Muslim scientist and astronomer Nasir al-Din al-Tusi, under the patronage of Hulago himself, the Observatory was considered in its day "the most advanced scientific institution of the Eusasian world" (Blake, 2016). Everything related to it was "big":

1. From its ruins, one can deduce that it consisted of multiple buildings, spanning a total area of 150 m by 350 m. One building was a gigantic library containing hundreds of thousands of volumes related to astronomy (and astrology). The main building was circular. So were five other buildings which were replete with state-of-the-art observational instruments for astronomical research. There was also a tower – not to mention mechanical workshops, and even living quarters for the scientists and supporting staff working there. In fact, every corner in the Observatory was carefully designed and structured to reflect its grand stature as the foremost center of scientific excellence in its day.

2. Its generous annual budget was commensurate with its stature. It came from the *waqf* (endowment) revenues.

3. Astronomers who worked at the Observatory were among the top-notch scientists of their day, although they are hardly household names in our unjust world. This is unfortunately true of practically all great scientists of the Arab-Islamic civilization. But this is a different story which deserves another article. Among the stars working at the Maragheh Observatory were: the founder Nasir al-Din al-Tusi, Muhyi al-Din al-Maghribi, Shams al-Din Muhammad al-Wabkanawi, Qutb al-Din al-Shirazi, Najm al-Din al-Qazwini al-Katibi, and Mu'ayyid al-Din al-'Urdi. These great scientists managed to blend theoretical and experimental skills. They were at home with both ideas and gadgets! They worked in accomplished teams. They also hosted visitors from different regions of Eurasia along the Silk Road. It would make a worthy research project to explore further the mechanisms and practicalities of scientific collaborations as well as the daily atmosphere in the workplace, and precise achievements. Here was a shining example of constructive intercultural interactions for more than fifty years, with glittering results. The Maragheh Observatory served as a model for later observatories, including the 15th-century Samarkand Observatory to be visited in the next paragraph.

The second example, then, is the Ulugh Beg or Samarkand Observatory, built in the 1420s, in Samarkand, Uzbekistan, by Ulugh Beg, the grand son of sultan Teymur. Here, again, everything was truly "big" – the Observatory itself, the annual budget, the number of scientists (astronomers and mathematicians) invited by Ulugh Beg to undertake first-rate research (theory and observations) as well as teaching, the library, and the state-of-the-art instrumentation and technology. The scientists included celebrities such as Ghiyath al-Din Jamshid al-Kashi (the first director), Mu'in al-Din al-Kashi, Salah al-Din Qadi Zada Rumi (the second director), and Ali Qushiji (the third and last director). For a while, it was a bustling center of frontier science, with a blooming scientific community. But – alas! – it did not last long. Around 1449, Ulugh Beg, who had by then become the sultan for two short years, was assassinated by his eldest son! His Observatory was destroyed, and an exodus of its scientists ensued. These intellects and talents were scattered thin over so many locations, that they could hardly start a 'renaissance' *á la* Constantinople's scholars four years later!

The irony is that both of the foregoing examples could flourish in fairly turbulent times. They were shining illustrations of constructive intercultural interactions. Two more examples, exhibiting similar traits, spring to mind, namely: (1) *Al-Andalus*, or "Islamic Iberia" (parts of Spain and of

Portugal), where over almost eight centuries (711-1492 AD), the Arab-Islamic culture reigned supreme. During this long time, there were certain periods where positive intercultural interactions transpired among the various cultures there, with glittering outcomes in literature, arts, architecture, science, and technology. Even the Andalusian garden manifested stunning grandeur, based as it was on Qur'anic verses, scientific principles, and technological dexterity. (2) The Kingdom of Sicily, which was founded by the Norman King Roger II in 1130. He reigned until his death in 1154. Actually, he began his rule as Count of Sicily in 1105; the County of Sicily began to form during the "Christian reconquest of Sicily" (1061-91) from the Muslim Emirate, established in 965. He soon became one of the great kings of Europe. Thanks to his enlightened administration and his respect of the several creeds, races, and languages of his realm, Sicily became the cultural jewel of the Mediterranean. At Palermo, he surrounded himself with distinguished men of various races, including the famous Arab-Muslim geographer, cartographer, and Egyptologist Muhammad al-Idrisi (1100-1165). Al-Idrisi created for King Roger II the *Tabula Rogeriana*, one of the most advanced world maps in Medieval Europe. No wonder that the Polish composer Karol Szymanowski wrote an opera about him (1926) entitled *King Roger*, and the Pakistani-British journalist and noverlist Tariq Ali wrote a well-read novel (2005) about the last months of his life entitled *A Sultan in Palermo*.

Both Al-Andalus and King Roger II's Kingdom of Sicily were cultural oases in the midst of, by and large, spiritual deserts. Their legacy is still alive and well. They never cease to amaze and delight us. Each merits a profound study from which wisdom might be gained.

Closing remarks: Any 'universal' conclusions?

Back to the closing statement of the **Introduction**: Can we draw any *universal* conclusions from the foregoing theoretical framework and the illustrative examples? Perhaps the word *universal* is inappropriate here; after all, this is not physics or mathematics! It may be more fruitful to think of at least some *necessary* conditions conducive to constructive intercultural interactions; but these will not – cannot possibly – be *sufficient*.

Here is, then, a partial list of these necessary conditions:

1. Mutual *respect* between interacting cultures. Yes, genuine respect; not tolerance! Because the word *tolerance* has a condescending air about it; it implies that one party A thinks the other one B is somehow flawed; thus, A will feel it is superior to B, as if it were doing B a favor merely by interacting with it. This is usually a cardinal sin committed by a majority towards a minority within the same culture!

2. At least one enlightened ruler or ruling class. We have seen how Roger II's legacy lives on. One can mention several, even more influential, figures in the Arab-Islamic civilization. One legendary figure was Harun al-Rashid, the fifth Caliph of the Abbasid Dynasty, who ruled during 786-809 AD. Harun heralded the dawn of the Islamic Golden Age. He established the famous library *Bayt al-Hikma* ("House of Wisdom") in his capital Baghdad, then the center of the world not only in political, economic, and military grandeur, but also in knowledge and culture. He interacted very positively with his Frankish counterpart, Charlemagne, a renowed leader in his own right. Harun's son, al-Ma'mun (813-833), the seventh Caliph of the Abbasid Dynasty, surpassed his father in at least one aspect: the promotion of one of the most ambitious translation movements in history from Syriac, Persion, and Greek into Arabic, with emphasis on science. Thus, the Arabic language was transformed from a language of poetry and literature to a language of science as well. Also phenomenal was his encouragement of astronomy, cartography, mathematics, and medicine. There was indeed a scientific renaissance during his reign. He himself contributed to astronomy, including the invention of the astrolabe, among other technical instruments. These achievements were recognized by the international astronomical community by naming one of the craters on the moon *Almanon*.

3. 'Equality' of the interacting cultures. Each culture should feel this equality and should make sure, by its words and deeds, that its counterpart also has this feeling. This is the ideal environment for constructive intercultural interactions. Any feeling of superiority by one culture over the others, for whatever reason such as military or material superiority, will lead to morally degrading, even heinous, consequences – including ethnic cleansing, genocide, and hegemony over the destiny of entire populations! The example of 'West 2' keeps staring us in the face.

To repeat: These are "necessary but not sufficient conditions", quoting an all-too-familiar mathematical adage. Why do I say this? Because the world sometimes moves in mysterious ways, and history is often irrational and not quite inevitable. This means that we can never be certain that "necessary" is indeed necessary at all times and places. One should approach such matters with a pinch (perhaps two or more pinches) of salt; a little humility is needed! Occasionally, one sees two strange bedfellows, culturally speaking, interacting in almost perfect harmony, if only for a relatively short time – for example, King Richard III's occupying Crusaders interacting positively with Salah al-Din al-Ayyoubi's [Saladin's] Arab-Muslim forces, and the King receiving medical advice from Salah al-Din's personal physician, thanks to the great Muslim leader's magnanimity!

What are the wider implications for Cosmopolitan Education, at all levels? For teaching and learning? Here again is a partial list:

1. First and foremost, there is the *human factor*, meaning that no intercultural interaction can be constructive without each culture having to learn how to be deeply compassionate and empathic towards the other. Each educational system should be based, in a fundamental manner, on maximizing commonalities among fellow human beings and respecting differences. Otherwise, human communication would be futile. All of us should be thoroughly taught that each culture, however alien and strange it might seem to us, has its own history, geography, ecology, creed(s), and character, as it were; its survival, therefore, is essential to our world, making it all the richer. We are not born compassionate and empathic towards the 'other'. On the contrary, it is common to be highly suspicious of the 'other', even within the borders of the same nation. The solution to this dilemma, thereby creating a truly compassionate community, lies in a mature and humane system of education, at both school and college levels. Is this a utopian idea? Maybe; especially because it will succeed only when all world cultures aim at achieving more or less the same level of maturity and empathy. Humanity has no other route but to keep trying in this regard. Great models and examples from different histories and geographies, such as those outlined in this article, should be invoked for this noble pursuit in our educational systems.

2. Interdisciplinarity, cross-disciplinarity, and transdisciplinarity should play an increasingly pivotal role in our educational systems. For, this seems to be the path of the future. Radical, and even revolutionary, changes are mandatory. This cannot be achieved by each culture in isolation of the other cultures; transcultural exchanges are indispensable here. Perhaps multilateral exchanges are to be preferred to bilateral exchanges; they seem to be more effective in reaching a consensus.

3. The world can do with more creative thinking and more diverse or alternative ways of understanding the universe. A *third culture* is needed to bridge the gap between the two cultures: the *humanities* and the *sciences*. All of this should be formulated in clear, practical terms that can be incorporated in our educational systems. Therein lies the real challenge which will chart our track for the future.

One final thought: I do not know whether we will ever see one motherly culture encompassing so many subcultures, including robotic culture(s), on Mother Earth *vis á vis* another major culture – this time alien and extraterrestrial. How will these interact?! But, then, science fiction has suggested several scenarios. My guess is that, yet again, reality will be stranger than fiction!

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About the Author

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Pathways into Creativity and Place for Adult Learning:
A Dialogue Between a Researcher and an Artist

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Abstract

The purpose of this article is to share how two friends approach creativity in their professional lives in research and in the arts, and what we have learned through insights into places that impact this work. Our different approaches are reflected in our positionalities: one author is an emerging arts-informed researcher and university instructor, and the other author is a practising fine arts craftsperson and part-time faculty member. Our close friendship and ongoing conversations serve to connect our approaches to working with the arts, even as our attitudes to creativity and learning are demarcated. Relayed in the form of dialogue in response to guiding questions, this article is an expansive discussion of what work in the arts can look like, and how the interplay of creativity and place afford as-yet-untapped pathways of understanding that better suit contemporary conditions of life and study.

Keywords: Art; qualitative research; place; creativity; learning.

Introduction

In many ways, we the authors of this paper (Stephanie and Rachel) are similar: we enjoy being outdoors, we work with and in the arts, and we are involved with educating adults. We are very close friends, and have been for years, but we differ in the ways in which art is a function of our profession. These similarities and differences make for interesting conversations about our perspectives about the world, and how we approach learning in or influenced by the arts that may be worthwhile to other artists, researchers, or hybrid practitioners.

We conceived of this piece as a dialogue/discussion between two female arts professionals who carry out creative work. The places where we do this work, places that permit and resist creativity for us, initially appeared to be distinct, but as we respond(ed) to changing employment, and indeed global, conditions, we found points of overlap in the materialities of art, characteristics of creativity, and a poststructuralist/more-than-human understanding about places, whether near or far. We believe that these points, and how we explore them, reflect contemporary, agile, and extended thinking about skills of making and imagining that expands the field of knowledge around talent development and creativity.

Rather than cleave to academic discourse, and since widespread sharing of a resonant artistic form is logistically challenging, we decided to explore these ideas through a dialogue. Here we have generated questions about the nature of creativity and the challenges of defining places for the purposes of learning; we have responded to these questions through a dialogue that reflects the ebbs and flows of our usual discussions–it is excited, sometimes argumentative, seeks clarification, reflects varying knowledges, prompts other avenues of thought, and is informed by our particular passions for expression and connection.

Background

We met in a continuing education class run at an art and design university in Canada. Rachel was the course instructor in throwing (pottery), and Stephanie a novice student in that class. Confident she would soon be revealed as a ceramics prodigy, Stephanie asked Rachel to evaluate her artistic potential – Rachel replied firmly that Stephanie likely had strengths in other forms of art-making. That honest and humourous appraisal birthed a deep and committed eight-year friendship to date. In large part, our friendship relies on our shared interests in adult teaching and learning, in the arts, and in new and unique ways of combining them.

Stephanie is the academic, with degrees in English literature and education. Her doctoral work explored how interacting with material objects in public places and ensuing awareness of multiple social purposes fosters adults' informal learning. Rachel has a Master of Fine Arts degree and experience from several artistic residencies; she teaches undergraduate ceramics courses while maintaining her own small pottery business. When we get together, our talks inevitably turn to challenges associated with higher education: everything from contract status to specific teaching activities to online learning engagement. Our differences are evident: Stephanie is the overthinker, and comfortable in the abstract realm, while Rachel is firmly grounded in materials, techniques, and hand-built moulded forms–but we often call on one another to balance out the richness of our respective approaches.

Our approaches are further distinguished by the places wherein we operate: Stephanie is proud of her nomadic practice, in which the place where her creativity lies is almost wholly cerebral (barring a laptop and notebook or two) and therefore eminently portable. In contrast, Rachel has recently built a beautiful, purpose-built studio, a glorious, *in media reas* mess signifying the working artist. Inside are several tables covered in canvas, a kiln about 5 feet in diameter, buckets of glaze, buckets of water, buckets of rags, and hundreds of ceramic mugs, vases, bowls, and animal figures in various stages of drying and glazing. One place immaterial, one place for the making: but both infused by creativity to help organize, generate, and interrogate learning processes.

These were the realizations that prompted us to propose and deliver a presentation in 2019 for the Canadian Association for Studies in Adult Education conference. The conference theme, "Creating Learning Spaces that Encourage Inclusion and Respect Diversity", inspired us to explain how creative spaces are realized differently for each of us, and speculate about what we glean from the opportunities for learning when we consider where we learn in the world and within ourselves.

Of course, this was prior to COVID-19 and the massive impacts on physical space that emerged from public safety measures forbidding large-scale social gatherings and attendance in public places (Government of Nova Scotia). COVID-19 also shifted professional expectations, relocating our work within virtual environments. This shift affected us substantially, and we recognized similarities in our work thrown into relief by the worldwide pandemic: we had to practice resiliency, and adapt settings that had not heretofore needed careful monitoring, and consider place access, and continue to work amidst unprecedented conditions of being. Our challenges and triumphs brought us to point of wonder whether others had encountered similar learnings, and we came to realize that creativity and our respective places might have valuable insights for other academics and practitioners in the arts.

After some discussion about the form this contemplation could take, we decided to offer a dialogue typical of our conversations – prompted by a single query, wide-ranging, informed by multiple sources of formal and informal knowing, and reaching points of contemplative rest rather than resolution – to share how we differently approach creativity, and the different places where we do so, with the understanding that places themselves are not stable entities for sure footing.

Our dialogue begins with short story-selves, from Stephanie and Rachel, explaining our backgrounds and interests relevant to thinking about creativity and places for learning, and especially the ways in which these have overlapped in our recent circumstances. Following these stories, we present three questions we used to initiate dialogue on arts-work, creativity, and places for learning for an artist and an academic.

Stephanie's story

I am the first to admit that I like playing. Even now, mid-way through my working years and my life, I am more than happy to engage in games and pick up toys and challenge myself with puzzles and brain teasers. My insistence on finding different approaches and new ideas to all tasks was never really characterized for me as a creative impulse; it was only as I grew older that I began to see it was a facility that not everyone shared.

Throughout my schooldays, I took part in every play, poetry or writing contest, music or talent show, and then later choir, band, amateur theatre, the school newspaper, and art class; anything that involved expression or imagination or sensibility was top of my list. Academically, too, I majored in literature and drama for my first degree, but also became interested in the intricacies of academic writing and its codes and patterns allowing for better marks. I moved from play to analysis, finding myself fascinated by the ways to approach assignments that got the point across, but ideally in an innovative fashion. The culmination was my introduction during graduate study in Adult Education to arts-informed research, an interpretivist research methodology that seeks "to enhance understanding of the human condition through alternative (to conventional) processes and representational forms of inquiry, and to reach multiple audiences by making scholarship more accessible" (Cole and Knowles, 2008, p. 59). With the word 'alternative,' I was hooked. Any opportunity to take a more creative approach to research was certainly going to resonate with me.

Ultimately, I chose to do a doctoral degree in Education with a focus on informal learning, to understand better where and how adults learn outside of a classroom setting. My research examined how public places' material objects may prompt adults' informal learning, regardless of topic or field. Using arts-informed research to guide my information-gathering, I asked my research participants to draw on empty site maps those objects that they found enabled some kind of learning. The variety of drawings produced (Fig. 1) were somewhere in between realistic representation (identifiable people and paths, flowers and foliage) and symbolic evocations. Their resistance to meaning-making was so thought-provoking that these images are what birthed my research in its final form: the kinetic sculptural form of a mobile, where the tantalizing shapes could hang from various branches and interact with the setting in which it was placed. The number of connections between the objects, my idea, and this artistic form keep accumulating.

Figure 1: Collage of place-related material objects for adults' informal learning.

Unfortunately, my enthusiasm did not compensate for my inability to actually build a mobile, which is surprisingly, staggeringly difficult, requiring knowledge of engineering and physics far beyond my comprehension. When I shared my despair about yet another failed mobile with Rachel, she kindly advised me it was possible to hire an artist to make what I had conceived. Supportive to the

end, Rachel is also unabashedly skeptical when it comes to my skills at material creation – "strengths in other forms", indeed.

But the places portion of my work took on a larger-than-life aspect, too. From theorist Tim Ingold, I found that places are constantly rupturing and resurfacing, never the constant landscapes we assume or prefer them to be:

> Consider the fluxes of the world—the wind and weather, the ever-changing skies, the turn of the tides, the run of the river, the movements of animals, and the growth of plants. To hunt and fish, to farm, to set sail, indeed to carry out almost any kind of livelihood on land or at sea, it is necessary to attune your movements, and the timing of your activities, so as to catch the moment when the forces that conspire to the success of your enterprise are in favorable alignment. The world is not always ready and waiting; you have also to be ready and waiting for the world (Ingold, 2018, pp. 42-43).

I was then and am still now astonished to find that where we are is equally as important as whatever we may do there. Creativity is in partnership with its locale.

Rachel's story

I've always been a creative person, though I never thought of myself as one. Whether my parents knew it or not, from a very young age they provided me with the space to play, problem solve and create. With such room for imagination, everything was possible. I remember early on, when I was 6 or 7, I got a Fisher Price camera. Enamoured with National Geographic and having grown up with Mutual of Omaha's Wild Kingdom on Sunday night (after the Magical World of Disney of course), I built myself a blind in our backyard out of lawn furniture and photographed the "wildlife". This was in Montreal, so the "wildlife" was grey squirrels, but the experience of quietly sitting in my not-so-invisible blind, photographing the world around me, was one I never forgot.

Since that time and many times over, I have found myself building myself new spaces to occupy. For many years, I would move annually to a new city and studio. Packing only what I could carry on my back and shipping just 2 boxes with all my tools, I would start from scratch each time, building a new workspace in whatever space I'd been assigned. I learned to be creative, adaptable and frugal, scrounging for what I could use in my studio space. As I've gotten older and more settled down, I've now got a permanent studio. This space was one that I was able to design, as I built it from scratch. But with a limited budget, creativity is still necessary as I find ways to make the most of the entire space that now contains a full working ceramics studio. I think of this as a good challenge though, to use creativity and problem solving skills to suss out the best solutions for my studio and to know that flexibility is a long term tool. To this end, I build most things in my studio with wheels and never shy away from moving things around to try different configurations. This freedom allows me to adapt my space to my various needs.

Adapting and playing with the space around me has also become an approach in the work that I make. These spaces and the work I install are arrived at through observation and experimentation. Not every ceramic element works in every natural space. I experiment with location and materials until I create a site-specific ceramic installation that works within, and as part of, the natural environment.

We documented a series of conversations in which we shared our thoughts and values about learning, particularly the importance of place in doing so, and the role that creativity plays in that interaction. Rachel suggested that it would be engaging to publish our discussion in the manner of our back-and-forth conversation. In the dialogue, or Interludes, that follows, Stephanie conceived of the general questions, which were then shaped and clarified by Rachel, in order to prompt and direct our discussion. These conversations were audio-recorded and transcribed; they have only been edited for clarity and sentence structure. After this dialogue is a summary from each author about future challenges in our respective fields, and how we have learned to modify our approaches to support these nascent opportunities of creativity, place, and learning. Finally, we insert a 'stopping point',

rather than a conclusion, to our discussion to emphasize the new pathways for learning we have found in our arts-work and the inspiration we take in the adaptability of places.

Interlude/ Dialogue 1

We carry out our professional work in profoundly different settings: on one hand, there is an artist's studio, which has a floor and walls and equipment and shapes and tools; on the other hand, there is (sometimes) a desk or a computer or a notepad – minimalist to the nth degree. Tuan (1977) wrote that "place is space with meaning" (p. 3), but our 'places' of work seem to mean things that are largely incompatible with one another. Would you say it's even sensible to compare the different places in which two people do such different work?

Rachel:

When I think about space initially, I, of course, immediately go to the idea of a space with four walls and equipment and the things that you need to create something. But that's sort of a knee jerk reaction. And once I get beyond that, I think about making and creating as not necessarily needing specific tools in which to create.

Stephanie:

That surprises me, because I think of your art practice as so materially-based; I mean, you are literally pulling your raw materials out of the earth! You prepare and shape the clay with your hands, and carve it with purpose-built tools. I can come up with several different ideas for research articles while I'm in the shower, or washing dishes – I don't need the intervention of the natural world at all. I would really have believed that an artist working in ceramics works from the perspective of physical possibility first.

Rachel:

Now, it depends on the kind of work that you make, and your take on art. Some people require very specific tools and equipment (I'm a moldmaker rather than a handbuilder, which means I pour clay into plaster forms and once those dry, I have a uniform set of vases, or bowls, or mugs, or what have you), and that's how they express themselves. But being creative can move beyond the material, or at least specific materials, so that it's more about the idea than it is about needing specific spaces in which to create it.

Stephanie:

That point of view is similar to one I read, from Hinchcliffe (2003), who wrote that "there are ways of engaging with landscapes and natures that refuse to see either as pure culture . . . or as raw matter . . . The intention is to avoid any understanding of nature that reduces 'it' to primary . . . properties" (p. 207). I'm getting more and more the sense that looking at a place and believing that we know all about it, its qualities and its potential, as an homogenous and unproblematic locale is not just uninformed thinking, but thinking that leads directly to a resource-driven approach to the world around us.

Rachel:

I think about Andy Goldsworthy [a British artist born in 1956], who was famous for building site-specific installations made entirely from the materials found in the local environment. And they were temporary; they weren't designed to withstand time. In fact, they were explicitly affected by time, in that, through the course of nature and the environment, the installations dissolved and blew away and broke up. These moments that he created and documented were gone; they were lost back into nature.

Stephanie:

That's a lovely phrase, 'lost back into nature.' Lost from people, from humanity's reach, perhaps, but is anything in nature 'lost' in the way we understand the word to mean?

Rachel:

True. So I think about his work, and the idea of space, then the idea of creating. He's just one example, you know: you get other artists who require enormous teams and equipment and resources to create their work. And I don't think either way discounts the other, they're just different approaches to making work. There's something to be said, though, when the things that allow you to be more creative are, in some ways, taken away from you. You know, do those needs for lots of materials or specific places to put art become crutches? If you don't have access to teams of people helping you or certain kinds of equipment, does it stifle you? And if it does, then what is your creativity or practice about?

Stephanie:

I feel the same way about being creative as a researcher who is also an academic instructor. I remember being frustrated with my chemistry class in high school, because they would call these things 'experiments', yet if you did not follow the exact process laid out for you, in exactly the ways instructed, then your experiment was a failure? That seemed to me to be massively at odds with the spirit of experimentation, and discovery, that I try to cultivate in the learners I encounter. Now I work on knowledge generation that isn't specific to a place, and my process isn't limited to a particular place. The distinction you note about approaches to art, and my disciplinary licence for any place in carrying out research has a connection to cosmopolitanism, I think. In the call for papers for this journal, Dr. David Hansen (2009) noted that cosmopolitanism can be thought of as "reflective openness to the world combined with reflective loyalty to the local" (n.p.). The first half of that statement certainly puts me in mind of creative characteristics, even if what we do is repeat a series of steps: we know that the outcome(s) will differ.

Interlude/Dialogue 2

Most scholars and theorists working to define creativity fail to agree on what it means. For instance, Mihaly Csikszentmihalyi (2014) writes that "Studying individuals to determine how creative they were was like listening to one hand clapping" (p. xxi), while Arne Dietrich (2019) notes that "we do not have, at this point, a single cognitive or neural mechanism to explain the extraordinary creative capacities of an Einstein or a Shakespeare" (p. 1). Other authors, such as Cho and Vitale (2019), Karwowski and Wiśniewska (2020), and Silvia et al. (2014) concede that there is no consensus on what constitutes creativity. From your practice and experience, what do you feel are the specific skills that indicate creativity in an artist, and in a researcher?

Stephanie:

This is a question I find hard to answer, because the concept of creativity itself implies a kind of shifting, or ability to morph, between ideas and positions and settings. This is why I'm drawn to work with arts-informed research methodology and artistic inquiries, where the researcher looks for new and different ways to communicate knowledge, and to work with/in communities outside of academia (Cole and Knowles, 2008; Leavy, 2018; Walsh, 2018). I enjoy the challenge of finding unique, innovative, and resonant ways to portray understanding. Yet, I find myself now cleaving more strongly to a systematic research process, such as developing a research question, doing a literature review, collecting data, etc. I don't know if this is good for me, because in times of worry, I tend to tighten up and become very cautious and conservative. I once taught a talented writing student who submitted an assignment in which she reimagined Arthur Miller's play *Death of a Salesman* as a sci-fi opera. Conceptually it was a wonderful idea, and fairly well designed, but it didn't correspond with the no-holds-barred positivism of my marking rubric, so I felt I had to tell her it was not suitable for submission. But creatively? It was absolutely a home run.

Rachel:

Creativity is a pretty hard thing to define. I often think, who am I to judge who is creative and who is not? I know from an academic perspective or my many years of training that some things I like, and sometimes I see creative elements, but then those might not be pushed very far; the elements haven't evolved, or that person is just scratching the surface. In general, an element in the creative process is definitely passion; that indicates creativity in artists or research. You have to be passionate about

whatever you're interested in pursuing artistically, just like you would be in researching. Research and creativity are not that dissimilar.

Stephanie:

I wouldn't have put passion as an element of research, but you're right; I think it does fit. I always joked that I spent a lot of time designing my doctoral research so that my topic was something I could imagine wouldn't bore me after seven years of research on it!

Rachel:

Well, we assign research to this idea of more scholarly/scientific things, but creativity is no different. Being creative involves a huge amount of research, whether it's historical research or research into contemporary works, or research into methods and materials, or research into specific things that you know might be required to figure out, like engineering a piece of work. You still have to figure out how to do that thing, maybe within certain parameters. If you're working in a gallery space, or you're doing a public commission, you don't just have free rein to do anything. You still have to take into consideration accessibility and environment and all kinds of different things. So creativity then reaches another level –

Stephanie:

A pragmatic one?

Rachel:

Yes, unless that means something different in research. You might have some creative idea that you want to pursue, but then you have to also put it into the framework of where it's going to go or what it's going to do, and then that requires a certain amount of creativity.

Stephanie:

There's that part about place having a role to play.

Rachel:

My idea of being creative might be very different from somebody else's idea of being creative, and that's what gives us so much variety. I don't always have to agree with what somebody is doing, but I think if it hits a certain mark, I can still respect it, or I can still appreciate it.

Stephanie:

And by hitting a mark, you mean…?

Rachel:

If it lacks that connection to me in some way, if it lacks honesty, or I sometimes call it soul, but it misses the mark if it lacks authenticity or honesty. But somebody else might feel differently. They might read into it differently than I do, and that's sort of what makes it interesting: creativity doesn't have to read the same to every single person. Maybe that's when a creative endeavour becomes more successful; there's no one way to interpret it.

Stephanie:

It's funny you say that, because I find adult learners more and more these days are really reluctant to find out things for themselves, or experiment on the basis of their own ideas. They are hesitant to offer dissenting opinions: they want a pre-determined writing topic with a certain number of words or pages, rather than simply seeing what is produced if they put time and effort into exploring an idea. I want to add courage as an element to creativity. I think you have to be willing to stand out, and assert – not your individualism, because I think that's a political misrepresentation – but your *sui generis,* the you-ness, which then, as you say, people can take or leave.

Rachel:

And I think being creative never really takes a break. It's like a state of mind, I guess, more than anything. You constantly see things that inspire you, or that you're intrigued by, and I tend to think about what I could do with it, or how I could include it into my work. So always being open, in yourself, to creativity and its possibilities. Creativity for me is about being open and observant. When I think about some of my installation work, in the past, it has started with a specific location or a specific kind of maybe technical challenge that I'm interested in investigating. And at other times, it's just about a feeling I have or an observation I've made while I'm out walking or thinking about something that I've seen. Creativity for me isn't like a bolt of lightning striking me; it's the accumulation of thousands of thoughts and thousands of observations, whether they're conscious or unconscious, that eventually just coalesce into an idea or coalesce into a direction.

Even with students, one of the things I try to do with them is to give them the space to explore, and have conversations around those explorations. They might respond immediately to an assignment or an inspiration as a starting point, and so I'll ask them, 'How can we develop this further? How can we delve deeper into it? How can we get more from this idea?' What's interesting is that once I had a student tell me that they like to take time off from thinking creatively. And I was interested by this because I never considered thinking creativity to be a burden that I needed to take time off from. For me, creativity isn't just about making things in the real world, which I can honestly say can be at times stressful, but it's also playful for me, in my mind. In my imagination, I don't always have to make things come to fruition. Sometimes I just like thinking about things and playing with ideas and building things in my mind while I work on something, and occasionally this eventually becomes something concrete, and sometimes it just stays in my imagination. So, I was interested in that statement by the student because I've never tried 'turning off' my creativity or wanted to turn it off. It's become such a part of my everyday life – that inner creative dialogue, that inner creative voice that is so much a part of who I am now – that it would be like losing a limb if I were to get rid of it.

Stephanie:

I'm always kind of surprised when someone refers to me as a 'creative' individual, almost as though I haven't done enough to earn that distinction. But I like coming up with new ideas, and different associations – I'll always try to design new exercises for learners in my courses – although my ideas often emerge quite quickly. I don't think I've ever cultivated that skill, if it is one, but I certainly don't regret having it, either.

Rachel:

Sometimes, what helps is realizing that you have a whole lifetime to explore your practice or your research, so you don't have to try to cram it all into one sitting, or one month, or whatever. You can let things percolate. But to some extent that has to be intentional. It comes down to, what is your practice? What are your creative goals? Are you somebody who wants to create lots of work and who wants to be in lots of exhibitions and shows? Or are you interested in working on a different schedule? Or are you somebody who's an artist, but also a parent who has a full-time job doing unrelated things? For that person, creativity takes on a different timescape for what you can do.

Stephanie:

The intentionality piece, as well as the idea of letting ideas simmer, is familiar to me from my work in informal learning. The challenge with informal learning is that you have to recognize it occurs, which can largely make learning intentional and therefore goal-driven, when truthfully much informal learning is tacit, as Polyani (1966) noted. That is a difficult opportunity for learners to grasp, not because it is a complex thought, but because there's very little in our society that values slow, indeterminate growth. But I agree with you that creativity needn't only be a lightbulb switching on; sometimes it can be hotplate, warming up gradually.

Interlude/Dialogue 3

More-than-human understanding believes that humans are entwined in complex relationships with animals, plants, and other organic life of our world, and that these relationships actually play a part in how humans live, interact, and flourish. What are the ways in which we can apply this thinking to places – that are constantly shifting and being refreshed by human and organic forces – so that humans can begin to identify how places shape who we are and what we do, especially for the purposes of creative generation and for learning?

Rachel:

I think humans are intrinsically connected to nature, but that has been so bastardized over centuries that this idea that we have of beautiful relationships with the natural world are no longer really accurate. I look at my own experience, going out into nature and being absorbed by it and finding beauty in it; and yet, I know that it's not actually a representation of what nature was like 1000 years ago because of human involvement and interaction. Even if the trees look grown up, I know that they were logged probably in the last 50 years, and had been logged over and over repeatedly, for many, many centuries, especially after Europeans arrived in North America. So, in the back of my mind, it's almost impossible to find – I put this in quotes – 'undisturbed areas' of natural splendor. I don't think that any really exist anymore on the planet. When I'm in nature, or looking to it, it seems to be a misconception that it is pure anymore, or untouched.

Stephanie:

It sounds like to your mind, we're always already at a remove from nature because of industrialization and commercialization. That the places where we live and play and work are shells of their former selves because of human interference. I see this as more of a divergence, possibly because of my own lack of understanding of the natural world. I find places with evidence of human entanglement, and really obvious entanglement, like built urban spaces and high-density housing, distinct from seemingly untouched areas. I remember thinking about this when I go camping, that there's a chance the place I'm in – the trees, that particular leaf I reached up to touch, or the river I dipped my fingers into – has been untouched for years. Until I came along, that is.

Rachel:

I think about adaptability, and what that looks like. Where I live, in the countryside, it's very windy; when we get storms, I think about the trees that are around my home. So, on the one hand, I choose to live in the country, and I choose to live in a wooded area. And on the other hand, human impact on the planet for climate change is increasing the kinds of storms we're getting, and the kinds of winds we're getting, which then puts the trees in and around my property, in danger of falling onto the property in which I live. And I find that to be a very strange, paradoxical position to be in. This push-and-pull is usually behind my creative approach; I made one piece where I'd inserted chia seeds onto the surface of the clay, and I was on a strict watering schedule to ensure they'd grow. In other words, their existence was only due to my intervention. I was creating an entirely unsustainable natural environment that relied on human involvement to survive. But I can hold these two incompatible beliefs at the same time: even with work that is about the destruction of nature, I still use principles of beauty and design. That constant tension of human-nature interaction is incredibly creative, I find.

Stephanie:

I completely agree that adaptability is an attitude we need to cultivate now, not only for life generally, pandemic responses and so on, but also because a lot of our bravado about the physical world relies on confidence that it doesn't change, or that we are in charge of making changes to it.

Rachel:

I find that really frustrating, especially when it comes to urban-rural dividing lines. I know the environmental argument for people to move into cities (Building, 2018), for instance, where urban residential living can be built upwards and take up a small area rather than a wider area. But I don't think people are meant to live together in a concentrated place like that. If that is the direction society

is taking, as a way to reduce the impact on nature, how do we not end up in concrete jungles? Because we also know that people do not do well when they are isolated from nature. And then that in turn affects people's attitudes about living in the countryside: don't move to the country if you want to make it into a city. It's not some 'before' picture of a city. If you don't want to move to the country to accept what living in the countryside is like, then stay in the city. But maybe one answer is to consider more living spaces in cities that incorporate connections to nature.

Stephanie:

So far, then, it sounds like adaptability and a strong bond with natural settings can help us develop our creative skills and inform our learning. In fact, there's a movement now for teachers – especially of adults, who are less likely to interact with natural surroundings on a par with learning endeavours – to enhance ecological settings for adult learners (Bequette, 2007; Gradle, 2007; Gradle, 2008). Perhaps my way of thinking is wrong, or at least underinformed. Maybe the way forward is not to consider places as material or immaterial, but instead as serving physical or conceptual purposes. Because, and I think your comments demonstrate this, the political overshadows any idea of place we can conceive of. Artists know this, as I remember in this quotation from Kwon (1997):

> The modern gallery/museum space, for instance, with its stark white walls, artificial lighting (no windows), controlled climate, and pristine architectonics, was perceived not solely in terms of basic dimensions and proportion but as an institutional disguise, a normative exhibition convention serving an ideological function. The seemingly benign architectural features of a gallery/museum, in other words, were deemed to be coded mechanisms that actively disassociate the space of art from the outer world (n.p.).

We're always trying to clean up and sanitize that outer world, when it appears as though entanglement, integration, holism, whatever word you choose that means enmeshed, with the organic plane is a more fruitful way of thinking. It opens creative possibilities, too; actually, this entire discussion is an example of an entangled thought! No starts or stops, just a continuous re-exploration of ideas in relationally new configurations.

Stephanie: Challenges and the future

Early in my doctoral research, I was interested in the phenomenon of creative placemaking, in which "partners from public, private, non-profit, and community sectors strategically shape the physical and social character of a neighborhood, town, city, or region around arts and cultural activities" (Markusen and Gadwa, 2010, p. 3). I asked some research participants about their opinion of creative placemaking, although ultimately their comments didn't make it into my dissertation.

However, I did eventually explore what places were like, how they develop and what they are used for, in addition to looking at different disciplinary approaches to them (Almahmood et al., 2017; Bean et al., 2017; Ellsworth, 2005; Martin, 2003). It was surprising to me that many theorists saw place as comprising a fluctuating array of features, relational and entangled, while for adult learners, investigation into the effects of settings in which they learned were nearly non-existent. If place is so inherently motley, then surely there are opportunities for us to draw out those aspects likewise in adult learning process and artistically-informed research representation. The multiplicities offered by enmeshed settings, and our understanding that factors both seen and unseen affect our perceptions of them, are a robust emblem of the ways in which learning is not done one way, in one area, for one people. That is, to recognize and celebrate creative experiments like sci-fi operatic compositions.

Comparable attitudes are necessary to draw out the threads of cosmopolitanism, and understand that while we know our places, and our places know us, that is not the stopping point. There are really vast, maybe even creative aspects to consider in reflecting on places. As just one example, Massey (2009), in another published conversation, identifies the problematics that accompany

> a removal of the local from any implication in wider processes. So, the local becomes the innocent and always the victim. Yet very few places aren't in any way at all implicated in wider processes that you may or may not wish to contest. And that relates

to, you didn't mention, but your humdinger last line in your written question is 'how can we resolve the binary between place and space?' Well, one way is precisely by integrating them relationally. But if you do that, then it means you have to accept the implication of the local in the construction of the global. The global doesn't just exist 'up there'. It is made in places (p. 412)

I like Massey's conviction that it is the knowable, local, physically-experienced places that make up the indefinite, hard-to-know concept like the global. I am interested in exploring how we make places creatively, and that feature creativity in learning about them, and that afford adult learners greater insight of both their own homes and public places as well as far-off and international settings. My research revealed that this bifurcated vision is difficult, but not impossible: it just requires a fluidity of understanding that I think the arts offers to research process and to learners. Valuing discovery and experimentation, emphasizing expression, playing with representation and form, and creating conceptual connections across mediums are just a few ways to do so, but since time and space are also involved, the possibilities endlessly multiply.

Rachel: Challenges and the future

Place has always posed interesting challenges for me. Sometimes I am faced with space that feels like it has limitless potential, and at other times, the space offers so little. On the surface, the idea of abundance might seem like a creative's dream, but I have found that it can actually be in the space of want, of gap and absence, that intense creativity strives and grows. Distilling a concept down to its core demands extraordinary creative deftness. Out of this minimum, perhaps, the most interesting work is made.

This push and pull between the idea of creativity being limitless and also needing limits, is something that I think about not only in my studio practice, but also in my teaching. In my courses over the years, I have observed that adult learners who are given carte blanche to work with a space rarely explore it beyond the obvious: artwork hung on the wall, sculpture set on the plinth, and crafted pieces resting directly on the floor. It is as though space has been inculcated in learner artists as the only formal exhibition setting (on white walls, within a white cube), and therefore they are unable to move beyond this even when given no boundaries. When these associations with how space can be used are removed from their options, adult learners begin to think differently about it and become much more creative in their approaches. And so, ironically, I have learned to set boundaries that encourages creativity: no use of wall hangings, plinths, or floor pieces.

Teaching learners not to fear failure, but to embrace failure as simply a stage in how we learn and grow, gives them the language and tools to look creatively at their process and practice. Throughout the last nearly two years in particular, teaching art students resiliency and how to work and adapt creatively with various kind of spaces (including virtual space, which is, primarily, no place) and limitations has become not only second nature, but a long-term rational approach to being a 21st-century artist: that space is what you make of it. Whether that is finding unique ways to present work that goes beyond the plinth or wall, where the entire world or perhaps even the digital world can become your 'studio', to finding alternative ways of producing work because materials/tools/equipment are inaccessible. This is where I think ideas are the focal point, and the want of customary resources for art practice become the driving force to adapt and refashion what can be created.

Stopping point

In drafts of this manuscript, we decided to entitle this section 'Stopping Point', because it quickly became apparent that we would not be able to come to definitive answers about our approaches to creativity, and how we have learned about and share with others our learning about places that are themselves constantly changing. We are simply halting a conversation that will inevitably continue.

What we found, through our conversations here, is that our work is not defined by where it occurs, but that the places in which we work are emboldened by a broader perspective about settings

that includes things we cannot see and places we have not been. Our imaginations make this possible, despite our different disciplines. Artists do not essentially require exact sites or materials for their work; instead, the vision or idea itself is key to its creation. Those artists who rely on large-scale installations, tools, or equipment should be forthright in their assessment of what their practice is, if so, and offer respectful engagement with and in places. For researchers, places cannot only be estimated for their resource value. Despite the likelihood that research progress is built by extending previous work, the possibility of discovery ought not to disappear from knowledge generation. Openness for both artists and researchers leads to braver if not greater endeavours.

We identified a surprising number of elements that we feel contribute to creativity, to a greater or lesser degree: the capacity to shift one's thinking and work, innovative representations of multi-layered thought, the conduct of background research, working with a locale or environment, being honest/authentic/having soul, being oneself, remaining open and observant, accumulating ideas over time and recognizing gradual understanding or learning. Perhaps another discussion will build on these elements, and the ways in which creativity can therefore emerge or be called forth in art and research.

Finally, we consider that places are entangled in several ways: 'untouched' nature is a fallacy in these times, weather and humanity interact in a reciprocal manner, one's place of residence suffers if a connection to nature is absent, and places are neither corporeal or abstract, although they may serve to ground entwined practices and processes.

What these musings mean for place-based learning and cosmopolitan or transformative learning is piecemeal. More than anything else, it is clear that arts practice and research process, despite their differences, have moments of resonance with one another. This resonance is an under-explored area for adult learners in the 21st century, accustomed as they are to careful distinctions between art and science. Writing in 1999, Edmund O'Sullivan pronounced that

> we have it within our power to make life extinct on this planet. Because of the magnitude of this responsibility for the planet, all our educational ventures must finally be judged within this order of magnitude. This is the challenge for all areas of education (p. 7).

Places that are local, regional, national, global are themselves enmeshed in learning, and it is time that we both ground and soar in our thinking in that regard.

O'Sullivan (1999) also notes, somewhat despairingly, that "there is no creativity here because there is no viewpoint or consciousness which sees the need for new directions" (p. 7). We fervently hope this is not true, or that we can cultivate the desire for new directions in our art and our research.

Perhaps this discussion can inspire others to carry on the conversation.

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Thinking Relationally and Pedagogically about Commemoration: A Critical Inquiry into Charlottetown's Macdonald Statue

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Abstract

In this article, I provide a critical reading of the now-removed statue of Sir John A. Macdonald in Charlottetown, Prince Edward Island, Canada. I bring together my own experience visiting the statue with understandings from Indigenous scholarship and public pedagogy theorizing to think about commemorations as public pedagogies that are foremost relational. I consider how the Macdonald statue works narratively, discursively, and as a site of embodied encounter to create a harmful relationality. Thinking relationally, and pedagogically, about colonial statues suggests possibilities not only for understanding how these commemorative practices produce bad relations but also for envisioning and enacting good relations.

Keywords: Commemoration; settler colonialism; relationality; public pedagogy.

> *When it comes to commemoration and the experience*
> *of public history, it all depends on where you sit.*
> (Groat & Anderson, 2021, p. 466)

As monuments that represent colonialist, white supremacist, and patriarchal worldviews are being challenged, Indigenous historians Groat and Anderson's (2021) words remind us that commemoration practices are foremost relational. Commemoration depends on where we "sit" in terms of cultural and historical experience, and our positions within power dynamics, relations as human beings to all around us, and engagement as active, embodied agents within spaces and places and on lands and territories. Commemoration is also very much about teaching and learning. Statues can be understood as "public pedagogies," a term which refers to "the educational force of the wider culture" (Giroux, 2011, p. 7) and to "spaces, sites, and languages of education and learning that exist outside of the walls of the institution of schools" (Sandlin et al., 2010, p. 1). As Sypnowich (2021) observes, visiting monuments is "educative and in a special way": monuments are places of encounter that present us with an object that "makes our connection to the past more tangible" yet "represents phenomena beyond our experience" thus requiring interpretation (p. 472). Statues, as objects of public art and public memory, are intentionally educative devices that work to teach us not only about the past but also about who and what matters in our cities, societies, communities, and nations. Their pedagogies are multimodal and complex, working through their materials, scale, placement, and representations, the stories they tell or do not tell, and the ways of being together in the world they call forth or deny.

These relational and pedagogical understandings of commemoration inform the approach I take here to analyzing a statue of Sir John A. Macdonald in Charlottetown, Prince Edward Island (PEI), Canada. The statue provides a site for examining colonial statues as creating a harmful relationality and for considering what is needed for building good relations. Indigenous understandings of relationality extend to land, peoples, and "more-than-human kin," and centre relationship and responsibility: "to *feel* the world as kin is to enact a relational ethos and the responsibilities and accountabilities that accompany it" (Tynan, 2021, p. 600).

As a white settler Canadian, I acknowledge that my capacity to truly understand relationality has limitations. I respectfully seek to learn from the understandings of relationality provided within the

Indigenous scholarship that I draw upon. I also bring my own experience visiting the Macdonald statue, along with understandings of relational pedagogies from public pedagogy theorizing, to thinking relationally about commemorative practice within settler colonial nation-states. I contend that this way of thinking is crucial for centring Indigenous voices, values, and epistemologies, and for honouring our relationships. After providing a critical reading of the statue, I conclude by offering some reflections on what all this might mean for where we sit within the public pedagogies of commemoration.

Every statue tells a story and every statue has a story. I begin with the story of the controversy that brewed around Charlottetown's Macdonald statue from June 2020 until May 2021, when city council finally agreed to remove the statue after the unmarked graves of 215 Indigenous children were found in Kamloops, British Columbia.

From commemoration to vigil: The story of the statue's removal

Commemorations that connect to oppressive ideologies, make invisible those who are marginalized, and celebrate historical figures whose legacies are now associated with state violence have become focal points for critical conversations and resistive and transformative actions. Around the world, statues are being challenged, defaced, reimagined, removed, and toppled as part of public protest and in response to crises in national narratives. The efforts of those who rush to salvage the reputations of problematic historical figures, and to preserve the commemorations that celebrate them, can be seen to "conflate history with nationalism and nationalism with education in ways that deserve careful and rigorous critique" (Wāhpāsiw et al., 2021, para. 7).

Figure 1: Sir John A. Macdonald bench statue, Charlottetown, PEI, 2018. Author photograph.

In the summer of 2020, Charlottetown, an east coast city and the capital of PEI, was struggling over what to do about a bronze bench statue of John A. Macdonald that sat within the heart of its downtown (Figure 1). On the west coast, in Victoria, British Columbia, a Macdonald statue had already been removed by city council as part of a formal reconciliation process with the Songhees and Esquimalt Nations on whose territories the city was built (Helps, 2018). With the reputation of

Canada's first prime minister growing increasingly tarnished across the country by critiques of his role in establishing policies and structures aimed at the control, dispossession, assimilation, and even starvation of Indigenous peoples (Daschuk, 2013; Stanley, 2014, 2020), Charlottetown's Macdonald was becoming a site of contention. The City received demands for the statue's removal and the statue was splattered with red paint as concerns grew about allowing Macdonald, chief architect not only of Canadian Confederation but also of the Indian Residential School System, to continue to sit on a bench in a prominent downtown spot encouraging photo opportunities (Fraser, 2020). Adding to the pressures, were the Black Lives Matter solidarity marches against racism and police violence that were happening across the US and Canada in the aftermath of the police killing of George Floyd in Minneapolis. However, controversy over Macdonald posed a serious dilemma for a city that built its tourism around its branding as "the Birthplace of Confederation" and its memorialization of the "Fathers of Confederation" (Johnson, 2019a, 2019b). It is therefore not surprising that the City faltered, wavered, and delayed making a decision about the statue.

A slow process began in June 2020 which saw city council pass a unanimous motion to keep the statue in place but start a dialogue with PEI's Indigenous communities (Higgins, 2020). On January 28, 2021, the Epekwitk Assembly of Councils issued a statement signed by the Chiefs of Lennox Island First Nation and Abegweit First Nation expressing their concerns that the City seemed interested only in consulting about revising the text on the existing plaque and had not placed signage on the bench statue to prevent photo opportunities. The statement outlined five recommendations they had made to the City "to amend the art installation and tell the true story of this individual and begin to address the trauma that its presence is continuing to perpetuate" (Epekwitk Assembly of Councils, 2021, para. 3). A motion was passed May 10, 2021 with 8 to 1 in favour of adopting the recommendations (Ross & MacLeod, 2021). Almost a year had passed since the motion to keep the statue, during which time the statue had been knocked over and splattered with yellow paint and red paint on separate occasions, with the City responding each time with clean-up crews.

Then, on May 27, 2021, the Tk'emlúps te Secwépemc First Nation (2021) announced that the remains of 215 Indigenous children had been found at the site of the former Kamloops Indian Residential School in British Columbia. Ground-penetrating radar detected these children who never made it back to their homes from which they had been taken. The Truth and Reconciliation Commission of Canada (TRC), established in 2007 to officially record statements from survivors and witnesses as part of the Residential Schools Settlement Agreement, has played a major educative role in bringing to the attention of the Canadian public the harms and abuses Indigenous children experienced in the Residential School System. The TRC (2015) documented how for over 150 years over 150,000 children were separated from their parents, families, and communities. Their identities and lives were engulfed by "a government-sponsored attempt to destroy Aboriginal cultures and languages and to assimilate Aboriginal peoples so that they no longer existed as distinct peoples" (TRC, 2015, p. 153). The system created a legacy of intergenerational trauma and ongoing inequities in education, child welfare, language, culture, health, and justice. Administered by the churches and underfunded by the government, residential schools were sites of neglect, hunger, exploitation, spread of infectious diseases, physical, sexual, mental and emotional abuse, and death. Yet many Canadians, myself included, were not prepared for the horror and sadness of 215 children in unmarked graves although there had been survivors' stories of witnessing deaths, the Commission had made specific recommendations to government, and Volume 4 of the TRC's (2016) final report is titled "Missing Children and Unmarked Burials." The unmarked graves in Kamloops would turn out to be the first in a number of gravesites to be found at former residential schools.

Charlottetown's Macdonald statue became a place of vigil and ceremony for the 215 children, one of many that were happening across the country (Morris, 2021). There were prayers and jingle dancing, and a memorial of 215 pairs of children's shoes was set by Macdonald's feet. Macdonald's hands were splashed with red paint, to signify blood on his hands, and a sign was placed on the bench: "John A. Macdonald. Father of (the word "Confederation" crossed out) Residential Schools." City workers quickly took away the statue after city council voted unanimously on May 31, 2021 to remove it and place it in storage until its future could be decided. In the wake of the press release about the 215

children, other colonial monuments across Canada were challenged, including Kingston, Ontario's removal of a Macdonald statue from City Park, and dramatic topplings of Egerton Ryerson (a key architect of the Residential School System), in Toronto, Ontario, and Queens Victoria and Elizabeth II in Winnipeg, Manitoba.

A city removing a statue does only so much and can seem like merely another maneuver in what for many has become an unsatisfying reconciliation discourse. It does not resolve the inequities, violences, injustices, and systemic racism that Indigenous people face in Canada. Nor does it meet the demand for decolonization, which Tuck and Yang (2012) define as bringing about "the repatriation of Indigenous land and life" (p. 1). Yet, understanding statues as educative and as powerful pedagogical devices points to how much commemoration practices matter. The TRC (2015) identified the importance of Canadian heritage and commemoration practices to the work of reconciliation in its calls to action 79 to 83. Statues, and the public spaces in which they are installed, shape and influence our perceptions, understandings, interactions, and relations (Wāhpāsiw, 2020).

In what follows, I examine commemoration as an educative site that has significant implications for thinking about our relations. I begin by employing a wide lens, one that considers Charlottetown's Macdonald statue as part of heteropatriarchal settler colonial structures, narratives, and discursive visuality; then, I move in closer to examine the statue as a pedagogical space of embodied and relational encounter.

Commemorating "Founding Fathers"

That Macdonald has emerged as a particularly contentious figure is not surprising given his large role in forming and shaping the country Canadians know today in ways that involved overlaying Indigenous lands and territories with his vision for the nation. As Stanley (2020), a historian of racism, writes: "Macdonald's entire project was to create not only a territory in which people of European origins belonged but also a territory that belonged to them" (p. 107). Prime Minister from 1867-73 and 1878-91, and Superintendent-General of Indian Affairs from 1878-1887, Macdonald can be considered key architect of the Canadian colonial nation-state, a state which developed policies toward Indigenous peoples that have been referred to as "cultural genocide" by the TRC (2015) and as "genocide" by the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) (2019). Within Macdonald's national dream were: the imposition of a capitalist property regime on Indigenous homelands; the creation of the North-West Mounted Police to establish Canadian law and sovereignty over the West; the shaping of "Indian" policy as an instrument of control that exists to this day; the violent response to the North-West Resistance which included the hanging of Métis leader Louis Riel and the incarceration of Cree Chiefs Big Bear and Poundmaker; the development of a pass system that confined Indigenous people to their reserves; starvation of Plains peoples through the withholding of food rations to force compliance; and the establishment of the Residential School System (Daschuk, 2013; Stanley, 2014, 2020). Eager for Western settlement and a transcontinental railway (built with exploited Chinese immigrant labour), Macdonald deemed Indigenous people to be in the way. His record in seeking to exclude both "Indian-ness" and "Asian-ness" from his vision for Canada and his white supremacist rhetoric are well-documented (Stanley 2014).

Macdonald's national dream was also built on the disempowerment of Indigenous women. Macdonald was not prime minister when the *Indian Act* was enacted in 1876; however, the Act reflects policies developed by Macdonald, and he was responsible for its enforcement as Superintendent-General of Indian Affairs (Stanley, 2020). The *Indian Act* and other colonial policies of assimilation and control established a system of what the National Inquiry into MMIWG (2019) referred to as "gendered oppression" that continues to affect Indigenous women, girls, and gender diverse people and makes them unsafe. According to a study, Indigenous women and girls are sixteen times more likely to be murdered or missing than white women in Canada today (National Inquiry into MMIWG, 2019). The Canadian state imposed a Euro-Western gendered framework of control and policing that tied Indian status and descent to the male; devalued women's labour, roles, authorities, and contributions to their communities; and enforced European values regarding sexuality and gender expression. This was a patriarchy imported from centuries of the subjugation of European women

under capitalism (Federici, 2014), and it was also a colonial calculation: "destroying existing Nations was a precursor to forming new ones. In this project, women were an important focus through a variety of measures designed to reduce and eventually eliminate First Nations" (National Inquiry into MMWIG, 2019, p. 244).

Indigenous feminisms contribute to understanding settler colonialism as heteropatriarchal, as reflecting "social systems in which heterosexuality and patriarchy are perceived as normal and natural, and in which other configurations are perceived as abnormal, aberrant, and abhorrent," and as working in concert with heteropaternalism which presumes "that heteropatriarchal nuclear-domestic arrangements, in which the father is both center and leader/boss, should serve as the model for social arrangements of the state and its institutions" (Arvin et al., 2013, p. 13). These oppressive ideologies were internalized and have left a legacy of gendered inequities and violence. Anderson (2016), who is Cree/Métis, discusses the colonial project as "the dismantling of Indigenous womanhood" and "the dismantling of gender equity" (pp. 33-55). For Kahnawake Mohawk scholar Audra Simpson (2016), "the state is a man" maintaining its sovereignty through the "disappearance" of Indigenous women whose bodies in settler colonial nations are "loaded with meaning – signifying other political orders, land itself, of the dangerous possibility of reproducing Indian life and most dangerously, other political orders. *Other* life forms, other sovereignties, other forms of political will" (para. 18). The notion of "Fathers of Confederation" or "Founding Fathers" loses any veneer of historical charm and reveals its colonial violence when viewed through such understandings.

The now-removed Macdonald statue in Charlottetown was just one piece within a narrative that the city used to brand and market itself by proudly asserting its importance as a heritage destination as "the Birthplace of Confederation." Charlottetown's downtown became an accumulation of colonial statues, buildings, plaques, interpretive panels, historical re-enactments, and actors in historical costume thus creating a barrage of settler colonial commemorative practice. As Groat and Anderson (2021) point out, settler Canadian commemoration typically fails to understand Indigenous ways of knowing that are being enacted within contemporary Indigenous heritage practice: "relational practices that distinguish themselves by their engagement with the land and the integration of human, natural, and spirit worlds" (p. 465). Wāhpāsiw (2021), a Nehiyaw woman and critical educator, emphasizes the importance of relationship and local peoples when thinking about memorials and monuments. In doing so, she points to the MMIWG Call for Justice 15.7:

> Create time and space for relationships based on respect as human beings, supporting and embracing differences with kindness, love, and respect. Learn about Indigenous principles of relationship specific to those Nations or communities in your local area and work, and put them into practice in all of your relationships with Indigenous Peoples. (National Inquiry into MMIWG, 2019, p. 199)

Contrary to enacting a relational ethos rooted in interconnectedness and respect for local peoples, Charlottetown's commemorative practice was developed to valorize individualism and hierarchical relationships through its invitation to learn about the past through the deeds of "great" white men. From where he sat on a bench at the Corner of Richmond and Queen Streets, the bronze Macdonald was prominent within the settler colonial narrative overlay covering almost the entire downtown with a celebratory story of Charlottetown's history as the place of Canada's "Birth" by "Fathers of Confederation." Much like Macdonald superimposed his vision of a Canadian nation over Indigenous homelands, Charlottetown spread its image of itself over unceded Mi'kmaw territory. This colonial overlay obscures and overwrites Mi'kmaw presence, histories, identities, stories, voices, meanings, and relationships to land and place. It naturalizes perceptions of Charlottetown and Canada as belonging to settlers. Of course, devices of power, domination, control, and erasure that exercise their colonial authority over urban landscapes are not unique to Charlottetown, or even to commemorative practices specifically. They are present in the layout of cities, the language on signs, the names of streets, the architecture, and the institutions—pervasive, everyday, naturalized markers of white settler dominance (Stanley, 2020). In this way, the "structuring of settler colonialism . . . is

woven into the material, symbolic, and embodied spaces" (p. 90) of cities and towns throughout Canada, and "most settler colonizers see their own meanings reflected back at them" (Stanley, 2020, p. 106).

I experienced Charlottetown's "Founding Father" tourism for myself when I was in the city researching Cree artist Kent Monkman's *Shame and Prejudice: A Story of Resilience*, produced by the Art Museum at the University of Toronto in partnership with the Confederation Centre Art Gallery (Johnson, 2019a, 2019b). Monkman's touring exhibition, a critical counter-narrative to Canada's celebration of 150 years of Confederation, was installed within the Confederation Centre Art Gallery in Charlottetown from June 23 to September 15, 2018. My interest in Charlottetown's settler colonial narrative was in understanding how Monkman's exhibition, located only steps away from the Macdonald statue, was operating as a counter-narrative. Of course, between the time of this writing and when I visited Charlottetown in 2018 the statue has been removed and there will have been some other changes within the city's heritage tourism related to expanding diversity and partnering with Indigenous communities (e.g., Confederation Centre of the Arts, 2019). Charlottetown has extensively celebrated Macdonald's visit of 1864 when he came from the Province of Canada to encourage a union with the Maritime colonies, although PEI did not join Confederation until 1873 (six years after Confederation). Charlottetown presented a dizzying array of representations of Macdonald and other "Founding Fathers." Confederation Centre of the Arts, a multi-purpose cultural centre that also houses the Art Gallery and which opened in 1964 to commemorate the 100th anniversary of the Charlottetown Conference, includes Memorial Hall where Macdonald's name is carved into the marble-lined walls along with the names of the other thirty-five Fathers. Within the Centre's replica of "Confederation Chamber," where the Fathers met to discuss Confederation, visitors can play at being a Father by trying on a top hat; view colourless, stiff-looking statues of Macdonald and other delegates; and watch a film in which Macdonald makes eloquent arguments to woo the other delegates into union. When I visited, there were actors costumed as Fathers strolling about the streets of downtown Charlottetown, interacting with the public, singing with the Confederation Brass band, and performing in historical vignettes. One restaurant menu even offered a "Founding Father" burger. The Birthplace of Confederation narrative spread down to the waterfront and to "Confederation Landing." In this space with its complex history of Mi'kmaw habitation, Acadian and British settlement, and 19th-century shipbuilding, the interpretive panels, public art, and other commemorations gave primacy to the arrival of Macdonald and the other delegates from the Province of Canada by steamship.

Although I saw costumed "Ladies of Confederation" (not "Mothers" as it appears to be only Fathers who birth nations) to accompanying the Fathers in their strolls, vignettes, and singing, the visuality of Charlottetown's downtown enforced an emphasis on celebrating elite, white men. As Morgan (2021) observes, "Canada's commemorative landscape is . . . littered and cluttered . . . with masculinity" (p. 446). The clutter of settler colonial masculinity within Charlottetown's downtown that I observed worked to create a visuality that, and here I draw on Rose's (2001) concept of "discursive visuality," not only privileges and celebrates white, heteronormative, male identities but renders unseeable how heteropatriarchal, heteropaternal settler colonialism works to overwrite Mi'kmaw identities, relations, and connections to land. Both representational practices and the practices that representation serves to hide are pedagogical, thus shaping our historical understandings and our sense of self and the world (Clover et al., 2018). Monkman's exhibition of paintings and installations provided a disruption to Charlottetown's dominant visuality as the artist's glamourous, gender-bending alter ego/narrator Miss Chief Eagle Testickle time travelled through history exposing the cruelties and heteronormative hypocrisies of Macdonald and the other Fathers (subversively re-named "The Daddies" in one painting). Miss Chief makes visible Indigenous resilience and the plurality of genders and sexualities that have been oppressed and obscured by the settler colonial project.

In sharp contrast to the temporary discursive ruptures created by Monkman, along with reconciliation projects developed as part of Confederation Centre's re-envisioning of itself (Johnson, 2019a; 2019b), the Macdonald statue, sitting there cast in bronze, discouraged historical learning that engages with any sort of complexity. The statue can be understood as an object of "tourist-friendly history" and, as such, "a representation of the past that denies active engagement with historical

argument and alternative readings of evidence" (Gordon, 2021, pp. 436-437). The statue's placement directly outside the Anne of Green Gables store, which sells merchandise associated with Canadian literary icon Lucy Maud Montgomery's popular red-haired heroine, further situated it as something to be consumed uncritically by tourists. Even the bronze plaque beside the statue offered, in English and French, the barest of biographical facts and focused on Macdonald's legacy in achieving Confederation. The plaque's reference to Canada as "the young country" worked discursively and in tandem with the statue to further erase Indigenous histories and geographies.

Contextualizing the Macdonald statue within understandings of what Canada's first prime minister has meant for Indigenous peoples, and situating it within oppressive settler colonial heritage and public memory practices, underscores the extent to which the statue operated in ways that not only maintain but reinscribe the colonial relationship. The Macdonald statue worked pedagogically as part of a heteropatriarchal and heteropaternal narrative overlay and discursive visuality that came to dominate Charlottetown's downtown. Statues are expressions of power, the power to decide what gets remembered and what gets to occupy public space. They are also complex teaching and learning devices that communicate stories, identities, ideals, and relations. Encounters with statues, as I will discuss below, can connect to deep registers of experience that are embodied, experiential, relational, and holistic.

Encountering Charlottetown's Macdonald

In contrast to Euro-Western traditions of keeping knowledge domains separate and prioritizing cognition, Indigenous understandings of teaching and learning emphasize holism— the interconnections of the spiritual, emotional, physical, and cognitive (Blackstock, 2007; Williams, 2018). Learning happens not only, or even primarily, with the mind but also with body, heart, and spirit. Public pedagogy theorizing around the relational possibilities of pedagogy also encourages robust conceptualizations that emphasize "the intersection of the subject and object of pedagogy—the relational meanings that are generated via active, sensate, embodied interactions" (Burdick & Sandlin, 2013, p. 147). As Ellsworth (2005), whose understanding of "anomalous places of learning" is foundational to this theorizing, writes, "to be alive and to inhabit a body is to be continuously and radically in relation with the world, with others, and with what we make of them" (p. 4). Colonial statues tend to be fairly dull representations of history and predictable tellers of national narratives. Yet, our encounters with these objects of public art and public memory are intrinsically relational and embodied.

The somatic and relational nature of commemorative encounters within space, place, and time is captured by Kim Anderson's (2019) involvement in "Native feminist spatial practices" (p. 124). Her immediate reaction in spotting a newly installed Macdonald statue on her university campus in Waterloo, Ontario was to engage bodily in the space. Her "first instinct is to jump up on one of the chairs" being held out by Macdonald and "hang a noose" around her neck to tell the story of how Macdonald hanged Louis Riel (as cited in Groat & Anderson, 2021, p. 466). Instead, she returned with historian colleague Lianne Leddy (Anishinaabe), to use her body as a Cree/Métis woman to intervene in the statue. The pair, both costumed in Halloween jailbird suits and with images of Chiefs Poundmaker and Big Bear taped on their chests, sat in the chairs held out by Macdonald, intended presumably for Canada's two "founding nations," the British and the French. Anderson writes:

> In dressing as these leaders, we used our bodies to re-narrate the dominant nation-building discourse and make fluid those spaces of gender, past and present, through irony, by enacting ceremony and kinship, and by revealing multiple histories through the institutional seats of prison and academy. (Anderson, 2019, p. 125)

Anderson's work points to commemoration as a site in which we are addressed as bodies in spaces and in relation, and to how this address works differently depending on where we "sit." Our encounters with statues happen within our own racialized and gendered bodies. These somatic experiences teach us about our belonging or not belonging within the represented national identity (Stanley, 2020) and, for many, statues can be a site not only of exclusion but of trauma. The Epekwitk

Assembly of Councils' (2021) statement on the status of the Macdonald statue in Charlottetown referred to "the trauma that its presence is continuing to perpetuate" (para. 3). This idea of trauma needs to be considered not through a Euro-Western individualist, medical framework but rather through Indigenous understandings of trauma as collective, cumulative, intergenerational, and the result of colonial violence (National Inquiry into MMIWG, 2019). As controversy around Charlottetown's Macdonald grew during the summer of 2020, Abegweit First Nation member Marie Knockwood, a survivor of residential school sexual abuse and beatings, sat on the bench to educate about what the statue means to Indigenous people (MacLeod, 2020). Like many other Mi'kmaw children in PEI, Knockwood was sent off-island to the Shubenacadie Residential School in Nova Scotia which operated from 1929 to 1967. Knockwood's event with its truth telling, drumming, and singing emphasized the Macdonald statue (a flag of the Mi'kmaw people draped over one shoulder) as situated within Mi'kmaw space, land, and understandings and in relation to Indigenous bodies. Knockwood underscored how what might look to settlers like merely a mundane or celebratory object is an object of pain. Writing about settler Canadian commemoration, Groat and Anderson (2021) refer to "the chafing of a wound, the reminder of a long-standing ache, or even a stinging slap" for Indigenous people (p. 466). In news articles about the removal of the Macdonald statue in Victoria, BC, where I live, the mayor and Indigenous members of the "City Family" emphasized the pain the statue caused for Indigenous people who had to walk past it to enter City Hall (Stanley, 2020). My privileged whiteness allowed me to pass by that statue giving it not much thought at all.

Charlottetown's Macdonald statue is not the remote and officious statesman of Victoria, nor is it the imperialistic leader in ceremonial robes looking down from his grand pedestal in Montreal, Quebec (toppled during a demonstration in summer 2020). Yet, the statue is just as troubling. Commissioned by the City of Charlottetown in 2008 and the work of a US sculptor, Charlottetown's Macdonald is the charming politician who arrived determined to turn a conference about Maritime union into one about uniting the British North American colonies. Clad in the garb of his time, each detail well-observed, he appears casual with one leg crossed jauntily over the other and his shoelaces loosely tied. His gaze is directed not distantly at some passerby but at where an imagined person would sit beside him on the bench. The statue, through its gaze and an accommodating, welcoming empty space on the bench, invited people to sit down for a photo opportunity. This troubling relationality was recognized within the five recommendations to the City from the Epekwitk Assembly of Councils (2021) which included "Fill in or seal off the empty space on the bench to remove any opportunity for the bench to be used for photo opportunities" (para. 3). The statue was inviting people to sit with it, to have fun, to smile, to be silly. In addition to this problematic encouragement for colonial history as play, the act of sitting with someone suggests much to think about in terms of our relations. When I sat on that bench with Macdonald in 2018, I was aware of how it was not possible for my racialized white body in that space to signal opposition, unless I intervened in the statue in some resistive way—in fact, to signal anything other than some presumed solidarity. I felt that I was being invited into an imagined relationship. There is the way Macdonald's gaze is directed at the sitter and then also how his body turns to the sitter, as though to lean in for a close conversation. His arm extends along the top of the bench getting so close as to almost touch whoever sits beside him. This positioning, with only the iconic Father's top hat between Macdonald and me, felt close, too close for complete strangers sitting on a bench. It felt as though I was someone known to him, someone who belonged there, and that he wished to tell me a secret about his vision for Canada, or charm me into sharing his views.

The statue thus serves as a storytelling device, an invitation to imagine going back in time and being a participant in the parties, debates, and encounters that occurred around the Charlottetown Conference. It was not hard for me to imagine this, given the costumed actors and historical re-enactments in the downtown area. As the Discover Charlottetown (2021) website (which had not at the time of this writing been updated to reflect the statue's removal) suggested: "Enjoy a seat and imagine a conversation about the Canadian dream." The statue invites the sitter to be party to the intrigues, maneuvers, and side conversations of those heady nation-building days, to imagine being there. As Charlottetown's commemorative images and texts reveal, there was much socializing, dining, drinking, and dancing, and the daughters and wives of politicians were included within the festivities

and political machinations (Johnson, 2019b). However, the women's power was limited to being able to put in a good word with a father or husband. My sitting beside Macdonald was racialized in that as a white woman of European descent I would have been permitted a seat, provided I was of the proper class and connections, but it was also gendered in that my seat would have been on a bench but not at the Confederation negotiation table. Complicit but not equal.

Although anyone could sit with Macdonald on the bench statue, their experience would be shaped by where they "sit" within commemorative practice. My own experience was that the Macdonald statue addresses the racialized white body in a particular way, as transported back in time to the Conference, as belonging there, and as being in the privileged position of hearing the story of "the Canadian dream" straight from "Father's" mouth. An Indigenous sitter is unimagined and unimaginable within this particular relation that the bench statue invites. The Mi'kmaw and other Indigenous nations were not invited to the Charlottetown (or any other) Confederation talks and had no say in a process that re-mapped their lands and territories with settler colonial geographies. Cree scholar Dwayne Donald (2012) advocates for "ethical relationality" which he characterizes as "a transactional form of imagination that asks us to see ourselves implicated in the lives of others not normally considered relatives" (p. 93). This involves moving away from settler colonial notions of irreconcilable difference and instead respecting "how we are simultaneously different and related" (p. 104). The statue denied such a possibility by working to move the Indigenous "Other" beyond the settler imagination, as neither in the story nor relevant to the story. Trawlwulwuy scholar Lauren Tynan (2021) explains that "When all things exist in relatedness, it is inconceivable that an entity, idea or person could exist outside of this network, or be considered as 'Other' to this system of relationality" (p. 601). The Epekwitk Assembly of Councils (2021) sought a correction to the statue through "the addition of another figure, such as an Indigenous child or elder, to offset the existing one and therefore visibly represent his impact on Canada's Indigenous peoples" (para. 3). When Marie Knockwood sat on the bench to tell what Macdonald means to her and to Indigenous people, she was inserting her racialized and gendered body as a Mi'kmaw woman into that space, as a counter-argument, a resistance, and a resilience. Moreover, she was seizing the role of storyteller away from Macdonald. The pedagogical value of stories and storytelling is well-recognized within Indigenous teaching and learning practices (Archibald, 2008), and narrative processes are valued within the field of adult education as important for holistic, transformative learning (e.g., Clark & Rossiter, 2008).

Our encounters with colonial statues are as storied individuals within racialized and gendered bodies, which affects where we "sit" within commemoration practices. Their pedagogies work on us in ways that engage not only cognitive but multiple dimensions of learning, and that situate us within particular relations to one another, land, place, and all around us. What to do about colonial statues (remove? relocate? transform? replace?) is fraught with challenges and rooted within specific local contexts. I believe such decisions are best made in full consultation with local Indigenous leadership and communities. The story of Charlottetown's Macdonald statue points to the importance of working towards building good relations by transforming city space in ways that, far from "erasing the past" (as many statue defenders declare), bring history, land, and voice into focus in ways that honour relationships. The interventions in and removal of the Macdonald statue can be understood not as a story of destruction and erasure but rather one of empathy, healing, creativity, reimagining, and rebuilding.

Conclusions

An understanding of commemoration as foremost relational underscores the need to engage in critical questioning and dialogue about how statues and monuments work to teach in ways that reinscribe colonial, racist, sexist, and heterosexist relations. It also requires that we reflect on where and how we "sit" within a web of relations. By extension, thinking relationally is something we can bring to all of our places of teaching and learning: from classrooms and campuses to city streets and everywhere that our encounters with the broader culture influence and shape our identities, relationships, and ways of being in the world.

Charlottetown's Macdonald bench statue created a space of harmful relationality, as part of a settler-colonial narrative overlay that obscures Mi'kmaw history and presence; a heteropatriarchal and heteropaternal discursive visuality that glorifies white, elite "Fathers"; a site of trauma and pain for those whose identities were excluded from Macdonald's vision of the nation; a photo opportunity that encouraged colonial history as play; a space of racialized and gendered belonging/not belonging; and a storytelling device that invited imagined participation in a celebratory, one-sided colonial story, one in which Indigeneity was not only made invisible but unimaginable. The interventions in Macdonald statues that I have discussed by Kim Anderson and Marie Knockwood, and Monkman's intervention in the national narrative with his exhibition *Shame and Prejudice*, create ruptures in the privileging of settler colonial identities, ways of knowing, and relations. Their pedagogies work holistically and through story, representation, the experiential, and the somatic as they bring forth truth telling, the complexities of history, and the importance of relationships and responsibilities. They are temporary, but they suggest important possibilities for reimagining public pedagogies of commemoration. Thinking relationally, and pedagogically, about statues and monuments suggests possibilities not only for exposing bad relations but also for envisioning and enacting good relations.

When I visited Charlottetown in 2018, I took a seat on a stone bench in the Aboriginal Garden Display at Confederation Landing. The small garden is in the form of a Medicine Wheel, a traditional healing and teaching tool representing a circle with four quadrants or directions and rooted in Indigenous understandings of the cycles of nature, the life stages, balance, and interconnectedness (Mi'kmaq Confederacy of PEI, 2018). On the bench at the centre of the Medicine Wheel are carved the words, in the Mi'kmaw, English, and French languages, "Welcome all my relations, sit here on this chair." It is a reflective and meditative space. What if Charlottetown took the Aboriginal Garden, that was being overwhelmed by the colonial commemorative structures around it, as a model for reimagining itself as a space for welcoming all our relations? What if commemoration drew on Donald's (2012) conceptualization of "ethical relationality"? Such an approach to a pedagogy of public memory would involve "an ethical imperative to acknowledge and honour the significance of the relationships we have with others, how our histories and experiences position us in relation to each other, and how our futures as people in the world are tied together" (p. 104). Pedagogically, commemorative space might be "transitional" in the sense Ellsworth (2005) describes it: "a time and space of play, creativity, and cultural production . . . a place of learning about what already is and what cannot be changed in a way that teaches about what can be changed" (p. 60), but with Donald's specific ethical imperative. I find hope in the City's selection of Mi'kmaw artist Melissa Peter-Paul to design a pedestrian crosswalk at the intersection of Queen and Richmond Streets where the Macdonald statue once sat (MacLeod, 2021).

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Travelling in a Cosmopolitan Milieu: An Intercultural Exchange of Two Artists as Educators in Conversation at a UK University

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Abstract

By travelling in a cosmopolitan milieu in a UK university, pedagogies of possibilities are explored. Over a period of five years the exploration narrates the journeys of, what Clover (2010) calls, "artists as educators," documenting conversations and creative pedagogic practises. This is despite the closure of the university campus in 2023, due to an overt neoliberal agenda. The findings of two feminist cosmopolitans in conversation, illustrates that when stories require repetition, that is the retelling of a certain narrative as well as stories that are whispered, they are of a particular significance. Represented are resistance, resilience and rebellion. In addition to the tone and context of conversations being important, the findings in the research suggest that by adhering to a feminist cosmopolitan ontology, encouraged is a sensitive, ethical encounter with others. This approach suggests that those marginalised in the academy and the artworld, then are seen and heard. Their voice and artwork are visualised as challenges to the norms of the academy.

Keywords: Feminist aesthetic; artist educator; cosmopolitan; resistance; resilience; art; women.

A Cosmopolitan Encounter
An artist-educator in the land-seascape,
Sees the strangers,
As they wait,
They wait for me,
On the shores of different lands.

With my vulnerability exposed,
I escape.
I escape from the him-ter-land,
To the promised land,
To a sea of honey,
And the sweet embrace of strangers.

Those strangers receive my body,
Without judgement or question.
For the masculine, no longer coverts me:
Accepting,
Knowing,
Noticing,
We are open
To each other's stories.

In a cosmopolitan encounter
We find each other,
Free.
We see, one another,

The (Re)searcher,
No longer searching.
The strangers,
No longer strange.

Hearing their voices,
Compassion floods my soul.
As time lapses
In the suspense of tales to come,
My toes sink in the sands
On those expansive shores.
In hopeful anticipation.
As ocean waves kiss my face.

(Hayward, 2019-2021)

Introduction

From a marginalised position of a (dis)abled, working class woman, I understand the necessity for a cosmopolitan approach to research methods and pedagogic practises. Often placed in a space of difference, I notice those that stand on the borders with me in education and the artworld. Sharing those spaces, I am in the privileged position of hearing their stories. It is of vital importance to make those stories heard beyond our borders and take them into the public domain. As Pollock and Parker state: "[w]e, who look at ourselves and our histories through the prism of artistic representations and practices, need to know the whole array of stories, in their difference, complexity, and varied modes of creativity" (2003, p. xxvi). This borderland is a terrain from which socially constructed norms are challenged in cosmopolitan encounters (Bates and Bowman, 2015; Green, 2012).

In the spirit of cosmopolitanism, this paper explores how a continuous conversation was told to me over many years. This particular conversation began when I started working in a UK university as a study skills support worker, where I met Chrissie Peters, a learning support assistant (LSA). In these support roles we assisted those students with learning differences and disabilities. We were both artists, mature, first-generation degree students. We felt like imposters, interlopers in the academy, not able to speak the language of the white, male, academic master (hooks, 1994).[1] However, whilst working together, we took on a cosmopolitan position, as we changed and developed. Now, as the Disability Manager and Chrissie a Teaching Technician, we established a lasting interest in each other's experiences and practices. These are explored in the stories we told to each other; occasionally we disagreed, but always with conviviality. As Appiah explains:

> "Folktales, drama, opera, novels, short stories; biographies, histories, ethnographies; fiction or non-fiction; painting, music, sculpture, and dance: every human civilization has ways to reveal to us values we had not previously recognised or undermine our commitment to values that we had settled into"
> (Appiah, 2006, p. 30).

Eager to learn and converse about the differences and similarities in our art, family and lives, we also discussed the injustices of our situation, we realised that change was possible by telling our stories and those of others that are marginalised. By actively speaking, presenting and writing, the voices of the oppressed are heard in the stories shown in public exhibitions, and published in journal such as IJTDC.

From this point, the interviews, that is the conversations, as practised in my research and beyond, is defined and considered to be a conversation, a dialogue between two people in a safe space. The conversations explored for this paper initially formed part of my PhD study, completed in 2019. I

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[1] In the UK, the academy is a term used for higher educational institutions.

was interested in the lived experiences of a small group of women as they returned to education to study art. On completion of their degrees, they were employed by the university in which they studied, as support workers. The focus of my PhD was the subject positions we performed in the university. The artist-educator-practitioner and the resilient learner were the identities illuminated as I gathered my data. On completion of my PhD, we continued with our conversations, discussing the complexities of the intersections of gender, class, disability, and racial inequality. These intersections further highlighted the need to decolonise the curriculum to reveal different and new knowledges of significance to those groups on the margins.

Our art is created to be read as a form of embodied struggles, resistances and rebellion, where the voice of the oppressed is no longer silenced. Labelled in the academy as the 'helper' from the 'mums army' (Stevens, 2013), we fought our way into the artworld, moving from student, support worker, to 'artist as educator' and artist-exhibitor (Clover, 2010). In our exits from the university during the summers of 2017, 2019, and my departure in 2023 we are 'newly born' (Cixous, 1986). Yet, that birth was not easy, and in the words of one of my participants: 'it [her artwork] was like the only way, I felt I could materialise this voice' (Interviewee, 2017: 2.10 in Hayward 2019). As producers of power-knowledge we understand the impact of our subjectivity as artist-educators.[2] This paper documents one of many partial, powerful stories, of which the cosmopolitan conversations were plentiful, as is our creative practises.

I was inspired by Chrissies' stories and the illustrations that she shared with me over the years (Fig. 1). In response to the story that motivated the creation of her illustrations, we created a tapestry of mixed media, specifically to accompany this paper, entitled *Travelling in a Cosmopolitan Milieu,* (2021) (Fig. 2). As a co-construction, the embroidered collage visually expresses how cosmopolitan encounters foster a non-linear approach to narratives, to enable and develop the other's creative subjectivity. In a partnership, of shared practises (Wenger, 1998), the encounters between Chrissie and I facilitate a feminist praxis of pedagogic possibilities. Being ontologically receptive to others, mutual respect fostered a dialogue of freely shared experiences, and whilst collaborating, we conversed in and outside the academy to create a variety of artworks. Figure 2 is used to explore the intercultural exchange of two "artists as educators", engaged in cosmopolitan conversations (Clover, 2010). The textile was exhibited at The Halpern Gallery in May 2022, along with the artwork of the eight support workers that participated in my PhD research (Hayward, 2019). The exhibition is a space of resistance for rebellious women to actively destablise the dominant discourses of the academy and the artworld. Our creativity is the focus of the exhibition; it is an active means to celebrate our work as artist and educators, conversations can flow freely with each other and the viewers.

Conversations as creative praxis

Often creative imaginations are a product of the many conversations we have with the self and others, both in the psychological and social landscapes. This is suggested by Kwame Anthony Appiah, who considers that conversations do not require literal talk:

"Conversation across boundaries of identity – whether national, religious, or something else - beginning with the sort of imaginative engagement you get when you read a novel or watch a movie or attend to a work of art that speaks from a place other than your own" (Appiah, 2006, p. 85).

Accordingly, his conceptualisation of conversation is broadened to include the "engagement with the experience and the ideas of others," in ways that are other than speech. So, in the vein of Appiah's understanding, cultural differences and similarities are part of cosmopolitanism (2006, p. 85).

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[2] Subjectivity is taken to mean the differing experiences/acts, feelings and thoughts of the individual. Subjectivity is both externally and internally moulded by forces, motivations and expectations; thereby as the positioning of the individual is fluid and multiple, so too are the formations of subjectivities. Accordingly, those subjectivities are open to change, as we move from space to space, experiencing the intersecting relationships with others (intersubjectivity).

The emphasis is placed upon an open and tolerant dialogue that encourages pedagogies of possibility and creative encounters. What is required of the cosmopolitan is curiosity, wonderment, conviviality, hospitality, and what Stacey (2015, p. 163) suggests, is an "ease of proximity to the unfamiliar". This is the lens through which I see my cosmopolitan encounter with Chrissie and how she sees her engagement with other cultures. This is embodied in our art and reflects how we resisted patriarchal, Eurocentric ideologies, whilst we journeyed together in the academy, "Making Conversation" (Appiah, 2006, p. ix).

As we participated in those conversations, we discussed complex issues, race, gender and marginalisation. A cosmopolitan stance is not without its challenges, for a white researcher. I acknowledge my white position of privilege in the conversations with Chrissie and you the reader. But not to have difficult conversations is to further the marginalisation of people of colour. Therefore, it is important to recognise my bias in this process and by taking an ethical and reflexive stance, that is often a feature of cosmopolitanism, we can cover much ground. The parochial landscape was left behind as we travelled to spaces that encouraged discourses on de-colonisation, equality, human rights and justice (De Greiff and Cronin (eds.), 2002; Binnie, et al., 2006). Indeed, cosmopolitanism has been part of the landscape for many centuries, influencing the 1789 Declaration of Human Rights of Man, Kant's league of peace (nations) (1795) and currently, Black Lives Matter.

Appiah opens up this conversation in *Cosmopolitanism: Ethics in a World of Strangers* (2006) suggesting, free and equal conversations between diverse and different voices, whilst respecting the cultures of others (2006, p. xv). Therefore, in discussion with others, agreement is not the fundamental objective but rather a conversation that, "helps people get used to one another" (Appiah, 2006, p.85). He states: "[e]ach person you know about and affect is someone to whom you have responsibilities: to say this is just to affirm the very idea of morality (2006, p. xi). There are difficulties in this relationship, as cultures have developed over many centuries of "living in local troops" (2006, p. xiii). Accordingly, "minds and hearts" need to be equipped with "ideas and institutions that will allow us to live together as the global tribe we have become" (Appiah, 2006, p. xiii). There are tensions between the local and the global as well as the ideas we hold as individuals and the institutions in which we work, as this paper illustrates.

Nevertheless, in agreement with Stan van Hooft, cosmopolitanism is a vital tool to aid understanding. More importantly, it is a lens through which the researcher can oppose nationalism and racism, which facilitated colonialism and slavery (van Hooft, 2009). These discourses objectified "the victims of those practices as inherently inferior to their masters" (van Hooft, 2009, p. 6). It is imperative that the cosmopolitan does not take on an elitist, lofty position, which Appiah warns against, as an objectifying stance when encountering the "putative provincial" (2006, p. viii). Yet, in a cosmopolitan encounter those discourses are vehemently rejected in favour of understanding the "foreignness of foreigners, the strangeness of strangers", the ethics, cultures and aesthetics of others' identities (Appiah, 2006, p. xix). This makes way for an inclusive ethos, so that those on the borders can feel part of a wider community.

Cultural contexts

Unfortunately, there are still those in academic institutions that do not follow an ethical, inclusive road. The landscape is a reproduction of a Eurocentric his-story within the discourses of patriarchy, colonialism and the economies of the privileged. In this stifling and stale environment, writing and research reproduces the same old repetitive, monotonous contexts. In the words of Helen Cixous: "We are still living under the Empire of the Selfsame. The same masters dominate history from the beginning, inscribing on it the marks of their appropriating economy: history as a story of phallocentricism, hasn't moved except to repeat itself" (1986, p. 79).[3] So instead of reproducing a materiality of the masters' Selfsame-ness, we seek to create stories of shared experiences of others. Of

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[3] Phallocentricism is defined as a society and culture that privileges the phallus, the dominance of masculinity.

interest and importance are the everyday conversations that make up the messiness of our lives: Cixous considers that writing in this way, can shape a subjectivity that challenges the "machinery's functioning" (1986: 65). And it is this way, that Chrissie and I write, create and (re)search. We seek to challenge the masters' old ways to make new knowledges in what West (2016) suggests is a "good story".

And in the telling, of a good story, we critique the data gathering traditions of early researchers, ethnographers and anthropologists, specifically their interview processes (Chadderton, 2012). Leaving by the wayside the practises of European, white, male researchers, I have problematised my own position of privilege in the poem I wrote to accompany and open this article. Drawing upon the notion that by exposing the vulnerabilities of the researcher, the violence of extracting data and thereby objectifying the participants, can be eliminated or at least limited. By using a democratic methodology, I hope to encourage the voice of those that have been oppressed (Dragomir, 2020; Singh, 2018). This can be achieved by embracing the practice of storytelling, as a "healing tool" (Bainbridge, et al, 2021), specifically by engaging in cosmopolitan authentic conversations.

Creating conversations: A methodology

In breaking and undoing the epistemological research traditions as a feminist cosmopolitan, I am able to create and record academically different knowledges (Jackson, 2009). The different knowledges that are verbalised and visualised in the next section highlight the need to decolonise the curriculum to include the stories of those on the margins. When injustices and inequalities are made evident, Chrissie takes on the subjectivity of the activist and the rebel. However, in an auto-ethnographical context, I recognised the significance of taking heed of what was and is being said and not to translate, interpret, infer and imply what I think is 'hidden' in the texts. Instead it is important to be mindful of the stories as they are told to the researcher, not as we think we hear them. Yet, as researchers, it is all that we can do to foster a feminist cosmopolitan encounter, or as Black feminists would call, "Womanist" practices (Etienne, 2016). Even in this connectivity of intersubjectivites,[4] there is a recognition that a degree of violence is present in the process of interpretation, which is why I have included large extracts of Chrissie's voice as well as her art in the analysis (Richardson in Denzin and Lincoln 2005, p. 967; and MacLure, 2012).

I suggest that just as conversations that form the data are non-linear, with interesting twists and turns, so too are the art practises, part of which is analysed in the next section. Cosmopolitanism, in this context, is both a method of (re)searching as well as a lens through which the data gathering processes are considered. Consequently, as a lens and a method it critiques the conventions of the linear sequential norms of the 'monolithic system' (Moi, 1985, p. 11). Accordingly, my approach to research is the facilitation of organic conversations, which support the processes of art practices and creative possibilities. The new knowledges and creative outcomes might not have been initiated had I not had an epistemological shift. In my PhD research I decided not to use the conventional semi-structured interviews but asked the participants, including Chrissie, to tell me about their artwork. Furthermore, to mitigate the sterile artificial environment of an office, I ventured to their homes to see their studios and art. I took on the subjectivity of the cosmopolitan, eager to learn about their culture in an environment in which they felt at ease.

To continue with this approach, I did not arrange a specific time and place to converse for the conceptualisation of the artwork for this paper. Initially, we met for coffee in the refectory; this was to ask whether Chrissie would consent to share the data I originally gathered including figures 1, 2 & 4 that I wanted to use to create a textile piece. It was during this conversation that we decided to make a collaborative piece, and subsequent conversations are documented in the analysis along with the stages of the artwork in my journal (Fig. 5). As we conversed about the aesthetics and context of the tapestry we created, power-knowledge hierarchies were broken down in the layered and complex use of

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[4] See footnote 2

language and imagery. As part of the process we discussed our emotions connected to the conceptualisation and meaning making of the work.

This was not without its challenges, as in the research processes I did have a lingering managerial insider position, being 'experience near" (Anderson, 2002, p. 23). I experienced the intersubjectivity of working together, in a similar support role and as a manager. These complex positions have facilitated a space to be reflexive. In doing so, it has enabled me to craft my practices as researcher, artist and educator, forming the subject of the ethical practitioner (West, 2016). The insider position overlaps with the outsider, as I am a foreigner in Chrissie's culture and as Appiah considers we do share some commonalities but there are also differences. My story is not her story, and her story is not mine. However, we have come together to share our stories as two local artist-educators set in a global context, with the readers of this journal, as partially shared epistemological position makes for relatable and collective experiences.

In the first research project with Chrissie as a participant, I was an inexperienced researcher. I did feel that I might have been seen to be an outsider. She may have seen me as an authoritative figure, possibly feeling the need to please, giving responses that she believed to be correct, what she felt I wanted to hear. Now after ten years of gathering stories, the length of time has facilitated an ease to the process. It would not be an authentic approach to have an interview schedule of questions with a designated interviewing space. Our conversations are impromptu, with an authenticity and openness that builds 'trust' and 'respect', having developed over time to become part of our everyday working practises (West, 2016).

During this auto-ethnographical process I had the space to think at length about how we are constructed as subjects, where the researcher and researched subjectivities have merged. In sharing spaces in the university, the workplace and visiting her home, she has given me partial access to her every day. In this way I am a subject positioned in her landscape that allows for a sharing of experiences. By having the space to converse over many years, this methodology revealed Chrissie's transformation from student to practising artist and cosmopolitan educator. By using this longitudinal method, she gradually revealed to me her early childhood, as a "showman kid", which fostered a cosmopolitan ontology (Interviewee: CP, 2017: 1.59 in Hayward 2019). We both see the world as a place where inclusion can break down cultural barriers. However, the legacy of prejudices was so engrained in and on her body, that she did not see herself venturing into spaces in which she was not familiar. Being told that she was valued less, evoked feelings of the imposter that were difficult to overcome. She did not perceive a reality of travel, as a cosmopolitan might, with ease and with confidence of belonging. Therefore, the shaping of our subjectivities is one of inclusion, as artists-educators and curators is embodied in the text(ile) we created (Fig. 2). Our texts seek to undo, step over, break up those marginalising mastery discourses that seek to enforce the imposter identity (Cixous, 1986, p. 887).

I argue that a cosmopolitan methodology and pedagogy facilitates agency, as artists in conversation do have the freedom to speak (Appiah, 2006). In the development of this agency, in both the location of where I collected the data and how it was collected, a co-creation of practise was encouraged. Furthermore, the power dynamic is disrupted in the use of visual images/objects as this, according to Mannay (2010), challenges the rigidity of the linear interview technique.

Simultaneously and in the vein of Mason (2005) and Packard (2008) the visual element of art makes possible a greater degree of understanding of the subjectivities of the artist as educator. Culture is a lived experience, part of the everyday and embodied in the art we create. This is part of our shared identity, where relations of power produce the subjects in the narrative of a co-construction. It is hoped that in "breaching the rigid separation of knowledge from experience" new meaning making is initiated (Pollock, 2013, p. 23). Journeying to (re)search and discover the new, hidden, subjugated power-knowledges in the shared spaces of the cosmopolitan, our tale(s) of creativity are told. So that in the words of Walkerdine (1997, p. 15), research "provides not only ways of seeing others, but ways of understanding ourselves". To see others and make our own meanings (Parker, 2007, p. 790), the

ethos of cosmopolitanism is a tool that is essential. It supports a research process that makes for different, knowledge productions to be celebrated and exhibited.

Intercultural exchange of two artists as educators: The analysis
Whispered conversations of resistance and rebellion

Our first recorded conversation was for my PhD study, which is discussed here to set the scene for the subsequent cosmopolitan conversations we had to create the tapestry (Fig. 2). During the conversation, much of which was said in a whisper, I began to understand our cross-cultural similarities and cultural differences. Made explicit in this conversation with Chrissie, was the importance of language and the use of voice in terms of who is listening and who is speaking. When I transcribed the conversation, I thought the recording facility was faulty because in places Chrissie's voice was a whisper and I found it difficult to hear what she was saying. After listening to the recording a few times, I realised that she was whispering when she discussed acts of resistance and transgression, where social and cultural differences subverted the norms of the academy, artworld and cultural practises. This was most evident when she identified as being an artist and her refusal to continue with pedagogical practices that were unethical, those practices that reproduced colonial and gendered oppressions. For example, I asked her with what roles she identified. She replied: "well, I am a mum, I suppose, (very long pause) an LSA (sounded out the syllables), a freelance illustrator, that's an artist (whispering). I was having that conversation recently, but I never think of myself as an artist" (Interviewee: CP, 2017: 25:21).

Chrissie was transgressing the gendered and class norms of the academy, her culture and society. But still feelings of an "interloper" were evident, as certain knowledge hierarchies have value in the academy, so that working-class women were marginalised (hooks, 1994; Hoult, 2012; Reay, 2004; and Reay, et al., 2010). For still the subject of the artist is an ontology embedded in cultural capitals that align the artist and an arts education with white middle-upper class males, the masters of the arts and academia. Undeterred, Chrissie turned to a cosmopolitan ethos of inclusion and equality to highlight the oppressive reproductive discourses of the 'Empire of the Selfsame' (Cixous, 1975, p. 79). The narratives of postmoderm and poststructualist theories, facilitated a different ontology as she entred university as a mature student before becoming a learning support assistant.[5] This jarring of her taken for granted truths occurred, as new power-knowledges were experienced. The subjectivity of the mature student was a way in which to question her positionings, both past and present and in doing so it was a source of liberation. She says:

> "the course was great, I learnt loads, absolutely loads, I had a great time, it was a great course. … the theory totally changed, my outlook on life. … it was all the feminist theory and the contextual [studies], looking at how we are placed in the home and in society, where they [women] are being pushed this way and that way. I just found it really fascinating considering my background" (Interviewee: CP 2017: 5.00-5.11 in Hayward 2019).

Chrissie, a member of the traveller community, is marginalised in today's 21st century society. A society, yet to be accepting and tolerant of others. And then again within her own community, as she identifies that being part of this community reinforces the norms of binary gendered stereotypes. She explains, that, 'till then, when I did the course, I hadn't really thought about it [social systems] … 'cause it's always been that way. So, I started to question everything, why is this like this? Why are they [women] allowed to do this and not that? (Interviewee: CP 2017: 6.22-8.08 in Hayward 2019). Being a member of an excluded community, and a woman, has motivated Chrissie's desire for a society that is tolerant of others. She continues:

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[5] Postmodernism is a period in time that follows Modernism, 1950s to the present day. It is characterised by an inclusive ethos that sees value in the local narratives that have been excluded from the canon of elite Modern art, such as feminism, LGBTQI+ and people of colour. Although some theorists suggest that postmodernism has run its course and society and culture is in the post-postmodern period, the conceptualisation of inclusive practises are still evident.

"Why are people so much taking it [truths] for granted, 'because we are all brought up the same? This is what happened with Trump. People just don't know where they are heading. They just don't see it. That's what happened with Brexit. This area here voted for out, for Brexit; I was surprised as it is so multicultural, but I think more that the multiculturalists didn't have a vote. I don't see why they would vote against it (whispered). The park is spotless, the food shops are cheap 'cause they are Polish, vegetables are dirt cheap" (Interviewee: CP 2017: 6.22-8.08 in Hayward 2019).

Accordingly, the situation is multi-layered and complex. Although she feels marginalised as a woman, being a traveller was a space to feel part of a supportive community: "I lived on showman sites as a kid; it was a big one where I lived. They are fiercely protective over their rights; so, when, if, you needed help with anything, we would help each other, very community based (Interviewee: CP 2017: 6.22-8.08 in Hayward 2019). She expands upon this need for tolerance, openess and social justice, both in and outside her community. It is reflected in her need to put her moral and ethical considerations over financial gain. She realised that her subordinate positioning in her community and marriage was a space from which resistance was possible. Rather than reneging on her ethical cosmopolitan stance in order to seek creative recognition and financial gain, she shows an inclusive representation of society. The expression of which she is not prepared to dilute (Fig. 1). Chrissie explains that she was commissioned to illustrate a children's book. She discusses how the characters were to be visualised. She wanted them to be able to produce unlimited multiple subjectivities formed by exploring a diversity of landscapes, metaphorically walking in the shoes of others. She explains:

"So it is about two children who go into a magic library and question all different people, really, about different things; and they get whisked off into different places … you can do a lot with it. So, they [the company that commissioned the project] were sort of rigid about what they [children] would learn about RE, in schools. … It was just so prescriptive (whispered); it was just horrible. But it could have been really good. And I really liked it when they told me about it, it really sold itself to me, but actually they didn't want what I thought they wanted at all, and they haven't hassled me about doing any more; it's not what I wanted" (Interviewee: CP, 2017: 11.49 in Hayward 2019).

Being in a landscape of marginalisation and diaspora, Chrissie was enthusiastic and excited about taking on this commission. She was noticed as an up and coming artist at New Designers, for the diversity of her characterisation, the very thing for which she was criticised by the company that commissioned the book. As part of her degree the students enter this competition. She conveys an inclusive ethos, as she talks about the figures (Figs. 6 & 7).

"Ok so these were taken from doodles that I did as part of my degree project. So, we had to take some concept doodles and we had to blow them up and print them for the final show for New Designers. ... And then they got spotted by somebody to be published … they took my details; and they were the ones that commissioned me to do the children's books. So, they are my favourite pictures 'cause I actually got somewhere, just because it's quite distinctive" (Interviewee: CP, 2017: 0.39 in Hayward).

The doodles are unique and unconventional; it is Chrissie's conceptualisation of the human form. Her sketches on her website indicate this (Peters, Blog; Peters, Behance). She flouts tradition by transgressing the norms of a Western female child. Crossing those boundaries, figure 1 depicts a 'quirky', multicultural characterisation for an illustrated portrayal of a young child; however, as the commission progressed it became apparent that there was a huge disparity in the expectations of the client and that of Chrissie (Interviewee: CP, 2017: 9.31 in Hayward 2019). This is an example of art as a form of embodied struggles, resistance, and rebellion, leading Chrissie to say "no" to illustrating the book. Her approach was in the spirit of the cosmopolitan, where negotiation, compromise and discussion was sought. However, after many conversations a young, white, blue-eyed girl in a skirt

was their expectation, too far removed from Chrissie's characterisation. She tried to find common ground, but ethically, she could not concede on her visualisation of a multicultural depiction. She understood the implications of not complying, especially as that power-knowledge was for the reproduction of colonial histories. The pedagogies were to oppress people of colour in an absence from view. The book was to be used in schools to teach philosophy, or, as Chrissie surmised, it was more likely to be for the teaching of RE. Illustrating a multicultural story with a white normative visual representation and discourses, is a narrative that perpetuates a Eurocentric, imperialistic reproduction of power-knowledges that positions some as marginalised and oppressed. Chrissie explains the challenges of the process:

> "the more in-depth it gets the worse it gets. It's quite a problem, and there were some other issues. It was meant to be quite a of sort of multicultural, the characters in it are supposed to be quite multicultural, and they asked for something, quite quirky people, multicultural, quirky. Err quite generic in colour, but very Afro-Caribbean (Fig. 1), (Interviewee: CP, 2017: 9.13 in Hayward 2019).

She pictures the main protagonist as a spritely, almost a fantasy depiction that is not positioned in a racial, or even gendered stereotype figure 1; Chrissie's character complicates and problematises normative gendered, racial presentations. Here the socially constructed gendered and racial identities, that codes the feminine and racial norms, are subverted, as Chrissie plays with these social codings through dress, gestures, hair and colour rendering. Chrissie continues to explain what happened when she submitted the manuscript:

> "and then it just came back several times, because they didn't want someone quirky and multicultural, as it turned out. … they know what they don't want, but they don't know how to say it. So, what they actually wanted was a white girl with blonde hair, quite petite in Doc Martins or converse boots and a green dress (Fig. 4). … It's not what I wanted" (Interviewee: CP, 2017: 11.49 in Hayward 2019).

Repeated conversations of significance

This is a narrative that Chrissie repeats, five years later when we were in the process of making, *Travelling in a Cosmopolitan Milieu,* (2021) (Fig. 2.). When I was in the process of creating this artwork, I needed to speak to a tutor in the studio and there I saw Chrissie. As we got chatting, I showed them both the work on my phone, we all conversed about how to proceed with the making. I had got to the point of placing the acetate over the prints, (Journal entry, fig 5) Poignantly, Chrissie reiterated the story, where she terminated the commission and before she finished, the tutor said, "you didn't do it did you"? Questioning whether Chrissie took on the commission, and Chrissie said, "No of course I didn't". Griselda Pollock (2013) in "Writing from the heart" made the same point. Art matters and it cannot be compromised. She stated that, "art can, [and] must matter, and art that matters is often about doing what is most serious in women's lives". Accordingly, I felt a certain responsibility to weave Chrissie's art, what seriously mattered to her, into a story. Her resistance to ideological norms came at a cost, both financially and the chance to promote her practice.

She transgresses the discourse, to decolonialise the pedagogical narrative by confronting and challenging her employer, the supplier of literary sources that centres a colonial reproduction of knowledge. Chrissie sees this in the same way as de Lissovoy, (2010, p.284); it is "[t]his systematic blindness to the actual violence of conquest, and to the fact of philosophy's historical complicity in the projects of material, epistemological, and spiritual subjugation'. Chrissie attempts to disrupt the dominant discourses to visualise that the marginalised can be seen in books. She has the integrity to not only resist the dominant discourse, as othered in this relationship, but also she defies the hegemonic norms to take up a cosmopolitan stance and the 'ethics of the global" (de Lissovoy, 2010, p.284). Thus, this article goes some small way to make up for that loss and Chrissie's desire to metaphorically touch, see and hear the voice of the stranger in her children's story book. Although this is not a position made consciously available to her, she positions the child as the cosmopolitan, moving easily in strange lands.

Travelling in a Cosmopolitan Milieu

Chrissie's conceptualisation of the character in her book, as a cosmopolitan, is, partly autobiographical. She identifies as a, "traveller, traveller kid, showman kid; so I didn't really settle in at school, as I was travelling around, in and out of different schools (Interviewee: CP, 2017: 1.59 in Hayward 2019). Therefore, I was keen to weave the narratives of her experiences of a cosmopolitan child into an artwork and spoke to her to see if she would like to meet for coffee and discuss a collaboration. I suggested making some form of tapestry which critiqued the norms of traditional samplers. Once made by girls and women to showcase their skills as seamstresses: the sampler is an embodiment of a system designed to relegate women to controlled domesticity. Yet as Parker observes, the medium is more than "an instrument of opposition … it is an important source of creative satisfaction" (Parker, 1981, p. xii). We felt that this medium remembers the genealogy of all those hidden women, artists as educators, craftswomen and knowledge producers. Layered with collage prints and sketches, we explored the historicised positions of our gendered, working-class narratives, over lapping with a cosmopolitan psyche. I had been waiting for the opportunity to tell Chrissie's story that weaves the personal with the global.

I stopped by the classroom where she teaches to discuss the words that I wanted to stitch, after a few suggestions we decided upon: cosmopolitan and de-colonisation, and then creative and noticing; I stitched them in the aida. Being influenced by the exhibition that I had recently attended, *We Are Art*, at Somerset House, I resisted the reserved colour palette and limited tones that were my norm (Figs. 8 & 9). Instead we ventured into the cultural differences of a cosmopolitan approach. Chrissie thought "the colours went well with the concept of a multicultural figure". I said that I wanted to integrate her drawings into the tapestry by stitching into the paper. A couple of weeks later I dropped by the teaching technicians' space to discuss ideas about collaging, as I felt the tapestry was too plain and she agreed. I took with me a book of prints from the V&A and we had a conversation about collaging using a messy, torn mixture of prints under the image of the figure. Chrissie suggested that I put her image on acetate to get a layered approach and then the viewer can see the prints under the semi-transparency of her figure. However, as I experimented with the tearing of the images the violence of this technique was not sitting well with me and I decided to abandon this and try a different method. I photocopied another set of prints and carefully cut them up and displayed them on the canvas, putting the acetate on the top and stitching into another layer of plastic. Chrissie said that this was the right decision; "the piece is not about tearing apart, but togetherness."

Reflections

Once positioned in a landscape of language and culture that is marginalising, dis-abling, gendered, the possibilities of a future full of creativity is imagined by us in the co-constructed narrative we made. The shaping of our subjectivities as the artist, feminist and cosmopolitan is embodied in the canvas; creativity is materialised in the text(ile), an expression of creative transformation. This paper explored an intercultural exchange of two working class women and their meaning making that in the words of Appiah (2006, p. xxi), "conversations across boundaries can be delightful, or just vexing: what they are is inevitable". Our depiction of these conversations is embodied in the experiences of a liberated body, open to other truths and positioned as a text that may be read in plurality, multiplicity and playfulness (Cixous, 1993; Blythe and Sellers, 2004, p.15). Our art embodies difference-othering, an ethical production of a subjectivity that is embedded in an ethos of a democratic sharing of the space and the ideologies of the cosmopolitan. Pollock says "our sense of ourselves comes from the ways that our bodies are animated by the presence of other people's. Sometimes this involves intimate, welcome and unwelcome, both with those with whom we live and work and with strangers" (p. 4)

This was the essence found in Chrissie's conceptualisation of such a book, the reading of which makes for an aesthetic of pedagogic possibilities. In the creative process she writes-illustrates her body, facilitating a turn from epistemological norms. She challenged her own truths of being, engrained taken-for-granted truths to then accord "an ontological switch" (Stacey and Wolff, 2013, p. 4). A different way of thinking affects the facilitation of a space to explore exciting possibilities, where we are able "To test the ethics of borrowing from histories that are not our own" (Stacey and Wolff, 2013, p. 4). In doing so, we reflected on the lines between appropriation and appreciation and

problematised our white position of privilege. However, by connecting to past knowledges that are yet to be heard, we felt we could intergrate the 'cosmopolitan ideal of being open to others" (Stacey and Wolff, 2013, p. 9). Although I felt a certain apprehension, there was an overwhelming need to tell her story; it is as Appiah said, I affected Chrissie and she certainly affected me, accordingly we have a shared responsibility to each other, our localities and worldwide communities.

Figure 1: Chrissie Peters, (2015). Multicultural illustrated character for children's book, sketch 1, sketchbook.

Figure 2: Beverley Hayward and Chrissie Peters, *Travelling in a Cosmopolitan Milieu,* (2022), embroidered collage with paper and acetate. (photographed by Rob Roach)

Figure 3: Chrissie Peters, (2015). Amended multicultural illustrated, character for children's book sketch 2.
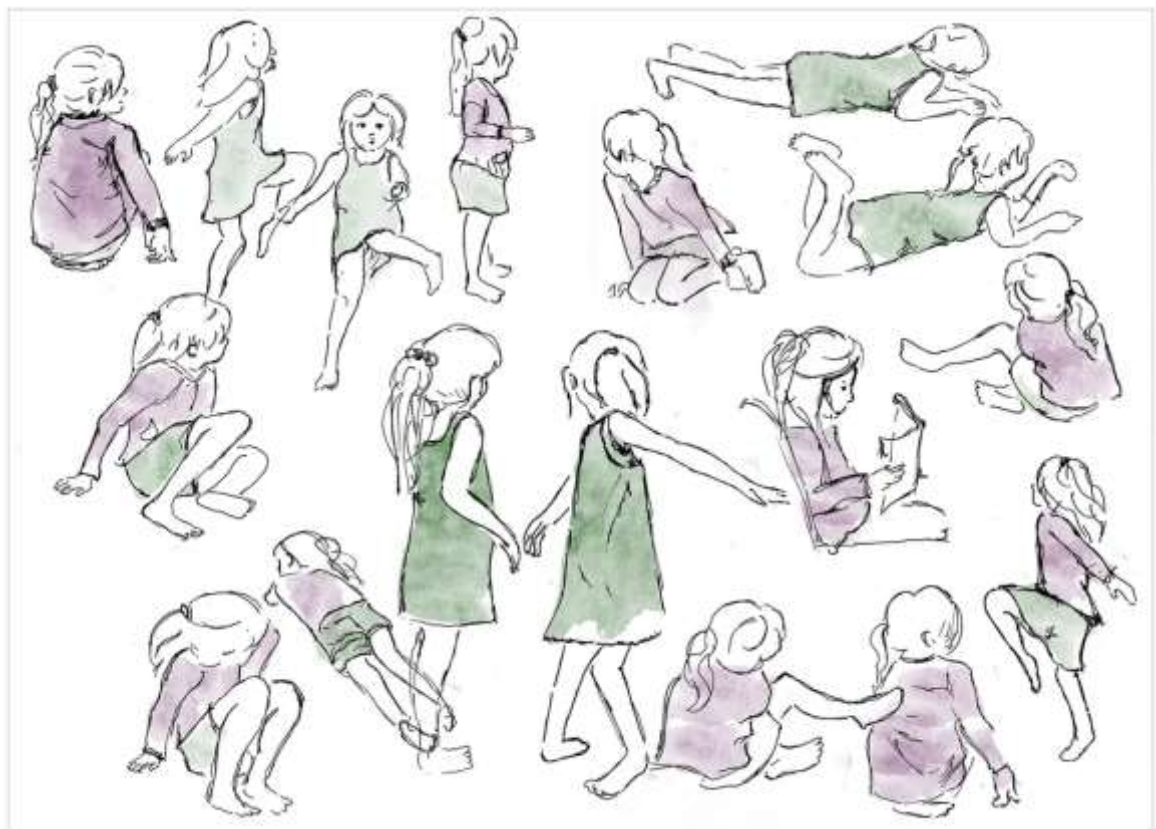
Figure 4: Chrissie Peters, 2015. Amended multicultural illustrated character for children's book, final sketch 3.

Figure 5: Beverley Hayward, (2021-22) Journal Pages: conceptualisation of ideas and preparation.

Figures 6 and 7: Chrissie Peters, (2015). Multicultural characters for New Designers.

Figure 8: Beverley Hayward, Sewing Sampler: Home Is Where the Art Is, 2014, tapestry, private collection (photographed by Rob Roach).

Figure 9: Beverley Hayward, Mocking the Master Narrative: The Masquerade, 2015-19, tapestry and mixed media, 30 x 40 cm, private collection. (photographed by Rob Roach)

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Dr. Bev Hayward is an Associate Lecturer at Birkbeck College, University of London, within the Psychosocial Department. She teaches on the master's programme in Education, Power and Social Change. Having a learning disability, she was often marginalised in the UK educational system; accordingly, by exposing this vulnerability she hopes to foster a transformative and democratic pedagogical student experience. During her Ph.D. in Education, Transformation and Lifelong Learning, Dr. Hayward presented her research at SCRUTREA and was awarded the Tilda Gaskell prize for the best student paper and prior to that she won the Laurel Brake award for her master's dissertation. She is a poet, writer and embroider and is interested in the artist as educator. This is drawn upon in the recent exhibition she curated, entitled, Unruly Women, which took place at the Nucleus, Halpern Gallery in Kent, May 2022 and her latest publication, a chapter in Feminism, *Adult Education and Creative Possibility.*

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Teaching Spectacle:
The Cultural Relevance of a
Global Phenomenon

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After 30 years of deadly sectarian violence in Northern Ireland known as "the Troubles" (1969-1998), the British nonprofit Artichoke decided to build a church-like, non-denominational structure aimed at healing the pain that Protestants and Catholics had inflicted up on each other. The "Temple" was built at Kelly's Field, a former scene of violence, located between the Catholic and the Protestant cathedrals in Derry. Architect David Best designed the structure, the construction of which was carried out by local Catholics and Protestants working collaboratively. This work of art, "built to burn; designed to heal" (Artichoke, "Temple"), was visited by over 60,000 members of the two traumatized communities. At the "Temple," visitors left messages in honor of loved ones lost during the Troubles. They also touched the structure, wrote on the walls, remembered the past, cried, and expressed their deepest emotions. On Saturday, March 21st, 2015, the "Temple" was set afire in a powerful ceremony before 15,000 onlookers (LaRubia-Prado 148-50).

Artichoke's "Temple" illustrates the most positive aspects of what in this essay is called "spectacle"—community integration, healing, equal access to public space, and artistic expression. Indeed, there are many kinds of spectacles, from the example set by the "Temple" to promote tolerance and recognition of a community's shared humanity beyond ideologies, to the Nazi Olympic Games of 1936, whose purpose was to mask Germany's growing militarism and antisemitism (Byrne 107-22). Without a doubt, the cultural impact of spectacle in human life is massive.

Spectacle was feared by the puritans and used to indoctrinate by Catholics during the Counter-Reformation. It can serve as a recreational relief valve, a spiritual celebration, a channel for artistic expression, and a political mobilization tool. In fact, spectacle has influenced people's daily lives from the beginning of time even more than the other way around. For all these reasons, teaching spectacle as an academic subject is vital to building a critical understanding among students of the ways in which spectacle—consciously and unconsciously—shapes our world.

The scope and impact of what has been referred to as "spectacle" in cultural criticism —from Jesus Christ's Crucifixion to popular festivals to reality T.V. shows —can unquestionably be considered global and universal. Most communities have had festivals that provided a break from everyday life. Many of those celebrations (e.g., Mardi Gras, Kumbh Mela, the running of the bulls, Formula One races, or a myriad of T.V. shows) were and are cosmopolitan because people from different communities have celebrated them.

The importance of spectacle in the form of festivals was apparent to Plato, who, in the belief that it would enhance citizens' appreciation of the world surrounding them, recommended, in "Book VIII" of *Laws,* that the Republic have a festival every day of the year, even if restricted to a sacred ceremony. Plato clearly understood the power of affirmative spectacle. Today, in a world where calamities such as COVID, climate emergencies, and the war in Ukraine are happening simultaneously, the need for positive spectacles that bring joy and a sense of purpose to communities, and that celebrate inclusiveness, tolerance, and the gifts of nature and of existence itself, are more urgent than ever. In this regard, learning to mediate the unconscious power of spectacle becomes a powerful tool for humanity to transcend the self-destructive impulses that the creator of sociobiology, E.O. Wilson, thought were intrinsic to the human condition.

Based on the multiple meanings given to the notion of spectacle, I recently proposed an inclusive definition: "[Spectacle is a] live or virtual event harnessing a sentiment, contextualized by a story, and potentially engaging all of the senses. It is different from but interdependent with everyday life, performed in diverse spatial venues, and ethically neutral" (LaRubia-Prado 146-47). When a spectacle is live, it is short-term; when it is circulated through the media, spectacle refers to the consumption of visual images, sound, and story. If the media spectacle refers to Guy Debords's notion of spectacle, the sustained production and consumption of images generates specific social relations that feed a capitalist, consumer-oriented culture.

In what follows and based on a seminar taught in the Fall of 2021 at Georgetown University, I shall cover some of the possible modules constituting a course on "Culture and Spectacle" where each section could have universal and global relevance, although my emphasis is often on American culture given that the course was offered in an American University.

Module 1. The "Society of the Spectacle"

In *The Society of the Spectacle* (*La société du spectacle*, 1967), Marxist philosopher Guy Debord elaborates a critique of "the spectacle" of modern life.[1] In it, Debord critiques contemporary consumer culture and commodity fetishism. In addition, the book deals with class alienation, cultural homogenization, and mass media. According to Debord, the constant stream of images produced by the media and advertising makes a direct experience of reality impossible and creates a new system of social relations between people. For Debord, "the spectacle" unifies society under the banner of the commodity, and human existence becomes dominated by appearances that colonize free time, perpetuating capitalism and making it virtually impossible to escape from the consumption trap. Debord's critique is global, a web of images woven by the economic system —Nike, Gucci, Budweiser, Sandals, BMW— and the news industry — CNN, Fox, MSNBC, NewsMax— shaping our values and priorities, our behavior, choices, and experiences. This trap steers us away from our real needs for experiencing a meaningful individual and communal life. Instead, the spectacle sells us stuff that we often do not need (e.g., vehicles, appliances, fashion) by using images of desirable situations that we long for and need (e.g., love, connection, communication). As a result of this cultural dependency on the spectacle, Tauel Harper has characterized the archetypal human being of our time as *homo spectaculum* (65-67).

For Debord, the spectacle only affirms human life as an "appearance" based on images while negating more "real" life based on actual experience, the senses, and social connection. For him, "The reality of time has been replaced by the advertisement of time," inciting "a surplus of economic expenditure" leading "only to deception." Regrettably, Debord says, we may be flooded with images of unreality, but this is "an epoch without festivals," that is, without real-life spectacles (fragment 154). For Debord, festivals are essential if we are to reverse the current situation and bring reality back to life. As he considers real-life spectacles, Debord historizes them, looking back to "the exuberant life of the Italian cities, in the art of the festival, [where] life is experienced as enjoyment of the passage of time" (fragment 139). He affirms the life implicit in the "theater and the festival, the theatrical festival" that flourished in the Baroque period (fragment 189). In fact, popular theater and festivals are key antidotes to the world of alienating media images.

Unfortunately, global phenomena such as the COVID-19 pandemic have meant an interruption in popular festivals and most community activities. Because of the pandemic, people are consuming media images as the only entertainment possible in generalized lockdowns, increasing the grip of Debord's spectacle over culture. Hopefully, as we break free from the clutch of the pandemic, local spectacles will return everywhere and people will feel again the sense of bonding with their communities that spectacles have made possible everywhere throughout history.

Module 2. Neuroscience and Spectacle

In its encouragement of a never-ending consumption of commodities, Debord's society of the spectacle is inherently isolating. Neuropsychologists John T. Cacioppo and William Patrick elaborate

on what is necessary for humans as "inherently social beings": social connection in a social world (5). Humans need love, intimacy, community, compassion, and a deeply-felt sense of gratitude for existence itself. Yet, more than 36% of all Americans feel "serious loneliness," a situation that undermines their physical and mental health (*Making Care*). Recognizing the social and physical pain caused by loneliness, the U.K. government appointed a "Minister for loneliness" in 2019. According to then Prime Minister, Theresa May, "For far too many people, loneliness is the sad reality of modern life." Mark Robinson, an officer of Age U.K., a British charity, says that "the problem [of loneliness] could kill"; it is "worse for health than smoking 15 cigarettes a day." Dr. Vivek Murthy, Surgeon General of the U.S., says that: "loneliness generates much risk of cardiovascular disease, dementia, depression, and anxiety" (*NYT*, 1/17/2018). Yet, the sense of loneliness, as Cacioppo and Patrick say, "developed as a stimulus, and to reach out toward others, to renew frayed or broken bonds" (7). They suggest the value of rituals—an essential aspect of spectacles—as one of the solutions to this serious problem so "social connections" can be created (10, 16).

A sense of connection and being in sync with other people and the world relieves social pain. Connection is particularly intense when we experience what Mihaly Czikszentmihalyi has called "flow" (Schechner 88-89), a feeling of bonding and togetherness frequently experienced in large communal festivals such as La Patum (Berga, Spain), Bonfire Night (Lewes, UK), or in a political demonstration (Martin Luther King, Jr.'s, "I Have a Dream Speech" on August 28, 1963), or the Women's March on Washington in 2017. Indeed, a powerful way to channel our genetic need for gregariousness is experienced through popular festivals and collective activities that generate a sense of community.[2]

Cacioppo and Patrick converge with Debord's assessment that the media is mainly responsible for why social connection is not promoted more forcefully in Western societies (251). As a result, people's isolation grows, and a specific model of social relations that promotes a progressively more intractable web of homogeneous ideology—Debord's spectacle on steroids—keeps growing.

From a neuropsychological perspective, religion promotes closer social ties and community. In America, such religious manifestations often occur in megachurches. However, religion is not a general solution to the social problem of isolation because holding a concrete faith excludes those who do not believe in the same ideology. However, a more comprehensive solution based on our belonging to a shared "humanity" would be desirable (Cacciopo 252-54) In Putnam's terms, religion would promote "bonding," that is, reinforcing narrower identities and homogeneity among members of a specific group, not wider identities or "bridging" (Putnam 22-24). On the other hand, community spectacles are usually open to all and tend to promote both "bridging" and "bonding."

Module 3. Megaspectacles: Death as Spectacle

The "society of the spectacle" is at the heart of the modern capitalist mode of production, unifying and explaining, according to Debord, "a great diversity of apparent phenomena" (fragment 10). This power is even more apparent in today's world than it was when Debord wrote *La société du spectacle*. Contemporary media literacy and media culture theorist Douglas Kernell stresses how the social spectacle has grown exponentially with the internet vis-à-vis Debord's vision. Due to its level of high-tech sophistication, the contemporary spectacle in the form of "infotainment" has become a central, organizing principle of culture, that is, of society, the economy, and everyday life ("Media" 23). In fact, through information technologies, techno-spectacles are shaping worldviews, behaviors, and life at a global level more than any other form of spectacle historically.

Kellner's main interest is in "megaspectacles," that is, spectacles that define an era, such as the O.J. Simpson trial, the War on Terrorism, or the Clinton impeachment scandal. Today, Donald Trump's impeachment trials; the January 6, 2021 insurrection in the U.S.; the Tokyo Olympics during the pandemic; the withdrawal of U.S. troops from Afghanistan in 2020; or the easily available images and information from Ukraine's war horrors would exemplify Kellner's notion of megaspectacle.

As relevant and era-defining as the above-cited megaspectacles are, the phenomenon of racism in the United States —"America's original sin," as Historian Annette Gordon-Reed put it—has been the source of multiple era-defining megaspectacles. Episodes such as the lynching of Emmett Till, the teenage boy whose mother chose to make his death a spectacle through an open-casket funeral disseminated by major magazines in 1955, the Tulsa massacre of 1921, or the video-taped agony and killing of George Floyd by a police officer in Minneapolis, are megaspectacles of death.

Teaching spectacle in the US begs for a reflection on the meaning of George Floyd's video-recorded death and of the cultural background that explains it. Floyd's death is the most impactful visual document available to begin understanding the depth and extent of racism in the US. Even if, at this point (2 years after the fact), it is not "breaking news" and the culture industry does not remind Americans of the episode and its root causes any longer, bringing this megaspectacle of death to the classroom is both painful and a way to keep fighting the reality of racism and its causes.

In the US, as Bryan Stevenson says (*True Justice*), blacks were historically excluded from the principle of national sovereignty. As a result, the dehumanizing practice of lynching became, as Amy Louise Wood shows in *The Spectacle of Lynching*, became a touristic phenomenon, the ultimate spectacle. The video of George Floyd's death saves his lynching from being forgotten, showing him as both the image of the abject victim and a man who, despite his tormentor's dehumanizing efforts, displays his humanity through his suffering. It is spectacle that gives the spectator an actual sense of the reality of racism in America, a spectacle portraited in the early days of film by D.W. Griffith's *The Birth of a Nation* (1915), where the director's supremacist views denounced blacks as the true seed of discord in America.[3] In this regard, teaching the universal impact of spectacle must include the work of the Equal Justice Initiative (EJI), a non-profit organization located in Montgomery, Alabama, which exposes the legacy of racism and discrimination in the US. The documentary *True Justice* (2019) and the film *Just Mercy* (2019) reflect the work of the founder of the EJI, Bryan Stevenson. Yet, it is not easy to understand why an excellent and generous documentary such as *True Justice* is not taught in every school in America. Instead, and with considerable historical shortsightedness, the movement against teaching "critical race theory" has as a goal to hide real history. The truth is unless the US comes to terms with its real past, the country will never be able to move forward. As philosopher George Santayana famously said in *The Life of Reason: The Phases of Human Progress* (1905), "those who don't know history are destined to repeat it."

In her essay, "George Floyd's death as Spectacle," Emily Tamfo has suggested that perhaps people were more upset at watching the spectacle of Floyd's death on video than at the meaning of his death itself. Whether this is the case or not, even Tamfo recognizes the importance of the video's virality in making Americans aware of this endemic problem. Nicole Chavez suggests that the video of Floyd's death made 2020 "the year that America confronted racism." In view of Charles Blow's essay in the *New York Times,* "The Great Erasure" (5/24/2022) we may deem Chavez's view an optimistic appraisal. However, we must recognize the importance of death as megaspectacle in shaping the ethos of a nation: confronting racism in America has taken a 9:58 viral video showing a case of what has been happening for 400 years.

Module 4. From Religion to Las Vegas

Historically, Catholicism and Protestantism had very different perspectives on spectacle. On one hand, Catholics' approach to festivals was a matter of symbolism and form. Catholicism incorporated festivities in honor of re-branded profane old gods and goddesses. The Virgin of Guadalupe or St. Brigid of Ireland would exemplify this pragmatic approach. On the other hand, for Protestants, festivals were not a matter of form but substance (Bauman 93-4). Their goal was to experience life seriously and eliminate the celebration of festivities altogether. Quakers especially believed that fertility rituals, singing, May Queens and maypoles, athletic contests, gaming, extraordinary consumption of food, or drinking wine were expressions of human pride, demonic excesses of the flesh, and a sinful waste of resources. Instead, they emphasized the "silence of the flesh," God speaking from within and quietly to each believer, the rationalization of work, and capital

accumulation as an expression of divine blessing and the way to merge God's spirit and that of the believer (Bauman 94-95).

Clearly, Protestantism's opposition to festivals and spectacles, including the theater, as Thomas Barish shows in *The Antitheatrical Prejudice*, was motivated by converging religious and economic trends. In order to live a life in fear of God, the faithful could not take time off from life's daily activities. In this regard, festivities—extraordinary time—were sinful "all the time" especially at "holidays" (Bauman 97). Rejecting festival time as unholy leads to adopting homogeneous time, that is, a time steadily devoted to work as the only acceptable time to God. Such stable, productive time together with discipline, the identification of wealth with God's blessings, the accumulation of capital, and the investment of that capital in productive activities led to capitalism, as Max Weber showed in *The Protestant Ethic and the "Spirit" of Capitalism* (1904-1905). It is highly ironic that the Protestant tradition with its rejection of spectacle and Debord's society of the spectacle lead to the same economic system: capitalism. This essential convergence, however, does not hold true regarding their positions on consumerism.

The fear of festivals that characterizes the Protestant spiritual tradition shows the power of spectacle. The recognition of this power is precisely what led Catholicism to embrace spectacle and the spiritual value of the senses, especially during the Counter-Reformation period. Herbert Muschamp refers to the Catholic Counter-Reformation as a sense-based spiritual movement and to Baroque aesthetics as the spectacular defense of absolute values vis-à-vis modernity, capitalism, and Protestantism, a position also apparent in Marcia Hall and Tracy Cooper's (eds.), *The Sensous in the Counter-Reformation Church*. One can consider Baroque aesthetics as the foundation of the contemporary "notion of spectacle" (Muschamp 217), which makes sense in Debordian terms given that in a more ideologically, less myth-based and plural world, Christian and secular authority were questioned in the 16th and 17th-centuries, and a new, more dynamic art came to existence. This art includes "Theater and the festival, the theatrical festival, […] [as] the outstanding achievements of the baroque" (Debord, fragment 189). Finally, Architect Robert Venturi states that the contemporary spectacle "inevitably engages baroque characteristics" (Rockwell 64).

In contrast to values prized by modern capitalism and Protestant ethics (e.g., seriousness, action, production, work, and time without festivities) stands the spectacle of Las Vegas in the US, the "most believable unreality show" (Rockwell 61). Debord's society of the spectacle is a system based on deception: "vulgarized pseudo-festivals, parodies of the dialogue and the gift, incite a surplus of economic expenditure, they lead only to deception always compensated by the promise of a new deception […]. The reality of time has been replaced by the advertisement of time" (fragment 154). In Las Vegas, however, there is no deception because everyone knows that all "deception" is open there, honest, relaxed, and fun. The opposite of puritan seriousness, Las Vegas is all about humor. Validating Philosopher Arthur Schopenhauer's incongruity theory of laughter, the mismatch between what one sees (the Pacific, the Eiffel Tower, Venice's Grand Canal, the Colosseum, the statue of Michelangelo's David, the Statue of Liberty, and other landmarks) and its location: the Nevada desert, could not be more incongruous (Morreall 51-56). In addition, Las Vegas, according to Freud's theory of humor, is humorous because it is about the release of energy through entertainment (Morreall 111-16). Cultural critic David Hickey has observed that everything in Las Vegas "is ridiculous, it's a joke" made for consumption, adding that "the discourse of spectacle is a counter-discourse to the dominant Protestant culture. It exists because there is no joy in this culture." Thus, Las Vegas embodies a spirit of resistance to American "ugliness" (gated communities, malls, corporate parks) (66). He also famously said that Las Vegas is "the most democratic city in America" as everything it offers exists for people's enjoyment, while the government has little to say regarding precedent, regulations, and tradition (63). As a city founded on the idea of enjoyment, Las Vegas is also an answer to the US culture of "repression." Implicitly re-introducing the religious background of contemporary spectacle, Hickey says that there is less difference between Las Vegas and Rome (the center of Catholicism) than between Las Vegas and Minneapolis (archetypal US city of Lutheran background), the last two cities, that is, Las Vegas and Minneapolis being separated by a "vast genetic abyss" (66).[4]

Module 5. Carnival(ization)

Whether it is one's favorite vacation destination or not, Las Vegas was conceived as an open market for fun and a relief valve to the culture of seriousness and puritan work ethics. Its liberating quality of sensuality and excess unmasks the city's carnivalesque nature. Carnival, a festivity rooted in primitive and Pagan festivals (such as the Saturnalia) but experienced in cultures with a Catholic background, gives free rein to satisfying sensory and bodily needs before Lent. Carnival begins with Epiphany (January 6) and ends at the beginning of Lent (from Ash Wednesday, March 6 until April 18).

As Mikhail Bakhtin says in *Rabelais and His World*, Carnival was held in direct opposition to religious and secular authority in the Middle Ages. It was part of folk culture, which included ritual spectacles, verbal compositions, and obscene language (…). As a statement of life and market culture, Carnival embraced everyone and was characterized by laughter, the display of sensuality and excess (sex, food, drinking), play, and freedom versus secular or religious hierarchies, privileges, prohibitions, and rules. During Carnival, actors and spectators become the same on the street, while other spectacles require more spatially restricted "scenarios" such as the Italian stage, or screens, differentiating between performers and the public (Requena 38-41). Carnival is associated with the natural cycle of "death-renewal-change," and opposes the idea of "completeness" and the absence of change and, even if briefly, it offers a second life beyond everyday life based on the notion of the "world inside out" (15-20).

During Carnival, the spiritual ideal is cancelled in favor of materiality, lower bodily parts, the obscene, and the grotesque. According to Bakhtin, Miguel de Cervantes' *Don Quijote de la Mancha* illustrates the carnivalesque in literary terms because it degrades chivalry and idealism, while Sancho fits in through his constant preoccupation with food and the body. In the arts, grotesque, pregnant witches embody the carnivalesque spirit as metaphors for the unstable and cosmic renewal. Francisco de Goya painted many witches, and the most perceptive depiction of Carnival, *El entierro de la sardina* [*The Burial of the Sardine*] circa 1814-1816.

For Cultural Anthropologist Victor Turner, Carnival is a rite of reversal of everyday life practices (88). He conceives of Carnival as "society in the subjunctive" (76) as it expresses desire, will, and fantasy, always in a playful fashion. Carnival rejects everyday reality —the "indicative" mode of existence— and reminds us of the subversive power of humor.

Writer and political theorist Madame de Stäel (1766-1817) experienced Carnival's subversiveness and display of humor in Rome, where she witnessed the mix of social classes, habits, and the appearance that there was no social order. De Stäel cites how Carnival represents the rebirth of time, a liberation of energy, and the inversion of hierarchies, stressing how freedom was not "given" but taken by the people during Carnival. Challenging the notion of homogeneous time, Carnival entails the temporary transformation of identities; joy results from all kinds of metamorphosis, masks, and cross-dressing (Stoichita 11-12). The world "turned upside down" includes humans as animals, men as women, women as men, oppressed as oppressors, and vice versa, as shown in Goya's *The Burial of the Sardine* (Stoichita 26). The whole cosmic order is turned around, upside down, inside out.

However, to meet its renewal function, Carnival's symbolic violence, such as effigy executions and the proclamation of a madman as king among other reversals, needs to be temporary (cited by Stoichita 22). The intermittent human need for a relief valve finds a clear expression during Carnival, and it is crucial to stress both that Carnival time is different from the experience of everyday life, and that all that Carnival means and represents has a symbolic value. Like de Stäel did, Johann Wolfgang von Goethe (1749-1832) also witnessed the Roman Carnival—for him, a "symbolic revolution" (Stoichita 15-17).

A connection between revolution and Carnival based on the topos of "the world upside down" permeated the transition between Monarchy and Republic during the French Revolution of 1789. French revolutionaries, however, took the similarities between Carnival and Revolution too literally as they assimilated the symbolic nature of Carnival with the literal violence of the French Revolution,

and the temporary essence of Carnival with the sustained effect that a regime change must have in the everyday of the population. They abolished Carnival itself because they considered it a dark legacy of the past and attempted to make the revolution a perpetual Carnival, but they failed. In fact, the only revolutionary holiday that succeded was an intermittent festivity, Bastille Day.

Recognizing the power of Carnival, the revolutionaries prohibited masks during the Terror, but created a revolutionary outfit in exchange for it. Yet, an "official" dress is in itself the very denial of Carnival, which exists in symbolic opposition to official authority. Thus, during the revolutionary period, the spirit of Carnival was expressed through other means, namely, through the mocking of the revolution in the press and pamphlets. In fact, "The Revolution was the 'making' of the Carnival just as, in its turn, the Carnival was the 'unmaking' of the Revolution" (Stoichita 28-30).

Module 6. The Post-truth Phenomenon: Donald Trump and the World of Reality-TV

Given his background as a reality T.V. star, Donald Trump made his presidency and even himself, a spectacle, as Barack Obama points out in his memoir *A Promised Land* (D'Zurilla). Insulting opponents, misrepresenting reality, and using reality T.V. techniques were and are part of his political performance. Trump's success had a deceptive carnivalesque quality as he became the voice of those who wanted the world upside down while he, an elitist, disguises himself as an anti-elitist. He did so in part by embracing the post-truth phenomenon. However, through his transformation of reality into a permanent reality show, he exhausted the public and eventually lost the 2020 Presidential election after four seasons.

Post-truth emphasizes the importance of personal feeling over factual foundations. A radically subjective approach to the world, post-truth is perversely characterized as "democratic" because individual feeling is considered of equal value to informed opinion, even if the way one feels does not match factual reality. Hence the danger that the post-truth phenomenon poses to the stability of a culture based on the authority of knowledge, expertise, and liberal democracy. With its disdain for rational arguments, post-truth appears as the foundation of modern populist politics and of what James Madison feared most: "the turbulency and weakness of unruly passions" (see "Founders Online"). As C.G. Prado puts it, "post-truth pronouncements priorize personal belief and feeling, spurn consistency, disregard objective facts, and disdain factual rebuttals and demands for substantiation" They cannot be separated from a desire to obtain and maintain power. A common practice in pursuing this goal is to reinforce prejudices and suspicion against the media and the educated "elite" (7).

The current version of Debord's "society of the spectacle"—led by social media and the culture industry—is a significant promoter of the post-truth phenomenon. The role of Facebook and Twitter in the 2020 electoral victory of Donald Trump is well known. A top executive at Facebook, Andrew Bosworth, explained that the platform got Trump elected in 2016, adding that he saw no reason to stop Trump's reelection in 2020 (see Lecher Collin; Jonathan Haidt; Gabriele Cosentino). The coming together of a population increasingly accepting of the post-truth phenomenon promoted by the use of a minimally controlled social media, and the excesses of today's version of the Debordian spectacle help explain the current divided state of public opinion and politics in the US as well as in other countries.

Philosophers such as Harry Frankfurt (*On Bullshit*), and journalists like James Ball (*Post-truth. How Bullshit Conquered the World*) have treated the post-truth phenomenon and its practical consequences, discussing how telling lies requires the awareness that there is something such as "truth" and "falsehood" and a recognition of a difference between both notions. Yet, the bullshitter disregards the notions of truth and lies altogether, caring only about the "narrative" (Ball 5). Bullshitters use truth if it works, or they can make up something if that is what they need. Thus, "bullshit is a greater enemy of truth than the lies" (Ball 5). Traditional media is not able to deal with this kind of approach for two reasons: bullshitters sell "news," and the ultimate goal of a news corporation is to make money. Of course, when the practice of ensuring equal time to the parties

engaged in a public debate was established, the existence of the post-truth phenomenon was not widespread the way it is today (Ball 226).

The coming to power of Donald J. Trump and the victory of "Leave" in the 2016 Brexit referendum in the United Kingdom stand out as resounding and dangerous triumphs of the post-truth phenomenon, and they meant a new impulse to Debord's "society of the spectacle" at a scale and level of sophistication that Debord himself may have found shocking. To begin to gauge the spectacular dimension of Brexit for those who did not experience the actual events, the film *Brexit. The Uncivil War* (Toby Haynes, 2019) illustrates the emotional manipulation of the British public through all kinds of technological, financial, and rhetorical means leading to the withdrawal of the U.K. from the European Union on January 31, 2020, after 47 years of membership. As for the Trump presidency, it contributed to changing American society and the international political landscape. Domestically, it divided the country and lent legitimacy to intolerance and violence as a political tool. Today, one out of three Americans believe the use violence is justified to accomplish political objectives (see Larry Diamond**)** a belief put into practice during the spectacle of the January 6, 2020 insurrection. In the international realm, Trump encouraged the methods of authoritarian, nationalistic leaders across the world. Both cases, Brexit and the Trump presidency, illustrate the dangerous alliance of post-truth and spectacle (Ball 15-67; D'Ancona 7-34).

Beyond the strict realm of politics, reality T.V. is a frontier genre defined by its lack of clear-cut definition. It is neither fiction, like a film, nor news or a depiction of real life. Instead, it uses reality for entertainment, bringing together spectacle and experience in a context of "construed unmediation," use of technology, and post-production intervention in a way that the final product appears unmediated (Kavka 94). Reality T.V. is a major source of enculturation in today's society. Its possibilities in terms of themes and techniques are virtually endless as media, culture, and communication specialists Leigh Edwards (*The triumph of reality T.V.*), and Susan Murray (*Reality T.V)* have shown. Their range is virtually inexhaustible: from food shows (*Top Chef*) to courting (*The Bachelor*), police work (*The First 48*), psychological issues (*Hoarders*), or extraordinary and life-changing experiences in nature (*Frontier House*).

According to Khadija Coxon, certain aspects of popular reality T.V. shows are positive. For her, the legitimization of raw emotion that makes possible the free expression of affect is one of them. However, even if such expression is perceived as authentic by the public, it appears to be a demotic—not democratic—phenomenon that confuses sincerity with authenticity. There is no question about the financial value of expressing raw emotions in today's media world. In fact, the media has created a new kind of T.V. star in the 2000s. The new T.V. celebrities usually lack special talents; instead, they are everyday men and women expressing their feelings in front of the cameras. This exposure is profitable for the media industry and feeds the narcissistic tendencies of a post-truth era. Thus, shows like the multiple *Real Housewives* franchises channel emotions to what Coxon calls "epistemic currency" (111), which duly strategized and "intensified" have an apparent "branded affect" (112).

Finally, many reality T.V. shows and social media have become the way to define people's selves and our perception of others, societal rules, and expectations in contemporary culture. The result is what Megan Collins calls the "new Narcissus" (12) that complicates the formation of a healthy identity. Excessive immersion in social media can doom any effort to embark on a process of authentic self-discovery and lead to an unbridgeable separation between the subject and reality. This disconnection generates a "false self" (12) whose centerpiece is the search for a "fake uniqueness" that supposedly leads to success (9).

Even if some reality T.V. confuses the individuals' feelings with the reality outside themselves generating Collins "new Narcissus," other reality shows such as "Alaska: The Last Frontier" have the opposite effect as the viewer is taken out of himself and exposed to the human-nature interaction that stresses both the power of nature and humans' ability to live in harmony with the natural order.

Conclusion

This essay covers critical components of a course taught at Georgetown University on the impact of spectacle on culture/s in the Fall of 2021. "The working hypothesis is that a complex and global phenomenon such as spectacle and its power of enculturation tells us, at least, as much about who we are as human beings as the way we experience everyday life." (76)

The essay includes the following sections: (1) Guy Debord's critique of a system of social relations based on images leading to commodity fetishism. (2) How, according to Neuropsychology, communal spectacles and activities can be a solution to loneliness, a symptom experienced by people in societies where there is a mismatch between our social nature and the individualistic way of life implicitly or explicitly encouraged by the media. (3) How death has become a megaspectacle in the US due to a culture which refuses to address (or addresses poorly) 400 years of racism. (4) The connection between religion and spectacle. Las Vegas, a humorous performative statement in itself, has been associated with a "counter-discourse" (Hickey) to a culture of seriousness, homogeneous time, and disembodied spirituality. (5) The Carnival tradition, guided by the notion of the world upside down, has always been a counter-discourse and a counter-practice to official culture, secular or religious. Carnival's symbolic and periodic nature opposes any attempt to assimilate it into everyday life or make it an official festivity. (6) The connection between the post-truth phenomenon and the mass media and some of its political implications.

The relationship between people and cultures and spectacle has been universal throughout history. Today, however, spectacle has become the organizing principle of society and everyday life because of the mass media. As a result, the future depends on how we mediate the unconscious influence of spectacle. The awareness of the crucial role of spectacle in the future is a compelling reason to make it part of the intellectual offering in an academic curriculum. Beyond academics, life itself is already taking care of its need for spectacle. As we resume a post-pandemic life, live spectacles continue their course as a universal phenomenon that have always characterized human life. In 2022, Mardi Gras was, once again, a great success, and the summer of 2022 promises to be a new beginning for spectacle as one of the best antidotes to loneliness and the lack of community that characterizes modern life.

Notes

[1] Later, Debord continued his critique in *Comments on the Society of the Spectacle* (*Commentaires sur la société du spectacle*, 1988). When I cite Debords text in this essay I am doing so from the 1967 text.

[2] In our connection with other community members through civil and/or festive engagement, we develop our roots in society. As Robert Putnam analyzed in *Bowling Alone*, the loss of social engagement entails the loss of "social capital" (Putnam 15-28). Putnam considers "social capital" as social good because networks have value. They affect individuals (increases goodwill, fellowship, solidarity, exchanges between individuals and family, networks, jobs, and company). Great spectacles such as Il Palio (Siena, Italy), Bonfire Night (Lewes, UK), La Patum (Berga, Spain), Fallas (Valencia, Spain), Carnival groups, and many others work year-round to connect members of the community, promote all kinds of activities and social connection, raise funds. They are a valuable source of social capital. Unfortunately, this kind of historical spectacle is rare in the United States. New Orleans' Carnival and its krews is one of the exceptions.

[3] For the history of racism in America see Deneen L. Brown, "It Was a Modern-day Lynching'," where Brown says that, between 1877 and 1950, more than 4,400 black men, women, and children were lynched [and frequently tortured] by white mobs.
   Regarding president Joe Biden's signing a bill that makes lynching a federal crime in America on March 29, 2022, see Jamelle Bouie's "This Is Why It Took More Than 100 Years to Get an Anti-Lynching Bill." *NYT*. April 1, 2022.

[4] If Las Vegas is today's America's sin city, New Orleans played the same role in the past. See https://www.wwltv.com/article/news/local/new-orleans-ranked-as-one-of-the-most-sinful-cities-in-the-united-states/289-617969926

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Emergent Properties of an Art Talent Environment: An Empirical Study of Young Artists' Experiences Within a Talent Development Program

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Abstract

This article presents a study regarding a school for young talented artists. Within this context and based on systems thinking and a holistic ecological approach to talent development, the researchers seek to identify emergent contextual properties that enhance talent development. The research question of the study was "Which emergent properties support and influence talent development in the context of the Danish Talent Academy (DTA)?" The study is based on interviews with six young artists within different fields of art and five instructors. Furthermore, 12 hours of participant observation were conducted. Through a generic thematic analysis, six broad categories describing different emerging properties of the environment at DTA were identified. The paper argues that knowledge about emergent properties can help organizations improve artistic talent development and presents two specific strategies: 1) the organization's ability to orient itself towards the emergent properties occurring every day; and 2) the organization's ability to assist young artists in learning to reflect upon how emergent properties, at a certain point in time and in a certain context, may further liberate their artistic potential.

Keywords: Emergent properties; young artist; Talent development; talent environment; living systems theory; holistic ecological approach.

Introduction

In Denmark, art (music, dance, literature, painting, film, etc.) is recognized as an important part of Danish culture and talented artists are recognized for their valuable contribution to society. Over the last couple of decades, increasing attention has been paid to the question of how cultural institutions and society at large can support artistic development. In 2018, the Danish Ministry of Culture launched a project to strengthen the focus on two themes related to this question:

1. Local Talent Environments.
2. Young Elite Career Development.

In keeping with the Local Talent Environments theme, the ministry wanted to support talent environment projects across the country to ensure that geography would not prevent young talented artists from blossoming. One of the institutions that received support was the Danish Talent Academy (DTA) in Holstebro (a town with 36,000 inhabitants in a rural part of Denmark). DTA is a youth art school where young artists ranging in age from 16 to 25 can cultivate and develop their artistic skills. DTA offers training within six different artistic fields, namely visual arts, design, dance, writing, musical theater, music, and film. DTA is also a stepstone school. The teaching is at an advanced level that prepares the young artists for entrance exams at a higher art academy. The school provides boarding facilities for the students, and most students attend DTA for two to three years. The vision of DTA (as stated on its home page) is to help young artistic talents unfold their creative potential, cultivate their curiosity, and become more knowledgeable about their own craft as well as other art forms. Further, it aims to explore and challenge the creative nerve of the students while providing a community where young artists can cultivate their passion and develop a professional approach to artistic expression.

Research question

This research project is a collaboration between researchers from Aalborg University, DTA, and the Ministry of Culture. Its aim is to focus on talent development from the perspective of talent environments. Inspired by recent research within the field of sport talent environments advocating a holistic ecological approach (Henriksen et al. 2010; Henriksen 2015; Storm et al., 2020) and supplemented by systems thinking and ecosystem ideas, the project sought to identify properties in the environment at DTA that appeared to enhance talent development. This objective led to the following research question:

RQ: Which emergent properties support and influence talent development in the context of the Danish Talent Academy (DTA)?[6]

Before we present our findings, we outline the status of contemporary talent research, explain systems thinking and living systems theory and present the holistic ecological approach advocated by living systems theory.

Talent research domains

In her Ph.D. thesis from 2015, Storm summarizes the current state of talent research and presents a model stating the interrelationship and tensions between three *overarching domains*. In this respect, her model refines existing studies by incorporating a third domain (the cultural domain) to supplement the two dominant domains of talent research described below.

The first domain is *Nature*, or the biological domain. Within this domain, talent is perceived as an innate quality; thus, a definition of talent often used within this tradition is "The sum of a person's abilities — his or her intrinsic gifts, skills, knowledge, experience" (Michaels et. al. 2001, p. xii). An ability is viewed as something that an individual either does or does not possess. From this domain emerges research in fields such as gifted children (Porath, 1996; Claxton & Meadows, 2009, Porath, 2013), gifted education (Periathiruvadi & Rinn, 2012; Salakhova et al., 2020) and search and selection theory (Swiatek, 2007). In popular use, advocates of this domain have introduced personality tests in sports and business and produced a range of self-development literature (Gergen, 2010).

The second domain is *Nurture*, or the psychological domain. It likewise has an intra-individual perspective. This domain advocates a strong focus on constant learning and training throughout life. Talent is viewed as something that emerges through hard and dedicated work. An often-used definition is "Talent = competence [knowledge, skills and values required for todays' and tomorrows' job; right skills, right place, right job, right time] commitment [willing to do the job] contribution [finding meaning and purpose in their job]" (Ulrich & Smallwood, 2012, p. 60). Areas of research within this domain include expertise, expert performance and deliberate practice (Ericsson & Pool, 2016), talent programs and onboarding research (Snell, 2006; Davila & Pina-Ramirez, 2018), and performance management research (Aguinis et al., 2012).

The third domain is *Culture*, or the social domain. It has a strong situated and contextual focus. Research interest within this domain only began to surface around 2005; it is still by far the smallest domain within talent research. Research centers around contextual properties that create the possibility for talent to emerge. A commonly used definition of talent in this domain is that "ability or talent is characterized as a set of functional relations distributed across person and context, and through which the person-in-situation appears knowledgeably skillful. In other words, ability and talent arise in the dynamic transaction among the individual, the physical environment, and the

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[6] Capra and Luigi (2014: 154) define *emergent properties* in the following way: "Novel properties arise when a higher level of complexity is reached by putting together components of lower level complexity. The properties are novel in the sense that they are not present in the parts: they emerge from the specific relationships and interactions among the parts in the organized ensemble."

sociocultural context" (Barab & Plucker, 2002, p. 174*).* Examples of research in this domain include dual-career research (Baron-Thiene & Alfermann, 2015), high-performance culture (Aalberg & Sæther, 2016), mentoring programs (Martindale et al., 2007), and holistic ecological approaches (Henriksen, 2010; 2011; 2020; Csermely, 2013).

This study is inspired by research within the cultural domain, as we are primarily interested in the emergent environment in which young people become artists. To illuminate the cultural domain presented above even further, we draw on systems thinking and living systems theory.

Systems thinking and living systems theory

In the 1940s, Ludwig von Bertalanffy (1901-1972) began to develop general system theory, aiming to transcend the frontiers across a wide range of disciplines, namely physics, chemistry, biology, psychology, and the social sciences. His basic idea was that the systems analyzed in these different branches share multiple features that can and should be the subject of a science of systems as such. To Bertalanffy, a system should be understood not as a concrete thing but rather as an organized web of relations across the elements of the system, i.e., a pattern. Systems can thus be regarded as organized complex patterns or simply organized complexity, and the existence and special characteristics of a system are more a function of its particular organizational than the nature of its individual parts (Bertalanffy, 1968).

Another important figure in the development of systems thinking was Gregory Bateson (1904-1980). Bateson's work points in many different directions, but an important aspect in this context was his work on systemic ecology. Bateson reminded us that we can never position ourselves outside systems and that we are constantly delimiting them. All that we are, we are in relation to an ecological system. In his comprehensive essay collection "Steps to an ecology of mind," Bateson presented the notion of systemic wisdom as a general understanding of the systems of which one is part: "Systemic wisdom, I take to be the knowledge of the larger interactive system – that system which, if disturbed, is likely to generate exponential curves of change" (Bateson, 1972, p. 433).

Inspired by the works of von Bertalanffy and Bateson, Urie Bronfenbrenner (1917-2005) argued that traditional studies of children in unfamiliar laboratory environments with one other person, usually a stranger, were ecologically invalid, as they did not pay attention to the context of the child. Bronfenbrenner argued that there are multiple aspects of the unfolding life of a child that interact with and affect the child. He endeavored to look beyond individual developmental factors, considering the wider factors influencing development. To this end, he proposed the ecological systems theory (Bronfenbrenner, 1979), which states that dynamic interactions within an ecological system have a constituting influence on personal development.

More recently, drawing on the work of Bertalanffy, Bateson, and Bronfenbrenner, Capra and Luisi (2014) described the interconnectedness of living systems theory based on the following characteristics:

1. *Inherent multidisciplinary*. Healthy and robust ecosystems are characterized by diversity, complexity, and an abundance of different species. Thus, systems are by definition complex and multidisciplinary, as they consist of many different components with very different qualities.
2. *From objects (entities) to relationships*. What we call a part is merely a pattern in an inseparable web of relationships. Systems thinking is less preoccupied with the individual parts of the system, focusing instead on what emerges when parts connect.
3. *From measuring to mapping*. When moving from objects to relationships, the traditional insistence of the natural sciences on measuring, counting, and weighing all objects is challenged, for how should a relationship be measured? Instead, we must strive to understand, interpret and describe the system in its entirety. Objects can be counted or measured, but relationships can only be mapped.
4. *From structure to process*. In 1909, the American philosopher William James stated that "The essence of life is its continuously changing character." Structures are descriptions of stagnant "dead" phenomena. However, living systems are always changing. Therefore, systems thinking

presupposes a shift from a description of "what is" to a focus on "what is happening." All living systems are constantly changing. Thus, to understand a living system is to understand the continual flow of matter through the system, even as its form is maintained: There is growth and decay, regeneration and development (Capra and Luisi, 2014: 80-81).

Holistic ecological approach

Henriksen et al. (2010; 2011) took an important step towards redirecting the focus in talent development from the intra-individual perspective of talent to the context and the ecology in which talent emerges. These researchers investigated successful athletic talent development environments and paid considerable attention to the organizational context of the environment. In their research (Henriksen et. al. 2010; 2011; 2020), they employed a holistic ecological approach to explore talent environments, incorporating talent development environments as well as other environments that talented young people encounter. This could be family, school, dual career, etc. In these environments, the researchers argue that learning relations, like coaches, mentors, peers or other important role models play an important part in the development of the athlete. Thus, working with talent development is not just about designing the best "talent school" but understanding the totality in which talent unfolds.

The framework presented above (systems thinking, living systems thinking, and the holistic ecological approach) constitutes the basis for our enactment with DTA. In the following paragraph, we present the methodological approach adopted in this study.

Methods

Six young artists within different fields of art (music, musical theater, novelist, dance, painting) and five instructors, also from different fields, were randomly sampled by the director of the school for the interviews. Only expectations were an even share of gender and fields of art, and a minimum period of stay at the school of six month. Inspired by the holistic framework of Henriksen et al. (2010; 2011), the interviews covered both the artistic and the non-artistic domains as well as the interplay between the two domains. We further oriented the research to both the artistic micro-environment (the environment where the young artists spend a significant portion of their daily life) and the macro-environment (social settings that affect but do not include the young artists). Guidelines for the semi-structured interviews (Kvale, 1996) were developed. Questions were inspired by the Interventive Interviewing Framework developed by Karl Tomm (1987a; 1987b; 1988) to help orient the study towards the pattern of connections across the emerging properties in the various contexts. This framework draws significantly on circular questioning techniques as opposed to more linear question-and-answer-conversations. In the interviews relations, possible futures, contextual markers are highlighted through the techniques. All interviews lasted approximately one hour.

In addition, 12 hours of participant observation were conducted, with the observers seeking to capture expressions, atmospheres, and their own reflective and affective reactions when encountering the artistic environment (Gherardi, 2018). The strength of ethnographic research is the opportunity to position individuals in a specific social setting, placing them in a context where action takes place (Van Maanen, 2010). This method enabled observation of the environment under study and gave the researchers a profound understanding of the culture (Tanggaard, 2006). In some situations, the researchers physically participated in the creation of art by commenting on stage performances, singing, dancing, etc. In other situations, they primarily observed the emergence of art. All observations were recorded in field notes and diaries and subsequently rewritten as accessible data.

Engaging with data - *Interpreting "the emergent"*

All interviews and observation materials (notes and diaries) were transcribed and coded, and a generic thematic analysis was applied. Both authors used an inductive approach to search for themes and provide preliminary codes of both the interview data and the field notes. The main inspiration for this coding was the four-phase matrix developed by Glaser and Strauss (1967): conceptualization of

the overall theme, rough division of data into general categories, division into subcategories, and further division into finer categories. Data emerged and were sorted into 6 broad categories, 24 subcategories, and 90 fine categories.

Revsbæk and Tanggard (2015) describe how researchers engage with emergent qualitative data over time. They state that observing how different parts of various interviews convey diverse significance to the listening researcher at different times can become a method of continuously unfolding the empirical material in a reflexive, breakdown-oriented process of analysis. This has to some extent been our approach to the interview and observation data collected at the DTA. We re-engaged with the data in a back-and-forth movement while remaining observant of emergent patterns coming together as "emergent properties" over time.

Results

In this section, we present the results of our analysis. These findings fall into six broad categories describing different emerging properties of the DTA environment that seem important to the development of the young artists. However, a dilemma emerges that must be discussed before the results are presented. The categories described below arose from our analysis of the stories the young artists and teachers at DTA shared with us. However, presenting them in the format of a research article is in itself problematic. As stated multiple times in the text, we view these categories as emergent properties, i.e., qualities that appear due to the patterns of interaction at DTA. These qualities are in constant flux, that is, continuously being re-acted, re-negotiated, and re-created; however, when we describe them in this section, they come across as well-defined, isolated, and stable fixtures that represent a formula for success. In this respect, our description should be understood as a still life depicting perpetual movement. We do not describe something "that is" but rather something "that was," as properties evolve constantly. In our view, this in no way disqualifies our study or our results. This is simply a basic condition in qualitative research (Brinkmann, 2013). Still, it is important to remember throughout this section that the findings represent a systemic motion that is momentarily put on hold. We are not measuring the effects but rather mapping the environment in order to identify systemic configurations that occur repeatedly. We shall return to this topic in our discussion.

To discover the passion of doing art

Artistic talent is often perceived as something innate and recognizable almost from birth. The prime (and often used) example is Mozart, who started composing and giving concerts at the age of six. However, the young people in our interviews shared quite different stories of their artistic development with us. Although many, from an early age, felt an attraction towards activities different from most of their peers, none described this feeling as a specific calling to a certain artistic method of self-expression. Rather, most told stories of more or less stumbling onto their artistic trajectory. Several spoke of how a year at boarding school during their high school period opened their eyes to a specific artistic field, while others described how their interest developed slowly over time:

So, I actually do not really know how I found out about that talent thing. I just think like… It has always been like that when I got bored, I sat down and began to draw, and then people were like 'you are actually pretty good' - or something like that. (S1, interview, November, 20, 2021)

Furthermore, many were drawn into the artistic environment due to their social relations. Thus, many of the interviewees stated that their initial introduction to the artistic field was through friends who already were part of that environment:

I had just started my senior year and there was not much going on in my life. Then I became friends with this guy named Adam, who was very musically and artistically gifted and did a lot of cool stuff. He introduced me to DTA and I decided to apply the following year. (S3, interview, November, 20, 2021)

In the quotes above, the young artists describe talent as a quality that emerges through the interplay between personal, innate abilities and social relationships. Of course, talent is rooted in the

ability and artisanship of the individual, but the students oppose the idea of artistic talent as an unchangeable innate drive towards a specific mode of expression. In fact, some explained that they changed their subject of study during their time at DTA. This way of understanding the concept of artistic talent is also an important driver behind one of the important pedagogical principles at DTA, which states that no student should only be taught in one subject. Thus, cross-disciplinary activities are an important part of the talent development programs at DTA – a line of thought we will return to later in this section.

To be taken seriously

It is one thing is to be artistically interested. It is quite another to openly announce an intention of pursuing an artistic career. Almost all the young people we interviewed shared stories of doubt and insecurity. Many described how their families were quite supportive of their interest when they were younger ("she always draws – it is such a delight to see her with her pencil and that concentrated look in her eyes"). However, this unconditional endorsement faltered when they grew older and choices regarding their future professional lives and careers were on the horizon. In this regard, most of the young people primarily perceived their artistic skills as a leisure time activity, and for some, this perception extended to feelings of guilt and shame when they declared their decision to enroll in DTA. This is probably why almost everyone highlighted the seriousness with which the artistic subjects are approached as one of the most important features of DTA. In the world of sports and certain art forms (e.g., ballet), talent environments are often available even for very young children. However, most of our respondents had never experienced anything like this before, as very few structured environments exist for 10 to 15-year-old visual artists, rhythmic musicians, or aspiring poets. If a young person's primary experience is that their closest family members, while endorsing their interest, do not ultimately take it seriously, it becomes quite difficult for them to perceive their own craftsmanship from a serious perspective.

So, it provides you with a huge boost of self-confidence to be part of this [DTA]. The fact that you do not need to go around feeling unsure of yourself; wondering what others think, about what you do and fearing that people might judge you. Meeting other artists meant to me that I dared to take myself seriously and dared to prioritize my time and energy working on my art. It also helped me to make some difficult decisions about my life that allowed me to prioritize my art even higher such as leaving home and moving to this place, taking a part-time job and begin to live on a rock in order for me to be able to spend even more time here at DTA. (S4, interview, November, 21, 2021)

To work hard

Apart from the boost in self-confidence, the seriousness with which art is perceived at DTA is also reflected in the young people's work ethic. Our interview subjects had highly varied experiences in primary school. Some were straight-A students while others barely managed to get by, primarily due to a pronounced lack of interest. However, they all nearly unanimously referred to the work ethic at DTA as very different from anything they had previously experienced. Furthermore, they reported that the way they work now is much more passion-driven and indeed does not feel like work compared to school.

The first thing I noticed when I started was how hard everybody was working and I thought it was SO cool! Really uncompromising, like "oh let's just stay in this room for eight hours if we have to in order to finish up." That was just amazing. (S2, interview, November, 20, 2021)

As illustrated in the quote above, talent development is also about hard work. Neither the teachers nor the students believe that artistic talent is a pure innate construct that is merely waiting to emerge from unique individuals. Talent is very much something that is trained. In that respect, the young talented artists perceive their skills in much the same way elite athletes do: Talent is about willingness to make sacrifices and choose another night in the atelier or the dance studio rather than spending time with friends. It can be fucking frustrating that you cannot go to a high school party,

because you have a rehearsal the next day at a show, and you always have something to do. I have three hours a week where I do nothing. (S6, interview, November, 21, 2021)

In this respect, the environment helps the students to stay on track, as all of their classmates are similarly dedicated. Many of the students we interviewed said that they found the motivation to continue rehearsing by observing their peers, admiring their dedication and the work they produced.

To be able to experience art

This headline may seem obvious: When does an artist not experience art? However, all of the young people we interviewed and talked to during our observatory stay at DTA emphasized the importance of the multi-faceted artistic environment at DTA. We mentioned above that proximity to other aspiring artists motivates everyone to perform at their highest level. Most students at DTA are accustomed to being the most skillful individual at their craft in their local environment; however, at DTA, they are surrounded by peers who are just as competent as themselves. Furthermore, art is everywhere at DTA. All students are confronted with a plethora of artistic expressions from the moment they awaken until they go to bed. The main building is colorful, full of light from the big windows and filled with inspiring small cozy corners that attract social and reflective interaction. All walls are plastered with paintings, sculptures are everywhere to be seen, and young people can be seen everywhere gathering, caught up in intense conversation or practicing together. The students at DTA do not just experience art; their lives are imbued with art.

Meeting others your age who dare to say, "This is important. This is what I want. It meant that I began to reflect on my own situation and my own motivation. Seeing what they can do is so inspiring. Maybe I was the best at my old dance school, but I am certainly not here because everybody is so talented. Nevertheless, this is the greatest part of it all since we push each other to get even better. (S2, interview, November, 20, 2021)

Talent development is not merely about practice (although it is a crucial component in every talent development program). To become an artist, one must experience art, embrace art, and live art. Therefore, most of the students at DTA have made the decision to leave their family and childhood environment to live at DTA for several years until they can apply for a scholarship to one of the prestigious art colleges.

To embrace interdisciplinarity

Another important aspect of DTA, related to the point mentioned above, is that the talent development program does not focus on one specific art form but connects multiple artistic forms of expression. A dancer might rehearse next to people from the musical line, eat lunch with a writer, and share a room with a sculptor. Talent development is often associated with the metaphor of 10,000 hours of practice (Gladwell, 2008). This understanding of talent development aligns with the nurture perspective presented earlier. From this perspective, talent development refers to being absorbed in the practice of one's special niche within a given field, continuously improving one's skill level through repetition. At DTA, and in line with the holistic perspective, artistic talent is considered to emerge through relationships and in an environment that provides space for different perspectives and thus different stimuli.

Our school arranged a talent event, where people from all over Denmark came, and we were all forced to work with actors, doing some acting or musicians, making music. I think it is quite wonderful with that kind of experience. Before I started here, I think I was rather narrow-minded. DTA initially helped to open my horizon within visual art, but now it is like that for the whole world of art. Dance, music, writing and acting. And, I do believe that it makes me a better painter. (S3, interview, November, 21, 2021)

Furthermore, the holistic approach practiced at DTA is important for another reason. Talent development is not just about skill development. The school is highly conscious of the need to help young people develop as whole human beings. Artistic talent unfolds through the artist and is

inseparable from the person; it is never just the hand that paints or the body that dances. Thus, personal development is artistic development. Therefore, broadening the horizon of these young talented artists, opening their eyes to other perspectives and different worlds, becomes an important part of the scaffolding procedure.

To be seen by others

As mentioned several times, the approach to artistic talent development at DTA is very much about social and contextual relations. At DTA, one does not become an artist by sitting alone. Above, we have described how artistic skills are practiced in a social context. However, practice is not everything. Artists are typically driven by the opportunity to share their art with other people. A dancer rehearses for a show viewed by an audience; a writer struggles to find the exact word for a poem so that other people will read and (hopefully) be moved by their words. Art is founded on the relationship between the creator and the observer. The work of the students is constantly evaluated by the teachers and their peers, but another important part of the prospering environment is the enhanced focus on artistic presentation. As mentioned earlier, paintings, sculptures, and other works of art adorn many of the empty spaces at the school, but these are primarily viewed by students and teachers. Thus, DTA is constantly engaging with external partners to provide its students with opportunities to present their art to a broader audience. Young artists work with professional theater troupes, explore opportunities for displaying in real art galleries, or tour the country giving concerts in various music clubs.

Sometimes, the things we do, a drawing exercise or something like that, when we finish it just ends up lying on my table. It does not really go anywhere. That is why I think it is so cool when we do a vernissage or set up a musical or something. That is when you really feel that you get to use your skills, when others see it I mean. (S3, interview, November, 20, 2021)

As Bateson writes, "information – the elementary unit of information – is a difference which makes a difference" (Bateson, 1972). Thus, in order for artistic talent to unfold, an artist needs an audience who will provide information. An old systemic saying states that *you can never know what you have said until someone responds*. In the same way, the developing artists need the reactions of others stemming from their artistic work to begin to grasp what they have created and what is still missing. Art does not become art until it is perceived by others, as it emerges through the artist/work of art/audience relationship.

Discussion

Our study provides insight into emergent properties that are highly likely to be present in many art talent environments in various shapes and forms. However, we by no means intend to claim that the list is exhaustive. Furthermore, it is important to remember that properties form different relational networks in every systemic encounter, meaning that the constituent qualities of a specific environment will express the particular systemic relationship of that environment's properties. Finally, living systems are constantly in a state of becoming. A system never stays the same; rather, it is constantly changing due to its interactions with its surroundings. Therefore, the properties identified in this study, as mentioned at the beginning of our results section, should not be perceived as a stable and universal answer to the question, "Which environmental properties enhance art talent?" as they are in fact volatile and context-dependent. That said, our interviews indicate how important these properties are to the development of the young people we have met. Thus, we propose that the qualities expressed by these emergent properties could be of value for talent development organizations within art (and possibly other fields as well). It is thus important to understand the unique qualities of these properties and the commonalities that seem to recur across our six categories. Such commonalities might inform us about new approaches to talent development.

First, all categories contain a relational quality. Although some categories are obviously relational, such as "To be seen by others" and "To be taken seriously," while others are (at first sight) more individual properties, such as "To work hard" or "To discover the passion of doing art," all stories are about relations – about becoming with and through others. In this respect, our mapping of the talent environment at DTA opens an avenue for a relational understanding of talent. Instead of perceiving talent as an innate property of the individual that is nurtured and enhanced through

tremendous effort, we advocate for an understanding of talent as a complex quality that unfolds in a web of relations. Talent development is a relational activity requiring cooperation. As Lave and Wenger (1991) argue in their influential work, learning should be understood as an integrated part of practice. Lave and Wenger advocated a shift in the analytical focus of learning research from the individual as the focal point of all learning processes to learning as a process of participation in communities of practice. Their contribution facilitates a decentered learning perspective: Talent resides not only in the talented youngster but also in the entire community and learning stems from continuous interaction and participation. Every member of a community of practice is simultaneously a contributor and a learner.

Furthermore, our findings illustrate the importance of learning facilitation. The quote "I never teach my pupils, I only attempt to provide the conditions in which they can learn" is often ascribed to Albert Einstein. Regardless of whether he truly uttered these words, the point is certainly valid in one way or another. In our interviews, the young artists often mentioned the teachers but seldom referred to traditional teaching experiences when they described the paths of their artistic development. This is not to say that we believe teaching does not matter. DTA is filled with brilliant, knowing, creative and inspiring teachers. However, our interview data indicate that the teachers at DTA facilitate learning in many different ways. Of course, they teach, lecture, and supervise, but (at least) equally important, they participate in creating and sustaining an environment for continuous development, an environment that allows the young talented artists to help each other learn and develop through innumerable interactions of reciprocal influence. In this way, the system (not the individual teacher) becomes the "primary educator." The young artist learns through their engagement in the learning system, creating a non-linear and self-sustaining learning path.

Our interviews and the success rate of applications from DTA students to higher art academies in Denmark indicate that DTA is already very competent in creating a high-performing art talent-enhancing environment. However, based on our empirical findings and our experience as researchers and organizational consultants, we end this article by proposing two areas that DTA (and possibly other talent development organizations) can develop even further in their attempt to support the artistic talent development of their students. We offer the following proposed areas of focus:

1. The ability to *orient* the organization towards the emergent properties occurring every day.
2. The ability to assist the young artists in *learning to reflect upon* how emergent properties, at a certain point in time and in a certain context, may further liberate their artistic potential.

Ad. 1) A context-dependent orientation is an orientation towards differences, movement or changes, patterns that connect, and interconnections. This *orientation* is about experimenting with and challenging how we perceive. The stories revealed in our data highlight passion and untamed bursts of energy that allow for learning to suddenly occur. We propose that DTA beneficially could strengthen their ability to strategically *map and enhance* the emergent properties to produce talent environment routines, increasing the possibility of young people displaying their artistic potentialities at DTA. In other words, students should make themselves available for these bursts of energy that suddenly occur when analyzing constituent moments with questions like, "What is happening?," "Who is present?," "What is performed?," "Why did the situation, the moment, touch us and move us?," etc. Orienting the organization towards emergent properties requires a willingness to see beyond current methodologies. This can be achieved by asking questions about the emergent properties and engaging in continuous dialogues with others (students, teachers, managers, external stakeholders, etc.) to understand and enhance the real-time learning opportunities that these properties present for everyone. However, dialogue alone is not enough. The organization must also develop the capacity to act upon the insights brought forward by these dialogues, changing their modus operandi to align with the emergent properties. The ability to *orient* the organization towards these properties calls for an agile organization. As mentioned above, living systems are constantly changing – the only constant being changeability. Thus, organizations must be open and willing to change practices, habits, and beliefs to remain a creative and inspiring force, something that often becomes increasingly difficult as organizations mature (Hamel & Zanini, 2020).

Ad. 2). Apart from developing organizational awareness, DTA could strengthen its ability to assist its students – the young talented artists – in raising their awareness of the emerging properties that could constitute an ideal frame for their artistic development. However, as these properties are emergent by nature, and thus transitory and ever-changing, students must develop *discernment*, or the ability to be *self-reflective*, in order to understand how and why their talents seem to flourish under certain circumstances. The prospering talented artists could be trained to analyze a specific rewarding situation by asking questions about their own sense of being within the system. Such questions touch upon different perspectives of the "I" (the individual) and the "we" (the system) and fall into the following categories. *Self-reflective*: "What specific circumstances led to this breakthrough or insight and what did I learn from this incident?" *Self-sensing*: "How does my body communicate the sensation of the situational interplay? What contextual factors seem to trigger this bodily sensation?" *Social-intelligent*: "How do the surroundings and the people around me contribute to the experience?"

Conclusion

This study contributes to the extensive research on talent development by examining artistic talent development from a holistic ecological perspective. We searched for patterns and interconnections in the environment which constitute a web of relations that unfolds around these young people as they strive to develop and discover their personal "voice of expression" as artists. We call these patterns emergent properties. Based on our analysis, six emergent properties that *support and influence the talent environment* for young artists are identified:
1. To be able to discover the passion of doing art, 2. *To be taken seriously,* 3. *To work hard,* 4. *To be able to experience art,* 5. *To embrace interdisciplinarity,* 6. *To be seen by others.*

In our discussion, we look at commonalities across the six properties and emphasize that they all revolve around relations and patterns that connect. Finally, we point towards two areas in which our case organization could enhance its ability to develop young artistic talents by actively using knowledge about the nature of emerging properties to create an optimal environment for learning and development.

Further studies

In our next article we look at the role of organizations in supporting the possibility of these emergent properties to occur. A balance between control and freedom.

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Developing Creative Teaching Skills in Pre-Service Teachers

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Abstract

Teaching is an interactive process as teachers respond to diverse interests and needs of learners, alongside the changing demands of education systems. Giving teachers the opportunity to develop competence in creative teaching may enable them to prepare and improvise teaching to maximise learning. A package to foster creative teaching through various learning experiences was constructed and tested on pre-service teachers. The effect of the package on seventy-two pre-service teachers was assessed, largely by quantitative pre and post-tests and qualitative responses. This was supplemented by data from similar teachers who did not have this opportunity. There was strong evidence of worthwhile increases in the pre-service teachers' understandings and use of creative teaching approaches following their completion of the development package. Interview data suggested that a beneficial impact extended into the teachers' first year of teaching, and that creative teaching can become a part of teacher identity. The article describes evidence that creative teaching can be fostered and it concludes with a recommendation that teacher training and development should give it explicit attention. Some challenges and potential solutions are described.

Keywords: Creative teaching; teacher development; teacher identity; creative lesson planning; classroom improvisation.

Introduction

The need for teachers who are creative thinkers

A main purpose of education worldwide is seen as preparing students to participate fruitfully in society and lead independent lives (OECD, 2018; Valtonen et al., 2021). To be successful, students will need to construct and apply knowledge, understand and contribute to the solution of problems of the future (Silva, 2009; Van Laar et al., 2020), and make informed and wise decisions (Sadler, 2010; Newton, 2017). However, the widespread use of standardised tests, prescribed curricula, and high-stakes accountability provides tensions for teachers and school leaders in their attempts to meet these aspirational educational outcomes (Olivant, 2015; Keamy, 2016). Habits of thought and practice also add to a teaching inertia which maintains the status quo. Changing how teachers see and engage in their role is fundamental to breaking free from unproductive practices and achieving educational goals. Globally, a teacher's role has changed over time; once seen simply as a knowledge-provider (Nias, 1993), a teacher is now considered to be a learning activator (Hattie, 2012), and designer of meaningful learning tasks that require students to make knowledge-based decisions (Scardamalia et al., 2012). Crucially, for students to be successful, teachers need extensive subject and pedagogical knowledge (Coe et al., 2014), and, for instance, an ability to model purposeful, productive thinking skills and decision-making competencies (Newton & Newton, 2018; Valtonen et al., 2021). However, they also need to be creative problem-solvers in order to meet the diverse learning needs which face them (Tanggaard, 2011; Henriksen, 2016; Beghetto, 2017). Merely repeating last year's lessons is not enough: teaching needs to be creative, responsive and dynamic as students, expectations, and the world change. Furthermore, an open-minded willingness to adapt, and the capacity to do so equips teachers with a frame of mind and skills that will prepare them for the inevitable changes they will meet in their working lives (Clack, 2017). But, can this be done? Can a creative frame of mind and capacity be fostered in teachers?

The nature of creative thinking in teaching

Acar, Burnett & Cabra (2017) reviewed the many definitions of creative thinking and distilled a consensus that it purposefully produces something *new* and of *value* (either to the creator or a wider audience). While these are essential components, successful creative thinking may also produce a kind of *satisfaction*. In the classroom, teachers could use creative thinking to design innovative learning experiences, and to adapt their teaching spontaneously according to students' needs (Paek & Sumners, 2017). Beghetto (2017) highlights these two, distinct roles as the use of creative thinking:

- when planning and evaluating learning experiences, which he describes as disciplined creative teaching; and,
- when responding spontaneously to situations in the classroom in an improvised, on-the-spot, application of creative thinking.

The perception of creative teaching in education has changed over time. In early literature, creative teaching was seen as a performance, a quality possessed by a gifted few (Opulente, 1965) and with a potentially high level of risk (Tanggaard,2011). Now, creative teaching is seen as an appropriate skill for all teachers to develop and use (Cremin, 2015) with wise decision-making minimising the risk (Craft et al., 2008). Current thinking is also moving away from an emphasis on isolated experiences used to maximise students' engagement (Tanggaard, 2011), to the continual use of creative teaching skills to develop effective learning experiences that meet students' needs (Beghetto, 2017). This, however, assumes that a teacher's creative thinking can be developed and used intentionally and successfully (Beghetto, 2017). It is argued that training and opportunities are needed for teachers to understand, acquire, practise, and improve the competence of creative teaching (Henriksen, 2016). Although there is growing interest in the notion of creative teaching, there is little evidence that it is finding a place in training or practice so any potential benefits for both teachers and students may be lost (Henriksen, 2016; Beghetto, 2017). Some may even be sceptical about the value of fostering creative teaching at a time of intense monitoring and measurement of teacher performance in many education systems (Holloway, 2019).

We are of the view that uncreative teaching may support children's learning, but only up to a point. Teaching is an interactive process in which the teacher responds to diverse interests and needs. The creative teacher is more able to prepare, adjust, and improvise teaching to fit these interests and needs, to make the most of the learners' abilities, and maximise their learning. While a competence in creative teaching cannot be transmitted to others, we can provide opportunities to construct understandings and exercise creative thinking through discourse and activities. Accordingly, the aim of this study was to prepare, develop, and test a teacher development package which offered such opportunities. In particular, the package aimed to foster:

- an understanding of the meaning of creative teaching;
- an appreciation of the value of creative teaching;
- competence in creative lesson planning; and,
- notions of the role of the teacher (teacher identity) which include a favourable disposition towards creative teaching.

Method

The materials: a creative teacher development package

Pre-service teacher training is considered a critical time for developing and transforming novice teachers' professional values and identities (Bryson, 2014; Boyd et al., 2015). Consequently, a one-year postgraduate course for primary school, pre-service teachers

in England was chosen as the testing ground for the development package. (English primary schools, for children aged 5 to 11 years, are similar to elementary schools elsewhere). The course focuses mostly on subject and pedagogical knowledge in practice (DfE, 2019). We are unaware of courses which also attempt to develop professional creative thinking in teachers in a systematic and deliberate way (see also Byman et al., 2021).

The construction of the development package was informed by Mezirow's (2000) transformational learning theory. In particular, it pointed to the value of: centrality of experience, critical reflection, and rational discourse. This led to four themes (Table 1). The constructivist approach of the package tasks was intended to support the active creation and interpretation of knowledge in the context of personal experience (Kroth & Cranton, 2014). To enhance the transformational experiences, tasks were structured to enable formative peer discussion, review and feedback, with opportunities for pre-service teachers to gain the perspectives of peers (Nicol, 2014). An illustrative selection of tasks is provided in Appendix A.

Table 1: Themes in the Training Package.

Themes in the pre-service teachers' training package	Types of tasks	Literature used to support the tasks
1) developing an understanding of creative teaching	Critically reviewing and discussing with peers and tutors: former pre-service teachers' video vignettes explaining what creative teaching means to them; video clips of creative teaching in classrooms; relevant literature.	Beghetto (2017) Henriksen (2016)
2) problem-based learning tasks, to practise decision-making and creative thinking skills	Using creative teaching approaches to complete: scenarios tasks; lesson-planning tasks.	Newton (2017) Creative teaching examples in a range of literature (for example Wegerif, 2010).
3) recognising the importance of creative teaching in schools *(Iteration 2 of the teaching package only n=34)*	Critically reflecting on: own examples of disciplined and improvised creative teaching from teaching placements. question and answer session with experienced primary school teachers about creative teaching.	Application of the above.
4) self-analysis of own teacher identity (developments, influences, challenges), and the position of creative teaching within this	Critically reflecting on transformational learning theory and its application to own experiences through: teacher identity tasks: 'What kind of teacher do you aim to be?'; professional developments journal, including influences of peers and reflections on multiple perspectives.	Mezirow (2000) Nicol (2014)

Training packages are unlikely to be optimal in the first instance. A design-intervention strategy (Simon, 1996) was used to design, enact, evaluate and improve the package through two iterations. Teacher feedback and course leader observations informed the revision process.

The participants

An intervention group of 72 pre-service primary school teachers completed the package, providing pre and post-training data. Given that other things happen in teacher training courses which might be said to develop creative teaching competence, data from another 49 pre-service teachers who did not experience this training in a previous year were available for comparison. (A comparison of the two groups' degrees, ages, and experience showed them to be very similar.) There were also the data from semi-structured interviews with five teachers one year after they had completed the training package.

The training procedure

The training package was delivered by a tutor on the course. Experienced teachers also contributed by presenting in live sessions examples and benefits of creative teaching in their practice and the practice of the pre-service teachers they work with. An expert teacher also worked with the lead researcher to validate the quality of the pre-service teachers' examples of creative teaching from their teaching placements (Table 1: Task 3). The creative thinking and practice package was only a part of the overall teacher training course. The package took 42 hours over six days dispersed through the first twenty weeks of the course and comprised:
- interactive online presentations;
- completion of self-study tasks; and,
- live online teaching and discussion sessions.

Task responses were submitted through an online platform and the tutor chose examples for discussion at the live sessions, with the pre-service teachers' consent and input. The structure of the sessions enabled the pre-service teachers to revisit their ideas about creative teaching through a cycle of self-study, discussion with peers and the tutor, and a return to self-study to adjust their understanding according to others' input.

Analysis

These trainee teachers' pre-development and post-development responses to the package included qualitative and quantitative data reflecting the four themes (Table 1). For instance, pre-service teachers submitted written responses to the question: *What is your understanding of creative teaching?* at the beginning and end of the training package. A coding frame (shown in Table 2 below) was used to compare the frequency of the key features of creative teaching that occurred in the pre-service teachers' explanations. The percentages of the teachers' responses were reported. A Chi-square test of independence was used to examine the differences between the pre and post-training understandings of creative teaching. The qualitative data enabled further comparisons and added meaning to the findings.

Results

The following represent data collected from the intervention group of pre-service teachers unless otherwise stated.

Theme 1: developing an understanding of creative teaching

Table 2 provides strong evidence of statistically significant increases in understandings of the main features of creative teaching after the intervention group of pre-service teachers completed the creative teaching training package, compared with their earlier understandings.

Table 2: A Comparison of Pre-Service Teachers' Understandings of Creative Teaching Before and After their Completion of the Training Package (Intervention Group Data).

Coding Frame		Outcomes			
Feature *Creative teaching means a teacher…*	**Vocabulary/ indicators**	**Percentage of pre-service teachers' responses that included this feature (n=72)**		**P-value significance at *p*<.05 (χ^2 test with 1 df)**	**Example response from pre-service teachers at the end of the training package**
		Before training package	**After training package**		
…has new ideas.	innovative, original, imaginative, new, different, thinking outside the box	36	68	X^2 (1, N = 72) = 14.72, *p*<0.001	*'Creative teaching means thinking imaginatively about how you present curricular content, to ensure you deliver engaging and meaningful learning to your students.'*
…is adaptable (disciplined adaptability).	adapt, change, flexible, disciplined, controlled, thoughtful, considered	13	58	X^2 (1, N = 72) = 33.06, *p*<0.001	*'It is important to be able to adapt to changing situations, in a well-thought out and controlled way.'*
…is adaptable (improvised adaptability).	adapt, improvise, unpredictable, spontaneous, disruption	8	57	X^2 (1, N = 72) = 38.69, *p*<0.001	*Creative teaching is the ability to adapt a lesson on the spot, for example if there is a disruption of some kind.'*
…is thinking/ acting creatively in a holistic way.	teachers thinking /acting creatively in a holistic way, to solve problems.	25	57	X^2 (1, N = 72) = 15.19, *p*<0.001	*'Creative teaching is the teacher being dynamic, problem solving and imaginative. It is not limited to subjects or age groups. It is involved in every step of a learning experience, from planning the methods used in the lesson to deliver the learning, the content, the outcomes and the way feedback is given.'*
…recognises the value of creative acts.	Teachers meeting learning outcomes; students' needs; teachers' gains.	14	42	X^2 (1, N = 72) = 13.85, *p*<0.001	*'Creative teaching encompasses a teacher's ability to be prepared to adapt the lesson spontaneously to meet the needs of the students.'*
…is open-minded when acting creatively.	open-minded, ready for change, dynamic, willingness to transform	8	31	X^2 (1, N = 72) = 11.35, *p*<0.001	*'Creative teaching refers to the multidimensional nature of teaching, meaning the need to be flexible and open-minded in everyday teaching practice to maximise students' development.'*

After the training package, many pre-service teachers in the intervention group changed their explanations of creative teaching by focusing on their use of creative thinking to develop as effective teachers, rather than only focusing on the creativity of their students. An example of this change is in Figure 1:

A pre-service teacher's explanation of creative teaching before the training package
'Creative teaching is the teaching method that inspires students to be creative themselves.'

The same pre-service teacher's explanation of creative teaching after the training package
'I have developed my understanding that 'creative teaching' involves being flexible in the classroom, by thinking fast on your feet, being able to adapt and handle changes in circumstances, and dealing with unexpected questions and differing abilities. Coming up with effective questions is really important in creative teaching. It also means approaching topics in new ways with new strategies to engage learners.'

A summary of creative teaching techniques evident in lesson plans
- creative thinking devices (for example, problem-based learning activities, concept cartoons, models/analogies)
- use of open questions
- student-led enquiry-based learning
- students working collaboratively with peers
- students in the role of teachers

Figure 1: Creative Teaching Understandings and Techniques.

The pre-service teachers' understandings of creative teaching also moved away from the misconception of an arts focus by the end of the training package. An understanding of the connection between creative teaching and transdisciplinary skills had also increased, for example:

'I want to ensure that I am always thinking from the point of view of the students – through embodied thinking - and how an activity will come across to them, to ensure that it actually meets the objective and is engaging.'

Theme 2: problem-based learning tasks, to practise decision-making and creative thinking skills

Pre-service teachers in the intervention group completed a theoretical-lesson planning task to apply their understandings of creative teaching to their potential practice. Pre-service teachers' designs of two primary science lessons completed before the training package (Lesson Plan 1) and after the training package (Lesson Plan 2) were analysed, to enable a

statistical comparison of frequency of creative teaching techniques. The results suggested that there was evidence of a statistically significant increase in the use of the creative teaching features in Figure 1 in Lesson Plan 2 compared to Lesson Plan 1 (a χ^2 test with 1 df returned $p<0.001$).

The comparison group of pre-service teachers who had not completed the training package completed the same task of creating a lesson plan for science as a routine part of their training. The same statistical data analysis method (χ^2 test with 1 df) was applied to the science lesson plans from the comparison group. This enabled a comparison of statistically significant differences between those who received the teaching package and those who did not. For the comparison group, the results ranged from $p = 0.32$ to $p = 1.00$, suggesting that there was no evidence of a statistically significant increase in the use of the creative teaching features listed in Figure 1. This counters the argument that the observed effects were due to other events on the course.

Pre-service teachers in the intervention group also completed scenarios tasks in the training package, giving reasoned solutions to a range of teaching problems. For example, pre-service teachers were given a scenario in which student 'David' struggled to start his drawing of a spider's web in an art class. Pre-service teachers responded to the question: 'What would you have done to help David to start his drawing?' by presenting a possible solution and an explanation of their decision.

The solutions varied from:
- asking David a question:
  'I would have asked David if he had ever seen a spider's web, and what was the biggest spider web he has ever seen?'
- to working with a partner:
  'I might also encourage David to work with a peer to create a spider's web together.'
- to responding to the clues in the scenario's explanation of David's needs:
  'I would have given David the time he needed to plan the task in his head, (which I think he was doing - visualising drawing a web by moving his eyes from left to right).'

Analysis of the pre-service teachers' responses to the spider's web scenario, and other similar tasks, suggested that there were three main areas in which these activities developed the pre-service teachers' professional skills:
1. Creative thinking: pre-service teachers practised the skill of designing a solution and response to solve a teaching problem;
2. Critical thinking and reasoning: pre-service teachers made and justified their decisions; and,
3. Gaining multiple perspectives of different (sometimes contrasting) approaches to the task: peers explained their decisions to others.

Theme 3: recognising the importance of creative teaching in schools

In Iteration 2 of the training package, pre-service teachers in the intervention group (n=34) submitted examples of disciplined and improvised creative teaching from their teaching placement lesson plans, which occurred after the final training package session. The task included self-reflections on the benefits of their creative teaching approaches. The examples of creative teaching were rated by the tutor and an expert teacher for creative teaching quality, to explore the pre-service teachers' capacities to apply the training package to their practice. The rating criteria incorporated Acar et al's (2017) explanation of creativity

(a novel approach which attempted to solve a problem), alongside the creative teaching techniques in Figure 1.

In all the responses submitted, the pre-service teachers viewed their use of creative teaching as an essential skill needed to solve a problem in their practice. Problems included: changing the teaching approach to enable students to understand the learning outcome; creating a new resource to model a concept, and designing a learning experience to increase students' engagement.

A rating between 1-5 was then assigned to each example (with 5 being highest rating). Although the quality of the creative teaching examples varied, the mean ratings of 3.4 (disciplined creative teaching) and 3.2 (improvised creative teaching) out of a maximum of 5 suggested that the pre-service teachers were developing their creative teaching skills in the context of real teaching placement experiences.

In the highly rated examples of improvised creative teaching, pre-service teachers moved away during the lesson from a pre-planned closed teaching input (for example, lengthy teacher-led explanations, or a highly scaffolded worksheet) to spontaneous modelling, increased student-led opportunities, or a more practical task. The highly rated examples of disciplined creative teaching demonstrated pre-service teachers using their creative thinking skills to maximise effective teaching, including planned open-ended questioning, and thought-provoking resources. Pre-service teachers' strong subject knowledge was reflected in the highest rated examples of creative teaching: it was apparent that this enabled them to think of imaginative alternative approaches.

Pre-service teachers in the comparison group who did not receive the training package also prepared and evaluated lesson plans at a comparable time in the course. The numbers of ideas for adapting each lesson to solve a learning problem were recorded, and Table 3 compares these results with the intervention group. Again, the difference between the two is statistically significant. The pre-service teachers who completed the creative teaching training package identified more adaptations for their lessons than pre-service teachers who did not have that opportunity. This is further evidence that the training package had a positive effect.

Table 3: A Comparison of Pre-Service Teachers' Number of Suggested Adaptations in Lesson Evaluations

	Intervention Group (n=34)	Comparison Group (n=49)	Comparison (χ^2 test with 1 df)
Mean	3.03	1.61	$p<0.001$
Standard Deviation	1.60	1.19	Cohen's $d = 1.00$ (generally taken to indicate a large effect size)

Theme 4: self-analysis of own teacher identity

Before receiving the training package, pre-service teachers in the intervention group described their perceived teacher identities through a written response to the question: 'What kind of teacher do you aim to be?' They revisited this question after the training package, by adjusting their written responses and explaining the influences on their adjustments.

A comparison of the two responses (Table 4) showed a large increase in the inclusion of creative teaching features after the pre-service teachers in the intervention group had completed the training package.

Table 4: Use of Vocabulary Associated with Creative Teaching, in Pre-Service Teachers' (n=72) Teacher Identity Responses Before and After the Training Package (Intervention Group Data)

Vocabulary Associated with Creative Teaching	Frequency of Vocabulary Used in Pre-service Teachers' Teacher Identity Responses	
	Before training package	After training package
creative, innovative, imaginative, adaptable, flexible, thinking outside the box, try new things, risk, embodied thinking, play, spontaneous, open-minded	42 occurrences	176 occurrences

42% of these teachers in included the term 'creativity' as an ideal quality for their teacher identity before the training package, compared to 94% after completing the training package. They explained why this change had occurred, for example:

'My development this term has taught me to change direction if things are not going to plan. I have learnt various ways to become a creative teacher to ensure children are engaging in meaningful and exciting learning experiences. I have learnt many different strategies of teaching and learning, which will allow me to hopefully solve various problems which I will encounter as a teacher. One of the biggest things the [training package] has taught me is to think outside of the box when teaching, always ensuring the children are at the forefront of every lesson, but to not be afraid to take risks, and to learn from mistakes.'

Many in the intervention group referred to the intention of the training package – to make creative teaching a conscious and deliberate decision-making tool – in their reflections about their teacher identities at the end of the course, for example:

'Although disciplined and improvised creative teaching may have occurred naturally in my practice, by having it explicitly explained ensured that I made a conscious effort to be creative both in planned and unplanned circumstances. This module made creative thinking go from a subconscious level (where it occurs instinctively, but perhaps with less thought and effort involved) to a conscious level (where teaching and learning opportunities are thoroughly thought about using creative thinking skills). I genuinely believe it [the training package] has allowed me to make more, and better, creative teaching choices both spontaneously and non-spontaneously."

All acknowledged that their teacher identity would need to be adapted according to their future contexts, for example:

'Some [aspects of my teacher identity] will keep going in the same direction and some will be challenged. I realise that over time in practice my teacher identity attributes will look a bit different to how I initially imagined'.

They also reported that the task to complete a self-reflective journal (to help the pre-service teachers to monitor the development of their teacher identities) was beneficial to their professional development, for example:

'I never considered the usefulness of a journal [before the PGCE course]. It has allowed me to self-reflect at the end of each day and sum up what I've learned and found the most useful. I aim to continue with my self-reflective journal [after this term], to help me to keep exploring new ways to teach creatively and teach for creativity.'

Indications of sustainability

Five former pre-service teachers who completed Iteration 1 of the training package were interviewed towards the end of their first year of teaching. The semi-structured interviews aimed to explore indications of sustainability of a creative teaching approach. All teachers said that the training package had continued to influence their professional development after their training, and that a creative teaching approach was an essential part of their teacher identities, for example:

'My idea of creative teaching now is definitely what I was left with at the end of the PGCE year and had developed from the [training package] sessions. Those sessions changed my way of thinking about creative teaching and are why this is now embedded in my teacher identity.'

These teachers used vocabulary such as: *'integral', 'under-stated', 'constantly'* and *'subtle'* related to their creative teaching approaches. This suggested that creative teaching was in action continually in everyday 'improvised' teaching acts, evident in this example:

'Adapting during every lesson has been really important: I am never flustered if something goes wrong as I will think of some other way of teaching it, which I think is directly from what we were taught [in the training package].'

Contrary to some of the pre-service teachers' views (explained in Theme 4), the teachers discussed a change in their creative thinking skills from a very deliberate 'conscious level' as a pre-service teacher to a more 'sub-conscious' level as an early career teacher, suggesting that this had become an embedded quality.

All five teachers discussed the use of a creative teaching approach to reduce the negative impact of the Covid-19 global pandemic on students' learning experiences. For example:

'I think creative teaching is especially important this year, as the students have missed so much [due to school closures]. You are constantly, unexpectedly, filling in gaps because they don't have the prior knowledge you'd expect from the previous year.'

A barrier raised by some of the teachers to a disciplined creative teaching approach was the time needed to plan creative teaching ideas. However, one teacher provided a contrasting argument to the issue of time in his response, as he viewed a disciplined creative teaching approach to be time-efficient for the teacher:

'You don't have time to not be creative. There is no point just using workbooks or textbooks as the students won't get it. If you aren't creative, then you'll have to repeat [the lesson] again in a different way, and you'll have to be creative anyway – there's an inevitability! Why not be creative from the first lesson?'

Discussion

This study was situated in a real-world context of an initial teacher training course, with many other influences on the pre-service teachers' developments during their training year. Nevertheless, the responses to the package showed encouraging and potentially useful changes in beliefs and creative teaching competences. Furthermore, comparisons with those who were not trained in this way provided evidence that these changes were due to the experiences provided by the package. To this extent, the training package achieved these ends.

We also point to the value of the iterative process in developing to the package. For example, a change from Iteration 1 to 2 was the addition of Theme 3, 'Recognising the importance of creative teaching in schools', due to an emergence of pre-service teachers' queries about the value of creative teaching in many of today's schools where the emphasis can be on test scores.

The following discussion points explore some of the themes presented in the introduction in relation to the results from the pre-service teachers in the intervention group.

Analysis of pre-service teachers' written responses to the training package tasks suggested that their understandings of creative teaching changed between the beginning of their teacher training course and the end of the creative teaching training package. The pre-service teachers showed a significantly increased understanding of the need for a teacher to adapt, and think creatively in an immersed, holistic way, instead of viewing creative teaching as isolated opportunities. This aligns with the current role of a teacher: to continually adapt their teaching to respond to students' needs and the changes in the education systems in which they work (Clack, 2017). The quality of open-mindedness was discussed by some pre-service teachers, alongside the generation of new ideas, suggesting their readiness to transform (Mezirow, 2000). Pre-service teachers in the intervention group also changed their misconceptions of creative teaching at the end of the training package, adjusting their ideas to align with the current understanding of creative teaching as transdisciplinary across subjects and age phases (Henriksen, 2016).

The problem-based learning tasks allowed the pre-service teachers to practise their decision-making and creative thinking skills. The pre-service teachers' outcomes reflected the three main features of Mezirow's (2000) transformational learning theory, summed up in the table below:

Table 5: Features of Mezirow's Transformational Learning Theory, Matched to the Problem-Based Learning Tasks of the Training Package.

Features of Mezirow's transformational learning theory	Training package opportunity	Pre-service teachers' skill developments
centrality of experience	developing a response to solve a real-world teaching problem	• creative thinking • decision-making competencies
critical reflection	justifying their response decision	• critical thinking • reasoning
rational discourse	Explaining their response decision to others (peers, tutors)	• gains through multiple perspectives (ideas, viewpoints) • communication • negotiation

In the 'hypothetical scenarios' tasks there was evidence of an increased use of creative teaching techniques, as discussed by Henriksen (2016) and others, with greater use of open questions, creative thinking tools and student-led learning opportunities. Pre-service teachers' explanations for their decisions demonstrated that they understood the value of creative teaching: to maximise the effectiveness of students' learning experiences (Beghetto, 2017). The scenarios tasks were completed in university-based sessions, without a specific school context. Aligning with Boyd et al's (2015) view, these tasks allowed the pre-service teachers to create thoughtful and innovative responses, in an environment of peer and tutor support. We considered this to be an important step: to allow ideas to emerge and be adjusted according to the perspectives and feedback of others, through the peer and self-review approaches advocated by Nicol (2014), before the context of teaching placements.

The pre-service teachers' application of creative teaching skills during teaching placements provided them with the experience of understanding the need to adapt their behaviours according to specific school contexts and parameters (Paek & Sumners, 2017). Encouraging pre-service teachers to reflect upon their use of creative thinking skills in two contexts - disciplined (lesson-planning) and improvised (in-class) - enabled them to recognise the value of creative teaching in the two ways discussed by Beghetto (2017). By reflecting on their creative practice, many pre-service teachers realised that a creative teaching approach could be essential to their professional success, due to its value to the learning experiences of their students (Cremin, 2015).

Strong subject and pedagogical knowledge was identified as a key determining factor of a pre-service teacher's ability to successfully adapt a lesson (both in preparation and improvised contexts). Although a teacher's role has moved from knowledge provider to learning activator (Hattie, 2012), the results suggested that strong subject knowledge enabled the pre-service teachers to create the most effective learning experiences, both at the planning stage and spontaneously in-class (Coe et al., 2014).

In the intervention group, the pre-service teachers' increased focus on creative teaching in their teacher identities was reinforced during the interviews with the Early Career Teachers after a year of teaching. Agreeing with Beghetto (2017), the Early Career Teachers focused on creative teaching as an essential everyday teaching skill. A shift from a conscious approach to subconscious suggested that creative teaching had possibly become embedded in the Early Career Teacher's identity and professional practice, and there were indications that this had been a transformational process for some Early Career Teachers. However, Early Career Teachers indicated that their use of deliberate creative teaching depended upon the teaching approaches valued by school leaders (see also Keamy, 2016).

The interviews with Early Career Teachers brought attention to contexts when creative teaching may not be appropriate: this may depend upon the senior leadership team's vision, values and priorities (Keamy, 2016). To address this issue, a part of the development package aims to help pre-service teachers understand the aspects of creative teaching that may become embedded in all teachers' identities (for example, thinking of new ideas to meet students' needs) regardless of their future schools' priorities. Recognising the difference between prepared and improvised creative teaching - and the potential value of each – may help with this. But it also points to a need to extend understandings of creative teaching to senior leaders in schools.

Conclusion

In a digital world where machines do more of the mundane tasks, creative thinking is being seen as a valuable, human asset and at a premium in both in the workplace and in everyday life. It may even help teachers adapt to change more successfully and less stressfully (James et al., 2019). This was a study of the effect of training pre-service teachers destined to teach younger children. There was evidence that it increased understandings of creative teaching, it enhanced competence in creative lesson planning and delivery, and it changed how teaching was perceived. While we cannot compel would-be teachers to think creatively, we saw in this study evidence that by fostering pre-service teachers' understanding of what it means to be a creative teacher, by exercising the creative processes, by helping them to see creative teaching competence as an asset and a part of a teacher's identity, it is possible to increase the likelihood that they will display this competence in the classroom and continue to value it.

It remains to be seen if this will be successful with other groups of teachers, such as pre-service secondary school teachers and in-service teachers. But, teachers may meet obstacles to using their new-found competence. For instance, it is challenging to develop the skill of creative teaching in isolation, and some school leaders may not prioritise it if they do not recognise its value to the students' needs. We suspect that it may help if school leaders also had the opportunity to familiarise themselves the aims and nature of creative teaching. Creative teaching has a risk-taking aspect – a new idea is being tested and it might not always be successful. We have discussed that helping pre-service teachers to develop their decision-making competencies, and strong subject and pedagogical knowledge, may alleviate this concern. We recommend that teacher trainers consider providing a safe space for teachers to test creative teaching ideas, and develop an understanding of the value of this skill for the long-term benefit of themselves and their students.

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Appendix A: an illustrative selection of tasks

Table 6: Themes in the Training Package and Examples of Tasks.

Themes in the training package	Illustrative task
1) developing an understanding of creative teaching (1 example of 9 tasks)	<u>**A Review of a Former Pre-Service Teacher's Explanation of Creative Teaching**</u> *'Watch the video clip of a former pre-service teacher's example of creative teaching, and be prepared to discuss the following questions with peers and the tutor:* *What are the possible benefits and challenges of this creative teaching approach – for the teacher and the students?* *Which transdisciplinary skills are evident in this approach?* *How often / When would you consider using a similar approach?'*
2) problem-based learning tasks, to practise decision-making and creative thinking skills (1 example of 8 tasks)	<u>**A Scenario Task**</u> *The Spiders' Web Drawing scenario (explained in the main article).*
3) recognising the importance of creative teaching in schools *(Iteration 2 only)* (1 example of 4 tasks)	<u>**Reflecting Upon Own Examples of Disciplined and Improvised Creative Teaching from Teaching Placements.**</u> *'Select an example from your teaching placement of your disciplined use of creative teaching skills and your improvised use of creative teaching skills, explaining why these are examples of creative teaching. Attach some evidence that supports your answer (for example, an annotated lesson plan or evaluation).'*
4) self-analysis of own teacher identity (developments, influences, challenges), and the position of creative teaching within this (1 example of 7 tasks)	<u>**Self-Reflective Journal Task**</u>: *'Each week on the course, take time to think about the development of your ideas on this journey as you become a teacher. Think about your views of learning, and the learning environment. Are your ideas changing? Why? What are the influences? How do you feel about the change?* *Record your thoughts in a format of your choice: a diary, a blog, a learning log, an emotions graph. Be prepared to share your record with your peers and tutor.'*

What is [or Should be] the Pedagogy of Gifted Education Programs

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Pedagogy is another word for education, the profession and science of teaching. Pedagogy comes from the Greek paidagōgia, (child or student) plus from paidagōgos (teacher or leader). Pedagogy refers to the teaching profession as the science of education.

Many people view education systems around the world as places for knowledge acquisition and skill training. This approach led to a highly controlled curriculum and a prescribed and presented pedagogy that was based mainly on the acquisition, memorization. and repetition of information. The continued use of this pedagogy minimizes the kinds of 20th Century thinking skills that promote innovation and creative productivity. Many of today's progressive educational leaders, employers, and the corporate and business community are expressing their lowest level of confidence in public education in history. And many teachers also experience various levels and types of frustration because excessive control limits their freedom to teach in more creative and engaging ways.

Einstein once said that the way something is be taught can best be described as the difference between lightning and a lightning bug. Although educators have argued for years the pros and cons of gifted program organizational arrangements (e.g., pull out, push in, full time, magnet schools, separate schools), little attention has been devoted to the pedagogy of gifted education – what should actually be going on in any organizational arrangement. Before discussing the pedagogy that I have advocated for almost half a century, I will begin with two issues that have guided my work.

What is the purpose of gifted education?

This frequently asked question can no doubt be debated, but my standard answer has always been: *"to increase the reservoir of creative and productive young people who will make innovative contributions to the arts, sciences, and all other areas of human knowledge and productivity and that these contributions will be guided toward making the world a better place for all people."* In this regard, I have made a distinction between what I call lesson-learning giftedness and creative productive giftedness. We all know what lesson-learning giftedness is all about – learn the prescribed material, be able to demonstrate your learning by taking a test or through oral, written, artistic, dramatic, or some other form of expression.

Creative-productive giftedness, on the other hand, is defined as those aspects of human activity and involvement where a premium is placed on the development of original ideas, material, and products that are purposefully designed to have an impact on one or more target audiences. Learning situations that are designed to promote creative-productive giftedness emphasize the *use and application* of information (content) and thinking skills in an integrated, inductive, and real-problem-oriented manner. The role of the student is transformed from that of a learner of prescribed lessons to one in which she or he uses the *modus operandi* of a firsthand inquire. This approach is quite different from the development of lesson-learning giftedness that tends to emphasize deductive learning, structured curriculum, and the acquisition, storage, and retrieval of information.

What makes a problem real?

Creative-productive giftedness is simply putting one's abilities to work on real problems and areas of study that have personal relevance to the student and that can be escalated to appropriately challenging levels of investigative activity. The roles that both students and teachers should play in the pursuit of these problems have been described elsewhere (Renzulli, 1977, 1982) and have been embraced in general education under the concepts such as authentic learning, experiential learning, and immersive learning. The four characteristics that define what I have described as real problems are:

- Personalization of interest on the part of the student(s);
- Use of authentic methodology (research, investigative, and creative skills);
- No single predetermined correct answer; and,
- Designed to have an impact on one or more target audiences.

The history of human culture of can be charted to a large extent by the creative and productive contributions of the world's most gifted and talented individuals. What causes some people to use their intellectual, motivational, and creative assets in such a way that it leads to outstanding manifestations of creative productivity, while others with similar or perhaps even greater assets fail to achieve at expected levels of accomplishment? And why is creative-productive giftedness important enough for us to question the "tidy" and relatively easy test-score-approach approach that traditionally has been used to select students for special programs and services? Why do some people want to rock the boat by challenging a conception of giftedness that can be numerically defined by simply giving a test? The answers to these questions are simple and yet very compelling. A review of the research literature (Renzulli,1982; Renzulli & Delcourt, 1986) tells us that there is much more to identifying human potential than the abilities revealed on traditional tests of intelligence, aptitude. and achievement. Furthermore, history tells us it has been the creative and productive people of the world, the producers rather than consumers of knowledge in all areas of human endeavor who have become recognized as "truly gifted" individuals. History does not remember persons who merely scored well on IQ tests or those who learned their lessons well. The sheer amount of folk wisdom, portrayals in popular media, and biographical and anecdotal accounts about creativity and giftedness are nothing short of mindboggling. Some clarity, however, can be found by carefully examining the creativity literature.

Creativity researchers, for instance, tend to agree that creativity is the combination of originality and task appropriateness as defined in a particular context (Plucker et al., 2004). Moreover, researchers have differentiated among different levels of creativity, ranging from the more subjective (mini-c) to the everyday (little-c) experiences of creativity to professional (Pro-c) and finally, eminent (Big-C) levels of creativity (Beghetto & Kaufman, 2007; Kaufman & Beghetto, 2009). Along these same lines, creativity researchers have also argued that although creativity can be experienced across multiple domains at lower levels of performance, high levels of creative production tend to be domain specific (Kaufman et al., 2010).

Even with these insights from creativity research, we are still unable to answer the fundamental question of how and why some individuals develop their talents and perform at superior levels in analytic, investigative, and creative ways. While it would be tempting to present a yet another "combination-of-ingredients theory" (based on the characteristics of giftedness) to explain why some people achieve at high levels, the learning theory described in detail in this article addresses how three interrelated levels of knowledge fit into the structure and quality of one's formal learning experiences. These levels are Received Knowledge, Analyzed Knowledge, and Applied and Created Knowledge (Renzulli, 2016), an overview of which can be found in Appendix A.

The pedagogy discussed below is based on the role that knowledge plays in developing an investigative mindset, high levels of creative productivity, and how the integrated use of three levels of knowledge contribute to the major goal of gifted education mentioned above. This work is purposefully different from theories about the characteristics of giftedness because it deals with the organization and structure of knowledge; and it has implications for both curriculum development and teaching strategies that can be implemented in programs for the development of gifted behaviors in

young peoples. These services represent a central focus of the literature in our field and what we do in programs that serve high potential students.

A brief overview of learning theories

The second issue related to the pedagogy that will be presented below is the need to understand the continuum of learning theories that represent all work that goes on in schools. All learning, from diapers to doctoral work and beyond, exists on a continuum ranging from deductive, didactive, and prescriptive to inductive, investigative, and inquiry oriented. This continuum is presented in Figure 1, and it is important to point out that both ends of the continuum are important. But if we want to develop the kinds of skills to produce the people represented in the lower right corner of Figure 1, we must give major attention to the pedagogy represented on the right-hand side of the figure. In a certain sense, this continuum reflects the ongoing age-old distinction between acceleration and enrichment that exists in our field. If acceleration only means covering more work faster and at a higher level of depth and complexity; but does not have built in opportunities for creative and productive applications, than the pedagogy continues to be deductive, didactive, and prescriptive. Arnold's (1995) fourteen-year follow-up study of high school valedictorians [11,000 pages of Interview data from 81 high school valedictorians] resulted in the following conclusion:

> They obey rules, work hard and like learning, but they're not the mold breakers. They work best within the system and aren't likely to change it. They're extremely well rounded and successful, personally and professionally, but they've never been devoted to a single area in which they put all their passion. That is not usually a recipe for eminence. The opportunities to become famous or change the world as an accountant, for example, are few and far between. Even though most are strong occupational achievers, the great majority of former high school valedictorians do not appear headed for the very top of adult achievement arenas. Valedictorians aren't likely to be the future's visionaries . . . they typically settle into the system instead of shaking it up (Arnold,1995, p. 278).

Figure 1: Continuum of learning theories.

Even the monumental work of Lewis Terman (1959) on identifying high IQ students raises questions about the characteristics necessary for long tern success. In his 40 year follow up study of high IQ young people he reported information about often unrecognized conclusions of his work.

A detailed analysis was made of the 150 most successful and 150 least successful men among the gifted students in an attempt to identify some of the *non-intellectual factors* that affect success. Since the less successful subjects do not differ to any extent in intelligence as measured by tests, it is clear that notable achievement calls for a lot more than a higher order of intelligence.

The results [of the follow up study] indicated that personality factors are extremely important determinators of achievement. The four traits on which the [most and least successful groups] differed most widely *were persistence in the accomplishment of ends, integration toward goals, self-confidence, and freedom from inferiority feelings.* In the total picture the greatest contrast between the two groups in *all-round emotional and social adjustment, and in drive to achieve.* (Terman, 1959, pg. 148; italics not in the original).[1]

These traits are obviously more difficult to measure or create norms for than the assessments derived from achievement or cognitive ability tests. If, however, they were considered by Terman to be major determinants of high creative productivity, shouldn't we look for additional ways to identify these traits in young people? And more importantly, shouldn't we consider the ways to develop these traits in *all* young people. I refer to the use of such traits as assessment *for* learning as opposed to assessment *of* learning (Renzulli, 2021). Examples of these traits include interests, preferred modes of learning and expressing oneself, and executive function skills. This is exactly the reason why we recommend two types of general enrichment for *all* students in our Schoolwide Enrichment Model (Renzulli & Reis, 2014).

Major dimensions of the recommended pedagogy of gifted education

Curriculum Compacting

The first dimension addresses a process that enables teachers to deal with high achieving students in the regular curriculum or any advanced or accelerated courses. This dimension consists of a series of techniques that are designed to (a) assess each students' mastery level of any regularly prescribed material, (b) adjust the pace and level of required material to accommodate variations in learning, and (c) provide enrichment and acceleration alternatives for students who have mastered, or can easily master, regular material at a more rapid pace. The first curriculum modification procedure is carried out, for individuals and for small groups of students working at approximately the same level, through a systematic process called curriculum compacting. This three-step process consists of defining the goals and outcomes of a particular unit of study, determining and documenting which students have already mastered most or all of a specified set of learning outcomes (or which students are capable of mastery at an accelerated pace), and providing replacement activities that are pursued during the time gained by compacting the regular curriculum. These options include content acceleration, self-selected individual or group research projects, peer teaching, and a variety of out-of-class or non-school activities. Research on curriculum compacting has shown that this process can easily be learned and implemented by teachers at all levels and that students using this process benefit academically and can used the time saved through this form of acceleration to pursue more creative and productive endeavors (Reis, et al., 1998).

A second procedure for making adjustments in regular curriculum on a more widespread basis is the examination of textbooks and workbooks in order to determine which parts can be economized upon through the "surgical" removal of excessive practice material. Based on the belief that "less is better" when it comes to promoting greater depth and complexity in learning, this process also includes replacement activities in the form of direct teaching of thinking skills and curriculum development options for high-end learning based on the Multiple Menu Model for Developing Differentiated Curriculum for the Gifted and Talented (Renzulli, 1988). This model for curriculum

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[1] It is partially this research that resulted in having Task Commitment as one of the three major components in the Three Ring Conception of Giftedness (Renzulli, 1978).

differentiation focuses on using representative concepts, themes, patterns, organizing structures, and investigative methodologies to capture the essence of a topic both within traditional domains of knowledge and in interdisciplinary studies. In-depth learning also requires increasingly complex information that moves up the hierarchy of knowledge: from facts to principles, generalizations, and theories. These skills, plus the use of advanced-level knowledge, form the cognitive structures and problem-solving strategies that endure long after students have forgotten the factual material that is the focus of so much traditional learning. The surgical removal of repetitive practice material minimizes boredom and provides the time for experiences built around problem-based learning, the use of thematic and interdisciplinary units, and a host of other authentic learning experiences.

Enrichment learning and teaching using the Enrichment Triad Model

The driving force behind the development of the Enrichment Triad Model was the desire for students to acquire and engage in what I call The Three Es – Enjoyment, Engagement, and Enthusiasm For Learning. We all know from our own experiences that anything we enjoy doing leads to higher level of engagement, which, in turn leads to enthusiasm for learning. The major focus of the pedagogy recommended for developing gifted behaviors that lead to creative productivity in young people consists of three interrelated types of enrichment depicted in Figure 2.
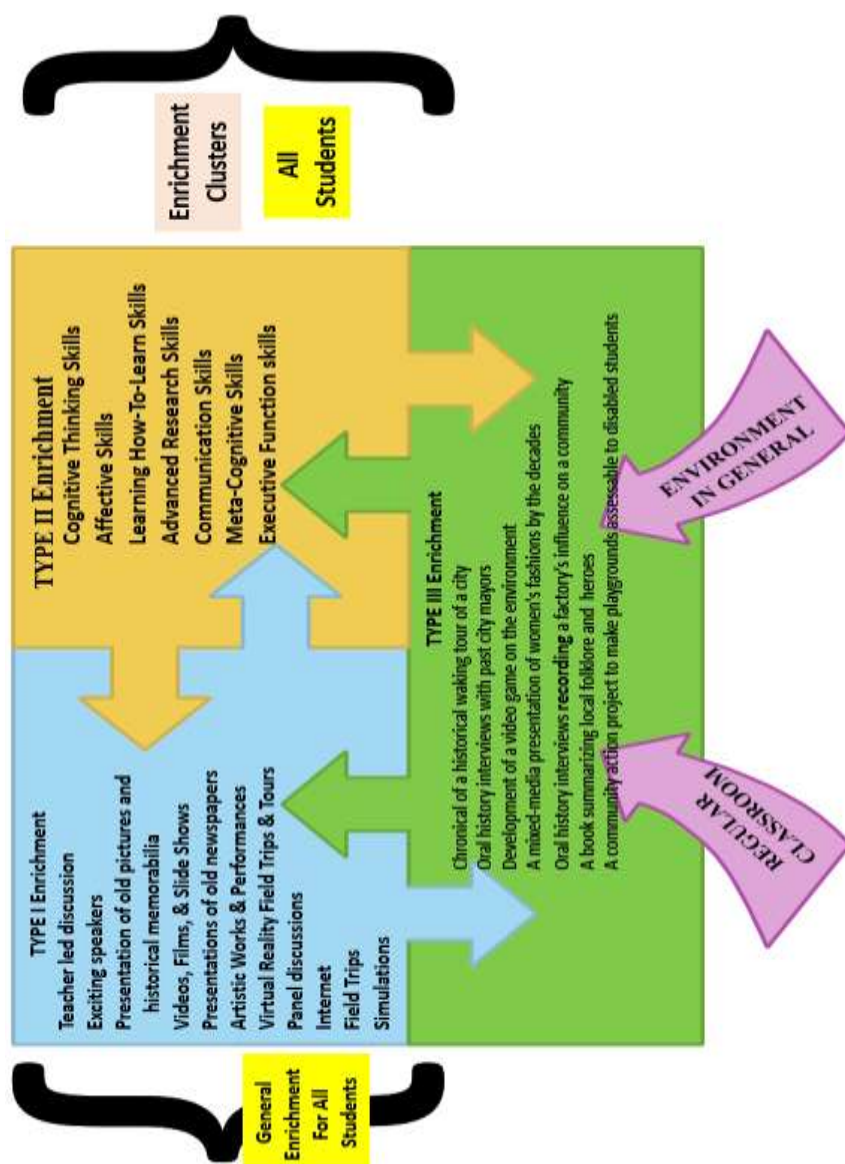

Figure 2: Enrichment Triad Model.

The Enrichment Triad Model is a systematic set of strategies designed to promote active engagement in learning on the parts of both teachers and students. In a certain sense, the approach strives to do everything the opposite from traditional prescriptive and didactic teaching. Four principles define this concept:

- Each learner is unique. Therefore, all learning experiences must take into account the abilities, interests, learning styles, and expression styles of the individual.
- Learning is more effective when students enjoy what they are doing. Therefore, learning experiences should be designed and assessed with as much concern for enjoyment as for other goals.
- Learning is more meaningful and enjoyable and promotes higher levels of engagement when content and process are learned within the context of a real problem, when students use authentic methods to address the problem, and when they want to have an impact on one or more self-selected audiences audience.
- This kind of enrichment learning and teaching focuses on enhancing knowledge and acquiring thanking skills, but the major focus is on *applications* of knowledge and skills to the types of real problems described above.

Many enrichment learning and teaching opportunities are based on the Enrichment Triad Model (Renzulli 1977), which is one of the most widely used models for enrichment in the United States and numerous nations around the world. The Triad Model was designed to encourage creative productivity on the part of young people by (a) exposing them to various topics, areas of interest, and fields of study; (b) to developing advanced thinking skill processes and methodology training to self-selected areas of interest such as the types described in Bloom's *Taxonomy of Educational Objectives* (Bloom, 1956); and (c) providing the opportunities, resources, and encouragement to *apply* knowledge and thinking skills to an area(s) in which a young person would like to produce an original product. Accordingly, three types of enrichment are included in the Enrichment Triad Model.

Type I enrichment: General exploratory experiences

Type I enrichment is designed to expose students to a wide variety of disciplines, topics, occupations, hobbies, persons, places, and events that would not ordinarily be covered in the regular curriculum or could further enhance interest and engagement in regular curriculum topics. In schools that use this model, an enrichment team consisting of parents, teachers, and students often organizes and plans Type I experiences by contacting speakers; by arranging minicourses, demonstrations, or performances; or by ordering and distributing films, slides, videotape, or other print or non-print media. The Internet and other search engine capabilities have now made it possible for teachers and young people to access exciting Type I information and experiences from the world's treasure trove of knowledge. Fiction, non-fiction, how-to books, films, videos, newspapers, and magazines from bygone eras are within reach of young people even in the most remote areas of the Earth. And virtual reality has enabled them to take a walk on the Great Wall of China, charge up the beach at the Normandy Invasion, dissect and preserve their own mummy, tour presidential libraries, and visit the most fascinating historical sites and art museums in the world. We sometimes describe Type I Enrichment as "the hook" that captures a student's interest and may lead to various kinds of follow up.

Planning Type I experiences is an excellent way to give teachers the license to take a more active part in curriculum development. The example in Figure 3 points out how a process called Curricular Enrichment Infusion (Renzulli & Waicunas, 2018) enabled a group of teachers working in small groups to come up with 22 Type I ideas in ten minutes to make the teaching of U. S. states and capitols more interesting. This same topic-focused brainstorming process is also a way of promoting more engagement and enjoyment among students.
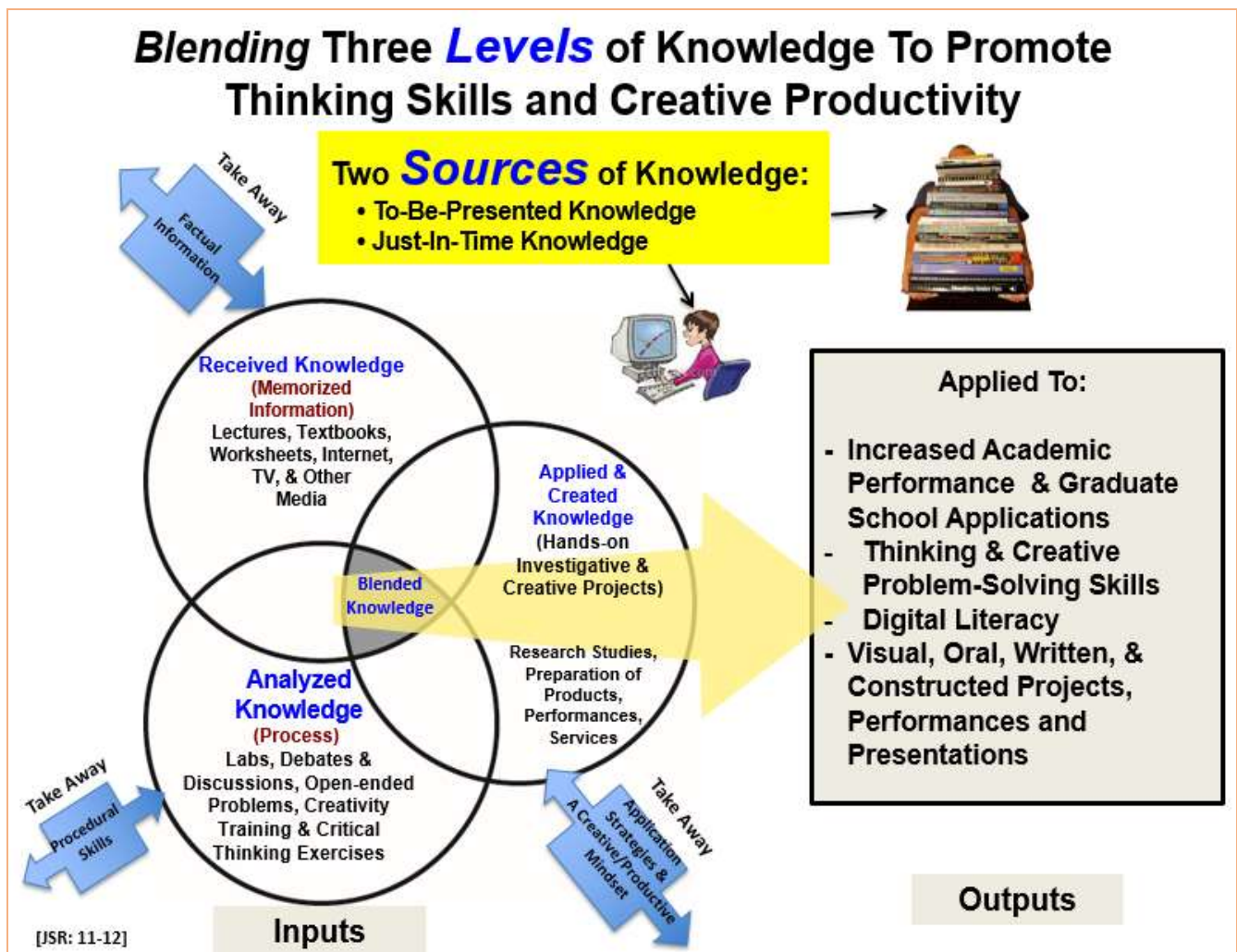
Figure 3: Curricular Enrichment Infusion.

It is recommended that members of the enrichment team search the commercial and research literature to help build a collection of materials for activities that can be used for this type of enrichment. These materials vary in quality, so it is further recommended that the materials be "field tested" to determine if they deliver the types of results desires. We also recommend that each school, working with the librarian, create a section of the library for what we call How-To books. These books exist in all areas of knowledge and, like cookbooks, they provide the know-how in very practical ways of the skills necessary for investigating and producing the types of products that will be described in the section that follows. They are excellent resources for teaching young people how practicing professionals go about compiling data and information, needed equipment, and actual experience in planning, investigating, and creating and producing in their chosen field of knowledge.

Type III enrichment: Individual and small group investigations of real problems

Type III enrichment occurs when students become interested in pursuing a self-selected area and are willing to commit the time necessary for advanced content acquisition and process training in which they assume the role of a firsthand inquirer. I have often described Type III Enrichment as "the young person thinking, feeling, and doing like the practicing professional. even if at a more junior level than adult writers, scientists, film makers and others who make investigative and creative contributions to their fields.

I. Cognitive Thinking Skills

A. Creative Thinking Skills

B. Creative Problem-Solving & Decision-Making

C. Critical and Logical Thinking

II. Character Development and Affective Process Skills

A. Character Development

B. Interpersonal Skills

C. Intrapersonal Skills

III. Learning How-To Learn Skills

A. Listening, Observing, & Perceiving

B. Reading, Notetaking, & Outlining

C. Interviewing & Surveying

D. Analyzing & Organizing Data

IV. Using Advanced Research Skills & Reference Materials

A. Preparing for Research & Investigative Projects

B. Library & Electronic Reference

C. Finding & Using Community Resources

V. Written, Oral, and Visual Communication Skills

A. Written Communication Skills

B. Oral Communication Skills

C. Visual Communication Skills

Figure 4: Taxonomy of cognitive and affective processes.

The goals of Type III enrichment include:

- providing opportunities for applying interests, knowledge, creative ideas, and task commitment to a self-selected problem or area of study.
- acquiring advanced level understanding of the knowledge (content) and methodology (process) that are used within particular disciplines, artistic area of expression, and interdisciplinary studies.
- developing authentic products that are primarily directed toward bringing about a desired impact upon a specified audience.
- developing self-directed learning skills in the areas of planning, organization, resource utilization, time management, decision making, and self-evaluation.
- developing task commitment, self-confidence, and feelings of creative accomplishment.

Several examples of Type III products completed by middle school students are provided in Table 1.

Table 1: Examples of Type III Products.

Literary	(Scientific, con't.)
Literary Magazine	Establishment of a nature walk
School Newspaper	Acid rain study
Collections of local folklore	Prolong experimentation involving manipulation of variables
Puppeteers	
Series of books	Science article submitted to a national magazine
Greeting cards with original poetry	Science column in newspaper
Comic book series	
Calendar book	**Mathematical**
Children's page in a city newspaper	Editor of computer magazine for school
	Contributor of math puzzles, games, quizzes for children's sections of newspaper
Historical	Math consultant for a school
Historical monologue	Organizer of math tutoring service
Historical walking tour of a city	Graphics for film or videos
Slide/tape presentation of historical research	Programming for computers
Historical board game	
Investigation of local elections	**Media**
Film on historical topic	Children's radio show
Archeological dig	Children's television show
Anthropological study	Children's reviews of books, movies on local news shows
Oral history	
	Photo exhibit
Scientific	Pictorial tour
Science journal	Photo essay
Daily meteorological posting of weather conditions	Slide tape show
Organized tour of a natural history museum	

Enrichment clusters

Although enrichment learning and teaching can be used in all school structures (e.g., regular curriculum, special groupings, internships), we have found that creating a special "place" in the schedule is the best way to guarantee that every student will have an opportunity to participate in this different approach to learning. The special place is called enrichment clusters (Renzulli, Gentry, & Reis, 2002). Our experience has shown that implementing these clusters provides immediate visibility to the improvement process and generates a remarkable amount of enthusiasm on the parts of students, teachers, and parents. Clusters are also an excellent way to give teachers "the license" to try out this brand of learning which is at the right-hand side of the continuum of learning theories presented in Figure 1.

Enrichment clusters are *non-graded* groups of students who share common interests, and who come together to pursue these interests during specially designated time blocks usually consisting of one-half day per week. There is one "golden rule" for enrichment clusters: *Everything students do in the cluster is directed toward producing a product or delivering a service for a real-world audience.* This rule forces the issue of learning only relevant content and using only authentic processes within the context of student-selected product or service development activities. All teachers (including music, art, physical education, etc.) are involved in facilitating clusters, and numerous schools using this vehicle have also involved parents and other community resource persons. Adult involvement in any particular cluster should he based on the same type of interest assessment that is used for students in selecting clusters of choice.

Like extracurricular activities and programs such as 4-H and Junior Achievement, the clusters meet at designated times and operate on the assumption that students and teachers (or community resource people) want to be there. The clusters place a premium on the development of higher order thinking skills and the creative and productive application of these skills to real-world situations. Common goals make real cooperatives a necessity, and "divisions of labor" within the dusters allow for differentiated levels of expertise and involvement, varying levels of challenge, and opportunities for different types or leadership to emerge on the parts of students. This type of learning environment is highly supportive of individual differences and, therefore, promotes the development of self-concept, self-efficacy, and positive feelings that result from being a member of a goal-oriented team. To put it another way: *Every child is special if we create conditions in which that child can he a specialist within a specialized group.*

Enrichment clusters revolve around major disciplines, interdisciplinary themes, or cross-disciplinary topics. A theatrical/television product group, for example, might include actors, writers, technical specialists, and costume designers. Clearly, the clusters deal with how-to knowledge, thinking skills, and interpersonal relations that apply in the real world. Student work is directed toward producing a product or service. Instead of lesson plans or unit plans, three key questions guide learning:

- What do people with an interest in this area—for example, filmmaking—do?
- What knowledge, materials, and other resources do we need to authentically complete activities in this area?
- In what ways can we use the product or service to affect the intended audience?

Clusters are offered for an extended time block—usually one-half day per week, and they sometimes continue over several semesters (or even years) if interest remains high and there is a continuous escalation of student engagement and product quality. Students enter a cluster based on interests and other information gleaned from the Total Talent Portfolio. Students who develop a high degree of expertise in a particular area are sometimes asked to serve as an assistant or a facilitator of their own cluster (usually with younger students).

Numerous research studies and field tests in schools with widely varying demographics have yielded both research support and practical suggestions for schools wishing to implement the SEM. Persons interested in implementing this model should contact the authors and/or examine some of the material mentioned in the reference list at the end of the chapter (Reis & Peters). A few examples of enrichment cluster descriptions follow:

Remembering World War II: View the world as it was approximately fifty years ago. Hitler was in power and nations were at war. This cluster will look at the issues of the forties, including the Holocaust and investigate how those events influence our life today. A possible product could be an archive of video interviews with triangle area Holocaust survivors.

The Actors Workshop: Develop acting skills through scene work from classic and contemporary drama. Actors will explore styles of acting, using works by Shakespeare Moliere, Chekhov, Tennessee Williams, Arthur Miller, and playwrights selected by the students. Students will read plays and choose scenes for performance-based study. Possible activities include inviting actors to visit, attending rehearsals of productions, selecting and presenting a scene representative of a particular style or period.

Read All About It!: Become involved in our first school newspaper. Expand your journalism skills as you cover stories for our new publication. Articles may include grade level news, school reports, school interviews, advice columns, selection of student work to highlight, editorials, and book/film reviews.

Poets in the House: Use this time to share poetry, your own as well as others. Wide variety of poetry will be included, for example: acrostics, limericks, shape poems, ethnic poetry, and choral poems.

The Software Review Company: There is a lot of software available to teachers in all content areas. Which would you recommend the teachers at our school to purchase? In this cluster you will have a chance to evaluate various types of software, including multimedia. Your recommendations will be used by the teachers at our school.

Examining our own pedagogy

One of the practical ways to begin the process of promoting a more engaging pedagogy is for teachers to examine their own teaching practices, beginning with the verbs they use, especially when asking questions. Figure 5 lists verbs that correlate with the three levels of knowledge summarized in Appendix A. And there is now computer software that allows the collection and analysis of classroom discourse, including identifying the frequency of verbs such as those in Figure 5.

Words Uses to Prompt Received Knowledge Learning	Words Uses to Prompt Analyzed Knowledge Learning		Words Uses to Prompt Created Knowledge Learning
Define	Explain	Point out	Set Goals
State	Interpret	Defend	Plan Project (e.g., time lines, needed resources, action steps, intended outcomes, products, audiences)
Describe	Demonstrate	Differentiate	
Identify	Conclude	Reconstruct	Write (e.g., story, essay, proposal, musical score)
Label	Compare	Reorganize	
List	Contrast	Construct	Interview
Match	Categorize	Devise	Investigate
Outline	Design	Illustrate	Design
Memorize	Speculate	Infer	Formulate
Point to	Interpret	Compose	Construct
Recall	Relate	Construct	Gather Data
Select	Predict	Infer	Organize
Name	Estimate	Paraphrase	Produce
Label	Extrapolate	Translate	Schedule
Arrange	Reconstruct	Evaluate	Prioritize
Report	Hypothesize	Defend	Supervise
Give examples	Design	Justify	Organize
Calculate	Critique	Organize	Negotiate
Repeat	Distinguish between	Formulate	Monitor
Tell			Publicize
Recite			Communicate
Recognize			Budget

Figure 5: Typical Verbs Used for Raising Questions About Three Kinds of Knowledge (See Appendix A).

Teacher self-assessment of their frequency of use of these verbs can guide them when they plan lessons, examine desired student learning outcomes, and pursue goals for developing students' higher level thinking skills. Of course, none of this will happen without a commitment on the parts of administrative leaders and policymakers; so the main challenge is to bring issues about pedagogy to persons making decisions about what goes on in classrooms. And if "seeing is believing," starting some piolet schools where others can observe this higher level of pedagogy at work is always a way to begin any change initiative. And although there are many books on questioning techniques, one of the best recent books for asking higher level questions is *Now That's A Good Question* by Erik Francis.

Conclusion

Educational and psychological research has made remarkable progress during the past two centuries in helping us to understand the complex nature of giftedness and how to develop it in young people. And the wide variety of programming options that have emerged during the latter part of the present century have helped us learn a great deal about practical ways to better serve young people of exceptional promise. But the continued growth of our field requires that we extend our research and development efforts into areas that have only been touched upon or largely ignored. This article discusses a basic question in our field: What is, or should be, the best pedagogy for developing creative

productive giftedness is clearly an area that should be a priority for continued research and development. It is time to go beyond the multitude of how-to articles for teachers and examine underlying theories and issues that relate to the continuum of learning depicted in Figure 1. The Enrichment Triad Model presented here is one such attempt but other theories need to be developed and tested.

We need both quantitative and longitudinal qualitative case studies to explore how and in what ways a gifted program influenced the choices, careers, and creative and investigative contributions they may have made to their respective fields of study. In this regard, we must learn to view special programs as places that *make* giftedness rather than as places that merely identify it. If we have learned anything during the last decade or two, it is that valid new conceptions of giftedness have emerged from the research and theoretical literature. But if we continue to operate programs based largely on the older IQ cut-off score models and the advanced lesson learning models, we will stifle the development of new and innovative programs where pioneering research can take place.

It is also time to put aside the endless arguments about whether acceleration *or* enrichment is the best way of serving high ability youth; or whether special classes, special schools, or pull-out programs are the best way to organize services for the gifted. It is what we do within any organizational framework that ultimately makes a difference. And it is time to stop debating whether content *or* process is the right and proper focus of curriculum for the gifted—as if one could conceivably be taught without the other! Most of all, we need to focus our research efforts on the core issue of education for the gifted and talented, *the process of learning how to become a creatively productive* person rather than being merely a good lesson learner. The model presented in this article represents what I believe are the key components of one pedagogical approach for developing creative productive gifted behaviors. A better understanding of the three interactive components in Triad will lead to more effective ways of developing in young people not only high levels of competence, but also the within-discipline thinking that represents the *modus operandi* of the first-hand investigator, the self-understanding, and the passion for innovation and scholarship that has characterized the creative producers of our world. And it is our responsibility to make sure that opportunities for this type of challenging work are available in all our schools, and especially schools that serve low-income and minority schools, twice-exceptional students, and students that just learn differently.

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About the Author

Dr. Joseph Renzulli is a Distinguished Professor Emeritus at the University of Connecticut. He has been awarded more than 50 million dollars in research grants and served as the director of The National Research Center on the Gifted and Talented for over two decades. He has spent his career on research focused on the identification and development of creative/productive giftedness and the use of gifted education pedagogy to increase engagement, achievement for all children. He has worked on the development of organizational models and creative/productive approaches to differentiated learning environments that contribute to total school improvement, and he is a co-developer with Dr. Sally M. Reis of an online technology program that produces individual strength-based profiles and personalized enrichment resources for each student. His work on Assessment *For* Learning, which uses student generated strength-based information about interests, learning and expression styles, and executive function skills, has contributed to increased participation of underrepresented students in talent development programs. Dr. Renzulli's books, articles, and videos have been translated into many languages and in 2022 he was ranked Number 3 among the world's top 30 education professionals.

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Appendix (A)

Blending Three *Levels* of Knowledge To Promote Thinking Skills and Creative Productivity

Two **Sources** of Knowledge:
• To-Be-Presented Knowledge
• Just-In-Time Knowledge

Applied To:

- Increased Academic Performance & Graduate School Applications
- Thinking & Creative Problem-Solving Skills
- Digital Literacy
- Visual, Oral, Written, & Constructed Projects, Performances and Presentations

Outputs

Applied & Created Knowledge (Hands-on Investigative & Creative Projects)

Research Studies, Preparation of Products, Performances, Services

Received Knowledge (Memorized Information)

Lectures, Textbooks, Worksheets, Internet, TV, & Other Media

Analyzed Knowledge (Process)

Labs, Debates & Discussions, Open-ended Problems, Creativity Training & Critical Thinking Exercises

Blended Knowledge

Take Away — Application Strategies & A Creative/Productive Mindset

Take Away — Factual Information

Take Away — Procedural Skills

Inputs

[JSR: 11-12]

Film's Transformative Potential with Gifted Adolescent Girls

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Introduction

Films touch our emotions, ignite our imagination and curiosity, and establish lifelong memories. They transport us to new worlds, help us recognize differing perspectives, and suggest positive change. Films engage students in social and emotional awareness and can open a portal into ways that smart young people can better understand themselves. Some academically talented students face challenges above and beyond typical developmental issues faced by peers due to their exceptionalities (Dole & McMahan 2005; Hébert & Hammond, 2006; Milne & Reis, 2000; Wilson, 2004). Some of these challenges include perfectionism, motivation, emotional sensitivity, empathy, resilience, advanced moral maturity, asynchronous development, twice exceptionality, and underachievement (Hébert & Hammond, 2006; Hébert & Speirs Neumeister, 2002; Milne & Reis, 2000; Reis, 2018).

Additional and unique challenges also arise with gifted girls and women, such as a search for identity, lack of family support, stereotyping, self-doubt, self-criticism, absence of role models, and lowered cultural expectations (Hébert, Long, & Neumeister 2001; Reis, 2001; Reis, 2018). To address these challenges in a school or home setting, educators and counselors may suggest guided viewing of high-quality films. This article provides a practical approach to implementing guided viewing of contemporary films for gifted elementary and middle school girls.

Matching a movie or film excerpt to the student may result in positive outcomes that extend beyond any lecture or class. Newton (1995) suggests this strategy results in direct appeal to the senses, the ability to engage reluctant readers and attract visual learners while creating a safe atmosphere to explore the multiple facets of their giftedness. Hébert and colleagues (2002; 2006) describe four consecutive stages students may experience while viewing films that relate to their experiences including identification, catharsis, insight, and finally, application. Identification occurs once students see a resemblance between themselves and movie characters, they may also begin to experience or probe their own emotions through those characters, known as the catharsis stage. During the insight stage, adolescents may connect their emotions to those of the film characters. Students can reflect upon their own unique situations, then consider how and when to apply this understanding to their own lives and the lives of their peers in the final application stage. With forethought from either a teacher or counselor and the opportunity to view or consider specific films in a safe environment, a rich and healthy discussion may enable students to contemplate and work through sensitive or difficult issues. Educators and counselors should enable choice in follow-up activities, such as creative expressions of poetry, art, writing and role-playing, that subsequently enable students to process their emotions and new understandings (Hébert et al., 2006).

Additionally, viewing films with a critical literacy lens may help students learn the power of self-expression, agency, emotional intelligence skills, and problem-solving strategies. Critical literacy practices include understanding the complex relationships between literary works, the environment, power, and inequity (Vasquez et al., 2019). Multimodal texts enable students to become researchers of images, language, gestures, practices, objects, and spaces, and how they can create, reconstruct, or redesign them to be socially just and equitable with real-life implications (Vasquez et al.). Hoult (2016) argues that as one analyzes both literary and non-literary works, these stories we see and hear become interwoven into our experiences and we create meaning and accept things in real life. "These stories do more than represent a pre-existing reality; they enter and shape culture and they provide another way of looking at life" (Hoult, 2016, p. 53). Mack (2012) suggests literature educates our emotions and helps us question ethicality, decisions, and actions of characters, helping us to assess and interpret what is "fair, good, or desirable" (p. 21). These literary ideas and critical thought practices are useful in creating and understanding the links between literacy and culture and how adolescent students may formulate their understanding of the world and inform emotional choices.

Teachers and counselors may wish to use pre- and post-test measures and less formal interviews with students to better understand if guided viewing is helping their students. The Child and Adolescent Perfectionism Scale (Flett et al., 2016) is one self-assessment measure students may complete if teachers or counselors are concerned about perfectionism, for example. Students may take the Healthy Kids Survey (Hanson & Kim, 2007), a self-assessment used for understanding student health risks and their school environment. The elementary school module monitors both environmental and internal resilience assets and serves as a potential tool for teachers and counselors concerned with their students' resiliency. The Olweus Bullying Questionnaire (Olweus, 2007) is another self-assessment available for teachers and counselors to use with students who have or are experiencing bullying. The Revised BVQ (Olweus, 1996) uses 38 questions to measure involvement and attitudes toward bullying, and school climate. A definition of bullying is included to start the questionnaire, two global measures within the questionnaire deal with occurrence of being bullied and taking part in bullying within a certain time frame, and follow up questions about verbal, physical, and social forms of bullying, including exclusion, spreading rumors, indirect, sexual, and racist forms to help estimate the prevalence (Lee & Dewey, 2009; Solberg & Olweus, 2003).

General suggestions for using guided viewing with gifted and talented students

In this article, a general list of approaches for educators who want to use guided viewing is suggested. Teachers and counselors are also encouraged to continue to provide additional options based upon the film(s) of choice and the group of students with whom they are working. The next section includes specific examples of films to use with gifted and talented girls. A few examples of possible novels to incorporate into discussions are also included after the suggested films. In general, when using films to help young gifted and talented students better understand themselves and their environments and potential challenges, the following suggestions can be helpful. Marsh (2016) suggests that critical reflection is evidenced in which mode or media the students choose to create.

- Choose a character from the film that you relate to or understand. Write a poem, short story, blog, limerick, or song expressing one of the obstacles the character faced and how they coped with the situation. If you do not agree with the way they chose to handle the situation, you may add how you would suggest they overcome the situation in an alternate way.
- Create a role-playing activity such as short play, dramatic scene, interview for radio, television, or podcast, or even an interpretive dance that portrays an important event or turning point in a character of your choice from the film. Be sure to include what the turning point is, how the character dealt with it, and how it affected the rest of the film.
- Create a piece of artwork depicting the character(s) and/or event(s) that was pivotal to your understanding of the film. This can be in the media form of your choice, suggestions include photography, drawing, painting, sculpture, collage, found objects, picture book, or diorama.
- Create a journal or diary of a character of your choice, whether it is a main character or one that observes the events, that follows them throughout the film. Be sure to include important events, their perspective on the event, and how they feel or cope with it.
- Create an alternate prequel or ending for the story. Add or remove a character, change their actions in a way that makes this story more meaningful and hopeful for you and your own beliefs and situation. Explore their feelings and intentions as you describe the new scenes.

Guided viewing for gifted girls

Four guided viewing examples are suggested for elementary and middle school gifted girls, including: *Encanto* (Bush & Howard, 2021), *Inside Out* (Doctor & Del Carmen, 2015), *Brave* (Andrews & Chapman, 2012), and *Harry Potter and the Sorcerer's Stone* (Columbus, 2001) adapted from the book with the same title written by J. K. Rowling. Each can be used within the school curriculum to reinforce numerous curricular objectives while addressing the unique challenges faced by gifted girls (Reis, 2018). More film ideas are included in the Resources section. Teachers may choose to align grade level English Language Arts standards (for writing, speaking and listening, and language standards), as well as Arts and Technology standards throughout their guided discussions and follow-up activities for accountability purposes.

Teachers and counselors can focus on several issues presented throughout the movie that gifted girls face in elementary and middle schools. Understanding the group of students who are involved in the guided discussion will help determine which issues to focus on. Instructors can choose issues to be presented as themes throughout the entire film or use specific segments to highlight one issue at a time. Once this decision has been made, teachers can

create a list of discussion questions or scenes that will facilitate each session. Teachers or counselors can begin discussions with safe or non-threatening questions that enable students to ease into the conversation, then follow up with more sensitive questions targeting the challenging issues faced by the film characters and the students themselves. Students and teachers can work together to problem solve events in films which can translate and empower gifted adolescents to consider different decisions in real-life situations.

Encanto

The first example of guided viewing is *Encanto*. Adolescent girls may relate to the emotional rollercoaster Mirabel experiences throughout the animated film and compare themselves, peers, or family with members within the Madrigal family. *Encanto* can be used as a guided viewing to discuss intergenerational trauma, displacement, healing, emotional regulation, self-doubt, depression, perfectionism, identity challenges, perceptions of others, "cracks" in relationships with family and community, expectations or roles placed by others or self, and service to others.

A summary of the film can guide the process of working with gifted adolescent girls. The magical realism of Encanto, set in Columbia, is about a magical Latin American family infused with real history and culture. In the family Madrigal, everyone was gifted magical powers which help their home and community, except Mirabel. The matriarch, Abuela Alma, holds the family together and received the original miracle, represented by the candle that helps to keep the family and community safe. Tia (aunt) Pepa controls the weather with her often uncontrolled mood and emotions, Tio (uncle) Bruno can see the future and leaves as he believes he is hurting those around him. Cousin Dolores can hear a pin drop but doesn't always share what she hears, while cousin Camilo can shift his appearance but doesn't quite know who he is yet, and cousin Antonio speaks to animals. Mama Julieta can heal with her cooking, oldest sister Isabela is the perfect first-born sister who makes flowers bloom anywhere, and older sister Luisa has super strength to carry the family's burdens, but never complains.

Mirabel is both a disappointment and concern for the family when she did not receive her gift at her ceremony. She is treated differently because of this lack of a gift, even being left out of family photos. Mirabel remains optimistic, creating her own magic through her tenacity, endless love, desire to please and care and empathy for her family and community. She sees each family member for who they are and helps them discover their true gifts as the story unfolds.

As the foundation in the Casita crumbles and cracks, Mirabel takes action to save the family miracle, despite being at odds with Abuela and the fact that no one else sees or believes there is a problem. Mirabel learns that the last vision Bruno experienced before leaving features Mirabel and cracks in the Casita. Soon after, Mirabel discovers Luisa is feeling weak and that Bruno didn't really leave but is protecting his beloved family from within the Casita walls, patching cracks as they appear. Reluctantly Bruno has another vision for Mirabel, showing the destruction of the Casita, as Mirabel hugs Isabela, provoking her into apologizing to her older sister to save the family. Unfortunately, this does not prevent the inevitable loss of the Casita, the candle's flame burning out, and an unforgettable confrontation between Mirabel and Abuela. Through reconciliation and acknowledgement of responsibility a new foundation for a stronger family structure and Casita is created and brought back to life with the community's support and Mirabel's special doorknob. The animated film ends when Mirabel and Bruno are included in a new family portrait.

Teachers and counselors may guide a discussion group with the following questions:
- Describe each of the characters' gifts. Why were each of them given their specific gift? What personality traits warrant such a gift? Do the characters have to work at their gifts to keep them special? If you were to receive a gift, what would your gift be? Why? What traits do you have that would make this the right gift for you? Do you think others would choose the same gift for you or see you with that gift? Why or why not? What gifts would you bestow upon each of your family members or friends? What made you choose each of the gifts? Do you think they would agree with your choice?
- Mirabel does not receive a gift. She says, "Gift or no gift, I am just as special as the rest of my family." In what way is she still special? How do you believe she maintains her belief in self? How do each of the Madrigal family members see and treat Mirabel? How does she react to each of them? How do you think that impacts her self-esteem? Self-worth? How does she see herself fitting into the family? Into the community? How does

she support her family without having a magical power? If you were to give Maribel a gift, what would you choose for her? Why?

- The Madrigal's gifts come with expectations. What expectations are presented when a gift is given? Who is placing the expectations? What happens when the expectations are not met? What expectations are placed on you by your family? Friends? Teachers? Community? Culture? Yourself? What happens to you when you don't "live up" to expectations? Is it similar or different to what happens in the film? What is the worst thing that could happen if you broke expectations? What do you think would be the best thing that could happen?

- As Luisa suggests, the weight of expectations is like a scale, trying to keep it balanced. Do you see the characters in balance? Is there space on their scales for joy? Who is placing the most weight on each character? What do they do when their scales are not balanced? If you were to create a scale for yourself, what would go on each side? Who creates the weight of each object on your scale? What brings you joy? How can you create or maintain balance?

- How do each of the characters react to the pressures of their gifts? Did you learn anything based on the reactions of the characters? How do you react to the different pressures in your life?

- What role do each of the gifts have in the family? Community? How do they work together to create harmony? What happens when harmony is disrupted?

- How do the townspeople treat the family Madrigal? Do they treat those with gifts differently than those without? How does that impact the way Mirabel sees herself? How do they react when the family Madrigal lose their gifts?

- What is "The Violence"? How does it affect the family dynamics? Why would the writers and directors choose to not put a face or give specific details to "The Violence"? By leaving it faceless, who does it shift the focus to? How does that impact the story line? In the end of the film, Abuela learns she cannot pretend threats do not exist, how does she learn to face them?

- The yellow butterfly is a predominant symbol found throughout the movie. What does it mean to the Madrigal family? To the Latinx culture? What symbol would you choose for your family? Is there a symbol that means something to your culture?

Specific follow-up activities to this guided viewing may focus on a specific character, theme, trait they connected with or wish to explore further. Students may choose to explore cultural or family expectations or values and how those influence the decisions we make, or they may find value in researching their own family history. Students may also venture into the history of a country, investigating "The Violence" in Columbia. Mirabel blames Abuela for the miracle dying and Abuela blames Mirabel, students may choose to write an alternative to this confrontation, whether it is no longer a confrontation but a heart-to-heart discussion or an alternative outcome. This film also lends itself to many creative musical and visual arts projects. Students may choose a specific character to write a song about, or they may choose to create a diorama, multimedia presentation, or graphic illustration to show what is behind their magical door. A student may create their own door or room for their own gift they chose for themselves. They may want to create a dual portrait of how they see themselves and what they perceive others to see of them or perhaps a scale with representations of what they perceive as expectations they have on their plates and how they try to balance them.

Inside out

The next example of guided viewing is *Inside Out*. Adolescent girls may relate to the emotional upheaval Riley experiences while feeling similar emotions watching the animated film. *Inside Out* can, for example, be used to discuss feelings and emotional regulation, self-doubt, identity challenges, strains in relationships with family and friends, depression, and stressors this specific group may face.

Eleven-year-old Riley is torn from her midwestern life, filled with happy "core" memories that power her personality, to San Francisco where everything is new and different. It's not at all a fantastic new beginning. Riley is guided by her feeling characters (Joy, Sadness, Fear, Anger and Disgust) that live inside her mind, also known as Headquarters. Riley must navigate through disheartening events and upheaval as she learns to regulate her emotions, self-advocate, and accept her new life. Riley puts on a brave face at the beginning, staying the positive and happy girl her parents know and love. As the obstacles keep coming, including a disappointing house without their belongings, her dad being pulled away from the family (working longer hours), a broccoli covered pizza, and then crying in front of her classmates on her first day, Riley's struggles increase. The well-balanced adolescent

Riley is losing control of her emotions. In Headquarters, Joy tries to keep Sadness from affecting Riley's memories anymore but is unfortunately sucked into Riley's long-term memory, leaving Fear, Anger and Disgust in charge of her personality. Riley then starts crumbling as she becomes apathetic with the chaos in Headquarters and follows Anger's bright idea of running away. Joy and Sadness get back to Headquarters just in time for Sadness to reinstall the core memories, prompting Riley to return home and admit her struggles to her family. Joy learns the importance of Sadness and, working together, they build new memories that hold both joy and sadness, helping Riley accept her life in San Francisco. The movie ends with the feeling characters beginning to understand how the events that have troubled Riley do not result in singular feelings but rather, that they all work together. As this process emerges, Riley continues to grow and build her personality.

Below are examples of discussion questions for the movie *Inside Out* that teachers and counselors may use to explore with a group of gifted girls:

- How does Riley feel about her move to San Francisco? Why?
- Riley puts on a brave face for her family in the beginning and tries to relieve some stress they feel by playing trash hockey. What are some other activities she could pursue to relieve stress?
- Riley feels she must keep smiling through her struggles, until it becomes too much, when Joy and Sadness are absent from Headquarters. What does this tell you about her character? Would you describe this characteristic as positive, negative, both, or neither? Explain your thinking.
- Riley's first day of school is a struggle. What could she have done to prepare herself for this event? What personal strategies might have helped her to overcome this situation in a more positive way? What do you do to cope with stress or when something does not go the way you hope or expect it to go?
- Take a close look at each of the feeling characters. How do they embody the feelings they are portraying? Are there any stereotypes showcased with the characters? Is there anything you would change about the feelings, the way they look or act?
- Joy is the main emotion running Riley's life. How does she feel about each of the other feeling characters? How does Joy solve problems in the beginning of the film? In the end? How did Joy change throughout the film? Why did the creators make Joy the main feeling character? How would the film have changed if one of the other feelings were in charge?
- Sadness is the other main feeling showcased throughout the film. How does she affect the other characters, the memories? How do the other feelings treat Sadness? How does this change throughout the film? How has Sadness grown as a character as the film progressed? What is the significance of Sadness to the plot? How would the story be different if Sadness were not a main character?
- Bing Bong is a unique imaginary friend from Riley's past who helps Joy and Sadness through Long Term Memory Storage. Why does Bing Bong choose to help Joy and Sadness? What character traits does Bing Bong have that make him an integral part of Joy's growth and understanding of Sadness? In the end, Bing Bong is willing to sacrifice himself for Joy. Why would he do that? How would the story have turned out if Bing Bong chose to stay in the wagon with Joy? How would the film be different if there were no Bing Bong?

Follow-up activities to the viewing of this film may include helping gifted girls to select a focus for their writing, artwork, or role-play on one of the feeling characters, doing an in-depth character study on how one character impacts the story line, or considering what the story would be like without one of the main characters. For example, what if there were no Joy? Do some individuals lose joy over time? They may want to create their own artistic interpretation of one or each of the feeling characters. Another alternative would be to focus on Mom or Dad or other family members to consider any issues they may be facing during this same time frame. They could also be asked to write a summary of a prequel or sequel to the film. What happens a year from the time the film ends, or even a decade later? What becomes of Riley? Students may also create a song list or compilation of films that create a certain mood or feeling. They can then use these ideas in a multimedia presentation to showcase their understanding of each of the characters or focus on one character and how they change over time.

Brave

Educators and counselors may alternatively, or in conjunction with *Encanto* and *Inside Out,* use the movie *Brave* to support gifted girls in a guided discussion about identity, lack of family support, self-doubt, gender stereotyping, independence, and cultural expectations. Smart girls may connect with Merida, a headstrong and skilled princess who is determined to carve her own destiny. The 16-year-old despises the lessons her mother,

Queen Elinor, is bestowing upon her while pressuring her to embody her princess duties and is unwilling to succumb to her clan's age-old betrothal traditions. Merida competes for her own hand in the Highland games, besting her suitors and embarrassing the clans, including her own, but especially her mother. Queen Elinor and Merida fight over Merida's future, tearing their bond and the tapestry. Merida rides away angry and upset and follows the whisps into the woods. There Merida finds a wood carving witch willing to conjure up a spell that will change her mother and therefore her fate.

Merida turns her mother into the monstrous bear she often feels she is and now must deal with the consequences. Merida has a big task of teaching Queen Elinor survival skills and in doing so they both end up understanding each other in ways they never had before. To break the spell, Merida and Queen Elinor must "mend the bond torn by pride" before a permanent change occurs. This journey changes them both in unexpected ways, as Merida learns some of her most renowned strengths come from her mother's love and teachings; accepting responsibility for her actions. She also begins to understand the importance of reconciliation to preserve relationships. Queen Elinor learns the importance of following our hearts, writing our own stories, and begins to understand that the story will unfold in its own time. Both characters learn compassion, the value of different perspectives, and how to work together toward a common goal.

Listed below are discussion questions teachers and counselors may use to engage gifted adolescent girls in group conversations after viewing the film or selected segments of the film.

- Compare and contrast Queen Elinor, King Fergus, and Merida's viewpoints on: Merida shooting a bow and arrow, princess duties, betrothal, fate/destiny/traditions, and family. How do these differing viewpoints affect the other characters in the story?
- What role do the three princes play in the movie? What is their relationship like as triplets? How does Merida compare herself to them? Describe their sibling relationship. How would the story be different without the triplets?
- How might outsiders view the actions of Merida? Queen Elinor? Why does the audience perceive them in these ways? Why would the creators choose to portray these characters in this way? What would the story be like if they were different?
- How do Merida and Queen Elinor perceive each other's actions? Do they understand each other and why they take the actions they do? What could they do to try to understand where the other person is coming from?
- How does Merida's "peace offering" (enchanted cake) to her mother make you feel? How would you describe Merida's intentions? Reflect upon Merida's intentions, have you ever done something with similar intentions? Would you suggest Merida try a different approach? If Merida used your suggested approach, how would her story have changed?
- Merida wants her mother to "get right" in her decisions about a potential marriage. What does she mean by "get right?" Do you agree with what Merida is doing here? Why or why not?
- What is the significance of the whisps? Why is Merida willing to follow the whisps but not her mother? Is there anyone that you hold in high regard which you would put their opinions and guidance above others? Why or why not?
- What role does Angus play for Merida? Do you have anyone or anything in your life that plays a similar role? What makes Angus for Merida or the person/thing in your life so important? What would your life be like without them?
- Merida has a certain idea about what her destiny holds for her while her mother has a very different expectation. Merida is willing to try many things to change her fate. Is fate/destiny fixed? Can you do anything to change or influence this?

Specific follow-up activities for *Brave* include writing a short story or poem about or from the perspective of Mor'du or one of the clans' firstborn sons. Students may also choose to create a piece of artwork showing their traditions or role-play an interview with the wood carving witch. Students may wish to research their own cultural traditions and create an informational writing piece to share their understanding of what they have learned. They may choose to agree or disagree with a cultural tradition and write a persuasive speech sharing this viewpoint. Students may wish to write a letter to their future self, explaining their current situation, what their hopes or goals are, and how they may work to achieve these goals and decide their own fate.

Harry Potter and the Sorcerer's Stone

A final option presented here is *Harry Potter and the Sorcerer's Stone*. Completing a character study of Hermione Granger in this film will enable gifted adolescent girls to focus on things they may have originally missed while watching the film for enjoyment. Hermione undergoes a transformation in how she sees herself, but also how the other characters really see her as the film progresses. This character study gives teachers and counselors the opportunity to focus on topics of perfectionism, independence, bullying, book smarts and social smarts, and friendship.

Hermione Granger is a knowledgeable mudblood who is perceived by many of her classmates as a know-it-all and "mental" according to Ron Weasley. She showcases her intelligence, knowledge, and skill of witchcraft in different classes and situations. She fixes Harry's glasses on the train after Ron's failed attempt at turning his rat yellow. Hermione knows all the right answers to Professor Snape's questions directed at Harry, and she knows how to pronounce "leviosa" to get her feather to float, much to the irritation of Ron. She might also be described as bossy, judgmental, and a rule follower. She doesn't think Ron's spell on the train is a good spell, she tells Harry to stay off his broom when Malfoy takes off with Neville's Remembrall, and she is upset when the trio ends up on the 3rd floor which is forbidden and could get them expelled, which she states, "get us killed, or worse, expelled!"

Once Harry and Ron save her from the troll in the girls bathroom and become friends with her, the perceptions of some of the other characters and audience change. Instead of being considered a know-it-all, Hermione emerges as a problem-solver who is willing to bend the rules, and a leader who has wisdom the other characters need for guidance. She also becomes a true and loyal friend. Hermione comes to Harry's aid during the quidditch game, setting Professor Snape's robe on fire. She helps figure out what is hidden under Fluffy and gets Ron out of the Devil's Snare when he is too panicked to listen to her. Harry and Hermione quibble over who is a better wizard after the chess match that renders Ron unconscious and Hermione expresses self-understanding about how she is book smart and clever. Hermione explains that she has learned there are more important things than being smart, like friendship and bravery, and urges Harry on to his battle of wits with Voldemort.

Teachers and counselors can guide small group discussions with elementary and middle school aged, gifted girls using the following questions:

- Hermione is perceived by some of the characters in the film and by the audience in certain ways, which change as the story progresses. How would you describe Hermione at the beginning of the film? Why do you think the author and producers wanted to portray these feelings about Hermione in the beginning? What purpose does it serve to the plot? If they portrayed her differently, how would it have affected the story line?
- How does Hermione perceive herself throughout the film? Does she see herself in the same ways other characters do? What can cause her perceptions to change? How does one reconcile the difference in her self-perceptions?
- Hermione is book smart. She references things she has read throughout the movie and she prides herself on being knowledgeable. She also struggles at times with friends, being the victim of bullying, and knowing how to ride a broom. How do these conflicts affect Hermione as someone who likes to be good at everything and is she, perhaps, a perfectionist? How does Hermione cope with her struggles? How would you support Hermione if you saw her in one of these situations? Do you have friends like her? Do you ever have the same feelings that she does?
- Why does Harry and Ron's view of Hermione change? How does their attitude toward Hermione change the perceptions of the other characters and the audience? Why is this a turning point in Hermione's character? Have you ever had a turning point in your own perceptions of being a smart girl?
- Did Hermione change her actions and character traits as she became friends with Harry and Ron or did the perception of her just change? What parts of Hermione stayed the same? What parts changed? Did any of her values change as a result of their friendship? Have you ever changed your actions and characteristics to fit in with friends? Is it a strength, a weakness, both, or neither to change your actions and traits to fit in with different crowds?

Students may close the guided viewing with choice activities such as writing a song about friendship or a lesson Hermione learned along the way. They may want to collaborate with another student to create a picture book about perceptions and how they affect the way characters act in the presence of different individuals or groups.

They may want to write about one of the challenges Hermione faced and how she overcame it and compare this change to a change in their own lives. They may choose to create a prequel focusing on what made Hermione who she is with the specific character traits she exhibits. Students may choose to create a piece of artwork that displays their understanding or feelings about friendship or bullying.

These three animated films and one fantasy film have many themes in common including relationships, expectations, perceptions of others, uncertainty, and emotional rollercoasters. These movies may be used in any combination, alone, or in conjunction with one or more novels featuring similar topics. Here are a few suggested follow up book titles that have similar themes that may help continue conversations with students. *When You Trap a Tiger* (Keller, 2020) brings Korean folklore to life with magical realism. Lily's family moves to a new state to take care of her sick grandmother and family secrets are revealed. Through this journey, Lily's courage and self-awareness help her find her voice. *Black Girl, White School: Thriving, Surviving and No, You Can't Touch My Hair. an Anthology* (Clarke, 2020) is a collection of poems, anecdotes, and entries on things from friendship, motivation, racism, to self-esteem and hair. This non-fiction book was created to support Black girls in primarily white schools, but it also provides a real-life perspective that adolescent girls can learn about diversity, inclusion, and empathy. Kelly's *Hello, Universe* (2020) weaves together four characters' perspectives from the same neighborhood, they barely know each other, that is until a prank pulls them together. This story uses humor and an inventive plot to help the characters who face their own struggles, confront bullying, relationships, and self-acceptance. *Kat and Meg Conquer the World* (Priemaza, 2017) showcases a unique friendship built between Kat and Meg through a year-long science project. Kat has anxiety which makes it difficult for her to talk to new people while Meg wishes she had more friends, but her ADHD tends to push people away. *Ungifted* (Korman, 2014) is a story about Donovan Curtis, an impulsive character, who ends up in the "wrong" place, a school for the gifted and talented. He feels like an imposter, he's not like everyone else there, and he has to learn to use his unique gifts before he is "discovered". This novel allows students to take a closer look at finding out who they are, how they fit into their environments, and what they can contribute.

A final literary suggestion for books to use with some or all of these films is the trio of graphic novels by Shannon Hale about her real-life struggles in her elementary years with *Real Friends* (2017), in 6th grade with *Best Friends* (2019), and again in 8th grade with *Friends Forever* (2021). Friends, frenemies, family relationships, mental health, bullying, misfits, insecurities, underdogs, and finding oneself are explored within these stories. All of these topics can be explored along with similar films and discussion questions that accompany some of the films discussed earlier.

Conclusion

Utilizing films to engage gifted adolescent girls in guided discussions has been in practice and researched for over three decades (Hébert, Long, & Neumeister 2001; Kangas et al., 2018; Milne & Reis, 2000; Newton, 1995). Teachers and counselors can approach sensitive topics and issues faced with this special population of students in a safe and reflective atmosphere through the use and viewing of contemporary and relevant films. A positive response may evolve as the students process through the four stages of identification, catharsis, insight, and application providing counselors and teachers an educational opportunity to support the social and emotional growth of their students. Elementary and middle school adolescents may find alternative perspectives and solutions to personal issues showcased within a film. Guided viewing of films not only influences our emotional lives and offers safe, educational and even therapeutic potential but also presents the opportunity for gifted girls to explore sensitive topics in a safe environment. These opportunities may also encourage these young women to pursue additional reading to further examine their experiences. Adding this technique to teachers' and counselors' toolboxes may be beneficial for their students' well-being and emotional support.

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Resources

Teachers and counselors may also utilize these films, understanding the importance of knowing their students and being sensitive to their age, situation, the community and school values.

Akeelah and the Bee (Atchison, 2006)
Akeelah struggles with her attendance, grades and dealing with her father's death. The spelling bee is not her first choice of activities, but with the threat of detention, Akeelah reluctantly joins where she finds friendship, a mentor, and her self-worth. A non-stereotypical portrayal of African Americans creates the backdrop for 11-year-old Akeelah to inspire young girls who deal with self-esteem, stigmas, and overcoming obstacles.

A Little Princess (Cuarón, 1995)
Perseverance, creativity, individuality, and self-worth are at the forefront of this film. Sara goes to boarding school, with a strict headmistress and must learn to overcome her unexpected change in status. From her father sparing no expense for her happiness to becoming a servant, Sara remains positive, kind, and creative. *A little Princess* provides the backdrop for conversations about staying true to yourself, perseverance in times of struggle and grief.

Black (Bhansali, 2005)
A childhood illness creates a black world where Michelle cannot hear, see, or speak and as her parents try to protect her from the real world, she becomes unsettled and violent. Debraj Sahay is hired to teach Michelle, bringing light and a bond between two strong-willed individuals. Overcoming fear, obstacles and stigma, Michelle and *Black* may be the discussion basis for students struggling with their own fears and obstacles to learning and self-regulation.

Fly Away Home (Ballard, 1996)
Dealing with the loss of her mother, Amy moves across the world to live with her father at 13. She is miserable and living with her father she barely knows. Things start to look up for her when she finds an abandoned nest of goose eggs. Amy must take care of her goslings and find a way to get them to a winter home. Love, loss, family, and ingenuity become the talking points for this film.

Hercules (Clements & Musker, 1997)
While Hercules has superhuman strength, he is not immune to bullying in school. Hercules goes on a quest to find where he came from and become a "true" hero. He learns about himself, sacrifice, friendship, and love. This cartoon is more appropriate for younger students who may be experiencing bullying. Teachers and counselors can open lines of communication about what bullying looks like, feels like, and how Hercules deals with this, and in turn how the students can use similar strategies in their own lives.

Moana (Clements & Musker, 2016)
One strong-willed Polynesian chief's daughter, Moana is prepared to save her village and return a stone to the goddess of creation. In her quest, she runs into the demigod, Maui, who reluctantly helps Moana. They both learn a lot about themselves, friendship, hope, and heart. *Moana* is a popular animated film that allows young girls to see the power in understanding themselves, working against the odds, lack of family support, and setting out to achieve goals. Teachers and counselors may use this film to engage students in self-esteem and friendship conversations, and goal setting sessions.

Mona Lisa Smile (Newell, 2003)
Traditional women's roles are questioned when Watson begins teaching at Wellesley College. She encourages her students to think beyond the right man and marriage while exposing them to modern

ideas and art, while fostering friendships and becoming a mentor to many girls. These ideas are too modern for Wellesley and Watson decides to leave the school and explore Europe. Gifted adolescent girls who are questioning their own roles and creativity may learn just as much from Watson as her own college students. Teachers and counselors may explore the idea of gender roles, artistic expression, and learning to be true to yourself.

The Princess Diaries (Marshall, 2001)
Mia is just an average teen who experiences many challenges in school. Her world turns upside down when she learns of her heritage, being a princess, and an heir to the throne of Genovia. She was not only being bullied at school, but now her grandmother doubts her. Mia overcomes these struggles with a makeover and hard work, only to realize it doesn't matter what people think of her, but rather she should be who she is regardless of other's opinions. While this is a fantastical story, students may relate to feeling inadequate in the eyes of others, experience bullying, and need support in finding the message that you should not change yourself to please others.

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Referral, Identification, and Retention of Underrepresented Gifted Students

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Abstract

Research shows that the percentage of Culturally and Linguistically Different (CLD) students identified for participation in gifted education programs does not correlate with the percentage of minority students in the classroom. Black and Brown students are underserved and underrepresented in gifted programs and Advanced Placement classes, when compared to their White and Asian peers. CLD gifted students are at a greater risk for underachievement, dropping out of school, and incarceration. This article review focuses on referral, identification and retention of CLD students to address the problem of underrepresentation in gifted education. The central argument is that the referral process and identification for gifted students must be culturally and linguistically sensitive and teacher training must be incorporated into professional development to achieve this goal. Once students are identified as gifted, culturally sensitive gifted programs must be utilized to increase retention.

Keywords: Underrepresented; gifted education; minority students; retention; identification.

Introduction

Gifted education has long underrepresented minority students (Card and Guiliano, 2016). "As our nation becomes increasingly more diverse, the educational system is tasked with the responsibility of developing high levels of talent among all groups of children by providing equitable education" (Ecker-Lyster & Niileksela, 2017, p. 80). Gifted education was provided in U.S. public schools as early as the 1920s. In 1972, the U.S. Department of Education issued the Marland Report which brought gifted education to the national stage. The Marland Report identified serious deficiencies in education for "America's most bright and talented students" and defined giftedness leaving a lasting legacy (Jolly & Kettler, 2008). Since this report, there have been various education acts passed, the first most notable being the Javits Act which congress passed in 1988 and provided funds for gifted education research. In 1983 *A Nation at Risk* was published arguing that gifted education was inadequate and as cited in Jolly and Kettler (2008), the 1983 publication of A Nation at Risk argued that gifted education was inadequate, findings that were re-iterated in 1993 in National Excellence: A Case for Developing America's Talent. "The problems of squandered talent were even more evident among economically disadvantaged and minority students due to fewer advanced educational opportunities" (p. 430). Yet, decades later the National Association for Gifted Children and The Council of State Directors of Programs for the Gifted (NAGC, 2015) found only thirty-two states reporting any mandate for identification or services for gifted and talented.

According to the National Center for Research on Gifted Education (NCRGE), White and Asian students are more likely to be referred and identified as gifted as opposed to their Black and Hispanic peers (Mun, et al., 2016). Students that qualify for free or reduced lunch (FRL) and English Language Learners (ELL) are also underrepresented. When combining minority status with FRL and/or ELL factors, the chances a child will be referred and identified as gifted are slim (National Center for Research on Gifted Education [NCRGE], 2020). A significant finding from a 2014-2020 research project by NCRGE found disparities in gifted identification based on race, ethnicity and poverty (McCoach, et al., 2016). This research demonstrated that EL, free or reduced lunch (FRL), Latinx and Black students, are being identified at a much lower rate than White middle-class students even after controlling for student achievement. These underserved populations are less likely to be identified even when academic achievement scores in reading and mathematics are the same as their "non-underserved" peers (NCRGE, 2020). In another study, Rimm et al. (2018) reveal that White students are identified as gifted 3.5 times higher than Black students and almost 12 times higher than

Black students eligible for FRL. The percentage went up to 15.5 times more likely to be identified than Latinx FRL students.

Demographics versus representation

The demographics of identified gifted students should correlate with the demographics of the community in which they live. For example, if a district has a large population of minority students, the gifted classroom should also represent that. Wright et al. (2017) argue students of color are consistently underrepresented in advanced educational opportunities. "African American and Hispanic students in particular, continue to be concentrated in racially and economically homogeneous schools where access and opportunity to gifted education, Advanced Placement (AP), and International Baccalaureate (IB) courses are limited" (p. 45).

Nationally, White students comprise approximately 56% of the total school population but almost 68% of the students in Gifted and Talented Education (GATE) (U.S. Department of Education, Office for Civil Rights, 2016). Similarly, Asian American students make up less than 5% of the total school population but account for almost 10% of GATE students. In contrast, although African American students make up 17% of the school population, they are only 9% of GATE students, and Hispanic American students account for 20% of the total school population but only 12% of GATE students. The numbers for American Indian students are 1.26% of the general population and 0.97% of the GATE population (Erwin & Worrell 2011). What the above statistics show is that the percentage of the population does not correlate with the groups' percentages in gifted programs. White and Asian American students have higher percentages per population represented in gifted programs while their Black and Brown peers show much less representation.

This percentage gap between minority students in gifted education and the community demographics is evident in a study done by Sewell and Goings (2019). The authors investigated the experiences of Black students in New York City's gifted programs and found, "according to recent data, Black students account for 26.5% of the district population but only comprise 10% of the total student body in New York City's specialized high schools" (Sewell & Goings, 2019, p. 20). During the 2015–2016 school year, out of roughly 28,000 students that sat for entrance exams for elite schools, only 5,078 qualified and out of those who qualified only 524 identified as either Black or Latinx. The authors concluded that there needs to be better recruitment systems for Black and Latinx youth into gifted programs and that strategies to retain them must be used. When minority students enter a gifted program, they often find themselves as a numerical minority.

This lack of opportunity for minorities in gifted education could be viewed as similar to historical segregation in schools. Wright et al. (2017) assert, "This persistent school segregation, we argue, limits access and opportunity to gifted education, AP, and IB courses and is a direct reflection of historical and contemporary residential segregation" (p. 46). Gifted education, the authors contend, has historically been a place for white middle class students taught by white teachers. The prevalence of white children in gifted programs can give the illusion that white children have higher IQ scores and promote ignorance and indifference to maintain the status quo. This perpetuates misconceptions, biases, and stereotypes that children of color have lower IQs and less talent.

Native American students are some of the least represented in gifted education. Gentry and Fugate (2012) attribute this to the Native American population being relatively few and concentrated in rural schools. The authors also note the lack of research and attention on identifying and serving gifted Native American students in the past 30 years. While researching gifted education in reservation schools, Gentry and Fugate interviewed Principal Jaime Castellano in 2009. Dr. Castellano expressed that Arizona is a state with a mandate to identify and serve gifted children but not a single child in the Ganado Intermediate School that serves Navajo students was identified as gifted. Dr. Castellano began using multiple criteria to identify gifted students and was able to identify 200 in one year out of 1,600.

Gentry and Fugate (2012) state that Native American students are more likely to live in poverty with rural areas such as the Navajo Nation experiencing poverty rates of 40%. Hamilton et. al

(2017) researched institutional and individual poverty in relation to the percentage of students identified for gifted services. They conclude that students living in poverty are under-recognized and under-served in gifted education. Simply put, high-poverty can be used as a predictor of percentage of gifted enrollment in districts and schools. As the authors state, "Gifted education is certainly not the root of our social inequities. However, at present, it appears that gifted identification procedures may be perpetuating societal inequities rather than helping eliminate them" (Hamilton et al., 2017, p. 61). Goings and Ford (2017) also research the intersection between gifted education and students of color living in poverty. They show that systemic inequities perpetuate the lack of representation in both recruitment and retention of low-income gifted students of color.

The association between poverty and lower student outcomes have been attributed to a variety of factors including low expectations by teachers, effects of peers, mediocre curriculum, recruiting and retaining effective teachers, high turn-over of staff, inequitable funding, and limited resources (Hamilton et al., 2017). Native Americans face a "triple threat" as they are more likely to live in poverty, have higher drop-out rates, and live in remote rural areas with lack of resources. (Gentry et al., 2014). Basic resources for school such as technology, transportation to and from school and computer access (Gentry & Fugate, 2012) as well as modern conveniences such as running water and electricity are not always available on Native American reservations (DeVries & Golon, 2021). Additionally, Gentry & Fugate (2012) identify educational barriers due to the lack of teacher understanding of cultural and traditional differences, communicational styles, and learning preferences contributing to the underrepresentation and underdevelopment of Native American gifted students.

Gifted students and risks of being underserved

Dropout and incarceration of gifted students is still being debated as studies vary on percentages (Landis & Rechley, 2013). A study on gifted delinquent students conducted in the Arapahoe County juvenile court system, brought to light that "15 percent of incarcerated youth tested in the top 3 percentile on standardized intelligence scales" (Silverman, 2004, p.1). Silverman suggests, based on her studies, that the percentage of gifted incarcerated youth might be as high as 25% but it is hard to get an exact figure as these children are often unrecognized as gifted and talented.

Landis and Rechley (2013) state that "those identified as gifted is a puzzling irony for educators" because gifted students demonstrate high academic potential but underachieving gifted students are less likely to be referred by teachers (p. 221). The authors assert dropout rates of gifted youth is a national concern as it can lead to negative outcomes such as reduced earnings and increased need for government assistance. Hanover Research Center published a study in 2015 that looked at the reasons why gifted students drop-out of school, strategies to prevent dropout rates, and ways to engage gifted learners in school. The report incorporated research from Joseph Renzulli and Sunghee Park conducted in 2002 that identified the characteristics of gifted students that dropped out of school to determine the reasons they did so. The findings showed gifted students who dropped out of school fit into the following categories:
- Gifted students from low SES families;
- Racially and culturally diverse students, especially Hispanic and Native Americans;
- Gifted students whose parents have low levels of education;
- Students who participated less in extracurricular activities;
- Gifted students who have low educational aspirations; and,
- Gifted students who have a child or are expecting a child (Hanover Research Center, 2015, p. 7).

However, the research also indicates that among gifted children, higher socioeconomic level students also drop out at higher rates due to underachievement, identity development, and a perceived hostile school environment. Some experts estimate that approximately 18 percent of gifted students drop-out of school, others assert that dropout is "relatively uncommon among academically gifted learners" (Hanover Research Center, 2015, p. 6).

Teachers as the gate-keepers

The equitability of gifted identification has been a focus of debate. Questions such as, who is considered gifted, what models should educators use for identification, and how to recognize giftedness in an equitable way continue to be analyzed and discussed. "Most states require a teacher or parent referral as an initial step in their identification protocols, followed by further assessment for gifted services at multiple points across grades K–12" (Worrell et al., 2019, p. 561). Gifted student identification usually starts with the teacher as the "gate-keeper" referring a student through either an individual Student Assistance Team process (SAT) or through a "sweep" where teachers nominate the top students in their class for gifted testing. The problem with the teacher referral model is that teachers tend to overwhelmingly nominate students with high academic achievement and verbal skills. This leads to an underrepresentation of culturally and linguistically diverse students, and students from low-income families.

Card and Giuliano (2016) tested a hypothesis of universal screening (screening all students instead of a few who are hand-picked) in a large and diverse school district in Florida. In 2005, the district moved to a universal screening method occurring in first and second grades instead of the former method of using teacher and parent referrals. The number of gifted children identified through the universal screening method increased by large amounts. Card and Giuliano (2015) found that with no changes to gifted screening standards universal screening resulted in an increase of 180% among disadvantaged students being identified as gifted, with Hispanic students identification increasing 130% and Black students increasing 80%. This research led to three main conclusions. 1) universal screening programs led to increases in students identified as gifted, 2) the newly identified students were disproportionately poor, Black, and Hispanic, ELL, and from districts with higher proportions of minority and poor families, and 3) universal screening did not significantly change the distribution of IQ scores of identified students (Card & Giuliano, 2016). Unfortunately, budget cuts led to cuts in universal screening and the process did not continue in this district.

Another issue in the under-referral of minority students is in teacher nominations. The research shows that Asian and White students are more likely to be referred for gifted programs than Black and Latinx students. Low-income students also receive fewer referrals by teachers (Ecker-Lyster & Niileksela, 2017). This lower rate of referrals may be due to the teacher's negative attitudes and stereotyping of underprivileged and minority students. These negative attitudes or biases can be overt or subtle and often are unrecognized by the teacher. Elhoweris (2008) finds that negative teacher expectations of student performance have deleterious effects on teaching behavior and student test scores, behavior, and referrals. They cite research in which teachers looking at hypothetical student profiles referred students with no specified ethnicity at a slightly higher rate than those labeled African-American. Elhoweris argues that culturally diverse children benefit from teachers that present rich and powerful instruction and believe students are capable of grasping meaningful ideas. Therefore, teachers should broaden their perspectives, be aware of personal values, and investigate how their perspectives can impact economically disadvantaged, and culturally and linguistically different gifted children (Szymanski and Shaff, 2013).

In order for teacher referrals to be equitable, teachers need to understand the characteristics of culturally and linguistically diverse gifted children. Traditionally, teachers use academic abilities in reading, mathematics, vocabulary and writing to identify gifted students and are unaware of other gifted abilities such as non-verbal intelligence and creative thinking skills. Rimm et al. (2018) identify barriers for gifted identification. One of the barriers being that even the categorization of gifted as a "single population" fails to show the diversity of gifted students (p. 104).

Teachers may be unaware that academic achievement scores are only one component to identifying giftedness. Rimm et al., (2018) research shows that many gifted children are underachievers, do poorly on academic tests, have twice exceptionalities, or show other behaviors that do not coincide with teachers' perception of giftedness. In fact, teacher nominations as the sole gate-keeper to gifted testing has been shown to be "a highly suspect and invalid identification strategy" (p.

269) even though it is a popular method. The authors contend that teachers tend to overwhelmingly nominate "teacher pleasers" who appear nicely dressed, clean and speak middle-class English (p. 268). These students turn in complete, neat work in a timely manner. These students are high-achievers but not necessarily gifted. Conversely, the authors note that African American, Hispanic American, and Native American students are often disadvantaged in the nomination and referral process.

Gifted screening

Various protocols have been utilized to support teachers in referring students to gifted education that make referrals more equitable. One such protocol is the Scales for Rating Behavioral Characteristics of Superior Students created by Joseph Renzulli. The scales were created to help teachers identify students' characteristics in a variety of gifted abilities including mathematics, reading, science, creativity, dramatics, arts, leadership, and technology (Renzulli, et al., 2010). This form helps establish local norms and aids in identifying students that might not be referred because of academic scores.

Another well used observation tool used by some school districts is the Teacher's Observation of Potential in Students (TOPS). According to Rimm et al. (2018), TOPS was designed to observe the academic strengths of 5-9 year-old students of color. TOPS is part of a comprehensive approach to identifying gifted and talented students while recognizing that non-teacher pleasing behavior might influence teacher nominations. There are nine organized domains in TOPS: Learns easily, shows advanced skills, displays curiosity and creativity, has strong interests, shows advanced reasoning and creativity, shows advanced reasoning and problem solving, displays spatial abilities, shows motivation, shows social perceptiveness, and displays leadership.

The HOPE Teacher Rating Scale, created by researchers at Purdue University, was designed to help identify gifted and talented students. The HOPE scale would ideally be used through universal screening by classroom teachers and was originally part of "a 3-year project designed to identify and serve high-potential students from low-income families in out-of-school enrichment programs" (Gentry et al., 2015, p. 3). Later the screener was used as part of a project for serving gifted Native American youth in grades 5–12 on four different reservations. The creators advocate use of the HOPE scale as a culturally and economically sensitive screener in order to be as equitable as possible in the identification of gifted students.

Teacher gifted rating scales have several purposes. An important first step in identifying students with giftedness is through the teacher referral process. As noted earlier, the referral process for gifted education can have underlying biases that lead to the underrepresentation of culturally, economically and linguistically diverse (CLD) students (Yoon & Gentry, 2009). Wright et al. (2017) states that teachers' deficit thinking, i.e., recognizing cultural differences but with the viewpoint that these cultural norms are student deficits, are a primary contributing factor for under referral, screening, and placement of CLD students. Deficit thinking could lead to fewer teacher gifted screening referrals for CLD students due to a perceived belief that culturally different communication and learning styles are a disadvantage to learning.

The gifted rating scales can help teachers identify and refer students that might not otherwise be noticed as gifted, including students with creative and non-academic talents (Rimm et al., 2018). As an example, Westberg (2012) discusses a student, not proficient in English, who did not qualify for gifted nomination based on standardized test scores. However, he did qualify after the committee examined his creativity and motivation scale scores completed by his classroom teacher as well as work samples. Westberg (2012) researched several teacher rating scales for gifted identification and concluded that while there are questions on the validity and reliability of teacher judgment, teachers can provide valuable information on students' characteristics and behavior not measured in a test. However, the author cautions against using one sole measure for gifted identification, whether a standard test score or a teacher rating scale.

Identification: Traditional vs alternative protocols

Identification procedures for gifted education have not been explicit. State laws vary in identifying students, leading to too much interpretation. "In the last thirty years, theories of giftedness have expanded from an IQ-only based pedagogy to include: task commitment, motivation, creativity, multiple intelligences, talent development vs. natural ability, and practical intelligence" (Durtschi, 2019, p. 20). Hodges et al. (2018) conducted a meta-analysis of gifted and talented identification processes based on 54 studies and 191,287,563 students. The studies found that Black, Hispanic, and Native American students are underrepresented in gifted identification due in part to the over use of traditional identification methods such as IQ tests and standardized testing. The authors' findings provide evidence that non-traditional identification methods such as non-verbal tests, student portfolios and affective checklists help narrow the underrepresentation gap although the findings also showed these methods did not fully close the gap and there is still a need for better identification methods.

Renzulli (1978), as cited in Hodges et al. (2018), initially highlighted the need to consider gifted behaviors and characteristics for the identification of giftedness and not solely rely on performance and cognitive ability tests such as IQ. Rimm et al. (2018) similarly advocates caution when using IQ scores for cultural, linguistic and economically disadvantaged students. "Consider that educated families spend dozens of hours familiarizing their children with learning tasks that are often similar to IQ test items (p. 268)". For students that come from culturally and linguistically diverse backgrounds, IQ scores can be a misleading measure of student potential. Hodges et al. (2018) found that 43 of the 50 states' definitions of "giftedness" emphasized intellectual and academic abilities, while only 25 emphasized potential abilities.This information shows that most schools rely on traditional test scores to identify students as gifted.

Some states have moved towards a comprehensive matrix-identification model including data from varying sources such as cognitive ability, achievement, creativity, motivation, observations, and student and parent input. An example of a matrix-identification model is the Frasier Talent Developmental Profile 2 (FTAP-2 now called TAPAS). FTAP-2 is an assessment protocol created by Geoffrey Moon for use in New Mexico public schools as an alternative to the IQ and academic-based only gifted testing. Moon was interviewed by the North American Journal of Psychology in 2013 and explained that the FTAP-2 is used for alternative assessment of intellectual ability for gifted identification "to evaluate students who have been determined to have socioeconomic disadvantages, disabilities, cultural differences, or language barriers that would interfere with their ability to perform on individually administered tests" (Greathouse & Shaughnessy, 2013, p. 367). Moon, an advocate for underrepresented gifted populations, states that no one test is perfect because gifted students have a range of profiles and multiple data points must be considered. In the interview, Moon discusses the necessary criteria for a protocol to evaluate students who are determined to have factors that might interfere with ability to perform on individual tests, stating:

> The protocol needs to find students who have high intellectual potential as compared to students with similar backgrounds. Success is ultimately measured by comparing the proportions of students from various backgrounds who are qualified by the protocol, and by whether the protocol-identified students develop in a way that reflects intellectual potential. (Greathouse & Shaughnessy, 2013, p.368)

Moon also supports some flexibility for administrators using the protocol in determining giftedness when factors that might limit previous learning opportunities or jeopardize the fairness of standard assessment practices are present. Alternative protocols help identify students that would not otherwise qualify for gifted services. Moon asks, "Since the risks involved in identifying a student for gifted education and talent development are low, and the risks involved in failing to identify are comparatively high, I think a relatively small burden of proof should be applied" (Greathouse & Shaughnessy, 2013). Moon also emphasized that he believes strongly that gifted students "should be

identified in equal proportions across demographic subgroups" (Greathouse & Shaughnessy, 2013, p.374).

The FTAP-2 protocol is administered after teachers have nominated students for gifted screening. Teacher nominations can be helpful but also very unreliable in itself. Teachers, without proper training, tend to confuse high-achieving students with gifted students, referring students with high verbal skills in English and test-taking ability. This is why it is imperative that teachers receive training in gifted characteristics and protocols. Without proper training on identifying gifted characteristics, screening tools such as the FTAP-2 will not close the gap for underrepresented gifted students. Other researchers, such as Card and Guiliano (2016), emphasize use of universal screening as being more important than a specific choice of screening tool. Lakin (2016) asserts that "any good ability assessment" should result in higher rates of identification of underrepresented groups (p. 8).

Teacher professional development

Along with gifted rating scales, teachers who identify and work with gifted students (which could include most classroom teachers) need training on how to screen and nominate gifted students, including how criteria is determined and the screening administration process. Such training would include identifying and understanding gifted characteristics, especially in underrepresented populations. Szymanski and Shaff (2013) studied teacher beliefs about gifted students, finding that the dominating belief was that gifted students learn quickly, retain considerable general knowledge, and that students with a lot of energy and who give unexpected, sometimes 'smart-aleck answers' could not be gifted.

Teachers may have good intentions to develop potential in students but do not necessarily have the skills to identify those who are gifted and talented. Szymanski and Shaff (2013) discuss the disconnect between pre-service teacher training in multicultural education and working with gifted and talented students. Siegle et. al (2010), researched the importance of gifted teacher training that educates teachers to investigate personal "beliefs, stereotypes, biases, and expectations that influence their selection of students for gifted and talented programs (p.338)".

Szymanski and Shaff, (2013) point to the overwhelming majority of teachers in elementary education that are White, middle-class females, as those making referrals for gifted students, and who may have an inadequate understanding of racial and cultural differences. The authors further state that pre-service gifted education does well in providing teachers with understanding gifted characteristics although it does not do enough to teach about the needs of multicultural gifted students. "Likewise, multicultural education courses that focus on developing competencies for working with culturally, linguistically, and ethnically diverse students rarely mention the needs of gifted students" (Szymanski and Shaff, 2013, p. 6). Professional development opportunities for gifted education, identification, and the needs of underrepresented gifted students are lacking in pre-service teaching programs and in school systems. The NAGC (2015) reports that only five states require professional development in gifted education for general education teachers but did not specify a set number of hours.. With teachers as the gate-keepers of the referral process, it is crucial that teachers are provided training in how to identify multicultural biases in regards to gifted students.

Defining giftedness: More than academics

In order to close the gap in gifted education to include more underrepresented populations, the definition of giftedness must be understood as more than high academic accomplishments. Some states such as Colorado, Iowa, and Maryland, have expanded the definition of giftedness to include creativity and leadership skills while Washington has explicit language that incorporates differences in socioeconomic status (NAGC, 2015). Hopefully more states follow suit in recognizing and utilizing identification methods that close the underrepresented gifted gap. Rimm et al. (2018) states, "Identification must be based on superior potential instead of superior performance" and notes that at

least 19 States now "advocate the use of multiple criteria for the identification of gifted students" (p. 266). Some states in the U.S. are adopting a more comprehensive approach to gifted testing by using non-verbal intelligence measures. These measures are more inclusive of cultural differences because they emphasize "fluid reasoning ability" that is less dependent on language and academics (Ecker-Lyster & Niileksela, 2017, p. 81).

The question that must be asked is what is gifted? Creative/divergent thinking giftedness is often overlooked in gifted identification. The Torrance Tests created by E. Paul Torrance, measures creativity and how a child's mind works. It is important to note that high creativity does not always mean high achievement (Rimm et al., 2018) and highly creative children can struggle with conformity and impulsivity. The Torrance tests should never exclude a child from gifted services but may be a way to identify a child that might not have been identified as gifted using other measures. This is important when identifying culturally and linguistically gifted students and students that are nonconforming or resistant to teacher behavior expectations.

Native American students are a population that is underrepresented and underidentified in gifted education. Gentry and Fugate (2012) researched Native American gifted students and state, "the sad truth is that very little energy, resources, and focus have been given to discovering and developing giftedness, creativity, and talent among Native American populations" (p. 10). While many Native American students struggle with reading and writing (some speaking mixtures of English and their Native language), DeVries and Golon (2021) note, "Many of these students have been identified as gifted, particularly in the area of spatial intelligence, and have obtained IQ scores in the gifted range" (p. 50). High secondary school drop-out rates in Native American populations indicate the importance of better meeting their learning needs, including recognizing and identifying Native American giftedness and talents (Siegle et al., 2016).

Many Native Americans meet the federal definition of giftedness if educators are sufficiently trained in characteristics to look for and refer these students for gifted screening. Gentry and Fugate (2012) argue that for Native American youth "specific considerations should be given to develop spiritualistic, naturalistic, leadership, visual/spatial, artistic, musical, creative problem solving, and communication (naat' aanii) strengths" (p. 10). Siegle et al. (2016) writes:

> Native American students process information in a distinct and unique manner that is not effectively engaged in the traditional sequential and analytical learning model set forth by most schools and curriculum providers. . . . A global and relational instructional style more effectively engages Native American students with a variety of choices in individual learning, use of examples from contemporary Native American life, and real world application of ideas and skills (p. 109).

Gentry et al. (2014) researched Native American students from the Diné, Lakota, and Ojibwe tribes with the purpose of challenging assumptions and misconceptions to create new understanding in order to develop and cultivate gifts and talents. The authors' research focused on literature-based assumptions and misconceptions on communication and learning styles of Native American youth and advocates for programs and curriculum that is tied to culture, learning preferences, and cognitive styles. Both Gentry et al. (2014) and DeVries and Golon (2021) discuss Navajo students that appear to fail in academic areas but show gifted abilities in visual-spatial intelligence. DeVries and Golon (2021), in their research in Page, Arizona, found 80% of Native American gifted youth possessed high levels of visual-spatial intelligence. Their research showed that traditionally many Native American languages did not have a form of written language and instead knowledge was passed on through storytelling. The authors suggest that teachers understand and utilize visual-spatial classroom strategies such as introducing the big-picture of a lesson first, hands-on activities, and whole word/visualization instead of a phonetics-based only approach to reading.

Gentry et al. (2014) states that many Lakota and Diné students are referred for Special Education due to lack of communication norms instead of valued for their non-verbal strengths.

Communication, sending and receiving messages, is deeply affected by culture and fall along continuums from direct to indirect and non-verbal to verbal (Ford et al., 2004). Gubbins et al. (2018) list communication skills such as asking questions, initiating conversations or activities, being assertive, and contributing to class conversations, that are often used as measures of intelligence on gifted rating scales. They argue, however, that these communication behaviors are not culturally appropriate for all students and not necessarily an indicator of learning potential or giftedness.

One way that teachers can develop gifts and talents in diverse cultures is to understand learning preferences. For example, Native American students prefer sharing and cooperative learning, Navajo children prefer to watch before engaging in active participation (Gentry et al., 2014). DeVries and Golon (2021) assert that when teachers use curricula that are inclusive to the learning preferences of diverse learners, education becomes more relevant and meaningful to the individual learner.

Retention of underrepresented gifted students

Much attention and research has been conducted on the need for culturally sensitive instruments for referring and recruitment of gifted students. Another area that needs to be addressed is retention of culturally and linguistically diverse students once they are determined to be gifted. Ford and Whiting (2011) discuss the underrepresentation of African American youth in gifted education with the focus on the unique challenges this population faces in gifted and AP classes. The authors assert that CLD "students can only improve when educational professionals focus on the twin and inseparable goals of increasing recruitment and retention" (p.132). Ford and Whiting (2011) researched African American gifted youth and found that social issues, peer pressure, and racial identity played a large role in dropping out of gifted programs. The authors found evidence that some African American students chose to not participate in gifted or advanced classes because of social, emotional, and psychological reasons. Additionally, the authors found that some African American males will underachieve in order to not appear as "acting White", a myth, Ford and Whiting explain, that if students of color are intelligent, academically advanced, speak standard English, and are high-achievers, they are somehow rejecting their culture. Some students, due to peer and societal pressure, underachieve to avoid being this label.

Ford and Whiting suggest that schools offer multicultural counseling for CLD gifted students, mentors and role models, multicultural training for educators, and a multicultural curriculum. Students will leave gifted programs, AP courses, and other advanced academic clubs and activities when students feel they are in the minority. Additionally, the authors point to teachers (and parents) that may misinterpret any lower grades received by Black students as a message of "I don't want to be here,". This may lead to fewer referrals of Black students into gifted and advanced classes or programs, further intensifying the stereotype of the CLD student.

Conclusion

In the State of the States in Gifted Education (NAGC, 2015), the report lists responses from states on changes in state rules and regulations impacting gifted education. Out of the 33 states with administrators that replied, 30 responded that changes in funding, program initiatives, or additional training were implemented. Some states have added initiatives to support underrepresented gifted populations and work with ELL and low-income programs. Recognizing that there are populations that are underrepresented in gifted education is the first step to closing the existing gap. The second step is to take action to remedy the problem. Gifted education classes need to look like the changing demographics of the students in the schools. With the changing demographics in U.S. schools, more Black and Brown students should be in gifted programs and attending AP courses. Some states are making progress towards a more inclusive gifted education.

An important part of gifted education is recruiting and identifying students who are gifted. Traditionally, this has been a process looking at academic test scores and teacher nominations to decide which children are screened and tested for giftedness. Research shows that CLD students are underrepresented in gifted education and therefore concludes that there are flaws in the referral and

identification process. As long as teachers are the gate-keepers, deciding who to refer for gifted screening, there will continue to be a gap between White and minority students due to intentional or unintentional bias. Without proper training and culturally sensitive screeners, teachers will continue to nominate students perceived to be gifted. These will be the students with the highest test scores, who behave well in school, turn in work in a timely manner, and speak middle-class English. Teachers may not be aware of biases in gifted nominations without training on gifted characteristics, behaviors, bias training, utilizing gifted screeners, and multicultural education focused on the gifted learner.

One way to ensure the recruitment process does not continue to miss minority students is to use a universal screening process. Universal screening is an attempt to systematize identifying who might be gifted irrelevant of the child's behavior, socio-economic, racial, and ethnic status (Card and Giuliano, 2016). Using a universal screening process where all students in a grade level are screened for gifted instead of a teacher nomination process, takes away any chance of bias by the teacher. Universal screening, however, is not practiced in many districts because it is more costly and time consuming.

Once students are referred and screened for giftedness, assessments must use a comprehensive approach that considers the gifted abilities of CLD students. Gifted assessments such as the FTAP-2 (now TAPAS), are alternative protocols that go beyond traditional verbal testing and IQ scores. These more holistic approaches to gifted testing utilize multiple data points and consider factors that might limit previous opportunities to learn or jeopardize fairness of standard assessment practices.

It is not enough to identify students as gifted but educators must find ways to retain underrepresented students in gifted programs. Sewell and Goings, (2019) point to the importance of making gifted environments more culturally relevant and responsive. The authors advocate for culturally affirming gifted programs in K-12 that support students academically, socially, and culturally in order for students to feel valued. Mentorship programs and culturally sensitive curriculum are two ways to support underrepresented students in gifted programs.

Why is it so important that educators tackle the issues surrounding equity in gifted programs? When looking at a societal level, the same demographics of students that are underrepresented in gifted education are also overrepresented in dropout rates, incarceration, low secondary education enrollment, and underrepresented in STEM professions. Gifted students can be the underachievers in society or they could become the next generation of inventors, artists, mathematicians, historians, writers, scientists and creators.

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Neurodiversity is Human Diversity, an Equity Imperative for Education

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Abstract

This article discusses historical system structures in education that have impeded on inclusion and present pertinent historical challenges, pedagogy and beliefs that are foundational in cultivating inclusive environments today. It explores Neurodiversity, an equity imperative, as critical to shifting the culture of teaching and learning by offering a potential framework for overcoming historical systemic barriers to inclusion. Next, it discusses shared attributes of epidemiology of teacher beliefs, neuroscience and Teacher self-study as potential foundational components, complimenting Neurodiversity paradigms. Lastly, a proposed theoretical framework and suggested future research which could lead to the development of an inclusive pedagogy. Education is the cornerstone to fostering talent and creativity of each individual and it is only when the system is truly inclusive of all human diversity, can individuals flourish developing their talents.

Keywords: Neurodiversity; neurodiversity paradigm; equity; inclusion; normativity; teacher beliefs; self-study.

Introduction

Engagement with the concept of neurodiversity is what imbues humans with sublimity of neurological differences as a required human variation. It asserts that these differences should not result in privilege or disadvantage, based on assumptions of normality, but to embrace neurological differences as a natural part of human diversity. The principles of the neurodiversity movement assert that it is dehumanizing to try to change or suppress neurological variations and these variations are not representative of disorders, diseases, defects, deficiencies, or dysfunctions. By the same token treatments that look to cure or suppress neurological variations, rather than support a person's self-determination regarding their own identity, are considered unethical. Judy Singer (1999) claimed that human minds are naturally diverse, with between-person variations being part of the rich tapestry of humanity. She proposed that disability may be a socially constructed oppression, a feature of being different, as opposed to ill or injured (Corker et al., 1999).

Education has a vital role in contributing to social constructs that encourage and enable individuals to develop their full potential. The neurodiversity movement provides a framework for how society, particularly educators, can view differences between individuals, transforming classrooms into equitable spaces for all students by rejecting cultural norms that are limiting.A respect for diversity is an essential part of education and requires the collaboration of teachers, parents, students, and the community to produce a working system seeking to optimize human potential for everyone (Fung, 2021). The purpose of this article is to analyze the state of inclusive education from a neurodiverse standpoint, exploring implications and perspectives for neurodiversity paradigms, to enrich teaching and learning for all learners. First, I will explore the history between inclusion and education with an overview of social, political, and structural components that contributed to the current underpinnings of inclusion-ish systems today. Next, I will analyze a) current structures and pedagogies that have potential to support inclusive education, b) Neurodiversity Movement as an imperative to equitable education, c) the theoretical implications of teacher beliefs on student learning and d) the role of neuroscience to support neurodiversity paradigms. I will conclude with recommendations for future research and suggested pedagogical practices. Inclusive education is not merely about inclusion of students with disabilities. Inclusive education is a means to enable all students to create meaning and develop passions for lifelong learning and creativity. It acknowledges human diversity and seeks to understand and appreciate differences between individuals to maximize each individual's talent potential.

History of inclusion and education

Education and inclusion have had a complicated relationship since the 1980's, when the system began to shift from an industrial system to a system that is 'child rights based.' The main premise of this shift was to protect the rights of the child, and this is when the field of special education began; an awareness of diversity was included in this shifting system (Vaghri et al., 2022). In 1990, the United Nations secretariat created the *'Conventional Rights of the Child'*- the most widely ratified human rights treaty in the world. The *'Conventional Rights of the Child'*, first ratified by 124 countries, represents a significant achievement of international norms and traditional values (1989). It aimed to ensure the rights of the children are in place to provide opportunity for each child to have potential to reach their full development (1989). This policy included an instrument, which outlined a framework of action necessary for implementation (Vaghri et al., 2022). According to article two, The Right to Non-Discrimination, Vaghri et al., (2022) states, "children have a right to education where legislative and policy measures are in place including appropriate training and support of teachers, to guarantee that no child is discriminated against in their right to access education"(p. 15).

The educational system, including teaching methods, curriculum, school design, and behavior policies, were enacted to promote, explicitly, the best interests and optimum development of every child (1989). Vaghri et al., (2022) affirms that "non-discrimination in respect of inclusive education, is a core obligation that must be implemented with immediate effect" (p. 20). Consequently, it has been over three decades since the development of this policy, and still, we are having the inclusion debate in education and society at large. This brings me to question on what the barriers are to evolving the education system into an equitable homeostatic system, where each person has access to quality education, as declared in the *'Conventional Rights of the Child'*? And why do ideologies contend to fundamentally understand, at the root, how everyone contributes to the success of inclusive policies, merely by how they interpret, implement, and holistically believe in inclusion? (Nilholm, 2020). As a result, inclusion consists of 'clustering' (or 'hubs' or 'mentoring') due to student achievement being solely based on what parts of curriculum educators deem as worthy of being learned, which is not actually inclusive. Similarly, quantitative data is produced based on summative assessments to determine who is valuable, who needs remediation and exposing students who do not fit into the system's prescribed paths.

For many students the results are catastrophic as they disengagement from their education, which affirms that schools work against inclusion through a process of bifurcation (Shen, 2020). Bifurcation is where empowerment of the masses generally takes the form of an authoritarian ruling class (Shen, 2020) produced by data production, tracking, assessment, and evaluation it cannot be changed within the system itself. In other words, one of the major issues in educational policy today is that policy initiatives at the federal and state levels are not consistent with the nature of the educational system (Shen, 2020). Instead, the power centers must rely on external means to create "order" to extract profit from it. This is where inclusion policies falls short, when it does not consider the societal and economic systems that have been in place for centuries.

> "Education as the practice of freedom—as opposed to education as the practice of domination—denies that man is abstract, isolated, independent, and unattached to the world; it also denies that the world exists as a reality apart from people."- Friere (2)

The 'banking' concept of education

The 'Banking' concept of education is a metaphor to education created by Paulo Freire (1970) to illustrate the oppressiveness of education. Freire (1970) states "education becomes an act of depositing, in which the students are the depositories and the teacher the depositor and knowledge is gift bestowed by those who consider themselves knowledgeable, upon those whom they consider to know nothin" (p.1). The meaning of this statement can be interpreted in several ways but the main idea is that people who have more power than the average person are then in a position to change the world around them for their own benefit. Education becomes a way for people to use power to oppress

another. The function of the banking system is to assure that the deposits do not deteriorate, as a result of contact with individual consciousness and the more students work at storing the deposits entrusted to them, the less they develop critical consciousness. In other words, the greater is the power of those who control it, over the 'individual consciousness' (Freire, 1970). Firere explained the Banker's concept attempts to conceal certain facts which explain the way human beings exist in the world by resisting dialogue and treating students as objects of assistance (Freire, 1970). It inhibits creativity and domesticates the intentionality of consciousness by isolating consciousness from the world, thereby denying people their ontological and historical vocation of becoming more fully human. (Freire, 1970); a true characteristic of the ideology of oppression as it fails to acknowledge people as beings (p.9). This sounds all to familiar in the context of inclusion and perhaps some parallel ideologies that exist. Freire (1970) understood education as inherently political, emphasizing that education is a struggle to the death between oppressors and oppressed (Freire, 1970).

The key problem for Freire was that the dominant cultural, social, and political system, did not support or promote the needs of individuals to exercise their human rights. Providing strong correlation to plausible reasons as to why inclusion policies are stagnant in the system and why inclusion is still a matter of debate. Illustrating that the ideology of oppression translates into a system which produces and reproduces hierarchical structures, as systems are built on the premise that everything can be reduced to simple binary oppositions. Freire understood education as essential to the development of persons, promoting a pedagogy that embraced critical thinking and the development of creativity (Freire et al., 2012; Knapp et al., 2011). I believe that until we fundamentally rethink the purpose of accountability of education, we will continue to rebuild the master's house with the same faulty tools.

The big data paradigm privileges a narrow, dysfunctional pedagogy: students in rows "ingesting" content, anxiety over grades (a signature Western classification system), and a strive to normative ideals that harms the principles of diversity. It's going to take a radical shift in approach to inspire the instructional transformation we need: deep, equitable, culturally sustaining transformation (Safir, 2021, p.22). Likewise, if educators do not understand or believe in inclusion because of societies normative values and practices, then inclusion policies will not achieve their purpose. And when there is an absence of awareness of exclusion within the system, then educators can continue to perpetuate the same destructive and oppressive policies and practices. Thus, compliance has become the default setting for many because of ignorance or fear to question authority, to challenge normative ideologies that continue to oppress the marginalized. The first step, then is for educators to be aware of their own limitations, particularly in the forms of coercion and indoctrination (Etherington & Boyce, 2017).

Korsgaard & O'Neill (2014) states, that to describe the importance of being normative, "is only a human species problem because humans can turn their attention onto their own perceptions and desires, onto their mental activities where they are conscious of them by the way they think about them" (p.93). The problem is that we do not know what 'normativity' and aspiration for normativity means because, as Korsgaard (2014) contends, "for our capacity to turn our attention onto our own mental activities is also a capacity to distance ourselves from them, and to call them into question" (p. 93). In a similar way, Brandzel (2016) explores that "normativity in a society succeeds because it utilizes and relies upon the premise of liberal democratic citizenship and its promise of soon-to-come-but-never arrive inclusion ..." (p.3).

The issue with a normative expectation, is that it creates a type of 'ideal citizen' which leaves those who don't fit the definition behind (Brandzel, 2016), and as discussed presenting a baking concept of education reinforced through the banker's model of education. Brandzel (2016) espouses, "there are modalities of differential responsibility and accountability for all of us" (p. xvi). To challenge the status quo of conformity and to call for the accountability of 'bank teller' educators to those that have been historically oppressed is essential to transforming education into a more equitable and inclusive system centering the human.

The neurodiversity movement

The Neurodiversity Movement aims to promote a greater acceptance for neurological diversity and a way out of the prejudicial view that individuals who are different from the norm are less valuable (Milton et al., 2020). This way of thinking and knowing challenges the accepted societal norm because it is an ideology that focuses on celebrating individuality, equality, and autonomy despite more than half a century of pathologies framing neurodivergence. The current climate of neurodiversity has developed into a greater discourse of equity for people who do not fit the normative stereotype and is increasingly being used in psychology and education as an umbrella term associated with autism, dyslexia, dyspraxia (or developmental coordination disorder), ADHD, dyscalculia, and other neurological diversities (Fung, 2021). Milton (2020) explains how "current world views tend to recognize that variety in every species benefits that species, and that 'error making' is in effect the same as exploration, be it at an individual or a reproductive species level" (53). Illustrating that there is no blanket prescription for all humans; rather, what is required is a wide range of choices in response to the varying specific needs of different individuals, and no one set of prescriptions for all can be validly proposed, especially in education (Milton et al., 2020). From this perspective, it is imperative we understand the spectrum of intelligence, the individualized capacity to engage in the world around us, and how that engagement impacts learning. Fung (2021) explains that,

> "Given the potential for varied degrees of neurological combinations... we can all be considered neurodiverse, rather than either neurotypical or neurodiverse. When they are used to describe such a dichotomy, these terms serve to replace and reinforce previous dichotomous understandings of "learning differences." However, neurotypical and neurodiverse currently serve as more progressive terminology to convey the wide variety of strengths that exist. What is considered pathology has now become a more complex discussion as the varying degrees of neurodiversity stretch our understanding of individual differences versus pathology" (p.40).

While human nature remains undefinable, it is undeniable that there are differences among individuals across the spectrum of human diversity. Indeed, too often the notion of "difference" as manifested in schools equates to individual deficit models, creating a problem and a spectacle of difference, to be managed and 'tolerated' by teachers (Milton et al., 2020). As a result, the presence of students positioned as 'different' is potentially contingent on their ability to provide an instructional service for their classmates (Milton et al., 2020), resulting in socializing students to ableist normative values. The dominant culture of society is heavily influenced by the pathology paradigm, where all kinds of diversity- whether physical or mental- is considered a "disorder" to be "cured" or simply just "different." Students being categorized into different deficit groups under the guise of providing psychomotor expertise, is upheld by several mechanisms, the most important ones being the professional division of labour and the 'machine bureaucracy' of educational administration (Nilholm, 2020).

Currently, there are two diagnostic categorization tools that are used across the world for diagnosis and research purposes, the Diagnostic Statistical Manual (DSM), 12 published by the American Psychiatric Association, and the International Classification of Diseases (ICD), 13 published by the World Health Organization (Smith & Kirby, 2021). These diagnostic categorizations can determine the most common diagnosis among individuals with a particular profile, whereas they are often used to determine eligibility for treatment as there is a clear distinction between the diagnosis in relation to severity of dysfunction. A criticism for the use of diagnostic categorization tools is that they represent over-pathologizing and a potential risk of pathologizing normal. The diagnostic label is one aspect of differential diagnosis for a range of problems. Individuals who align with these classifications may or may not be receiving treatment based upon their needs and circumstances. Even so, students in the education system, who fall under these classifications are still required to learn in accordance with the prescribed education policies, even if they do not fit into the established norms of literature.

To promote either a method of teaching (or learning) at the expense of a student who is unable to engage with the curriculum in that particular way is pathologizing (Jensen, 2021). Conversely,

pathology paradigms frame trauma responses as 'illnesses' creating a narrative to explain psychologically divergent experiences (Milton et al., 2020). The consequence is the presents of deficit models where the views about students being subjects, who must comply, are also present. Educators are encouraged to think carefully about how they might dismantle this paradigm among education cultures and to move into a more fluid discussion of concepts that sit outside the traditional view of normality. One perspective to consider is how the pathology paradigm, a medical model of seeing people as broken and needing to be fixed, is supporting, or hindering inclusion. It can often be predicted the way adults will treat children, simply from knowing what they believe about them. When the mantra is compliance, then we know there is divulgence from agency and from fostering a commitment to learning (Kohn, 2006). Compliance may reflect assertions, occasionally found in the literature, however, this is a explicit rejection of the academic literature on the nature of humans (as discussed previously). When teachers come to understand the dangers of normative ideals, they are one step closer to engaging fully with neurodiversity. In this sense, in the absence of an agreed definition, we must realize that neurodiversity is not a person-free concept; it is a person-full one (Milton et al., 2020). And it is here that the rubber really meets the road in the current paucity of empirical evidence on how best to develop neurodiversity imperatives in schools. I believe the Neurodiversity paradigm has the potential to lead oppressed groups to an eradication from societal hierarchy as it creates discourse of the structural oppression of people who do not fit normative ideals.

The individual needs of neurodivergent students can be better understood if their relationship when diversity and equity is considered. For example, the intergenerational oppression of neurodivergent families, where parents experienced marginalization by the school system that was trying to "fix" them, now correlates with the same challenges that their neurodivergent children are facing, in that very same system. Education has a significant role in changing patterns of inequality and is one of the major drivers of intergenerational social and income mobility creating a two-sided effect, when it comes to intergenerational transmission of disadvantage (OECD, 2012). The power of these narratives as an advocacy tool has been silenced for a long time due to ableism, tokenism and the fundamental belief that marginalized (neurodivergent) populations are incapable. To flip the script is going to require professionals, in the education system, who have had their own humanity expanded, not those without the capacity to be compassionate or show vulnerability in the face of uncertainty. It will require a culture where equity policies and practices create inclusive spaces supporting human diversity as a biological reality. It is when we consider the context that our differences can make a difference; that neurodiversity can be explored from a complexity perspective.

Moreover, these findings are not confined to education; in my view, they have the potential to influence how difference is understood and represented more broadly (Darling-Hammond et al., 2019). Neurodiversity is about embracing diversity not about discarding it or hiding it. It calls for Critical educators who will explore the intersections of neurodiversity and how to make them a powerful tool for equity imperatives. The school system must remain relevant to serve the current generation of learners where effective schools, with adequate resources and facilities, and well-trained personnel able to engage all students in their learning (OECD, 2012). By this vein, positioning students as learners, to exercise choice and agency, and who are encouraged to actively participate as their inherent right has the potential to foster marginalized students and families to rewrite their identities reclaiming their right to learn.

Teacher beliefs impact on student learning

Educators' beliefs about how students learn is vital when it comes to creating an inclusive and equitable education system. However, if educators do not understand or believe in inclusion because of societies normative values and practices, then inclusion policies and equity imperatives will fail to achieve their objective. Thus, the first step is for educators to be aware of their own limitations, particularly in the forms of coercion and indoctrination (Etherington & Boyce, 2017). Educators must be self-critical, reflective, and aware of their teaching practices to understand how they interact with student learning. The role of the educator must be a more dynamic one that does not rely on solely prescriptive and uniformed thought to design learning experiences. To achieve this, educators need to

distance themselves from their own biases, and reflect on how these are manifested in their pedagogy as norms and assumptions of teaching frames how educators respond to neurological differences in their classrooms (Fung, 2021). The challenge here is that educators must be able to see the connections between the various representations of data to use as an evaluation of impact on learning and to uncover potential biases. Hattie et al. (2021) describes that

> "Evaluation is about knowing and utilizing the skills needed to evaluate our impact on student learning through multiple methods of assessing. This includes assessment as learning, for learning, and of learning... the power of evaluation lies in how we interpret the evidence and what we do with our knowledge of student progress in learning" (p. 103).

Here is where educator understanding of Neurodiversity becomes pivotal in being able to differentiate between the student's learning process and teacher bias based on evidence the understanding of that evidence; otherwise, they will just continue to propagate the status quo. Emerging research highlights the importance of the psychology of teachers in shaping educational disparities. In the review, "Beyond students: how teacher psychology shapes educational inequality," Turetsky et al., (2021) synthesized international research on the role of teacher cognition in perpetuating or educational disparities and the potential contribution to educational inequality (Turetsky et al., 2021).

The review concluded that the effects of teachers' disparate assessment, interaction, and impact on educational inequality are not only immediate but can also proliferate recursively over time, such as causing students from marginalized groups to feel distrust and apprehension towards their education experiences (Turetsky et al., 2021). This research highlights ways to mitigate or eliminate such educational disparities are necessary and that teachers play a critical role in this transformation. Turetsky et al., (2021) call for teachers to "reflect actively on their educational worldviews, and the assumptions that underlie them" (p. 707). By doing so, teachers can begin to question the justifications and rationalizations that support their biases or expectations about student learning.

Most school districts in Canada and the United States have their own inclusion policies with accompanying regulations, to establish among practitioners how an individual student is to be educated with dignity, respect, and individualized opportunities for maximizing their potential (Nilholm, 2020). However, the OECD (2012) reported "the idea that students fail because of their own personal shortcomings (academic or otherwise) is being superseded by the idea of school failure. The cause of – and responsibility for – students' failure is now seen increasingly as a deficient or inadequate provision of education by schools and by extension, school systems" (p. 17). This can be seen as a false dichotomy where one cannot exist without the other, but because of society's ingrained beliefs and practices, they must be addressed and understood.

To begin to understand these perceptions of what educational failure is, educators must first understand why students experience failure. Students are not failing because they are unable to learn, or they have inherent personal shortcomings (which the earlier paragraph from the OECD refers to) but that their learning is inhibited by factors outside of their control such as teacher beliefs about who they are as learners. No educator wants to find out that their practices or beliefs may be marginalizing students or contributing to inequitable outcomes. But that fear—or worse yet, complacency and comfort in current practices because they work for "most" students—prohibits progress and perpetuates inequities and inequality. What this means is that educators can end up standing in the way of students' education who are marginalized by societal norms, based on the foundations of their beliefs and biases about student learning.

Our current task is to use teaching practices to actively support the learning of all by raising ethical issues of access and accountability. This is the pedagogical imperative that we must bring to students, classrooms, and schools as we recognize that each student needs to be included in their learning process so they can become critical thinkers who live, work, and thrive in the constantly changing world.

Neuroscience as an equity imperative

Learning science includes a wide range of fields such as neuroscience, psychology, and education (Frank Fischer et al., 2018; Tokuhama-Espinosa, 2008). Sawyers (2008) explains:

> "The goal of learning sciences is to better understand the cognitive and social processes that result in the most effective learning. To use this knowledge to redesign classrooms and other learning environments so that people learn more deeply and more effectively" (p.1).

Neuroscience provides the foundational knowledge of what goes on in the brain as one learns (Chang et al., 2021) and this understanding has the potential to change the teacher-student relationship and in turn our relationship with each other, as it sets the stage for understanding about the learning process (Tokuhama-Espinosa, 2008). The neurobiology of learning and the core concept of plasticity have the potential to change how we view teaching and learning, and ultimately how it affects student thinking about their own learning and sense of self (Chang et al., 2021). Such a concept of the brain being pliable and malleable is what makes it so important for educators to understand. If a student's neurobiological systems are at the core of their learning (Chang et al., 2021), then using the right teaching strategies and understandings of who students are as learners regarding knowledge, skills, and abilities will help them progress and thrive, diversely.

The concept that neurological differences can be natural development processes, and should not be considered disorders, is a recent development and current research has focused on the relationship between Neuroscience and Education (Darling-Hammond et al., 2019).

Neurodiversity, as part of this discourse has implications to advance equity for students who, historically, have been marginalized in the system. The early twenty-first century has brought huge changes in technological, cultural, political, and societal spheres. We have more knowledge of neuroscience, biology, and psychology than ever before. It is time for the education system to change the way it views disability and difference, and particularly to change attitudes towards neurodiversity (Smith & Kirby, 2021) by infusing neuroscience as a foundational pedagogy in education. Inside the classroom, teachers have the pivotal role of cultivating a classroom that supports the unique needs of each learner.

Modern research has shown that not only do our brain structures differ considerably but also how we use these structures change according to our environment, experiences, and social interactions (Darling-Hammond et al., 2019). Neuroscience has also challenged the doctrine of the way humans learn by showing that there's a complex genetic patterning to the brain (Thomas et al., 2021). Thomas et al., (2021) explains how:

> "Today, scientists are tracking the sources of knowledge with the powerful tools of neurocognition…and neurocognitive philosophy in teaching and learning [because] universally, education is aimed at preparing future citizens to the world of work and equipping them with necessary survival skills to face undefined challenges. This is in the hands of the teachers" (p. 182-183).

In a sense, neuroscience offers a more holistic and scientific understanding of learning than the traditional "hard" data from experimental psychology. In the study, Neuroscience Concepts Changed Teachers' Views of Pedagogy and Students, Chang et al., (2021) demonstrated that the use of neuroscience in the classroom deepened elementary teachers' "understanding of student knowledge construction and supported teachers to be able to justify their pedagogical decisions, positively impacting student achievement" (p. 15). Ultimately for those teachers, when looking through the lens of inclusion, it can be argued that neuroscience contributes to a framework that can help teachers explain student behaviors and understand the impact of students' emotions on learning and development. This helps teachers organize actions in response to specific contexts (Chang et al., 2021; Donohoo et al., 2020; Sawyers, 2008). The learning part of that process is centered on how people ascribe meaning to their experiences and includes the development of meta-cognitive skills Darling-Hammond et al., 2019).

In terms of neurodiversity, this suggests that the diversity of humans is a rich source of meta-cognitive experiences and reflective practice (Milton et al., 2020). It could be argued, from this perspective, that being different can also be viewed as a source of teaching and learning. Teachers often have certain expectations for their students, based on factors like the age, grade level or previous performance that can hinder students' performance. Whereby using pedagogical frameworks that are aligned with neuroscience, teachers will be able to align each student within the learning process using a strength-based lens. Therefore, understanding neuroscience is an important element of teachers' ongoing professional development and to creating equity in education. By studying human brain function, researchers are improving our understanding of how changes in brain function underpin developmental changes in cognition and emotion. In view of this growth in our understanding, there continue to be calls for this scientific knowledge to inform education (Nilholm, 2020; Darling-Hammond et al., 2019). In the above, we can consider how a study of how the brain relates to cognition and learning and how this relationship changes how development impacts educator's understandings of learning (Thomas et al., 2021; Guerriero, 2017). Suggesting that teacher reflection is possible and, at the very least, that working through some of our assumptions about difference can enhance our understanding of human diversity (Ainscow, 2020).

Teacher self-study

Teacher self-study is an assessment process in which educators evaluates their own practice and its impact on student learning where the role of the self in study does not focus on the self per se, but on the space between self and the practice educators engage in. Within the process there is always a tension between the two elements, self, and the arena of practice, between self in relation to practice and the others who share the practice setting (Bullough, 2001). Therefore, when educators create change it is important to identify the mechanisms used by them to do so. The self-study is the process of self-discovery that assists educators in understanding their own values and beliefs, strengths, and areas of improvement (Bullough & Pinnegar, 2001). Self-study teachers reflect on research and on their personal experience to guide a lifelong process of ongoing professional development (Hamilton et al., 2020). Professional development should promote inner work that supports the formation of healing-centered learning spaces (Casimir et al., 2020) building teacher efficacy by encouraging teachers to be agents of their own learning and reform initiative (Donohoo et al., 2020; Kohn, 2006). At the heart of self-study comes some of the hardest and most important work, working on oneself and collaborating with professional colleagues to improve daily and long-term work with students (Samaras, 2011).

Samaras (2011) explains that "self-study brings the envisioning process for education reform beyond the rhetoric to a reality where teachers work to study and apply their reframed knowing directly to their own teaching practices" (p.17). There is an astronomical benefit to the education system when educators understand themselves and their teaching as shaped by the social, cultural, and political influences in their lives and when they recognize how they have shaped and can shape the education system overall. This can open a space for conversations about educational reform rooted in equity and challenging the status quo because when those working within the system are continually engaged in the deeply personal and difficult inner labor, there becomes a collective strength to be able to unlearn and disrupt systems of oppression in our classrooms and schools (Casimir et al., 2020). Teachers who are able and willing to engage in self-study, have a rich resource of personal and professional development opportunities that can help them to co-create student centered classrooms that honor our students' identities, their inner lives and their many ways of knowing (Casimir et al., 2020).

Leading towards a better understanding of how identities are formed and how teacher identity can be such an influential part of an educator's life. By taking an understanding of identity formation, it allows us to see why the need for teacher self-study is so important in the learning process. Creating the most influential system of change by educators continually engaged in a study of their identity and practice will develop a mindset to assimilate new research and pedagogy into their teaching such as neuroscience and neurodiversity imperatives. Macro-level systems of oppression can be better

understood by engaging in the ongoing self-study of teaching. This can be achieved through the understanding that any teacher holds many identities, which are all socially constructed. Drawing from the literature on teachers' epistemic beliefs, it can be stated that teachers hold beliefs that guide and influence their actions (Bullough & Pinnegar, 2001). These beliefs can be either explicit or implicit. Implicit beliefs contribute the development of tacit knowledge, and teachers will not be aware of, and thus is rarely activated or evaluated (Feucht & Bendixen, 2010). Explicit beliefs are more visible and can be shaped through reflection and action. At times, the explicit beliefs of teachers will be out of sync with their actions, which can cause conflicting messages to students (Fives & Buehl, 2008). When dealing with teachers' personal epistemology, research focuses on the way teachers define, construct, justify, and construct knowledge (Feucht & Bendixen, 2010). Simply stated, a teacher's epistemological beliefs will determine the way educators' approach the learning process (Etherington & Boyce, 2017).

Having this understanding of teachers' epistemological beliefs is essential in developing teacher capacity to approach teaching differently. Here is where we begin to get to the crux of my argument. It is in the work that teachers do on themselves that they position themselves to be able to challenge assumptions and biases they many hold and to truly be able to see each person as they are, humanly (Erickson & Clarke, 2003; Brown, 2018;). Schools then can be problem-solving entities organised according to the challenges at hand and by this reflection, teachers will create more inclusive schools (Thomas et al., 2021; Knapp et al., 2011; Nilholm, 2020; Hattie et al., 2021). Many barriers have been identified in moving beyond the traditional notions of teacher identity. However, despite this trajectory for teacher self-study, there is still much skepticism about its value and worth. In my view it is naively optimistic to think that teachers can achieve anything without reflection and critique - whether we call them curriculum planners or self-study researchers, reflection and critique are fundamental aspects of good teaching.

To share our values, we need shared understandings, and yet, it is here that the challenges can be greatest. It is perhaps here that teachers might be best placed to share experiences with one another to provide a shared model for others to follow in a truly inclusive society (Thomas et al., 2021). Inclusion in schools has been challenging and has taken various forms in different school systems. Many have tried to develop inclusion models and policies, but it is only recently that the idea of teacher beliefs about students as a contributing factor to the success of inclusion attempts has surfaced (Fives & Buehl, 2008; Thomas et al., 2021; Etherington & Boyce, 2017). Teacher self-study has the potential to shift beliefs about learning and self -evaluation leading to an effective change in practice. And it is through reflective praxis that teachers will begin to see how individual thought around the very nature of what inclusion is has impact. Educators may be hesitant to evaluate their own work for fear of being biased. However, it is through the process of self-reflection that educators can be better able to balance individual concerns with group considerations. Vazquez (2021) contends that

> "Educator critical reflection towards purposeful action is essential for this effort as successful inclusion might largely be attributed to educators who redefine terms and practices such as identity, normality, intelligence, instruction, and classroom management while developing learning environments where all students belong, experiencing full citizenship, meaning they are considered valued, contributing members of the group" (p. 145).

It is in this way that educators begin to see how they can adopt new methods and ideas into their practice while growing their personal values and beliefs. In terms of the neurodiversity paradigm the role of teacher self-study as a foundational practice can create holistically inclusive learning environments because through self-study teachers can engage in understanding themselves and then their practice, their students, and the world around them (Turetsky et al., 2021; Thomas et al., 2021; Casimir et al., 2020). There is still a great deal of work to be done in shifting the focus from inequality to inclusion and it is still a very long road. However, by taking the time for self-study and learning about one's values and beliefs, both implicit and explicit, we can begin to learn how we may contribute to systemic oppression within our schools. We need to acknowledge that we are all socially constructed beings who hold beliefs about how the world works; these beliefs influence how we see

ourselves and other people. It is through self-study; we can learn how to recognize our own bias as well as how to develop a critical awareness (Hamilton et al., 2020).

Critical awareness is the key to achieving a paradigm shift in thinking; this shift in thinking will then create a shift in practice, which will lead to more inclusive teaching practices and inclusive student bodies (Thomas et al., 2021). Leading to a real change in the education process so that schools, along with all the other institutions of society, are more just and equitable for all their learners. As teachers, we are not only educators, but we are also social agents. We are asked to educate with a certain set of values and beliefs, which in many ways influence how students are treated and how we choose to teach.

Conclusion

So where does all of this leave us? It would seem, in the context of education at least, that notions of difference become inevitably enmeshed with ideas about ability - or the lack of it - the problems that students seemingly create failure to engage with the real world, which is assumed to be distinct and knowable (Milton et al., 2020; Darling-Hammond et al., 2019). For a long time, children have been put in a passive position and their unique voices have been overpowered and side-lined by adults, which we now know is harmful. We would do well to critically re-examine our education system, with the goal of dismantling the structural, curricular, and psychological purgatories that disproportionately ensnare marginalized students (Jensen, 2021).

This article is not intended to be a comprehensive snapshot of the literature on difference and teachers but a summary of the key themes such as the importance of self-reflective practice, the need to recognize the normativity of teacher practices, the importance of encouraging critical reflection to interrogate and promote anti-oppression pedagogy and the potential for Neurodiversity paradigms and neuroscience as a pedagogy to contribute to change. The next steps should include further research and experimentation in developing new inclusive models of education using diverse paradigms in which teachers can learn from one another, and through that process grow into educators who are equipped to support the humanity of learners. Neuroscience has the potential to offer insights into students' cognitive capacities, knowledge and skills that can help educators develop more effective teaching methods (Humphreys et al., 2018).

However, we also need to acknowledge that teachers are crucial to this imperative; as such we need to make a conscious effort to recognize that the process of teaching represents a unique opportunity for growth (Milton et al., 2020). The aim of this article was to emphasize, that the work of educators, based on their identity and difference theories, can help to create a more socially just and inclusive schools. In that vein, we need more research on teaching and learning in higher education - with a special focus on student experience and identity - relationships between teacher and learner, self-study in practice, neuroscience in practice with a particular emphasis on the educators understanding of the learning process.

We need to look at the teaching dynamic more closely, not just in terms of teachers' attitudes towards difference but also what they are doing with their own approach and practice (Erickson & Clarke, 2003; Evans & Kozhevnikova, 2011). Perhaps an emphasis on student experience (and its relationship to teacher knowledge) has been slightly overstated. It's not that teachers don't learn from their work with students - I know that I do. The difference is more about the way in which they interpret and are interpreted (Milton et al., 2020). Tokuhama-Espinosa (2019) examined contrasting views of educational leaders and learning scientists and their findings revealed "most humans conform to the status quo unless otherwise nudged... humans do not pay attention or question education policies because they presume if there was an important decision to be made, someone else would make it for them, everyone would be talking about doing it"(p.13). This is an important point, because it illustrates that even though Learning Science (and other pedagogies) have been available to education have been underutilized, despite being scientifically proven practices to enhance student learning. Tokuhama-Espinosa (2019) contributes this to individual choices and personal barriers which include semantics, heuristics, and access to information (Tokuhama-Espinosa, 2019).

We need to be thinking about how to re-organize our school systems structural roots so that omissions, which perpetuate structuralize oppression, can be investigated, questioned, and rectified (Jensen, 2021). It's important that teachers engage in self-study and reflection; to support students through the process of growth and development. This is key, because in order to be truly inclusive we must have a paradigm shift in our thinking, which will then be manifested in our actions (Cornwall & Clarke, 2003). We must empower students and ensure they have access to information and critical thinking skills so they can pursue knowledge that is relevant to their needs (Stell et al., 2019). But as Tokuhama-Espinosa (2019) contends, "it takes a truly bold educator to break from the pack and the risk-aversion that accompanies change. Most people are uncomfortable with "rocking the boat" or creating dissonance in the community, and therefore, safe inertia is prized over unstable change" (p.13).

Time and time again the calling for agents of change are heard across the educational landscape and culture, yet it remains to be answered. Fung (2021) attributes "successful diversity movements serve to change the culture by generating a wider acceptance of differences that results in a higher sense of equity and belonging" (p.9). Truly a paradigm shift in thinking will create a shift in practice which can lead towards call to action. It is harder to question why we are the way we are if we do not recognize the problems. It is harder to question what our system is doing if we do not realize it exists in the first place. A neurodiversity perspective can help educators shift from thinking about students as being, focusing on static attributes, to becoming, expanding identity to dynamic multiplicity in our humanity (Kuussisto et al., 2021). The neurodiversity paradigm fosters the spaces to create that change, as it embraces a multi-dimensional way of living and is about reclaiming life for people with diverse experiences, by changing the cultural paradigm.

Change is generally hard for anyone however, Fung (2021) explains that "if the environment is shaped in a manner that facilitates change, individuals will feel empowered, and the challenges encountered will be less overwhelming" (p.9). Afterall, as Nilholm (2020) argues, the "development of education is not an objective enterprise but is situated in democracy and tied to certain values" (p.362) and if meant to produce human cogs in a non-inclusive, non-diverse society, then we may already have the perfect system (Tokuhama-Espinosa, 2019). But if education is meant to maximize the potential of each student to learn, then perhaps we start harnessing the power of diversity within all of humanity. It is my contention that difference is a natural part of the world and it's our moral obligation in education, to not only acknowledge that difference but also to embrace it, exclusively.

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Knowing What Works:
Creating Circles of Courage

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Abstract

Early attempts to help children experiencing academic or behavorial problems were based on an eclectic mix of inconsistent and sometimes harsh and punitive strategies. Drawing from Indigenous cultures, the *Circle of Courage* embodies four key growth needs that are essential to human wellbeing in any culture: Belonging, Mastery, Independence, and Generosity. This paper analyzes some of the diverse interventions that would support these four components.

Introduction

Those working with challenging children who march to the beat of a different academic or behavior drum, have encountered a cacophony of competing theories and methodology as they try to determine what works. Increasingly, practitioners are required to spell out the evidence behind their programs and interventions as a response to the intuitive approaches classified as naturalistic, primitive, or naive. Many of the theories and methods seem to use an eclectic approach which essentially consisted of spur-of-the-moment responses to individual academic or behavioral problems. In an early study of services for emotionally handicapped children Morse, Cutler, and Fink (1964) found pitfalls in this "mishmash" eclecticism:

- Doing what comes naturally with troubled and troublesome youth often entails attacking or avoiding them. These very human fight/flight reactions are highly counterproductive. Harsh punishment easily escalates into hostility, and kindness often is exploited. If a whipping or a dose of love were all that were required, these kids would have been "cured" long ago.

- If techniques drawn from different models are mixed together in potluck fashion, confusion sets in about what to do when theories suggest prescriptions that run counter to one another (Quay & Werry, 1988). For example, is planful ignoring angry behavior better than seeing this anger as a cry for help and attention?

- When various team members invent idiosyncratic models of treatment, conflict and chaos reign. Russian youth work pioneer Makarenko (1956) observed that five weak educators inspired by the same principles is a better configuration than 10 good educators all working according to their own opinion.

- When adults are confused or inconsistent, anxious students become more agitated and antisocial students more manipulative. A dysfunctional staff team that confronts a hurting child or a negative peer group inevitably leads to more problems.

"Try-anything-eclecticism" is like choosing a potluck meal while blindfolded. That haphazard approach rightfully led the profession to seek answers that carry scientific weight. The researchers responded with lists of Evidence-Based Practices (EBP) that often determines who gets a place at the funding table. Googling these terms yields millions of hits for programs claiming this status. Yet there is much controversy about what qualifies as evidence based. The "gold standard" for evidence is the randomized control trial as used in drug studies. But a past president of the American Psychological Association calls this "fool's gold" (Sternberg, 2006). Even if an EBP yields a statistically significant effect, the outcome is often trivial or flies in the face of held values. For example, an evidence-based medication for insomnia beat the placebo with 10 minutes more nightly sleep (Werry, 2013). Statistical significance does not necessarily mean practical significance.

Many practitioners, however, have been skeptical of evidence-based practices that offer a panacea. Merely adding an off-the-shelf EBP does not produce successful outcomes. When facing a furious, unengaged student, a single theory offers a slim shield. As the field of study matures and research from neuroscience sheds new light, there is a movement away from simplistic "one-size-fits-all" mindsets and from evidence that only comes out of controlled laboratories.

The challenge is to deliver what works on the front lines of practice (Duncan, Miller, Wampold, & Hubble, 2010). While Evidence-Based Practices are based on *efficacy* research in carefully controlled studies and randomized research that could be unethical or unfeasible in measuring outcomes of complex interventions in natural settings, Practice-Based Evidence (PBE) requires evaluation of *effectiveness* in real-world situations. Since one can never duplicate the original experimental conditions, *fidelity* must be balanced with *flexibility* to meet the unique realities of a setting (Kendall, Gosch, Furr, & Sood, 2008).

We argue that evidence-based *principles* must permeate the practice. These principles do not necessarily come from narrow comparative experimental trials. Rather, what informs practice must tap knowledge from diverse fields such as neuroscience, attachment, trauma, resilience, talented-at risk, and cross-cultural studies (van der Kolk, McFarland, & Weisaeth, 2007; McCluskey,K., Baker, P., & McCluskey, A., 2005). Harvard sociobiologist E. O. Wilson (1998) observed that scientific specialization buries knowledge in silos and produces a mass of factoids that obscure core truths. Since thousands of isolated variables have some measurable effect, the challenge is to identify powerful simple truths that lead to lasting change.

The highest standard for scientific evidence is consilience which combines knowledge from diverse fields to produce strong conclusions. Consilience draws from the natural and social sciences (Bronfenbrenner, 2005; Cory, 2000) as well as ethical values and the unique needs of the individual. The American Psychological Association also calls for combining evidence from multiple types of research, clinical expertise, and the characteristics of those we serve (APA, 2006).
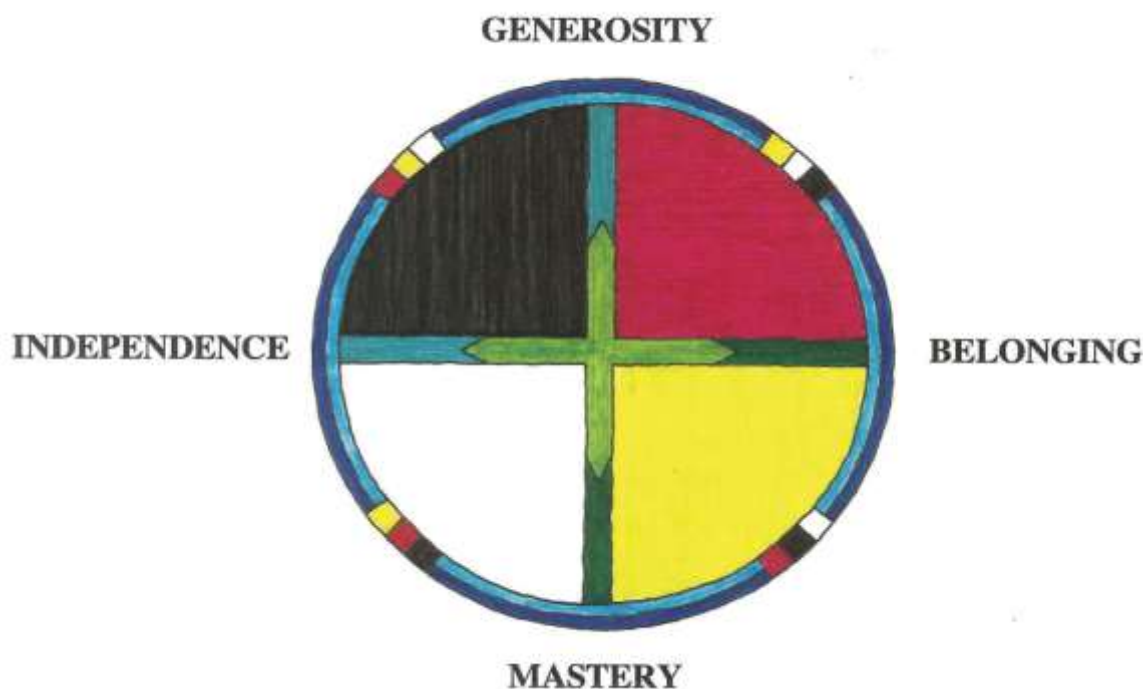
Evidence Based Principles

Figure 1: *The Circle of Courage* by George D. Blue Bird, Sr. Used with permission from Reclaiming Youth At Risk, www.reclaimingyouthatrisk.org.

The Circle of Courage principles (often addressed as needs or values) of Belonging, Mastery, Independence, and Generosity are the result of consilience. These growth needs for all human beings are essential to well-being. They are designed by DNA into the resilient human brain (Brendtro & Mitchell, 15; Masten, 2014). The Circle of Courage is described in three editions of *Reclaiming Youth at Risk* (Brendtro, Brokenleg, & Van Bockern, 1990/2002/2019) and related publications. The model integrates ideas from cultures of respect, the practice -based wisdom of youth work pioneers, and contemporary research.

Cultures of respect

These universal needs of belonging, mastery, independence and generosity are central to practices of indigenous communities which rear children in cultures of respect (Bolin, 2006). Erik Erikson's research on Sioux and Yurok and Abraham Maslow's experience with the Blackfoot in Canada (James & Lunday, 2014) inspired contemporary theories that focus on the developmental needs of humans. Philosopher Mortimer Adler (1985) observed that universal needs are reflected in the values of all cultures. Of course, some societies do a better job meeting these needs. Thus, traditional societies reared children in a network of caring adults, while many young people today grow up in a materialistic culture disconnected from elders. The Circle of Courage provides a "roadmap" for rebuilding cultures of respect. Early European anthropologists described native children as radiantly happy, courageous, and highly respectful, noting that their elders never subjected them to harsh punishment. The professional literature, however, shows little understanding of how tribal cultures could rear children with prosocial values and positive self-esteem. Long before the term "self-esteem" and its counterpart "low self-esteem" was coined, European youth work pioneers used a similar concept, which they called "discouragement." The counterpart to discouragement is courage. Building courageous children was a central focus of tribal cultures.

In his definitive work, *The Antecedents of Self-Esteem*, Stanley Coopersmith (1967) concluded that childhood self-esteem is based on significance, competence, power, and virtue. Traditional native child-care philosophy addresses each of these dimensions:

- Significance is nurtured in an environment in which every child is treated as a relative and is surrounded by love and affection. This fosters a sense of belonging.
- Competence is enhanced by nurturing each child's success and by celebrating the success of others. This provides all children abundant opportunities for mastery.
- Power is fostered by practicing guidance without coercion. Even the youngest children learn to make wise decisions and thus demonstrate responsible independence.
- Virtue involves being unselfish and courageously giving of oneself to others. Children reared in altruistic environments learn to live in a spirit of generosity.

Practice wisdom

The year 1900 heralded "the century of the child" as optimistic reformers espoused the belief that all young people have great potential (Key, 1900/1909). These reformers set out to build democratic systems in schools, courts, and youth organizations. This era saw the creation of scouting, 4-H, Big Brothers and Big Sisters, and Boys' and Girls' Clubs. A progressive education movement set out to recast autocratic schools as laboratories of democracy (Dewey, 1916). Across many nations, youth prisons embraced youth self-governance (Liepmann, 1928). In Austria, August Aichhorn (1925/1935) developed relationship-based approaches to reclaim "wayward youth." Fritz Redl, mentored by Aichhorn, emigrated to America to escape Hitler and pioneered studies of children who had suffered trauma (Redl & Wineman, 1957).

We were intrigued to find great similarity between Native concepts of education and ideas expressed by educational reformers who challenged traditional European concepts of obedience training. These youth work pioneers worked at a time when democracy was replacing dictatorships in many nations. The pioneers often attacked traditional authoritarian pedagogy.

- Maria Montessori, Italy's first female physician, created schools for disadvantaged youth and wrote passionately about the need to build inner discipline.

- Janusz Korczak, Polish social pedagogue, proclaimed the child's right to respect. He created a national children's newspaper so the voices of children might be heard.
- John Dewey, American pioneer of progressive education, saw schools as miniature democratic communities of students and teachers that should pose and solve problems.
- Anton Makarenko, after the Russian Revolution, brought street delinquents into self-governing colonies where they took turns as leaders of youth councils.

Strength-based, developmental research

The Circle of Courage principles mirror similar concepts from other bodies of research. As seen in the table below, these include foundations of *self-worth* from Coopersmith (1967), Maslow's final revision of his hierarchy of human needs (Koltko-Rivera, 2006), and research on universal biosocial needs (Brendtro & Mitchell, 2015):

Table 1: The courage principles in comparison with: Self-Worth; Maslow's Hierarchy; and Biosocial Needs.

Circle of Courage	Self-Worth	Maslow's Hierarchy	Biosocial Needs
Belonging	Significance	Belongingness	Attachment
Mastery	Competence	Esteem	Achievement
Independence	Power	Self-Actualization	Autonomy
Generosity	Virtue	Self-Transcendence	Altruism

The ground-breaking Kauai studies of resilience by Werner and Smith (2012) also showed that children who surmounted the odds had restorative experiences in these four Circle of Courage areas. Further, these four dimensions encompass the Values in Action character strengths (Ihnen & Hoover, 2013; Peterson 2013). The Search Institute identified 40 Developmental Assets which offer a comparative, detailed expansion of the Circle of Courage principles (Roehlkepartain, 2012). As the most parsimonious model of youth development, the Circle of Courage was adopted by 4-H researchers who consolidated a longer list of factors (Kress, 2014).

At first glance, the principles of belonging, mastery, independence and generosity hardly seem debatable. Convincing youth themselves that these are important is not difficult. Young people want to belong, succeed, have power over their lives, and be needed in the world.

They fit with humanistic values, science, and our own experience. After all, who would advocate the opposite of these concepts—alienation, failure, helplessness, and egotistic selfishness? Yet, some cultures often do just that. There are other contemporary values that are strikingly disharmonious with these basic needs or principles. Instead of belonging, the value of hyper individualism breeds an "ecology of alienation" (Bronfenbrenner, 1986). In the place of mastery, traditional schools play a competitive zero-sum game in which enthroning winners ensures abundant losers. When one's need for power is expressed by dominating others, all who are subjugated are disempowered. A culture that equates worth with wealth provides for its young a sanction for selfishness.

Once these four principles or values of the Circle of Courage are given primacy in our communities, programs, agencies, schools, and homes we argue our children and youth will generally do well. With remarkable consistency, in research and practice, all roads to positive youth development pass these four mileposts:
- Belonging: building trusting, positive connections with caring adults and peers. In simple terms, the child needs to experience love.
- Mastery: gaining knowledge, competence, and the capacity to solve problems. Through experience, the child must internalize a sense of a capacity to succeed.
- Independence: strengthening self-control and responsible decision making. Like mastery, the child must internalize a sense of power and the ability to exert his or her will.
- Generosity: developing empathy and engaging youth in caring for others. Children must see themselves as helpers in order to flourish as a human.

Because it is grounded in universal needs, the Circle of Courage is relevant across culture, age, and diverse settings.

Mending broken circles

Many children have experienced the principles of the Circle of Courage in their lives. Of course, other underlying physical and psychological needs exist (Brendtro, 2016; Van Bockern, 2018) but from the perspective of psychosocial development, belonging, mastery, independence, and generosity can define social and mental health. Many other children (and adults too), however, are discouraged, with long histories of unmet needs.

- Instead of belonging, they are guarded, untrusting, hostile, withdrawn or they seek attention through compensatory attachments such as gang involvement.
- In place of mastery, they have encountered perpetual failure leading to frustration, fear of failure, and a sense of futility.
- Not having learned independence, they feel like helpless pawns, are easily misled, or seek pseudo power by bullying or defiance.
- Without a spirit of generosity, they are inconsiderate of others, self-indulgent, and devoid of real purpose for living.

How can broken circles be mended? The Circle of Courage provides the big picture but it is in the experiences we give and make possible for children that healing and growth happens. What follows are ideas - certainly not comprehensive or all inclusive – of the kinds of experiences that foster belonging, mastery, independence, and generosity for all children.

Fostering belonging

Some of the teachers think they are too cool to talk to us. If you're walking down the hall, the teachers will put their heads down and look at the floor and keep walking. (Helen, high school student)

Research shows that the quality of human relationships in schools and youth service programs may be more influential than the specific techniques or interventions employed (Brophy, 1986). Teachers with widely divergent instructional styles can be successful if they develop positive classroom relationships. But building successful relationships, especially with adult-wary children (Seita, 2010) isn't necessarily easy.

A good place to begin relationship building is with an attitude that Native American educator and anthropologist Ella Deloria described as the central value of belonging in traditional Indian culture: "Be related, somehow, to everyone you know." From the earliest days of life, all children experienced a network of acceptance, where every older member in the tribe felt responsible for their well-being. Treating others as kin forges powerful social bonds of community.

The following ideas may provide a sense of the kinds of experiences and mindsets that foster belonging. The ideas come from various theoretical traditions:

- Train staff to begin all corrective teaching interactions with a positive or empathy statement.
- Use peer relationships as a possible foundation for treatment. Adults must model caring relationships and monitor confrontations carefully so students don't become targets of counter aggression.
- Break down the barrier of distrust by being someone the child can trust. Create trust by being respectful, putting children at ease in your presence, see them as your social equal and understand there is more to the child than meets your eyes.
- Create environments that lead to connections. Middle school schedules are often designed so frequent and sustained contact between students and teachers is possible.
- Create welcoming ceremonies for new students. Honor students that leave your school or agency.

- Create a strong advising system anchored in a small cadre of peers and a teacher-counselor.
- Attach teachers to students rather than a grade level and have the teacher follow the students throughout their years in school.

Positive attachments between adults and youth are the foundation of effective education. These individual bonds, however, must be part of a synergistic network of relationships that permeate the school culture. These include positive peer relationships among students, cooperative teamwork relationships among school staff, and genuine partnerships with parents. Administrators must also see their roles as co-workers in support of their staff, not as superiors trying to dominate. In the final analysis, only adults who are themselves connected and attached will be free to build empowering relationships with youth.

Fostering mastery

I was walking down the hall and said "hi" to Mr. Nilson. He looked at me and said, "Oh, you're still here. You haven't dropped out yet, huh?" I know people have this in their head and think of me as being less than them. I would like to put Mr. Nilson in the situation I've had in my life, and I'll bet any amount of money he'd fold his cards. (Lincoln, high school student)

In traditional Native American culture, children were taught to celebrate the achievement of others, and a person who received honor accepted this without arrogance. Someone more skilled than oneself was seen as a model for learning, not as an adversary. The striving was for personal mastery, not to become superior to one's opponent. Recognizing that all must experience competency, success became a possession of the many, not of the privileged few.

Maria Montessori, Italy's first female physician, decried the obedience tradition of schooling in which children sit silently in rows like "beautiful butterflies pinned to their desks." She tried to revolutionize learning with the belief that curiosity and the desire to learn come naturally to children.

The desire to master and achieve is seen in all cultures from childhood onward, a phenomenon that Harvard psychologist Robert White called "competence motivation." People explore, acquire language, construct things, and attempt to cope with their environments. It is a mark of humanness that children and adults alike desire to do things well and, in so doing, gain the joy of achievement. Tragically, though, something often happens to the child's quest for learning in school, the very place where mastery is supposed to be nourished and expanded.

A sampling of promising methods for helping children achieve mastery follows:

- Encourage creativity and self-expression in the curriculum to create a sense of mastery. Art, drama, music, poetry, and literature can help youth connect with their feelings and surmount their problems.
- Use systematic social skills instruction to develop social competence.
- Teach adaptive skills like asking for help and making friends, accepting criticism, using role playing and other realistic methods.
- Use cognitive behavioral techniques to replace irrational thinking or destructive self-talk with more accurate and adaptive thinking.
- Train youth to assume problem-solving roles. The peer group provides feedback about hurtful or inconsiderate behavior of members and encourages positive alternatives.
- Academic success itself is seen as a powerful therapy. Success impacts a person's self-worth and motivation.
- Use adventure and outdoor education activities to reach students who don't respond to typical school structures. Wilderness education programs build on this spirit of adventure.
- Teach the idea that failure is "more data".

Fostering independence

This is probably the biggest part of school that I don't like. All through school, kids are herded around like sheep and are left with almost nothing to decide upon. (Travis, high school student)

Traditional Native culture placed a high value on individual freedom. In contrast to obedience models of discipline, Native education was designed to build respect by teaching inner discipline. Children were encouraged to make decisions, solve problems, and show personal responsibility. Adults modeled, taught values, and provided feedback and guidance, but children were given abundant opportunities to make choices without coercion.

Horace Mann once declared schooling in a democracy to be "an apprenticeship in responsibility." Early in the century Janusz Korczak of Poland founded a system of student self-governance in his orphanage for Warsaw street children. "Fifty years from now, every school in a democracy will have student self-governance," he declared.

Strategies for teaching independence and self-control.
- Offer behavior management strategies for providing external controls temporarily while using problems as learning opportunities.
- Teach youth self-regulation. Emotional dysregulation is a core outcome of relational trauma and adults must be calm while setting secure limits (Bath & Seita, 2018).
- Use peer-helping groups to undertake problem solving.
- Challenge the common practice of employing punishment-based codes of conduct to manage behavior. Although these rule books make some adults feel secure, they are likely to be ignored or outmaneuvered if they are not owned by front-line staff and youth. Effective schools shift the emphasis from pursuing rule violators to teaching values that foster inner control.
- Rely on simple statements of values, for example, "Respect people, respect property."
- Treat students with respect.

Fostering generosity

I would have liked to tutor something or been a peer counselor. I could have helped someone and benefited from it myself if I had been given the chance to participate. (Sondra, high school student)

A central goal in Native American child rearing is to teach the importance of being generous and unselfish. Children were instructed that human relationships were more important than physical possessions. Describing practices from a century ago, Native American writer Charles Eastman tells of his grandmother teaching him to give away what he cherished the most—his puppy—so he would become strong and courageous.

Pioneering German educator Kurt Hahn once observed that all young people desperately need some sense of purpose for their lives. Youth in modern society, however, do not have roles in which they can serve, and thus they suffer from the "misery of unimportance." Hahn advocated volunteer activities that tap the need of every youth to have some "grande passion." During the Hitler years he went to England, where he developed the basis of the Outward Bound movement.

Rousseau, Pestalozzi, Korczak, and many others also wrote of the importance of teaching youth the values of compassion and service to others. A century ago, William James noted that war always has fulfilled young men's need to be valuable to their community. He proposed a "moral equivalent to war" by involving youth in volunteer civic service. Although we seem to have lost sight of these basic truths for a time, there is now a healthy revival of the concept that we must offer opportunities to develop altruism, empathy, and generosity in modern youth.

The following ideas highlight the increasing emphasis being placed on developing prosocial values and behavior as an antidote to hedonistic, antisocial, and bullying lifestyles:

- With support, encourage the bully to talk to the victims to help foster internalization of caring values.
- Teach social skills as a way of fostering moral development. The goal is to create empathy in once self-centered youth. Now empowered with prosocial skills, youth have new options to act in caring ways.
- Make caring fashionable and to make youth uncomfortable with selfish, hurting behavior and thinking patterns.
- Create service learning projects to contribute to the community. Examples include helping the elderly and distributing food and toys to families.
- Service learning opens unusual programming possibilities with children and youth who have seen themselves as "damaged goods." As they reach out to help others, they create their own proof of worthiness.

Summary

Indigenous education always involved important truths, sacred principles or virtues that had to be learned by experience. While knowledge or the education of a person's mind (i.e., facts, rules, definitions of words) is crucial to be successful in a complex world, there is another kind of learning that is more valued among Indigenous peoples. This deep, holistic learning that takes place when all aspects of a person's five perceptions work together, is talked about as knowing "in the heart." Indigenous peoples have always valued this learning more than intellectual learning. In the Lakȟóta language, wowiyúkčhaŋ, is thinking with all of one's human abilities. The mind is used but this kind of thinking is not limited to logic. Emotions are involved but this kind of thinking is not sentimentality. The body is involved but the physical is not separated from the spirit. The soul and spirit of the person are involved but grounded in an intense reality. When all of these human aspects work together, a Lakȟóta will say "this I know in my heart" (Brokenleg, 2018).

What do we know - in our hearts - works for children? When they can stand in the center of the Circle of Courage and know - in their hearts - they are loved (belonging), can solve problems (mastery) and exert their will (independence) and help others (generosity) they will do just fine. Our work is to help them experience those things. So that you don't think we are resorting to naturalism, primitive thinking or green thumb eclecticism, there is plenty of contemporary research which validates these core principles. Or may we suggest, the Circle of Courage principles validates some research.

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Making the Case for Cosmopolitan Pathways for Canada's Diversity

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Abstract

This article seeks to develop the argument that it is time for a national roundtable negotiation among Indigenous peoples, the two English and French settler nations, the BIPOC communities and the various immigrant groups to consider the merits of cosmopolitanism as a moral and cultural framework of our interrelated relationships and intercultural encounters in Canada. In an interdependent globalized world that is becoming "superdiverse," I argue that it is time to shift from the language of "tolerance" of the "Other" to the language of "engagement" with "fellow human beings" guided by the moral and cultural cosmopolitanism for social and global justice, equality and equity, and inclusion through the fulfillment of human rights. The purpose of this public discussion is to urge the Canadian Council of Ministers of Education as well as the federal government to put this question on their agenda for consideration as a new framework for Canada's educational, social, economic and political policies. This argumentative paper has the potential to benefit policymakers, curriculum designers, educators, and ministries of education across Canada and beyond to consolidate moral and cultural cosmopolitanism as a national and international approach to harmonious human coexistence.

Keywords: Cosmopolitanism; diversity; multiculturalism; decolonization.

Introduction

In 2021, I launched a public discussion with prominent scholars and guest speakers through two online symposiums to discuss the following question: *Cosmopolitanism for Canada's Growing Diversity: A Better Strategy than Multiculturalism?* (Sfeir, 2021a, 2021b). The purpose of this ongoing public discussion is to urge the Canadian Council of Ministers of Education as well as the federal government and provincial ministries of education to put this question on their agenda for consideration for new cosmopolitan pathways for Canada's educational, social, economic and political policies. This Special Issue of the *International Journal of Talent Development and Creativity* emerged as an outcome of these symposiums. Further, national and international participants in these symposiums (George Sefa Dei, Ratna Ghosh, Pitseolak Pfeiffer, Noel Burke and Luke Sumich) and contributors to this Issue address important themes that suggest the need for a dynamic and evolving social and educational system at the macro, meso and micro levels of society, among others.

In this paper, I advocate for a shift in the Canadian multiculturalism narrative towards moral cosmopolitanism and cultural cosmopolitanism combined as the moral compass of each social, cultural, educational, and political Canadian policy (Brown & Held, 2010). Therefore, I use the term 'cosmopolitanism' to refer to both aspects, moral and cultural, by encompassing the key elements of both that are strongly intertwined. For example, moral cosmopolitanism in its basic form posits that "all human beings have equal moral worth" (Nussbaum, 1996/2002, p. xii). It emphasizes impartiality towards every human being and open-mindedness as well as the fulfilment of human rights (Hansen, 2010, p. 154; Nussbaum, 1996/2002; Brown & Held, 2010). Moral cosmopolitanism places the emphasis on the individuals as the unit of analysis rather than states or other forms of collective groupings (Brown & Held). Cultural cosmopolitanism recognizes that individuals possess hybrid cultural identities which require 'multilayered' *moral* obligations unconstrained by locality, ethnicity, nationality, or culture "in a culturally pluralist world" (Brown & Held, p. 11; Van Hooft, 2009). While moral and cultural cosmopolitanism each places more emphasis on some aspects than others, a cosmopolitanism core aspect is "that the moral standing of all peoples and of each individual person around the globe is equal" rejecting discrimination based on any classification of difference based for example on identity, nationality, race, language, religion, or ethnicity and that it is essential to restructure international institutions to transform them into more just ones (Van Hooft, 2009, pp. 4-5,

Brown & Held, 2010). The key premise of cosmopolitanism for global justice adopted by the proponents of this concepts is illustrated in the following definition by Van Hooft:

> A cosmopolitan outlook would respond to the vital needs of others, whether they are near or far and irrespective of their nationality, race, caste, religious commitments, gender or ethnicity. The cosmopolitan outlook refuses to allow the distance, difference or anonymity of those who suffer oppression, poverty or catastrophe to obscure the responsibility we all have to respond to their needs. (p. 83)

As the local has become the glocal with even non-immigrants' interactions, attachments and activities embody traits from various cultures (Saito, 2010, p. 337) characterising most Canadian cities, this moral orientation of cosmopolitanism has a great potential to harmoniously guide inter-cultural interactions among the various Canadian groups and provides genuine reconciliation with Indigenous Peoples rather than a performative one. Further, this orientation would act as a catalyst to strengthen and promote inclusive educational curricula across provinces, safe and fair policing interactions with marginalized groups not marred with racism, equitable hiring processes in public and private institutions, equitable allocation of public funding and research funding, fair representation of minority groups in the public media and public narrative as well as fair reporting on issues related to minoritized and racialized groups without stereotyping and discrimination, among others. Once this moral ethical guidance is fostered within the geographical and cultural boundaries of multicultural Canada, I argue it would sail to a great extent beyond geographical borders and categories of difference. It is evident from this discussion that cosmopolitanism is not only a moral and cultural framework, but also a political one (Brown & Held, 2010).

One caveat to be noted. Similar to what some scholars have observed, adopting a cosmopolitan lens towards our interdependent world does not mean that cosmopolitanism is the solution to all the problems facing humanity or the globalized Canadian society with historically colonized past and present. As Appiah (2006) states, "cosmopolitanism is the name not of the solution but of the challenge" (p. xv). In addition, Lu (2000) argues that "no ethical perspective—realist, communitarian or cosmopolitan—can be free from moral danger, for whichever ethical perspective we might adopt, all are corruptible" but "when properly understood, these ethical perspectives can all be enlisted to aid the betterment of the human condition" (p. 253). Therefore, it is crucial that an extensive negotiation of the aspects of cosmopolitanism for the Canadian context involves scholars, policymakers, curriculum designers, and educational stakeholders from various social, ethnic, religious, political, and cultural backgrounds. It is imperative also to attend to international voices and their insights on how to evolve in all our interactions for a better humanity.

Memoirs, biographies, personal narratives and scholarly works of national and international scholars advocating in their own way for justice, equity and inclusion comprise further illuminating insights about marginalized experiences that cosmopolitanism seeks to bring justice to. This exploration is beyond the scope of this article but to mention a few examples, Desmond Cole writes about his marginalized experiences as a Black man. Viola Desmond is an historical Canadian activist against anti-Black racism in Nova Scotia and in many parts of Canada. George Sefa Dei, a Ghanaian-born Canadian, has extensively contributed to anti-racism and anti-colonialism theory and research, African Indigeneity, and Black youth education, among others. The Indigenous Canadian playwright Tomson Highway and Richard Wagamese wrote about Indigenous experiences with colonialism. The American authors and journalists Isobel Wilkerson and Ta-Nehesi Coates present compelling personal memoirs addressing ongoing racism by integrating the past with the present ongoing racism.

I begin by providing a brief overview of the concept of social cohesion. Second, I briefly explore the theoretical and practical impacts of 50 years of multiculturalism on social cohesion, inclusion, and justice. In this section, I highlight the successes of multiculturalism, explore multiculturalism as form of "racialized governmentality" (Bilge, 2013, p. 163) and discuss interculturalism in the Quebec context and the challenges that emanate from the way it is implemented. I end this section with a discussion of colonial multiculturalism. Then I turn to highlight elements of "radical anti-racist politics" (Bilge, 2013, p. 163) infused in the federal and provincial

education programs and other initiatives that have paved the way for the potential to negotiate the merits of the concepts of cosmopolitanism. I conclude using a broad brush to delineate the distinction between multiculturalism and cosmopolitanism and make my case to seek cosmopolitan pathways for Canada's growing diversity.

What is social cohesion?

Since the 1990s, the concept of social cohesion has attracted the attention of academics and policymakers in Canada and abroad who have offered different approaches to it, sometimes confusing, each focusing on a particular set of components, factors or policies affecting it positively or negatively, or the societal outcomes it may generate (Chan, To, & Chan, 2006). However, Jeannotte (2003) states that we should not underestimate the contribution of these definitions to the idea of social cohesion, even when they focus on a single element. Drawing on Chapman's (2002) systems theory to address social issues, Jeannotte notes that "social cohesion results not from the individual components of a cohesive society but from the *interconnections* and the feedback loops between them. It is the *interactions* that are important, and not simply the individual parts to the system" (p. 11, emphasis in original). Along the same lines, Jeannotte emphasizes the importance "of the role that different contexts, cultures, histories, disciplines and allegiances play in the definition of social cohesion and in understanding how the various dimensions of social cohesion fit together in that particular society" (p. 12). Similarly, regarding social cohesion and its association with social capital and immigration, Cheong, Edwards, Goulbourne, and Solomos (2007, p. 43) note that "what is considered to be social cohesion is a movable feast, aligned with the political and ideological positions of policymakers, practitioners and academics." Jenson (1998) states, "there is no single way of even defining it. Meanings depend on the problem being addressed and who is speaking" (p. 17). Therefore, it is better to consider its global definition as "an umbrella term that helps frame discussions about social harmony, community well-being, and inclusion" (Tolley & Spoonley, 2012, p. 4). I invoke these insights on social cohesion to draw the attention to the shifting grounds of the concept of social cohesion which necessitates specificity in its use in relation to the concepts of multiculturalism and cosmopolitanism. In the next section on multiculturalism, I will seek to provide some specific evidence on the relationship between multiculturalism and social cohesion in Canada.

50 years of multiculturalism

Canada celebrated 50 years of multiculturalism on October 2021. Canada is "the first country in the world to have a policy on multiculturalism" (Ghosh, 2011, p. 3). Canada is internationally renowned as a "world leader" for its management of diversity (Berry, 2013, p. 666). It enjoys the reputation of being "one of the world's most immigrant-friendly countries" (US News 2021, as cited in Fleras, 2021, p. 19) and of being "a defender of human rights" with "a strong record on core civil and political rights protections guaranteed by the Canadian Charter of Rights and Freedoms" except when the Indigenous Peoples' wellbeing is considered (Human Rights Watch, 2020, p. 111). Internationally, "Canada was the first to ratify (in 2005) the United Nations Convention on the Protection and Promotion of the Diversity of Cultural Expressions" (Berry, 2013, p. 664). Further, the *2016 Employment Equity Data Report* on 'the value of diversity' states that "the World Economic Forum ranks Canada as the best in the world for its treatment of women and of the LGBT+ community" (Section 1.3). According to *the Ethnic Diversity Survey*, 78% of Canadian population aged 15 and older expressed that "they never felt uncomfortable or out of place" because of their religion, skin color, their race, ethnicity, language culture, or accent while 24% of all visible minorities expressed the opposite (Statistics Canada, 2003, p. 16) and 86% stated that they did not face ethno-racial discrimination (p. 18). According to the findings of *the Environics Institute for Survey Research on Muslims in Canada* (2016), the sense of belonging to Canada ranks high among the majority of Canadian Muslims who are proud of Canada's democracy, diversity, multiculturalism, and freedom to a varying extent (p. 7). Of course, these results may be questionable today in the wake of the pandemic and Quebec context under the Coalition Avenir Quebec (CAQ).

Educationally, according to the *International Report Card on Public Education: Key facts on Canadian Achievement and Equity*, Canada is considered an international leader of equity in education in terms of educational attainment. Canada ranks also high in terms of educational achievement

between rich and poor children, and immigrant and non-immigrant children, except when the education of Indigenous students is considered (Parkin, 2015). On the other hand, regarding to several measures of child well-being, UNESCO ranked Canada "at a miserable 17th out of a total of 29 nations" with poverty mostly impacting recent immigrants, racialized families and Indigenous Peoples (Campaign 2000, November 2015, p. 15).

However, I agree with Reitz and Banerjee (2007) that it is problematic to believe that Canada fares better in its management of diversity by international standards and that racial discrimination is not a significant issue. It suggests that existing government policies as well as human rights and multicultural policies successfully tackle racial discrimination, and no need for further adjustment to these policies. However, several Canadian policies addressing racial issues highlight "broad ideals" and goals rather than clear targeted ones, the authors argue (p. 522). They are spread across agencies as well as federal, provincial and municipal governments with no adequate coordination; thus, the subsequent processes that are followed undermine social cohesion and the integration of racial minorities. These policies such as multiculturalism do not "effectively bridge that social divide" (p. 527). The findings of Reitz and Banerjee's research indicate that multicultural policies "may have worked less well for racial minority groups than for White immigrant groups" (p. 525).

In addition, the multicultural policy has proven to have further significant shortcomings since its inception in the 1970s, and the related literature abounds with controversies around its merits. Before addressing some of these shortcomings, I would like to point out that when multiculturalism does not fare well or its shortcomings are highlighted, some of its proponents find refuge in the claim that additional policies and initiatives are needed to supplement its progress. For example, Jedwab (2021, p. 28) argues that multiculturalism should be supplemented "with multiple civic, institutional and legislative initiatives that include employment equity laws, cross-cultural dialogue, respect for rights and freedoms, and hate crimes legislation to name a few" as their successes and shortcomings impact the successes and shortcomings of multiculturalism. Similarly, Kymlicka (2021) further asserts that "there's no evidence that embracing multiculturalism blinds people to the realities of discrimination or colonialism" (p. 5). In the same vein, Levrau and Loobuyck (2013) refute the argument that multicultural policies cause segregation, division, lack of solidarity and mutual trust among minority and majority groups, particularly when combined with policies. While I agree that supplemented social, political and educational policies are essential to weave a solid foundation for social cohesion in any society, attention should be given to the critiques of anti-racism scholars who consider multiculturalism as a form of 'racialized governmentality.'

Multiculturalism as a form of "racialized governmentality"

Several authors' perceptions of the merits of multiculturalism and how multiculturalism works differ to various extents than the claims provided by the proponents of multiculturalism, an observation that is widely noted in the related complex and extensive literature. Appiah (2006) states, "Multiculturalism designates the disease it purports to cure" (p. xiii). To Fleras and Elliot (1999), multiculturalism is an approach for "assimilation in slow motion" (p.28). Bilge (2013) confer with several critical race scholars that multiculturalism is a tool for the exercise of "racialized governmentality" because it lacks a "radical anti-racist politics" (p. 163) as it does not seek to curb racism in its management of diversity. Bilge explains that "racialized governmentality" is a covert and overt system of governance that is racially reproduced and reinforced, such as multiculturalism (p. 163). This is also evident in the way multiculturalism is celebrated in Canada along the continuous exercise of colonialism of Indigenous Peoples, discrimination and violence against 2SLGBTQI+ communities, Black people and people of color, persistent inequity and poverty of marginalized peoples, and the promotion of integration policies advocating assimilation into the dominant white settler nation with emphasis on bilingualism turning multiculturalism into "a technology of settler colonialism" (Dhamoon, 2021, p.48). Accordingly, Dhamoon refers to those 50 years of multiculturalism as "multicultural colonialism" (p.49). Similarly, Pfeifer (2021), an Inuit guest speaker in the above-mentioned symposium on cosmopolitanism, strongly condemns the failure of 50 years of multiculturalism and education to address the Indigenous struggles such as the high rates of suicide

among Inuit and the lack of clean drinking water on reserves. He also expressed scepticism of cosmopolitanism. He further states,

> Neither multiculturalism nor cosmopolitanism include any nation-to-nation dialogue or equal partnership; Multiculturalism positions the nation otherwise settler colonial state as the guarantor of specific rights; thus, effectively making Indigenous Peoples as a special rights or special interest group. (2021, April 30, 56:17 minutes)

Reitz and Bannerji (2007) analyzed data from Ethnic Diversity Survey 2003 and concluded that, compared to other groups of European origins, visible minorities are experiencing various racial discriminatory treatments entrenching racial inequalities in Canada. These include discounting of their academic qualifications, prejudiced attitudes towards minorities, a glass ceiling preventing career advancement towards occupying senior positions, and expansive public services and educational programs needed by new immigrants, among others. These discriminatory practices create economic and social obstacles.

From the same view, Eliadis (2007) asserts that evidence from the human rights movement in Canada supports the link between inequality and racial discrimination. Racial inequality is increasing and certain groups are economically, and socially disadvantaged posing a threat to social cohesion. However, "Canada, as a rule, has shrugged its shoulders and assumed that at an institutional level, no one would care enough to raise a fuss" (p. 548). Eliadis further argues that we should focus our concern on equality rather than social cohesion for two reasons: first, cohesion can be achieved through genocide or atrocities such as in Nazi Germany. Second, it is equality rights that is endorsed in the Canadian Constitution and not social cohesion. Social cohesion and diversity can neither settle disputes nor "identify underlying values" (p. 550) and "multiculturalism is a weak, almost empty norm" (p. 551). It is equality and human rights that guarantee fairness and protection from exclusion and discrimination in conflict resolution.

Regrettably though and despite a significant progress in addressing racism and integrating marginalized voices in the curricula across provinces, we continue to encounter expressions of racism, exclusion and stereotyping against various immigrant groups and Indigenous Peoples. Recently, a report by the CBC on a racist assignment against immigrant and refugees indicates that the Anti-Racism Coalition of Newfoundland and Labrador to take action to combat this type of racist education in K-12 social studies curriculum. The textbook contains negative stereotypes of immigrants and refugees perpetuating immigrants as threat to Canada or immigrants deserve low paying jobs with statements such as, immigrants "may take jobs away from resident Canadians" and "immigrant fill job vacancies that resident Canadians do not want to fill" (Roberts, January 24, 2022). The struggle of immigrants and minority groups in Quebec socially, economically, politically and educationally is being more exacerbated by Quebec moving away from the true spirit of interculturalism.

Quebec interculturalism

From its inception in the 1970s, Quebec saw multiculturalism as a threat to its nationalist aspirations, and therefore, rejected it and adopted instead interculturalism (Mackey, 2002). Concisely put from the perspective of its prominent advocate, Gérard Bouchard (2011), interculturalism emphasizes the primacy of the legitimacy of the majority group, such as the dominant francophone community in Quebec, to promote and protect its values, culture, identity, language, social practices and beliefs. The author further claims that interculturalism accounts to the "rejection of all discrimination based on *difference*" (p. 440, emphasis in original). Bouchard explicitly excludes Indigenous experiences from his discussion of interculturalism claiming that Indigenous Peoples do not consider themselves as "cultural minorities with the nation of Quebec" and that the government of Quebec has agreed to "nation to nation" relationship with Indigenous communities (p. 439). Dewing (2009) presents a more accurate and realistic articulation of Quebec interculturalism:

> It is mainly concerned with the acceptance of, and communication and interaction between, culturally diverse groups ('cultural communities') without however, implying any intrinsic equality among them. Diversity is tolerated and encouraged, but only within a framework that establishes the unquestioned

supremacy of French in the language and culture of Québec. (as quoted in
Berry, 2013, p. 673).

Despite the fact that Bouchard warned against the danger of this duality in intercultural relationships as it can turn into a divisive relationship, successive Quebec governments or politicians have successfully used the "fragility of the French language" as a weaponized tool to advance social policies and educational policies that are discriminatory placing minoritized and racialized groups as a second class citizens with the majority francophone community assuming supremacy with the right to dictate the behaviors of "Others," deny public funding for their institutions, limit their participation and promotion in public institutions, and subject them to racial police profiling.

For example, the *Consultation Commission on Accommodation Practices Related to Cultural Differences* known as the Bouchard-Taylor Commission was established in 2007 to provide recommendations that "ensure that accommodation practices [of religious minorities] conform to Québec's values as a pluralistic, democratic, egalitarian society" (Bouchard & Taylor, 2008, p. 17). The public debate was known as the Reasonable Accommodation debate. The commissioners Gérard Bouchard and Charles Taylor concluded in their final report entitled *Building the Future: A Time for Reconciliation* that Québec society is divided and called for reconciliation, "compromise, negotiation and balance" (p. 39). Their key recommendations include tackling racism, discrimination, inequality, anti-Semitism, Islamophobia, "underrepresentation of ethnic minorities in the government," and providing support to immigrant women (p. 22). Despite these recommendations, the outcome of this consultation for accommodation was the entrenchment of the "racialised hierarchies and exclusions that it wanted to redress" (Mahrouse, 2010, p. 88), "primacy to the rights of the French-Canadian majority" (Eliadis, 2021, December 6, para, 9) "within a colonialist imperative" (Legassic, 2009, para 7). It is important to note that the Commission has intentionally skipped the discussion of the Aboriginal experiences in relation to the reasonable accommodation. As Mahrouse explains, "this had the consequence of dehistoricising the discussions that related to other racialised groups and obscuring the fact that Québec nationalism has always been in conflict with the nationalism of the First Nations" (p. 88). Then, in 2013, the proposition of *the Quebec Charter of Values* by the Parti Québécois (PQ) also referred to as Bill 60, has exacerbated these concerns among minority and majority groups as was evident in the public outcry and the media. *The Quebec Charter of Values* is a government policy document that proposes the banning of overt religious symbols and garments by public employees**.** The purpose of this document is to affirm religious neutrality and secular values of the State, equality between men and women, and the "primacy of the French language" (Bill 60, p. 2). The Coalition Avenir Quebec's Bill 21, *An Act Respecting the laicity of the State* is another version of Bill 60 causing an increase in harassment against hijabi women since the law passed (Rowe, 2022, March 16). In other words, building cohesiveness in Quebec is sought in terms of coercing different religious and cultural practices to converge towards a common cohesive culture woven around the French language and secularism. This coercive policy was followed by the recent tabling of *Bill 40, An Act to amend mainly the Education Act with regard to school organization and governance* (October 1, 2019) known as the bill to abolish the English school boards and culminated into a provincial crisis by the proposition and adoption of *Bill 96, An Act Respecting French, the official and common language of Québec* (proposed May 13, 2021, adopted May 25, 2022). These bills are an attack on the educational, social, political and human rights of English-speaking communities and their economic wellbeing. As Eliadis (2021, December 6) puts it, Bill 96 "should be seen and understood in context, as part of sustained assault on equality rights, fundamental freedoms, and human rights more generally that has been ongoing in Quebec for over a decade" (para. 8). Eliadis also adds that Bill 96 does not account to the existence of Indigenous languages in Quebec; omission is "an effective hegemonic strategy" (Orlowski, 2011, p. 3). As widely known, Indigenous Peoples' representatives as well were excluded from consultation on any of these bills.

The failure of interculturalism as well as multiculturalism in Quebec are further highlighted in the hiring discrimination in the public service in Quebec. According to the *Full Participation of Black Communities in Quebec Society's* report (2005, August): "Despite having slightly higher than average educational levels, the black communities have an unemployment rate of 17.1%, in comparison with

8.2% for the general population" (p. 2). Further, Quebec English-Speaking Communities Research Network (QUESCREN) released a report entitled *Employment of English Speakers in Quebec's Public Service* (Cooper et al., 2019), a synthesis of various sources documenting the decrease in the representation of English speakers in the public sector in Quebec from 7.4 % in 1941 to around 1% since 1972 (p. 7). *The Quebec Human Rights Commission's Report* (2019-2020) on employment equity states that only 6.3 percent of visible minorities and 0.3 percent of Indigenous Peoples are employed in the public sector in Quebec in 2019 (Global News, 2020, June 10).

The policies of the current Quebec government continue to accentuate divisions and discrimination in the province — and is a significant barrier to cosmopolitanism — even in the wake of the highly broadcasted murder of George Floyd in May, 25, 2020 that spurred a dramatic shift towards radical anti-racist narratives, particularly in Canada and the United States. The murder of Gorge Floyd was a pivoting point in raising awareness particularly about anti-Black racism and racism against all marginalized groups in the various sectors of society such as policing, education, hiring processes in all government and business institutions, representations and misrepresentations in the media and in the political narrative, etc. As Abu-Laban (2021) observes, "there was a veritable explosion of interest in anti-racism and social justice along with deep introspection" (p. 11), an interest that 50 years of multiculturalism (or over 40 years of interculturalism) has failed to generate, I argue.

Colonial multiculturalism

Since its inception in the 1960, multiculturalism was conceived by Indigenous Peoples as "colonial multiculturalism" because it denied them their inherent rights and political aspirations, and reaffirmed the privilege of the two settler societies (MacDonald, 2014, p. 68). MacDonald argues that multiculturalism "perpetuated a myth of liberal equality in a settler colonial society still dominated by settler values and institutions" (p. 75). The residential school systems and the recent discoveries of the unmarked graves of Indigenous children are evidence to colonial harm and genocide throughout Canada's history. Recently, the report entitled *Building Inquiry Commission on Relations between Indigenous Peoples and Certain Public Services in Quebec: Listening Reconciliation and Progress,* and referred to as the Viens Commission Report, re-emphasized the undeniable and unending systemic discrimination (a combination of direct and indirect discrimination) against First Nations and Inuit peoples in various sectors of Quebec society after holding hearings for 38 weeks with 765 witnesses (CERP, 2019, p. 23). These sectors are the correctional services, justice services, police services, youth protection services, and health and social services. The report strongly condemned the fact that "our current structures and processes show lack of sensitivity toward the social, geographical and cultural realities of Indigenous peoples" (p. 203). Further, "40% of Indigenous children live in poverty" according to the *2015 Report Card on Child and Family Poverty in Canada* (Campaign 2000, 2015, p. 6). According to the World Report - Human Rights Watch (2020),

1. The final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (2016) states that "genocide" was committed against Indigenous women and girls (p. 113).
2. The Canadian Human Rights Tribunal pointed out that "willfully and recklessly" the government did not provide the needed fundings to support child and family services for Indigenous Peoples living on reserves (p. 113).
3. 56 First Nations communities do not have access to clean and safe water in 2020 (p. 111).

It is important to note though that the report acknowledges the efforts of the Trudeau government to further the fulfillment of the human rights in Canada (p. 111), but Canada is still way behind in its fair treatment of Indigenous Peoples and in its effort to decolonize education.

The educational achievement of Indigenous Peoples falls way behind the achievement of non-Indigenous students (Parkin, 2015, p. iv). The curriculum, particularly the social studies and history curricula in some provinces are exclusionary and discriminatory. My extensive review of the social studies curriculum of Saskatchewan high schools for grades 9-12, written respectively in between 1992 and 1997 except Social Studies of grade 9, reveals that the curriculum is marred with racism and discriminatory representations and stereotypes (Sfeir, 2016). Regrettably despite some updates, this

curriculum is still available on the website of the Saskatchewan Ministry of Education today, March 2022, and the Ministry continues to guide teachers to this outdated curriculum as it is stated on its website. Here is a sample statement from this curriculum: 1) "Aboriginal People fall into the trap of being unable to find their cultural identity and being unable to join the modern society thus turning to solutions such as alcohol" (Saskatchewan Ministry of Education, 1994, p. 424). In general, however, Canadian provinces have introduced significant changes to their curricula to Indigenize education and embrace reconciliation, justice, diversity, equity and inclusivity. To provide a few examples, contemporary Indigenous memoirs and literatures are a must in Manitoba curricula to reflect Indigenous Ways of Knowing. Further, Wotherspoon and Milne (2020) report that, as an outcome of the Truth and Reconciliation Calls to Action (TRC, 2015), various educational institutions embarked on developing and promoting policies and initiatives to empower Indigenous students. The authors provide an analysis of the various policy statements and educational initiatives aimed to implement the TRC Calls to Actions across provinces and territories. They found that provinces and territories vary widely in their implementation of programs for teacher training and for the integration of Indigenous content, ways of knowing, worldviews, and languages, each with a different focus. The authors refer to KAIROS Canada (2018) report card to state that provinces and territories also vary in their "progress in relation to the level of public commitment to and implementation of actions to advance reconciliation" with Ontario, Manitoba, Alberta, and Northwest Territories ranking high regarding public commitment, Manitoba ranking excellent on implementation, while Quebec ranking low on both (p. 14).

The literature on decolonizing and Indigenizing education in Canada is vast. Further exploration of the insights of various Indigenous scholars on decolonizing and Indigenizing education and Canadian institutions is beyond the scope of this paper, but is crucial to shed light on how to negotiate the merits of cosmopolitanism for Canada's educational, social and political policies for all Canadians. In addition, and in-depth understanding of the life experiences of Indigenous Peoples from a cosmopolitan lens is needed, which is beyond the scope of this article.

Turn towards "radical anti-racist politics"

Recently, the Canadian society, its federal and provincial governments and educational institutions have been putting notable efforts to combat racism in all its forms against all marginalized groups including Indigenous Peoples and promote initiatives that could be placed under the banner of Equity, Diversity and Inclusion (EDI). Here I suggest that the acronym should be expanded to Justice, Equity, Diversity, Inclusion and Decolonizing (JEDID), a language that is better aligned with moral and cultural cosmopolitanism. The 'D' for decolonization was suggested by Federation for the Humanities and Social Sciences' Advisory Committee on Equity, Diversity, Inclusion and Decolonization (2021) to emphasize justice and fairness and to point out that "the language, processes, and practice of decolonization are often presented in opposition to EDI" (p. 11). One caveat to be noted. I am cognizant that EDI could turn into "an empty signifier" as Dei (2021) cautions us.

To name a few initiatives and strategies in addition to the TRC Calls for Action, in 2019 the federal government established a strategy entitled investment *Building a Foundation for Change: Canada's Anti-Racism Strategy 2019-2022* with 45-million investment to tackle racism in Canada at the macro, meso and micro levels of society as stated in its three principles: "Demonstrating Federal Leadership", "Empowering Communities," and "Building Awareness & Changing Attitudes" (Canadian Heritage, 2019, pp. 3-5). Interestingly, under the section entitled "Multiculturalism," this document states that budget 2018 allocated funding "for the Multiculturalism Program and to support cross-country consultations *on a new national anti-racism approach*" (p. 34, emphasis mine). It was remarkable that the term 'engagement' was used instead of tolerance as in the following statements: "Going forward, we will continue to engage racialized communities, religious minority communities and Indigenous Peoples" (p. 10) and "through our engagement with communities" (p. 17). The term 'tolerance' was not used once in this document. Drawing on critics of 'the myth of tolerance,' Mackey (2002) rightly argues, "tolerance actually reproduces dominance (of those with the power to tolerate) because asking for 'tolerance' always applies the possibility of intolerance" (p. 16)

In addition, approximately 50 Canadian Universities and colleges became signatories of the *Scarborough Charter on Anti-Black Racism and Black Inclusion in Canadian higher Education (Scarborough Charter): Principles, Actions, and Accountabilities* (2020). Signatories of this Charter are "committed to moving from rhetoric to meaningful and concrete actions to tackle the realities of anti-Black racism experienced by staff, faculty and students" (Roach, 2021, November 19). The Charter highlights 4 principles: Black Flourishing, Inclusive Excellence, Mutuality, and Accountability (Roach). I strongly argue that it is far-fetched to claim that multiculturalism has paved the way for the Scarborough Charter and its implications in educational institutions. Again, it was the brutal killing of George Floyd caught on camera and widely viewed regionally, nationally and internationally, that raised a wide public awareness about racism against Black Peoples and the importance of teaching Critical Race Theory (CRT), in addition to the relentless efforts by numerous anti-racism scholars and artists to dismantle the entrenched racist mentality permeating our social, educational, economic, political, cultural and educational relationships.

Further, the Canadian government sought to amend the Criminal Code and the Canadian Human Rights Act in 2021 to protect individuals and groups from discriminatory practices (See Bill-36). In February 2022, the Canadian government introduced Bill C-229, referred to as *Banning Symbols of Hate Act*, to amend Section 319 of the Criminal Code banning "promotion of hatred or violence" against various Canadian groups through visual representations (House of Commons of Canada, 2022, February 3).

These positive initiatives and voices of prominent scholars, advocates and artists, among others, radical in their approach to deal with racism, discrimination, oppression and prejudices, as well as the successes of multiculturalism in Canada enrich a fertile ground to seed for a cosmopolitan orientation for Canada's growing diversity and to bridge the gap that multiculturalism failed to fill towards social and global justice, human rights, decolonization, equity, diversity and inclusivity.

Cosmopolitanism for Canada's growing diversity

In this section, due to a limited space, I use a broad brush to present key vital distinctions between multiculturalism and cosmopolitanism to underpin the need to shift our perspectives towards more just, diverse, inclusive and decolonized world (JEDID). Multiculturalism emphasizes separateness between the host country and ethnic groups with clear separation between majority and minority groups (Delanty, 2009). Delanty states that ethnic groups are rigidly confined within the collective boundaries of their culture that should presumably belong to the private realm rather than the shared public space. Pluralism places the emphasis on strict group identities and affiliations usually to one particular community with a shared history, privileges and clearly demarcated boundaries against other communities (Hollinger, 1995/2000, pp. 85-86). While multiculturalism emphasizes "tolerance and respect for collective identity" (Vertovic, 2007, p. 1027), an identity that is presumably unchosen, homogenous, exclusive and fixed (Sen, 2006), cosmopolitanism gives prominence to "the diversity of humankind" (Hollinger, p. 84) beyond ethnicity (Delanty, 2009, Vertovic, 2007) with allegiance and moral obligations to the global community of human beings unrestricted by the boundaries of the nation-state (Nussbaum, 1996/2002). In other words, while multiculturalism has defined diversity in terms of various homogenous ethnic groups each confined to its cultural values of diversity, cosmopolitanism seeks to expand the boundaries of ethnic groups, taking into consideration that these boundaries are not fixed, but are in continuous shifting to intersect with other forms of diversity that are different from the mainstream cultures (Delanty, 2009). Cosmopolitanism protects the right of 'exit' from collective identity when this collective identity does not anymore suit the individual's distinctive identity (Hansen, 2010). These forms of diversity include regional diversity, polynational diversity, diversity of moral values, worldviews, lifestyles, generational diversity, and diversity of "gender and related ways of life," among others (Delanty, 2009, p. 143).

It is important to note here that cosmopolitanism does not deny particularistic solidarities (Nussbaum, 2008, Fleras, 2019) but calls for a critical stance towards them (Lu 2000) as well a critical stance towards our local and global interactions and relationships with otherness in order to transform them towards more equitable and just ones (Hawkins, 2018). As Hollinger (2002) puts it,

"cosmopolitans are specialists in the creation of the new, while cautious about destroying the old; pluralists are specialists in the conservation of the old while cautious about creating the new" (pp. 231-212). Similarly, Hansen (2010) states that cosmopolitanism is about "reflective openness to the new and reflective loyalty to the known" (p. 164).

According to Nussbaum (1996/2002) cosmopolitan citizenship transgresses patriotism and advocates allegiance "to the worldwide community of human beings" (p. 4). A cosmopolitan-oriented person does not have to disown local commitments and affiliations; these commitments and identifications are part of our identity and a source of richness. However, Nussbaum argues, we should extend our concern to include all human beings and we should give these concerns attention in education. Nussbaum criticizes national education as it promotes prejudices and irrationality by teaching students that their values and their ways of life are neutral. She advocates for an education that fosters the fulfilment of human rights and invites a global dialogue to solve global problems such as pollution and moral obligation to all human beings. Obviously, a cosmopolitan orientation is presented here not as, neutral framework; rather, it is a critical framework that accounts to the "analysis of systems of power, privilege, and oppression" (Stornaiuolo & Nichols, 2019, p. 1) locally, nationally and globally.

Vertovic's (2007) notion of 'super-diversity' is further vital to our understanding of the complexity of diversity and the distinction between multiculturalism and cosmopolitanism. Superdiversity "is distinguished by a dynamic interplay of variables [that impact people's lives] among an increased number of new, small and scattered, multiple-origin, transnationally connected, socio-economically differentiated and legally stratified immigrants who have arrived over the last decade" (p. 1024); these variables include, linguistic traits, nationality, ethnicity, religions, access to employment, legal status, educational backgrounds, varied experiences, constraints, and transnational relationships of migrants. Vertovec further asserts, multiculturalism is not a reliable approach to inclusion as it often fails to address the complex individual needs of migrants, even when a migrants share the same ethnicity or nationality as it does not account to intra-group differences. The author observes, we live in a transnational world characterized by advanced communication technologies tremendously impacting transnational engagement across the planet and reenforcing the complexity of diversity issues, affiliations and identifications surrounding the migrants' journeys. Policies to address the superdiversity of contemporary global societies are better enacted when the "interaction of multiple axes of differentiation" are given profound analysis and consideration, Vertovic argues (p. 1049).

Further, "multiculturalism has been focused on post-colonial migration" and a Eurocentric education in a world that is globalized and superdiverse (Ghosh, 2021b, p. 14). Ghosh points out to the lack of understanding that social and global inequalities are a product of imperialism, slavery and colonialism (p. 15). The author contends that it is time multiculturalism evolved to address, from a cosmopolitan perspective, the complexity of global interconnection and global problems facing humanity. In addition, as a response to Nusbaum's conception of cosmopolitan education that focuses on promoting global ethics and harmonious cross-cultural encounters, and encouraging students to learn about other cultures and their histories, Papastephanou (2002) calls for attention to teach past histories of cross-cultural encounters, not only synchronically, but also diachronically: "It is history that nourishes many of our misconceptions, expectations, feelings and opinions about others" she emphasizes (p. 78). If students learn only liberal values without learning about past cultural-encounters/entanglements and the multiplicity of their interpretations, they will be prone to repeat the atrocities of the past in their future. Papastephanou advocates for a cosmopolitan education that is cautious about the teaching of past cultural encounters. The history of the past should be taught to produce "a just settlement of past differences, discrepancies and disputes"; Otherwise, the past will turn into a "vampire past" (p. 84). I argue that Papastephanou's enlightening insights on the teaching of history are crucial to make tangible progress in reconciliation, particularly with Indigenous Peoples in Canada. The revision of the Canadian history as well as social studies curricula across provinces with a cosmopolitan lens is essential in a country that prides itself internationally on its management of diversity (see Sfeir, 2016).

Conclusion

To sum up, I have emphasised that it is time Canada made history again by shifting from multiculturalism to adopt a cosmopolitan approach in its social, educational, political, economic and cultural policies locally and nationally and then to expand this cosmopolitan approach internationally. I have discussed where multiculturalism succeeded and where it fell behind in cultivating harmonious intercultural relationships among the various minority and majority Canadian groups. However, I did not present cosmopolitanism as the enemy of multiculturalism nor placed them in dichotomous relationship. As Ghosh (2021a, April 30, 0:25:56) states, "they are complementary" and cosmopolitanism has the potential to build on the successes of multiculturalism (Fleras, 2019). Further, as Adams (2007) refuted the notion of utopianism of multiculturalism, I similarly refute the notion of utopianism of cosmopolitanism. Cosmopolitanism appeals to an allegiance to humanity in addressing the challenges of diversity, cultural differences and cross-cultural encounters (past, present and future ones) in a globalized world, that has its features encompassed in particular countries due to various forces of transnationalism, globalization and migration processes. It is a worthwhile pathway for the sake of our humanity, human rights, peace, and harmony. Therefore, I urge the Canadian Council of Ministers of Education as well as the federal government and provincial ministries of education to put this question on their agenda for consideration as a new framework for Canada's educational, social, economic and political policies to address inter-cultural and interdependent relationships in an increasingly diverse world. It is time to open up this discussion among our scholars, policymakers, curriculum designers, the various diverse communities to negotiate the merits of cosmopolitanism for Canada's growing diversity in an interdependent globalized world.

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We are all Human Beings

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Abstract

This article describes a teacher's journey into prison where she delivers university writing classes. The author explores techniques and strategies that foster empowerment in prison classrooms. Based on the author's experience and secondary research on critical pedagogy and transformative learning, she explores what it means to treat university writing students in prison like human beings and how to inspire emotionally and socially engaged learning.

Introduction

One of my introductory activities in a writing class is to ask my students what their expectations and objectives are for the class. Unlike the usual responses of on campus university students saying they want to be better writers, more adept at research, or improve grammar, a common objective for my students in prison is that they just want to be treated like human beings. That has been my goal in my writing classes on campus and especially in prison: to treat my students like human beings, to look into their eyes and see them as humans, not as numbers on a roster. I try to see my students in prison, for more than what they have done to be in prison (Stevenson, 2013). This paper first looks at the literature on teaching philosophies conducive to student empowerment that strives for emotionally and socially engaged learning. Second, in light of the literature, I reflect on my experiences in prison classrooms and explore what it means to empower students and treat them like human beings in the spirit of cosmopolitanism.

Program Director of Teachers College at Columbia University David Hansen (2014) talks about "cosmopolitanism as cultural creativity" (p. 1). Hansen (2014) explains that "cosmopolitanism's global reach is rooted in its Greek origin, namely the idea of a kosmopolites or 'citizen of the world'" (p. 3). Traditionally, prisoners are citizens the world has forgotten about, let alone think they should be beneficiaries of cultural creativity. A cosmopolitan person would usually have knowledge and experience in different cultures, but prison culture would usually not be included in that encounter. The walls of a cell and yard confine prisoners to a tightly controlled world. Education in those walls can be the access point to learning about different cultures, the medium for students to metaphorically travel to different lands, and to learn cultural creativity. It starts with feeling accepted as human beings. Education offers the potential for unfurling the imagination for learning and growing as human beings and citizens of this world.

Teaching philosophy

Whether I am teaching Freshman Composition in prison or an upper-level class on campus at my university, I have adopted the teaching philosophy of critical pedagogy as a model for how to treat my students as human beings, especially in prison where my students are otherwise numbers in a system. I do not claim to have all the answers and am on a continual quest for how to fashion my writing classes into places where students feel like human beings. Poet Ali (2019) suggests that we all speak the language of being human. Education should always be conducted in the language of human being.

Education as a certain fluency in reading, writing, and numeracy is based on an ideology that values a specific definition of literacy, which translates into certain behaviours and performances. In '*I Go to Get Away from the Cockroaches:' Educentricity and the Politics of Education in Prisons*, prison

ethnographer Anita Wilson (2007) defines educentricity as "a view of education that is based either on their [students] own experiences or related to the perceived educational needs and experiences of those around them. It is usually based on what we (or they) think education is or ought to be and is tied strongly to the value placed upon it" (p. 185). Compliance with the majority expectations leads to success as a learner, but failure to acquire fluency leads to exclusion. In prison, I see many experiences with failure and miscommunication in the language of being human.

Educators and scholars Giroux and McLaren (1992) concur that schools support specific systems of social beliefs, exclude others, and package knowledge with particular wrappings to perpetuate power and the status quo. Unfortunately, those that lack power do not own the tools to challenge the status quo; if they acquire the skills, the only system they know to copy is the one they experienced; therefore, the power method is replicated (Freire, 1972, 2002; Kaufmann, 2000). This paper looks at the impact of what Wilson (2007) calls "literacy-related activities and practices" (p. 185) in prison, aims to understand what it means to be treated like human beings, and how a university writing class can challenge traditional systems of power, as ironic as that may sound. In this section, I look at how to implement critical pedagogy to treat students like human beings so they can shed defenses to learn deeply.

Critical pedagogy

Teacher's approach and pedagogical tools have the power to profoundly impact students' writing development to give them either a sense of accomplishment or failure (Ball, 2006). Critical pedagogy invites students to bring previous knowledge to the learning and be active participants and co-creators in their education (hooks, 1994). In the 1970s, Paulo Freire (1972), the father of critical pedagogy, proposed liberation from the oppressive education system through a process called 'conscientization'. Conscientization occurs when students become aware of how knowledge is defined, dispersed, and acted out. This awakening happens in the dialogue and discovery process, leading to a transformative experience and hence a change in action (Freire, 1972; Kaufmann, 2000). The traditional 'banking concept' of education is where teachers fill passive students with regurgitated knowledge, like the process of writing on a blank slate (Freire, 1972). The teacher is the writer and the students the blank slates.

Contrary to the banking concept, 'problem-posing' education illustrates conscientization where educators invite students into a dialogue and participation in educational decisions (Freire, 1972). hook (1994) writes "teachers must be actively committed to a process of self-actualization that promotes their well-being if they are to teach in a manner that empowers students" (p. 15). Education that empowers means making a safe space for students to recognize oppressive systems which can lead to deconstructing a worldview. Subsequently, conscientization can happen, especially in a place like a prison that is highly hierarchical. The goal in 'problem-posing' education is for teachers to learn in dialogue with students (Freire, 1972). In a give and take between teacher and students, critical and thinking and reflective practice makes room for transformation (Giroux, 2003; Giroux & McLaren, 1992; Halasek, 1999; Kaufmann, 2000; Shor & Freire, 1987).

Critical pedagogy has garnered both applause and critique. Critics say that 'conscientization' still requires teachers to lead the process because they have access to the power to decide how and when voice will be exercised (Gore, 1992; hooks, 1994; Kaufmann, 2000). Educator and scholar Jennifer Gore (1992) sees critical pedagogy as having good intentions but still serving as "instrument[s] of domination" (p. 54). Although Gore (1992) maintains that empowering oppressed groups is a good goal, she challenges academics to engage in authentic power-sharing. How that is to be done, remains unclear.

Not only is it uncomfortable for students to shed passivity and take responsibility for their learning, educators do not come equipped to share power. Power-sharing can be the essence of treating students like human beings. No one theory perfectly addresses all the variables in education, but critical pedagogy addresses all learners' human rights within an especially constricted environment like a prison. Transformative learning is not guaranteed, but possible.

Some people may assert that since prisoners have taken rights away from law abiding citizens, they no longer have the right to a voice. However, higher education in prison has slowly gained energy; its objective and impact has been debated by many (Higgins, 2004; Davis et al., 2013; Irwin, 2008) and challenged by just as many, not especially on the merits of the data, but the "audacity of giving voice" (Waldram, 2009, p. 4) to people that many do not think deserve a voice (Waldram, 2009). This article intends is to offer insights from a writing teacher's perspective, trying to the best of my ability to treat my students as human beings by implementing critical pedagogy theory and seeing what happens when my students are allowed to have a voice.

Unlike the obstacles that medical and psychological anthropologist, James Waldram at the University of Saskatchewan (2009) talks about when entering prisons, I encountered relatively few. A customary police record check, applying for access and entrance to prisons, correctional officers daily opening, and locking doors on the way to the classroom and back, all worked very smoothly. To get to my class, I also had to pass through multiple metal gates and doors, showing my ID multiple times, but it eventually became a routine walk and opportunity to greet the correctional officers with a smile and thank them for their work. This simple gesture of goodwill made the entrance and exit function smoothly. Faces became familiar, and although conversations with administration were not usually part of the routine, smiles and eye contact went a long way. Even correctional officers that entered the classrooms did so with respect and patience.

Visiting and teaching classes in prison is not the same as living or working in prison daily. Still, the frequency of class attendance nonetheless made the visits feel like a "normal social interaction" (Ugelvik, 2014, p. 471). I acknowledge that my writing here is subjective, anecdotal, and storytelling, but I still hope you find it of value. Afterall, "we are creatures of stories. We are the stories we tell, we're the stories we are told" (Jeffers, 2020, Ted Talks) and we learn through stories.

Professor of Criminology at the University of Bath, Yvonne Jewkes (2012) does not see the need for tidying up the lived experience. By writing from my perspective, I hope to take Jewkes' (2012) challenge seriously and explore how experiential learning can benefit the corpus of prison writing. Here is my messy account from the trenches in my learning quest for how to treat students like human beings in writing classes in prison, how to speak the language of human, based on my understanding of critical pedagogy.

An attempt at power-sharing

My first day of teaching in prison is different from on campus with no office to run back to if I forget something. Getting to the classroom is a long process, so I have to be in the prison parking lot about an hour before class starts. Depending on the prison, but usually no backpack to carry my books, papers, and pens, no sharp objects like paper clips or coiled metal notebooks are allowed. If I forget, they will be confiscated. If I bring a purse and cell phone, they must stay in the car. My ID must always be on me, so it is tucked into a pocket. I concur with research associates Julia Braggins and Jenny Talbot (2006) when they say that "prisons are unusual working environments" (p. 4), so teachers need to come prepared, not only physically, but emotionally as well. Prisons are not open to the general population, and most people would never have been inside one nor want to be.

My classroom has posters on the walls featuring grammatical rules and historical timelines. Late afternoon sunlight spills into the room. Although I imagine there are many prisons where the teaching environment is far from comfortable, the prisons where I have taught have made classrooms comfortable and inviting.

Some students are already in the class while others saunter in. They take their places at the tables in friendly configuration, not in strict rows. Good start for dismantling power structures. The teaching assistant introduces himself. He has taken a few more English classes in prison than the other students, qualifying him as a TA. I have never had a TA and ask him, "What does a TA do?" He says he is here to help with whatever I need, like making copies or handing out papers. He turns out to be

the best kind of TA any teacher could ask for. During the first class, he proudly stands next to me for the whole class's duration, except when he is compiling our social responsibility contract at his desk.

I write the agenda on the board:
1. Introductions;
2. Distribute materials;
3. Course outline;
4. Social responsibility contract; and,
5. Writing Sample.

When most of the students are there, I introduce myself and what brings me to be teaching a writing class in prison. While the students introduce themselves, I draw a class map and where students sit so I can remember their names. My TA helps me distribute the notebooks, pencils, and folders allotted to each student. Next, I invite students to make name tents, which will also help me remember their names. Besides their names, I ask them to add a quote they would like to be known for, like a yearbook quote. Besides quotes, some of the students exhibit their artistic talents by illustrating their name tents. Most of the students are happy to share their quotes with the class, a good introduction to the many performative pieces the students will write in the class.

After going over the course outline and answering many questions about the assignments and homework, we come to the social responsibility contract. Prisons are places where prisoners have autonomy over very few things in life. Therefore, a social responsibility contract that my students generate is one attempt at the power-sharing that author, professor, and social activist bell hooks (1994) talks about. Instead of me making the rules and stating them, I am giving the students the power to generate the tenets of the social responsibility contract, fully acknowledging the critique of critical pedagogy that as teacher, I am still the one deciding how and when the students will exercise their voice (hooks, 1994; Gore, 1992; Kaufmann, 2000). Nevertheless, my goal is that we will learn together through dialogue.

My prompt for the students is: What does a safe and healthy class look like where everyone feels welcome to participate and learn? I explain the concept that we will jointly form a contract/treaty of what we think a safe and successful learning environment can look like. Before we start collecting ideas for our contract, a student asks what will happen if someone breaks the treaty? My response: "Good question. We will jointly decide on consequences for the breach of the contract. How does that sound?" They think that sounds like a good idea. The students take some time to write their thoughts down, and then we make a list on the board. It looks something like this:
1. Practice Active listening;
2. Come prepared;
3. Respect for the person talking;
4. Keep side talk to a minimum;
5. No putting people down;
6. Stay on topic;
7. Be open-minded when engaging in discussions;
8. No ranting;
9. Speak in I statements;
10. Confidentiality – what is spoken in class stays in class;
11. We are all in this together;and,
12. Come on time.

I couldn't have developed a better list myself. I let the students know we can keep working on the contract throughout the term, adding and deleting things if necessary. And what about breaking the contract? The students suggest we could remind each other of the joint agreement if we feel someone is not adhering to the tenets of a safe learning environment.

By now, one student is sleeping at the back of the class. Head back and almost snoring. He must be exhausted. Not sleeping in class is not on our social contract. In a later class, I ask the students whether they should get participation points if they sleep in class? A lively debate ensues among the students, and we eventually vote on the issue with the results stating that even if a student takes a brief nap, he should still receive participation points. The reason is that some students rise early to work in the kitchen, and a little afternoon nap helps with concentration. I don't exactly agree, thinking they could nap on their own time instead of in class, but students taking responsibility and ownership of their environment is resulting in excellent attendance. Students rarely took naps that semester, and when they did, I eventually felt honoured that they sensed the environment safe and comfortable enough to sleep.

For the remaining minutes of the first class, I invite students to write a short writing sample on their preferred learning style and how I, as their teacher, can help them achieve their goals. I hope that my students will bring their strengths to class and share them. Near the end of the semester, students mentioned appreciation for the social responsibility contract and having space and time to create rules for the class. As artificial as it may seem, sharing power was effective in students feeling like they had a voice in this class and that their voice mattered. I don't remember having to remind any students of the social responsibility contract agreement. Incorporating student input in terms of learning styles also garnered appreciation. Navigating the unsettling process of old habits, belief systems, and ways of learning clashing with the new (Mezirow, 2000) was sometimes smooth and sometimes bumpy, but we all learned. Power sharing was one way of treating my students like human beings and to promote an emotionally and socially engaged learning environment.

Dialogue in class and in between

Author of *Just Mercy*, Brian Stevenson (2013) in his Ted Talk says, "If you are a teacher, your words can be meaningful, but if you are a compassionate teacher, they can be especially meaningful" (Stevenson, 2013). Students in prison cannot always arrive to class on time like on a university campus because there can be unexpected delays in navigating your way from the yard or cafeteria to the classroom. Therefore, before and after class, there is an opportunity to engage in conversation with students. While waiting for everyone to arrive, I give the students writing prompts that I hope bring meaning. An example of a writing prompt would be: An example of a writing prompt would be: Write about the teacher who impacted you most. Either in a good or bad way. The students compose beautiful pieces of writing, and when I invite them to perform their writing, most are eager to share with the class. One day the prompt is what their strengths are and when a few indicate that music is their strength, I invite them to write the lyrics of a song. That day we have a concert.

One day a student brings in stacks of paper and tells me he has tons of things to do besides the work for this class and what is the minimum amount of work he needs to do to pass the class. I tell him I won't force him to do anything, but if he is busy doing his personal work during class, he prevents us from learning from him. How much he contributes is up to him, depending on what he wants to get out of the class.

Professor in the Faculty of Education at the University of Windsor, Benedicta Egbo (2009) contends: "empathy is our ability to understand and be compassionate about other people's experiences" (p. 212). Asking about their everyday life without prying into their personal life helps establish rapport with the students. Before class, I ask one student how his marathon training is going. He says he ran 19 miles this week, all around the yard outside. Good job. He is ready for the big marathon day.

When I return homework, I invite students who have written exceptionally well to read their piece to the class. In one critical review, two students took opposite positions on an issue, but accomplish the task equally well by supporting their position with facts. The students' eyes shine with pride after reading their pieces. Treating someone like a human being means acknowledging success.

One day we arrange the chairs in a circle around the classroom and use the Socratic method to discuss an assigned article. First, I ask questions, and then we go around the circle where everyone is invited to respond in 1-2 sentences on the theme. Participation is lively and active.

After this discussion and chairs back in place, we go to the debate prep. The students decide they want to form their own groups and choose their own topics for the debate. The room is a hubbub of conversation. I circle the room responding to the many questions. Students offer to bring materials for other groups on their respective topics. I tell the students I will give them class time to work on their debates because it may be difficult for them to get together to work outside of class. They all seem willing to get together outside of class to work on their debates because they just live down the hall from each other so able to meet on their own time. Being treated like human beings gives them extra motivation to do well and work hard.

Students are kind in giving positive feedback to the class. Braggins and Talbot (2006) suggest that

> There have been major changes in the way education and training services for prisoners have been delivered over the past decade. Contracting out such services has meant the entry of new providers, with much to offer in educational expertise, but often little or no experience of working in prisons. There has been a high staff turnover, and some difficulty in the recruitment and retention of, and support for, the predominantly part-time workforce on which education in prisons has traditionally depended. (p. 13)

High staff turnover makes it difficult for students to experience continuity. University professors who teach in prison usually do not have prison specific training. I entered my first writing class in prison with no prior experience in teaching in prison. Students noticed how the education system was managed in prison, expressed appreciation when it worked well, and were gracious with my inexperience.

Students also feel free to critique the class. One student would like less in-class time spent on me answering individual student questions about their papers. He thinks it wastes everyone else's time. We will work on that. The debates are coming along very well. The groups have brought in materials for each other. The TA has made copies for the students. I am "no longer merely the-one-who-teaches" (Freire, 1972, p. 67), but I am learning from my students.

Eye contact

Egbo (2009) challenges teachers to "treat each student as an individual human being requiring special attention whenever necessary" (p. 211). Eye contact is a powerful invisible and quiet human interaction that gives individual students special attention. Jewkes (2005) contends that 'wearing a mask' is a common coping mechanism for survival in prison. Being able to drop that guard and be oneself is essential for prisoners to keep their self-esteem intact (Jewkes, 2005). When students work on their papers and have specific questions about notes I wrote in the margins or want me to read their rough draft and give them feedback, I sometimes sit across from a student and am only about two feet away from their face. At the beginning, I noticed a lot of averted eyes and hesitancy to have eye contact with me during these conversations. Eventually students became more comfortable, and while editing one particular student's paper, he finally met my gaze when talking to me. I still see his eyes. His slightly red eyes would be a visual representation of the German word 'Weltschmerz'. The literal translation of 'Weltschmerz' is world pain. This man carried the world's pain in his eyes, and I had to avert my gaze because the pain that emanated from his eyes was too deep. I do not know his life experience, but the pain I saw in his eyes still catches in my throat. Of course, no physical touch is allowed, not even a handshake, but unwavering eye contact is a powerful human connection. If as Jewkes (2005) writes, the weak are preyed upon in prison, not letting others see into their soul is a coping mechanism to stay safe.

In my eye contact research, I find that a mutual gaze has a powerful physical and mental effect and influences interpersonal communication (Schreiber, 2016; Jarrett, 2017). Researchers have also found that eye contact can enhance memory, improve overall learning, and even positively impact decision making. In fact, eye contact can cause individuals to make more altruistic decisions (Schreiber, 2016). New York based writer and social worker Katherine Schreiber (2016) in *Psychology Today* suggests: "We do the right thing because we assume we're going to be judged, we're being watched, or we just like the person whose gaze looks warm, and we'd like to be nice to them out of

sheer gratitude for being favorably noticed." Eye contact can also be therapeutic. By having eye contact, we acknowledge each other's humanity.

Wilson (2007) writes about 'the third space' in prison as a place where people experience the freedom to express themselves, usually without institutional constraints. "Educentricity enters the third space … when 'teachers treat you like individuals' (according to a young man in England)" (Wilson, 2007, p. 199), and here I may add when teachers look into the eyes of their students and see them as human beings. I hope that the debates we did in class, the writing prompts that the students did not want to miss, and the social responsibility contract would be part of the 'third space' that Wilson (2007) describes. Wilson (2007) states that in the 'third space', education is no longer a prison but a new form of educentricity. Wilson (2007) suggests that "a prisoner can be transformed into a student, where prison officers are replaced by teachers, and where it is possible to see and use colour, eat the food that you have made yourself and enjoy a more conducive environment" (p. 199). The "more social model of education" (Wilson, 2007, p. 199) sees the classroom as a place where students support each other, pick each other up when a classmate receives troubling news about a parole date or a family member, remembers a student's birthday because no one else will remember, or remembers to ask how the marathon went on the weekend.

According to Wilson (2007) education in prison is a 'third space' where students are transported to a positive place away from the 'cockroaches' (p. 200) that often symbolizes the negativity of everyday life in prison. Looking at students in the eyes and addressing them by name is part of making the writing classroom a positive 'third space' where students are treated like human beings.

Conclusion

This article offers my reflections and observations of what critical pedagogy could look like in a writing class in prison. Some successes. Some failures. The debate about prison education and pedagogical models to inspire transformation continues. I intend to invite conversation, eye contact, debate, and questions. I concur with Wilson (2007) who suggests that they "have few definitive answers to many of the questions" (p. 201) presented and that different ways of doing prison education should be recognized and valued where everyone is treated like a human being.

My students in prison and colleagues in prison work have taught me many things about approaches and pedagogy. However, there still exist gaps in the knowledge that would benefit more effective prison education. For example, research inviting input from students on what they think would be helpful in classroom work would improve prison education practice. In addition, qualitative research on student experiences and perspectives would provide valuable data to be implemented in classes.

I end with a quote by Bryan Stevenson (2015) in *Just Mercy: A story of justice and redemption:*

> Proximity has taught me some basic and humbling truths, including this vital lesson: Each of us is more than the worst thing we've ever done. My work with the poor and the incarcerated has persuaded me that the opposite of poverty is not wealth; the opposite of poverty is justice. Finally, I've come to believe that the true measure of our commitment to justice, the character of our society, our commitment to the rule of law, fairness, and equality cannot be measured by how we treat the rich, the powerful, the privileged, and the respected among us. The true measure of our character is how we treat the poor, the disfavored, the accused, the incarcerated, and the condemned. (p. 188)

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Asynchronous Posting and Reading both Reflect Communities of Inquiry

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Abstract

This descriptive case study explored the presence of a community of inquiry among 4492 secondary learners enrolled in four asynchronous online discussion forums over a full year. The forums (Ethics and Philosophy, Reading, Astronomy and Space, and General Debates, among others not studied) were external to the students' schools across England. The data had been archived by the sponsoring organisation. We coded 3,113 transcribed messages posted or read by students using Garrison's Community-of-Inquiry model and coding tools--addressing social, cognitive, and teaching presence within the interactions, plus 307 online questionnaire responses from a cross-section of participants about reasons for posting or not and overall participation plus representative quotes were also presented. Of the 4,492 enrollees, 1,523 (34%) posted messages, 1,748 (39%) only read or viewed posts, and 1,222 (27%) never logged in. This posting rate was almost quadruple the rate previously reported for online communities. Participation was also wider. The largest numbers of messages reflected community-of-inquiry social presence, especially following-up others' messages. Cognitive presence particularly reflected sharpening thinking skills and knowledge. Teaching presence included asking stimulating questions and providing encouragement. Students who only viewed others' messages logged in frequently, reported stimulation and strong benefits in learning skills, and only occasionally reported shyness or intimidation. Active student participation and engagement include more than posting messages; they also include reading or viewing others' posts. Community of inquiry was highly evident in the asynchronous, secondary, online setting. An asynchronous platform, with effective teaching presence, can support important qualities of a community of inquiry.

Keywords: Asynchronous online learning; community of inquiry; inquiry; collaborative learning; social constructivism; secondary learning

Introduction

The problem

Direct observation of teaching and learning is invaluable to understanding instructional processes, despite methodological challenges such as observer impact or participant behaviour while being observed (Everton & Green, 1986; O'Leary, 2020). It is difficult to directly observe teaching and learning in progress in a virtual or online setting, and especially so in an asynchronous environment. This difficulty equally applies to detecting active and inquiry-based instruction in these contexts. Such active, inquiry-based experiences can be expressed or evidenced in the development of a "community of learners" (Brown & Campione, 1994; Dewey, 1938) in the learning setting. When the learners engage in actions that support or reflect inquiry, then they become a community of inquiry or inquirers (COI).

Can a COI exist and be observed in asynchronous online learning? Demonstrating that asynchronous online environments and COI are compatible would broaden the image of inquiry beyond a "live" classroom or synchronous online activities to asynchronous and therefore more accessible situations. Nearly all prior research on this topic has been conducted in the domains of higher and adult education. The connection between asynchronous experiences and COI warrants exploration at earlier educational levels.

Research Question

What occurs as a COI within asynchronous online discourse among secondary learners over a full year of participation?

Importance

Theoretically, exploring the ability of an asynchronous online instructional environment to support inquiry-related learning, especially a community of inquiry, is important to discourse about virtual-learning compatibility with contemporary pedagogical practices in which inquiry-based learning and teaching play a central role. Most prior research has focused on teaching and a wide variety of learning outcomes in virtual learning (e.g., Gunawardena et al., 1997; Jiang & Koo, 2020; Sanders & Lokey-Vega, 2020). Also needed are detailed descriptions of what students actually do when engaged in active, collaborative, online learning, especially in different subjects over time.

Practically, the principal literature about asynchronous online learning predominantly addresses postsecondary and adult education. COVID-19 made virtual, hybrid, or online learning more widespread in higher education and elementary schooling in which inquiry-based instruction has gained acceptance more quickly than in undergraduate education. It is important to be reassured that inquiry and virtual learning are compatible. Our study isolated the question of COI applicability to asynchronous settings with benefits related to students' accessibility, cost, and learning needs and preferences. Combining synchronous and asynchronous approaches is good pedagogy, and studying teachers' actions is invaluable. However, we need to know more precisely where and how COI can exist and thrive. Asynchronous learning environments are technologically simpler and possibly less expensive to implement. There is also a skill needed to designing effective asynchronous learning modules. Equally important is the learner's disposition, attitude, and ability/skill to be self-directed. Educators could encourage these specialized skills more. Finally, there are advantages for research: Interactions and postings are often written, typically sequential, readily saved, and easier to analyse, plus the investigator is not directly present. Might the content relevance of the posting depend on specific discipline areas? Certainly, responding to essential questions or critical incident questionnaires are helpful…

Literature Review

Synchronous and asynchronous online environments have well documented strengths and limitations. Given the paucity of directly related research on COIs in asynchronous settings with pre-university learners, we specifically addressed just two issues in this review: the choice of a COI model and our focus on asynchronous learning. We preface those comments with some brief definitions.

Definitions of Terms

Synchronous

Synchronous events occur at the same time for all participants. They require presence in person, online, or some combination of the two (Zaatar, 2020). Examples include classrooms, online conferencing, lectures, webinars, break-out and discussion groups. Activities include highly participatory brainstorming, problem-solving, or decision-making, or relatively passive events such as listening to a presentation or watching a movie or videorecording.

Asynchronous

Asynchronous instruction does not require simultaneous presence or "real-time" participation, but can be participative through forums, email, texts, website or blog or social-media posting, or even watching a recorded synchronous event and separately commenting or engaging in dialogue with others. Asynchronous settings provide the required flexibility for learners to learn at their own pace, guiding them by providing additional learning responsibilities of inquiry and the technology.

Inquiry in Education

Inquiry is an approach to instruction built around social-constructivist theory of education (Dewey, 1938; Schell & Butler, 2018; Vygotsky, 1978). Key tenets are that learners create meaning for themselves, they especially do so when socially engaged with each other and teachers, dialogue is a critical part of that social process, teachers and learners add a wider variety of sometimes overlapping classroom roles, and the pursuit of learners' interests informs the curriculum (Shore et al., 2020).

Science education refers to this as learning the processes of science (National Research Council, 2000, 2012). Student roles, traditionally borne by teachers, include explaining, asking questions beyond clarification or course management (Walker & Shore, 2015), and seeking and evaluating evidence. Individual and small-group investigations and reports to authentic audiences are frequently capstones to inquiry learning. Inquiry varies widely in the extent of student responsibility for posing questions, answering them, and evaluating the process and product (Aulls & Shore, 2008). In international comparisons of educational attainment, jurisdictions adapting such curricular approaches (versus "back to basics") are frequently ranked higher (Irving et al., 2016). Postsecondary initiatives have pursued similar pedagogical paths (e.g., Boyer Commission, 1998), but progress has lagged (Boyer Commission, 2001; Prince, 2004).

Aulls and Shore (2008) distinguished among context and three other dimensions of inquiry: Our present focus was not the content of inquiry (what is learned about subject matter or inquiry itself), the process of inquiry (how to do or learn to do it), or the products of engaging in inquiry (addressed elsewhere, e.g., in Saunders-Stewart et al., 2015). Context refers to the situation in and with which participants engage (Cole, 1986). Asynchronous online discussion forums and communities of inquiry are such contexts. Their intersection, notably with secondary-age students, has been conjectured (Sanders & Lokey-Vega, 2020) but not empirically explored.

Discourse

Discourse is not simply conversation or talking aloud or thought. In cognitive and educational psychology, discourse--or dialogue--is verbal interaction connected to common purposes or goals (Swales, 1990). Vygotsky (1978) also envisioned self-dialogue, akin to working something over in one's mind.

Community of inquiry

The idea of community in educational processes extends to Dewey (1938); Brown and Campione (1994) articulated it as a community of learners. The idea has been articulated in different ways with regard to online learning settings. We identified and considered the merits of three different models in our search for one as a lens in our examination and description of asynchronous online discourse. A validated model provides a useful vocabulary with which to describe what is observed and a set of criteria by which to judge that a COI is present.

Units of Meaning Model

Henri's (1991) framework for analysing online messages involves coding part or all of each message in a transcript into one of five "units of meaning": participative, social, interactive, cognitive, and metacognitive. These are coded into categories or subcategories to evaluate computer-mediated communication for types of learning and thinking occurring online. The cognitive and metacognitive dimensions measure reasoning, critical thought, and self-awareness. Gunawardena et al. (1997) criticised Henri's model as problematic for incorporating the participative category within critical thinking. Identification of "units of meaning" contained ambiguities, even if they partly echo some qualities of inquiry, and the emphasis on critical thinking focused on individual rather than group or collaborative processes.

Interaction Analysis Model

Gunawardena et al. (1997) proposed analysing the interaction of an entire online conference to evaluate evidence for the social construction of knowledge. They postulated that the active construction of knowledge moves through five phase strongly echoing collaborative inquiry processes: (a) sharing and comparing information, (b) discovering and exploring dissonance or inconsistency among ideas, concepts, or statements, (c) negotiating meaning and co-constructing knowledge, (d) testing and modifying the proposed synthesis or co-constructing agreement, and (e) stating and applying newly-constructed meaning.

The coding scheme addressed cognitive activities (e.g., questioning, clarifying, negotiating, synthesising), types of arguments, resources supporting negotiating meaning (e.g., experiences, readings, new data), and evidence of creation of new or revised understanding from group interactions. Gunawardena et al. (1997) developed a model, based on these five phases, to analyse "the process of knowledge construction that occurs through social negotiation" (p. 400) in computer-mediated conferencing, typically synchronous events.

When participants in asynchronous discussion forums, separated in time and space, worked together to develop shared knowledge, the knowledge construction processes differed in the phases they reached. Gunawardena et al. (1997) used their model to analyse a global online debate and discovered this group had reached step (c). Another online learning network reached only step (a). The knowledge-construction process level reached depends on the purpose and design of each online community. This model has been utilised to assess postings in professional-development conferences. It was not developed in the context of online university or secondary instruction. In some cases the coding system did not provide adequate descriptors or indicators. This also made it difficult to apply in the present research.

Community of Inquiry Model

One of Gunwardena's (1997) co-authors, Anderson, collaborated in developing the Community of Inquiry (COI) learning model by Garrison and colleagues (Cleveland-Innes et al., 2018; Garrison, 2007, 2015, 2017; Garrison et al., 2000) that primarily addresses higher and adult education. It focuses on learning experiences and processes rather than outcomes or the technology itself. Early in the model's conceptualisation, Garrison's team developed tools to assess COI presence in computer-based settings (Anderson et al., 2001; Rourke et al., 2001a,b), initially asynchronous computer conferencing. Higher-education virtual-learning contexts now include synchronous and asynchronous experiences. Pursuing indices of effective online collaboration continues, for instance, Glassman et al.'s (2021) rating scale for collaborative efficacy. Developing instruments, however, is different from demonstrating the presence of collaborative communities, or understanding how they manifest in samples independent of those used during development. The COI theoretical model's generalisability is not widely explored either with pre-university learners or in synchronous or asynchronous settings alone.

The two most recent empirical studies linking COI to online teaching and learning focused on instructors, not learners. Sanders and Lokey-Vega (2020) reported a descriptive case study of four social-science teachers in one online, state-supported secondary school. Open coding of statements and planning documents revealed good fit of the COI model to the four teachers' observed work over 27 hours. Sanders and Lokey-Vega identified what they labeled collegial presence in interactions among teachers, consultants, and parents. Jiang and Koo (2020) studied 45 postgraduate educators. Comments and questionnaire replies revealed their previous online experience combined synchronous and asynchronous instruction, for example, live classes, email interaction with instructors, and student discussion groups. Their study focused on participants' online preferences. The COI model was again a framework; they did not assume or conclude that a COI existed. Generalisability of the COI model is not widely elaborated, although such potential has been postulated (Sanders & Lokey-Vega, 2020); the focus has been on what instructors do to create online instructional experiences more than learners' experiences.

The COI model created by Garrison and colleagues (Cleveland-Innes et al., 2018; Garrison, 2007, 2015, 2017; Garrison et al., 2000; Rourke et al., 2001a,b), was well summarised by Jiang and Koo (2020) and Sanders and Lokey-Vega (2020). It focuses on social-constructivist learning that specifies the interaction of social presence, cognitive presence, and teaching presence in the pursuit of the successful learning experiences. Each "presence" was elaborated and matched by a detailed coding template (Garrison et al., 2000; Rourke et al., 2001a,b), elaborated under Method (Appendices A, B, C).

Social presence is learners' ability to project themselves socially and affectively into a community of inquiry (Rourke et al., 2001a). It addresses patterns and types of participation and collaboration amongst participants and between student participants and facilitators. Its three subcategories are emotional expression, open communication, and group cohesion. It echoes Bandura's (2000) idea of collective efficacy also highlighted by Glassman et al. (2021).

Cognitive presence indicates construction of "meaning through sustained communication" (Garrison et al., 2000, p. 3). It has four subcategories: triggering events or learning challenges; exploration or information search in collaboration with others; integration or construction of meaning resulting from the exploratory phase--learners shift between reflection and discourse, often requiring teaching presence to move thinking processes forward; finally, resolution--ownership of the new learning, requiring opportunity for detectable application.

Teaching presence is intentional design, guidance, and encouragement of the cognitive and social processes, leading to meaningful learning of valued outcomes (Anderson et al., 2001). It is "teaching," not "teacher," presence because it need not be provided by the teacher, tutor, moderator, or facilitator alone, but by any COI member. Teaching presence comprises three subcategories. Direct instruction includes creating the overall learning situation, giving background information and related questions on the topic, summarising, clarifying, introducing supplementary material, plus assessment or feedback. Facilitating discourse supports understanding and sharing of meaning by asking appropriate probing questions, reinforcing participants' contributions, leading by example, and creating a warm, supportive, respectful environment. Instructional management addresses organisation, general rules, and instructions. All three invoke teacher immediacy or social presence as in face-to-face classrooms. A meta-analysis of 82 effect sizes from 30 studies conducted between 2003 and 2018 established a connection between COI teaching presence and students' learning and satisfaction (Caskurlu et al., 2020).

The three presences interact in pairs to facilitate the setting of climate, selection of content, and support for discourse. All three plus the paired intersections form the COI.

Although Garrison's model has been consistently presented within higher education (e.g., Garrison, 2017), its principal tenets came from social-constructivist educational theory grounded in elementary and secondary education (e.g., Brown & Campione, 1994; National Research Council, 2000; Vygotsky, 1978) and advocated in higher education (Boyer Commission, 1998). Nevertheless, Sanders and Lokey-Vega (2020) affirmed our recognition that "few studies have examined the applicability of the Community of Inquiry theoretical framework to the K-12 online learning setting" (p. 51).

The COI model was the most appropriate framework for analysis in the present study. After consulting one of the authors (Garrison), we decided that the model could be used with secondary students. Garrison et al. (2000) provided a detailed coding template complete with descriptors and indicators that made it possible to design the coding and analysis process. The COI model emphasises patterns and types of participation amongst participants and between participants and facilitators to ensure successful learning experiences.

The COI model enabled us to operationalise the research question: Are the three components of a Community of Inquiry (social-, cognitive-, and teaching-presence) observable in asynchronous discussion forums with secondary students? Because of the teaching-presence element it could also provide insight into if and how the presence of an expert or a teacher affected these relationships.

Focus on asynchronous settings

COVID-19 experiences uncovered technical and instructional challenges, and access issues, bringing classrooms home with synchronous learning. Many households have at most one internet-connectable device, so a learner might not be able to attend scheduled synchronous classes. Internet service frequently does not have adequate speed or bandwidth for one or more people to access

synchronous learning. As recently as October 2020, in the USA alone, "4.4 million households with students still lack[ed] consistent access to a computer and 3.7 million lack[ed] internet access. While more than half of households were provided computers from schools, a small fraction were supplied with devices to access the internet" (USA Facts, 2020), and "12.2 percent of respondents from households earning less than $25,000 a year said a digital device was rarely or never available for a child to use for learning and 9.8 percent said the same of the internet" (Collis & Vegas, 2020).

Beyond access, unequal participation challenges asynchronous learning. Nielsen (2006) reported that 90% of participants post no messages, 9% post occasionally, and 1% post nearly all the messages (on blogs, the numbers approach 95%, 5%, 0.1%). Format matters, and with younger learners the potential contribution from facilitation is evident. Some learners--variously labeled reader, viewer, witness, invisible, silent, vicarious, low-visibility, or lurking (an unfortunately judgmental label)--prefer to initially engage quietly from the sidelines in an authentic task. Although learning occurs in this mode (Beaudoin, 2002; Herrington et al., 2003; McKendree et al., 2003; Nonnecke & Preece, 2003) relatively passive participation might lead to suboptimal outcomes. Learning is not solely about subject-matter, but also "the creative cognitive process of offering up ideas, having them criticised or expanded on, and getting the chance to reshape them (or abandon them) in the light of peer discussion" (Rowntree, 1995, p. 207).

Method

Research Model and Procedure

This descriptive case study (Creswell, 2007) of four asynchronous online discussion forums (AODFs) included examination of 3113 posts in search of a community of inquiry, that is, the social and cognitive context that supports inquiry experiences. Qualitative studies and cases illuminate context phenomena in their natural settings (Creswell, 2014). Yin (2003) defined a case study as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context" (p. 13), and that draws upon "multiple sources of evidence, with data needing to converge in a triangulating fashion" (p. 14).

The enrolment was 4493 secondary students (described in more detail below). As anticipated by Nielsen (2006), not all enrolled students posted messages, leading to the difference between those two numbers. We explored this distinction. The forums were extracurricular activities organised independently of the school curricula. We had complete transcripts from 12 months (March, 2005 to February, 2006) of student and facilitator interactions, and questionnaires completed by 307 students after the forums were completed. Interactions were examined for evidence of a community of inquiry. We used three kinds of triangulating data.

First, we coded the 3113 posted messages using the predetermined codes in the COI model (Garrison et al., 2000). In an asynchronous setting, the most accessible data are discourse among participants. The most frequently assigned codes were tabulated and summarised with descriptive statistics, overall and for each of the social, cognitive, and teaching presences of the COI model. These first data provided an overview of the presence and extent of a community of inquiry within the model's frame of reference.

Second, we selected examples of participants' open-ended statements from the transcribed postings. These data provided insight into the nature of participation based on students' lived experiences, in their own words. The coded transcripts and participant statements captured data only from students who posted forum messages, hence could only inform us about the existence of a COI among students who post messages in an asynchronous forum.

Third, to understand if and how a COI extended beyond those who posted messages, 307 questionnaire responses to fixed questions addressed why students posted or not, why those who did not post read others' posted messages, and what overall personal benefits participants felt they received from participating in either way. More details are provided below regarding these questionnaires and the respondents.

The forums were not offered by a school or school district, and the study was not conducted in a school setting. The students were enrolled in schools widely dispersed around England and did not know each other before joining the forums. They registered individually and did not share common classroom experiences; therefore, they were not engaged in a "hybrid" experience and did not encounter each other outside the online setting. The data were obtained in 2006 from the National Academy for Gifted and Talented Youth (NAGTY) (National Academy, 2020) at the University of Warwick, England. NAGTY existed from 2002 to 2007, and was disbanded following government policy change. Students qualified in the top 5%-10% in statutory National Curriculum tests or other national qualifications, school-by-school. Participants were therefore largely university-bound and similar overall to tertiary students most common in past COI studies. Also, participants expressed themselves competently, and were interested in the relatively scholarly content of the forums. Independently supplementing school-based experiences, online communities created a less-structured space that enabled potentially isolated secondary-school-aged individuals to connect with others like themselves (Ng & Nicholas, 2007).

NAGTY shared their archives on condition of complete anonymity; no personal or confidential information would be released. All participants and their families gave assent and consent, upon enrollment in AODFs, that their interactions would be retained in written form and used for research. They were informed of all specific use and enabled to opt out. All names and potentially identifying information were removed (e.g., locations, URLs, embedded identifiers such as email addresses, signatures, photos), and we searched every quoted excerpt on the internet to ensure it was not posted elsewhere. Because of the academic nature of the forums, data were not sensitive. All names here are pseudonyms. These anonymised and previously unpublished data were revisited for this study. Access to these data and their preservation also constituted a fleeting opportunity. The difficulty and costs of reproducing such data anew would be nearly prohibitive.

Generalisability was constrained, however; our goal was to understand a phenomenon and a process, not achievement or abilities. Such identification did not consider cultural diversity, able underachievers, personal and social qualities, skills such as leadership and communication, or the range of conceptualisations of giftedness (Sternberg & Davidson, 2005). Nonetheless, these participants provided unique insight into what happens in AODFs and the potential for COI to flourish in asynchronous settings.

Forum posts were supplemented by an online questionnaire (Appendix D), designed while initially coding the archived messages, to answer questions emerging about participation. Three questions addressed reasons for reading and posting, two addressed community membership, and one each addressed meeting needs of being gifted (not of central concern here), facilitators' contributions, and which forums they were in. Each section and the questionnaire overall invited open-ended comments. The questionnaire was sent (with requests for consent and assent) to all students who signed on and posted or read in the first three forums, and a stratified (by demographics) random sample of 20% of the fourth and largest. From 991 invitations, 307 (31%) completed it. This sufficed to answer broad questions about participation.

Research context and sample--the forums

The AODFs were on Ethics and Philosophy (423 students, 68%/32% female/male, mean age 16.0 years), Reading (652 students, 76%/24% female/male, 15.5 years), Astronomy and Space (786 students, 52%/48% female/male, 15.0 years), and General Debates (2632 students, 54%/46% female/male, 15.5 years). Fewer than 1% declined to participate; their data were omitted. Fifty-one (1.1% of 4493) did not remain all year.

Ethics and philosophy

Each month the facilitator posted a Question of the Month (QOM) with general background information. Gradually, participants suggested topics. Appendix E lists each month's topics, 12 facilitator's suggestions in regular font, 14 students' in italics, with the numbers of posts and views.

Facilitator QOMs and related posts received the most sustained engagement, therefore the 509 messages responding to these (of the 772; 65%) were coded. There were 2891 views.

From September to February, the tracking system changed: The numbers of "views" and "reads" were generally equal. From March to August the number of reads was likely lower. This discrepancy applies to all four forums. Participants referred to "reading" posts. We used both terms as warranted by the situation.

Reading group

Two books-of-the-month were assigned by the facilitator from a list suggested by forum members. The facilitator usually initiated discussion with leading questions. Appendix F shows the 24 book titles with the numbers of posts and views; all 1052 messages were coded. There were 2162 views.

Astronomy and space

The facilitator posted almost-monthly topics with general background information. These 10 plus the Welcome and Suggest-a-Topic threads are displayed in Appendix G with the numbers of posts (537) and views (45). All 537 messages were coded. This forum paused in June and July.

General debates

In this forum, participants could discuss any topic (see Appendix H). Messages were moderated, but no facilitator kept the discussions alive. In regular font are the 13 topics (of 45) and 1015 messages coded (of 3245; 31%). Due to large enrolment and many messages, one strand from each was arbitrarily chosen from the first eight months, plus three from the following January (there were none in December or February, but extras in January).

Data analysis--coding asynchronous messages

Initial *a priori* COI categories, codes, and examples for the social-, cognitive-, and teaching-presences were summarised in Appendices A, B, and C. All three appendices were adapted from Rourke et al. (2001a). Social presence was coded for four Affective, six Interactive, and three Cohesive qualities. Cognitive presence was coded for two kinds of Triggering Events (Evocative), six types of Exploration (Tentative), four of Integration (Provisional), and three addressing Resolution (Committed). Teaching-presence codes included one each for Direct Instruction (Instructional Management), Facilitating Discourse (Building Understanding), and Instructional Management-- Design and Discourse (Organisation, Direct Instruction). While coding, some COI codes included meaningful parts, so these were added during coding as needed, using Bloom et al.'s (1956) and Krathwohl et al.'s (1964) taxonomies of cognitive and affective educational goals as guides for labels and descriptions. The final 69 codes form Appendices I, J, and K.

Posts in their original chronological threaded format, categories, and codes were imported in Rich-Text-Format into the qualitative data-analysis package MAX$_{QDA}$ to generate a searchable database. Entire messages were the unit of analysis. Posts varied extensively in length so up to three codes were assigned to each.

The first author with a colleague practised coding 100 random messages while discussing each, then independently coded all 125 messages in the "What is Betrayal?" thread (Ethics and Philosophy). Intercoder concurrence on 106 code assignments was 85% (see Appendix L). Noncodable posts included general information such as announcing breaks, scheduling, and other management issues. Given the numerous messages, 85% agreement was adequate to reliably detect COI elements in the exchanges. The first author completed coding the 3113 posts. Consistent with the descriptive nature of the study, analysis of the results was at a descriptive level of statistics sufficient to document the substantial presence of the phenomena of interest in the learning context.

Results

COI presence revealed in coded asynchronous messages

Frequencies for all assigned final codes are shown in Appendices I, J, and K. Table 1 presents the most frequently assigned codes for all messages posted, then separated into the three "presences" in the COI model. The overall assignment of codes to the posted messages reflected the existence of a community of inquiry in the asynchronous setting. Overall, just four codes (in column 2) accounted for 55% of the codes assigned; these four included three most frequently used for each presence plus #2 for one. Nearly all available codes, 65 of 69, were assigned at least once. At this most general level, participants listened to and built upon each others' contributions, expressed their own opinions, revealed important information about interests and experiences, and were guided by leading questions.

Table 1: Most frequent message codes assigned as Indicators of a Community of Inquiry (COI).

	All COI Messages	**COI Social Presence**	**COI Cognitive Presence**	**COI Teaching Presence**
Codes Used Most in Order of Frequency (n)	1. Quoting from another participant's message/ continuing a thread (232) (Social Presence #1) 2. Expresses opinion/views--own view (I think/I believe/in my opinion) (189) (Cognitive Presence #1) 3. Self-disclosure/general revealing fact (139) (Social Presence #2) 4. Asking leading questions (132) (Teaching Presence #1)	1. Quoting from another participant's message/continuing a thread (232) 2. Self-disclosure/general revealing fact (139) 3. Referring explicitly to others' messages/providing an answer (95) 4. Emotions (77)	1. Expresses opinion/views--own view (I think/I believe/in my opinion) (189) 2. Disagreement with other's message + own views (81) 3. Disagreement with supportive argument + comments taking discussion forward (75) 4. Agreement with other's message + own views (75) 5. Triggering events/sense of puzzlement (71) 6. Connecting ideas from various sources (58)	1. Asking leading questions (132) 2. Encouragement (86) 3. Answering someone's question directly (68)
Number (%) of Total Messages in Most Frequent Code	692 (22%) of 3113	543 (53%) of 1031	549 (68%) of 812	286 (72%) of 397
Number (%) of Codes Used and Available	65 (94%) of 69	29 (94%) of 31	27 (93%) of 29	9 (100%) of 9

Most-frequent codes assigned within social presence showed that self-disclosure and emotional statements were also common. The fifth most frequent code (assigned 44 times--asking questions from community members) was a large gap below the top four. Participants reacted more often to each other than they posed questions to each other. The six cognitive-presence codes accounting for two-thirds of code assignments were combinations of evaluations of others' contributions and integrating and restructuring that information with their own knowledge. These processes were a good fit to social-constructivist conceptualisations of how learning occurs in collaborative inquiry. The next highest frequency (39 messages--sharing/adds to knowledge based--shares, compares, facts) was consistent with actions coded in Table 1. The most common teaching-presence codes reflected teaching as guiding and motivating, not just being the source of information. The next two highest code frequencies (49--background information about topic and expectations and 19--summarising arguments and asking more leading questions) were consistent. Perhaps not

surprisingly for older adolescents, given the importance of social connections in their lives, 46% of the codes were assigned as part of social presence, 37% cognitive presence, and 18% teaching presence. Student participants' messages appropriately predominated; the teaching role was nonetheless present as intended.

COI presence in message content

Coding the transcripts of messages posted using the COI model as a framework provided one standardised source of evidence about the presence of a community of inquiry. Examples of student messages helped understand the nature of the data in the transcripts, especially the richness of the interactions, and provided further insight into COI in asynchronous-forum participation.

Social presence

Compliments were frequent. Rick commended Ethan for raising a good point in a debate; Ethan was delighted:

> I made a good point? At last! Knew if I made enough points, one would be good eventually! (Ethan, Ethics and Philosophy)

Students directly solicited feedback from each other:

> I hope everyone can follow this--it's a bit of a warm up for my PPE interview next week! I'd love to hear people's views. (Ena, Reading Group)

Being able to disclose personal information reflects growing relationships, an important part of social presence:

> I've wanted to be a writer for years but I really can't think of how to explain what it is I admire about Hardy's style. I think it's the way he creates such a relevant setting and the atmosphere with all the description. Language analysis is something I have a real problem with at school so I love Hardy but don't know why? (Henry, Reading Group)

> Well I picked it up in Waterstone's and read the first couple of pages before feeling guilty and putting it back on the shelf because I hadn't got any money. You'll probably say "get it out from the library" or something but the library van leaves just as I get off the bus after school on Tuesday and every time I go to my local library I get glared at by old people as though I'm going to mug someone. (Jane, Reading Group)

As members perceived the community environment to be safe and friendly, it became a place where they could complain about teachers, inadequate provision at school, other students not understanding them at school, and about community difficulties:

> Hi everyone, I'm Sandy, I'm very interested in space and how it works, but we never get to learn about it at school. (Sandy, Astronomy and Space)

Janice used the word "astrologers" instead of "astronomers"; the moderator wrote, "I sincerely hope you meant 'astronomers.'" Another student sensed that this might discourage Janice and immediately showed caring support with both humour and empathy:

> She probably did. And if she didn't *stares at night sky*, [mystical voice\] Jupiter and Mars can be seen aligned through the cloudy and polluted London sky so I predict that you won't be mean to Janice. (Stanford, Astronomy and Space)

Mutual support frequently occurred across multiple posts. Eliza was frustrated downloading software needed to process images in the Astronomy and Space forum. She asked for help.

> When I opened it, it came out as a script/code as well, and it wouldn't open in DS9 either, even if I did "Save Target As". So, I saved it as a fits file as normal with the Save Target As and opened it up in IRIS. It worked! So I hope it works for you lot too! Hope it helps. (Joe, Astronomy and Space)

Eliza replied, "It works for me in IRIS. Thanks Joe!" Then Maggie requested help with her attachments and Eliza came to her aid: "Try converting the file to a JPEG."

There were also tensions from disagreements, followed by relief at a positive follow-up:
> It is good to get messages that agree with/add to my opinion or compliment
> something like my poetry too. (Fay, General Debates)

Cognitive presence

Learners engaged in several meaning-creating processes. Georgina expressed her own views after examining what others already posted on "Is violence ever justified?" She then added the following comment which showed her confidence and willingness to accept other views:
> Hope I didn't offend anybody? though I'm glad if what I say makes you
> think again about things. I hold fairly strong views? but I feel this is
> justifiable because I have thought a lot about some of these subjects, have
> read fairly widely about them, and most importantly, subject my thoughts to
> regular criticism. If somebody presents an alternative theory which I feel is
> more likely to be true, I will certainly accept it. (Georgina, Ethics and
> Philosophy)

Many other interactions showed how other participants' views were helping shape ideas:
> I think I'm beginning to see it now.... Is it that because the brain patterns
> cannot be predicted they aren't subject to determinism? If this is the case
> though, what is the agent which carries out the conscious choice? (Mike,
> Ethics and Philosophy)

> Tricky stuff, I'll come back to this later when I've read other people's ideas.
> (Joanna, Reading Group)

Students shared extended, high-level reflections. This partial post illustrates an effort to understand the actions behind relationships among characters in *Far from the Madding Crowd*:
> Could this help to explain why Bathsheba's relationship with Troy wasn't
> very successful? Although, why does she fancy him so much and not
> Gabriel?
> I think it's certainly the reason Hardy portrays as the failure of Bathsheba's
> relationship with Troy. As for why she fancies Troy more than Gabriel at
> first is clear; Troy is good looking, dashing, obviously a womaniser and can
> flick a sword around in an impressive way. In comparison, Gabriel is rather
> dull and steady which makes for the better relationship but isn't so
> interesting. A large part of the reason for Bathsheba's initial attraction to
> Troy is lust which she interprets as love.

And as an afterthought...
> What's also interesting to note is that Bathsheba's vanity, a characteristic
> that Gabriel detects from the onset, plays right into the hands of Troy who
> almost instantaneously comments on her beauty thereby catching her
> attention (and causing Boldwood to lose out as he's never told her she's
> beautiful). Gabriel on the other hand is not afraid to criticise or speak openly
> to her. (Sara, Reading Group)

Teaching presence

The tutor's response to Sara probed with additional thoughts and questions, and offered a transition to teaching presence:
> It certainly does seem as though we're meant to compare Bathsheba's suitors
> and review their "suitability" for her. Were you glad that she got together
> with Gabriel in the end or does it mark the end of her independence? Maybe
> we ought to think a bit about fate. You say that Bathsheba's vanity means
> that she "plays right into the hands of Troy." Does she have control over her

actions or do circumstances (and other characters) conspire against her? I mean, does she herself bring about all the misfortune amongst the characters or does it just kind of "happen"? And what about Fanny? When Gabriel first meets her he feels her hand which is described "beating with a throb of tragic intensity" (Ch. 7). Does Fanny have any control over her life? Or could she be seen as the novel's ultimate victim? (Tutor, Reading Group)

Teaching presence also included students reaching out to facilitators, even reversing teaching-evaluation roles:

Hey Richard, nice introduction to black holes. I heard that there was a black hole at the centre of our galaxy, so I went off Googling and found some really interesting information about it as well as some pictures and even a movie showing it. (Bob, Astronomy and Space)

Modelling and scaffolding were frequent tutor actions. The Ethics and Philosophy tutor modelled her thinking about determinism:

Anyone who claims a certain racial group will all be predisposed to act or behave in a certain way is making some recourse to biological determinism. One example could be Hitler's assault on the Jewish people, certainly.
I, myself, am not a big fan of determinism. But I seem to be in the minority...I think one of the reasons is that so many issues come under the idea (as my last post indicated).
For instance, I may have moments where I believe in fate, that something was "meant to be", but I equally abhor the idea that every movement I make is somehow determined in the same sense as a rock will be frozen if you drop it in liquid nitrogen.
In other words, we might have faith in some vague supernatural power affecting things occasionally (that you meet your future partner by running into them with your car) but this is nothing like scientific determinism. Arguably I am free as a human to make choices and take paths.
But there is a deeper point here: *if it is all determined and free will is an illusion, then that doesn't matter to me*. Why?? well, my life plays out on the *human level, the experiential level*. One day a scientist might tell me the entire world is utterly different to how I think it is. But will I care? Well, perhaps not...
Or, you might say hold on, I don't care about that "something or other" I can't ever, in principle see, and am quite happy with my everyday experience.
See the idea? (Tutor, Ethics and Philosophy)

Participants were often encouraged to take the initiative and post their own questions, but this invitation was not frequently taken up:

Hey! You shouldn't feel like you have to wait around for Georgina or I [sic] to post questions. It would be great if you came up with your own as well. They'd probably be far more inspiring.... But I'm glad you like the book and I hope you've got some thoughts on the questions I've raised above. (Tutor, Reading Group)

Two kinds of active COI participation

We anticipated regarding posting messages as active participation, and just viewing or reading as nonparticipative. However, features of the posts challenged this view--the proportion of viewers-only (39%) appeared low and many viewers returned frequently to the same threads. Questionnaire responses ultimately confirmed viewers' active engagement.

Frequencies of posts versus views are in Appendices E to H. In Ethics and Philosophy there were 772 posts and 2,891 views (27%), 1,052 versus 2,162 (49%) in the Reading Group, and 3,245 versus 10,996 in General Debates (30%). Astronomy and Space reversed the pattern with 537 posts but

45 views-only. Overall, given 5,606 posts in our data set (of which we coded 3,113) and 16,094 views, the posts-to-views proportion was 35%. Beaudoin (2002) reported a similar number in his college-level study. This was nearly quadruple the 9% reported by Nielsen (2006), suggesting that a community of learners had emerged. These proportions of views to posts ignored, however, who was posting, viewing or reading, or not logging-in.

We assumed that, when a member logged-in to a thread, he or she would read something. The software tallied participant log-ins and views by thread. When focused on the participants (Table 2), not just the posts and views or reads, the proportions of readers to posters were much closer in all forums. Only 27% registered for forums but never logged in, more strongly suggesting that the activity was interesting and a community had formed. There was considerable active participation across all forums, albeit more viewing than posting. We further explored this distinction raised in the literature and evident in our data, to find out if it helped us better understand the nature of a community of inquiry in an asynchronous online forum.

Table 2: Frequencies of Posts, Views, and Zero Log-Ins.

Forum	Enrolled	Posted And Viewed	Only Viewed	Total Active	Never Logged-In
Ethics and Philosophy	423	130 (31%)	184 (43%)	314 (74%)	109 (26%)
Reading Group	652	303 (46%)	217 (33%)	520 (80%)	132 (20%)
Astronomy and Space	786	247 (31%)	287 (37%)	534 (68%)	252 (32%)
General Debates	2,632	743 (32%)	1,060 (40%)	1,903 (72%)	729 (28%)
Overall	4,493	1,523 (34%)	1,748 (39%)	3,271 (73%)	1,222 (27%)

Posting

Were posters and viewers both part of the COI? Forum transcripts reflected only posters. Questionnaire replies provided insight into why students claimed they posted or not. Some questions permitted multiple replies and not every question applied to every responder, therefore we reported the percentages of choices (not students) for each option--this applies to all data under this next heading. In descending order of frequency, students selected the following comments about why they posted (Table 3).

Table 3: Participants' reasons for posting.

% Selecting	Reason Selected from Among Questionnaire Choices
65%	I enjoy getting messages that challenge my opinions.
51%	As I write I find myself thinking more clearly than when I speak.
41%	The process of posting helps me to learn to think and write carefully.
40%	I find it easier to state my views in the online environment compared to face-to-face discussions.
38%	I get discouraged when my message does not get any response.
30%	I do not care if anyone replies as long as I get my opinion across.
14%	I often discuss with others (friends, teachers, in class, family) before I post.
7%	Other

Enjoying challenges to their opinions reflected strong social presence. The next two reasons prioritised cognitive presence in sharpening thinking skills, closely followed by greater comfort in the online environment.

Participants' open-ended questionnaire comments complemented these reasons for posting with additional insights such as adding confidence, encountering and welcoming encouragement from peers, and finding the experience pleasurable:

- "Posting has helped me learn to think about issues more completely and has given me more confidence with regard to face to face debating." (Lydia, Ethics and Philosophy);
- "Writing a post helps me define and examine my own views on the topic. (Dawn, Ethics and Philosophy);

- "It is good to get messages that agree with/add to my opinion or compliment." Felicity, Reading Group)
- "Helps to organise your ideas so speaking is easy." (Manny, Reading Group); and,
- "Being part of the discussion forums and posting regularly means I feel happier as I have got friends in the online community." (Jake, Astronomy and Space).

Viewing (without posting)

We approached viewing from two perspectives: Why not post?--the proverbial cup half-empty, and Why view?--the cup half-full. Students who did not post selected the following reasons from the picklist (Table 4).

Table 4: Reasons for not posting selected by participants who did not post.

% Selected	Reason Selected from among Questionnaire Choices
58%	I feel that I don't need to post.
31%	Other (please specify).
30%	I feel intimidated by the messages already posted.
15%	I feel intimidated because of the large audience.
9%	I am too old compared to others on the forum.
5%	I am too young compared to others on the forum.
1%	There are too many female contributors and I am a male.
1%	There are too many male contributors and I am a female.

Over half (58%) the viewers were satisfied with the benefits from just viewing--the cup half-full. Two midrange replies were negative, feeling intimidated. Although a minority response, it signalled the importance of sensitive teaching presence. Open-ended and numerous "other" replies added further insights, such as views having already been expressed, being too busy and forgetting to come back, and technical problems (heavy or slow message moderation, interface difficulties, and insufficient computer skills).

Power and control were mentioned. Some participants were more confident, appeared more knowledgeable, and were assertive. A few participants felt excluded, alienated, disconnected, even unsafe. We chose the following representative comments from the open-ended remarks students shared at the end of the online questionnaire (these could not be re-associated with specific forums). Because of the geographic dispersion of the sample, the extracurricular nature of the forums, and students' individual enrolment in the forums, the references to cliques or friendship groups--one student called them "daily users"-- most likely refers to connections made in the forums, not imported from students' regular schools.

- "I'm sometimes put off by some topics because they often just turn into an argument between two regular forum contributors arguing against each other directly with long winded posts." (Randee)
- "I've never really got into the whole NAGTY thing--the vocal people on there have all their little internet friends, and I'm pretty sure that no-one knows who I am." (Britney)
- "I'm not in any of the friendship groups on the forums, and so feel like I'm interrupting a discussion between friends." (Jason)
- "Sometimes threads become hi-jacked--i.e., they are no longer discussing the relevant topic but something completely off topic. This at times can be fairly off-putting. Especially if you are new to a forum--you will want to feel that your posts are being read rather than buffeted by an off topic comment." (Kay)
- "I don't feel as intelligent as the others and I don't want to say anything that may seem silly." (Samuel)
- "Often a group of people are posting on a topic who all know each other, and the overall effect can be quite 'cliquey', excluding those not in the group." (Steven)
- "There is a very close-nit [sic] community between daily users and they are not very accepting/embracing to new or less frequent users which is extremely off-putting." (Georgia)

The one open comment about age also had a positive side:

- "I feel I've grown out of the forums. I'm getting too old and although I still speak to forummers, I don't tend to use the forums much any more. I use them if I need to but not because I want to. Having said that, six months ago I'd have said the complete opposite and it's unquestionable that the forums have helped me immensely." (Kirk)

Of eight substantive responses giving reasons for viewing the posts (Table 5), the first by far (75%) was joy in reading others' well thought-out messages. Then five about enjoying challenging learning and sharing, and just one about shyness (31%). Automated tracking counted views; participants' responses suggested that students who logged in also read posted material.

Table 5: Reasons for reading selected by participants who did not post.

% Selected	Reason Selected from among Questionnaire Choices.
75%	I love reading well thought out messages.
57%	I feel that I learn a lot from just reading the posts.
51%	As I read messages, often my own views on a certain topic change.
46%	Reading other posts has helped me to improve my own style of thinking things out.
35%	Even though some of the discussions are hard to follow I love to read them.
32%	Whenever I read something I discuss the issues further with others like my family, school friends, and teachers.
31%	I am quite shy to post.
27%	I am very motivated by what I read.
8%	Other.
4%	I have not read any messages.

Log-ins revealed repeated visiting. Engagement was vicarious but extensive. Open-ended comments echoed replies to the fixed-choice questions:

- "I enjoy seeing the different points of view and learning from other members." (Phil)
- "It's good to find out what ideas other people could have on different topics that I, myself didn't think were possible to have." (Hannah)

What we have decided to call active participation, whether posting or just reading, encompassed nearly three-quarters (73%) of students enrolled in the four sampled forums, and was most typically acknowledged as positive, both socially and cognitively. When asked broadly about how their forum experience met their personal needs, participants selected the following options (Table 6).

Table 6: Personal needs met by forum experiences.

% Selected	Benefit Selected from among Questionnaire Choices
82%	Providing me with the opportunity to be in the company of other like minded individuals.
78%	Providing me with the opportunity to debate with others.
60%	Providing me with the opportunity to further my special interests.
53%	Providing me with a forum where I can freely share my ambitions.
51%	Providing me with an opportunity to learn from others who are smarter than I am.
40%	Providing me with an opportunity to learn to reason.
24%	Providing me with an opportunity to work more on my own.
8%	Other.
4%	None of the above.

The five most frequent points were about social presence. First was being with others who shared interests--a fundamental quality of inquiry and adult social interaction. Close second was welcoming friendly disagreement. Just sixth was a cognitive-presence item, learning to reason. Only a quarter (24%) saw the forums as an opportunity to work alone: The fact that these were functioning communities was salient in these learners' experiences.

Open-ended comments about the asynchronous forums paralleled these observations, using

participants' own words, and reiterated earlier positive points about pursuing interests and building confidence:

- "Providing me with an opportunity to freely discuss my interests, misunderstandings and ideas in an environment where I know that nobody else will 'bully' or 'humiliate' someone for an interest in knowledge." (Joe)
- "Providing an opportunity to laugh, be cheered up and share troubles." (Dave)
- "Giving me a chance to express my view without people thinking that I'm 'weird'." (Sandy)
- "Providing me with the confidence in myself and my abilities to be more open and forthcoming in schoolwork and discussion, and to get along with others better and be less self-conscious." (Nancy)
- "Feel more confident that others want to listen to my views and become more confident in my own abilities." (George)
- "Providing me with a chance to exchange views on topics I can't talk to others about because they won't understand it." (Mel)
- "Providing me with the opportunity to speak freely without feeling like I'm showing off." (Harry)

Community was evident in the comments above and explicit in final overall observations by participants about a supportive environment and forming new friendships. We give participants the final word regarding results:

- "These forums really helped me through some 'tough' times, and I really felt that it was a supportive, encouraging, and close community--the best thing I've done in my life was filling in the application forms for NAGTY." (Sara)
- "I think they are a very good opportunity to learn and expand general knowledge within a community." (Leo)
- "Very respectful atmosphere despite greatly different viewpoints, e.g., I appreciate your point of view but--." (Linda)
- "I find it very helpful when nontutors choose to help answer my questions, as I know the answer has come from someone who I can relate to." (Simon)
- "I've made some lasting friendships through the forums." (Elka)
- "The forums are amazing, if a little crazy, and I've made great friends there." (Sean)

Utility of the COI Model

Across all 3113 coded messages, 65 of 69 available COI codes (94%) were used at least once, several of them (see Table 1) hundreds of times. Further to the *a priori* reasons for selecting the COI model and, as an ancillary outcome of this study, the coding system (Garrison et al., 2000) was easily used in this asynchronous setting serving secondary students (to our best knowledge, the first such application). The codes and model were appropriate to the task.

Summary of Main Results

We coded the first data set, 3113 archived messages posted by secondary students from across England, on four asynchronous discussion forums conducted outside their schools, according to the procedures specified by Garrison et al. (2000) in support of their Community-of-Inquiry (COI) model. All but four of the 69 codes were applied, and the most frequently assigned codes revealed that participants incorporated others' contributions in meaning making, expressed personal opinions and emotions, shared interests and experiences, and responded to leading questions posed by the facilitators.

Examples of the posted messages within each of the three COI presences illustrated the richness and depth of engagement. From the posted messages, a community of inquiry was also evident, that is, the kinds of collaborative interpersonal activities among participants and between participants and the facilitators that support inquiry-based learning and teaching.

Soon after these four forums were conducted, it was possible to survey 307 participants who

enrolled about their reasons for posting, not posting, or only reading or viewing, and about the benefits they felt from their involvement. Responses came from both those who posted messages and those who read posts but did not post their own messages. Students posted because they enjoyed challenging responses and they found the process of posting helped them clarify their thoughts (i.e., create new meaning for themselves). Most students who read posts but themselves did not post reported that they did not feel the need to post. They learned from viewing and reflected on what they read. Their comments added that they enjoyed reading what others wrote and sometimes followed up by discussing the content with others offline. About half as many felt intimidated writing, either because of the quality of the posts, shyness, or feeling that some rather exclusive groups formed online. Participants valued being with other like-minded and sometimes smarter people (the interest-driven nature of inquiry) and enjoyed the debates and free exchange of views that ensued. We were unable to connect with the 27% of students who enrolled but never logged in.

Finally, and secondarily, the COI model and its coding tools proved to be a sensitive and useful lens with which to explore the presence of a community of inquiry among secondary students in asynchronous online discussion forums. It had not previously been used in such a setting nor with secondary students.

Discussion

Triangulated data from coded transcripts, the transcripts themselves, and a post-experience survey indicated that a community of inquiry as defined by Garrison and colleagues (Cleveland-Innes et al., 2018; Garrison, 2007, 2015, 2017; Garrison et al., 2000) can exist in an asynchronous online discussion forum, and specifically among secondary students. Sanders and Lokey-Vega (2020) correctly anticipated that the COI model would equally apply at the secondary-school level, which this study confirmed. Previously, COI was addressed in higher and adult education, and live or synchronous learning environments. This study also affirmed the more general applicability of social-constructivist educational theory (Dewey, 1938; Schell & Butler, 2018; Vygotsky, 1978) within online instruction. Building on learner's interests is a key component of social-constructivist, inquiry-based curriculum (Shore et al., 2020), evident in students' topic choices and sustained participation over a full year including breaks. COI garnered attention in online learning because it also focuses on learning experiences and processes rather than just outcomes or the technology itself. Secondary-school-age students can build a learning community within asynchronous online collaboration. Having created a COI in an extracurricular environment, they should also be able to do so within the school curriculum.

Anecdotal information received after the study was completed (hence not reported as results) provided support for this assertion that the online experience can inspire and empower learners to seek out and create new connections they own themselves and with others with whom they choose to relate. Our study did not directly address curricular learning outcomes, but the transcripts showed that participants dealt extensively and in depth with the content of the forums. Some participants in the forums created their own online communities, without teacher presence and not necessarily on academic topics, with their new acquaintances after the forum experiences were over. We do not know exactly when these were initiated.

Asynchronous settings can also mitigate some internet-access problems, for example, a single device in one household or dependence on public (e.g., library) facilities, limited bandwidth, and scheduling. Our study was extracurricular, so there is no suggestion of replacing other instructional input. However, at the bottom line, an asynchronous online forum can support qualities of a community of inquiry. It might not always bring it about, but if the participants are able to function in that mode, they can bring that experience to such a setting; 34% of registrants posted messages versus Nielsen's (2006) report of 10% (5% on blogs), and posting was more evenly distributed. Counting both posters and viewers, 73% of the enrolled students participated actively in the asynchronous forums.

Some potential risks are not necessarily averted by an asynchronous environment. The main example experienced by the students whose archived material we examined was the existence of online cliques or friendship groups from which they occasionally felt excluded. These certainly exist in live classrooms, but our students were geographically dispersed and the forums were not connected to their schools. As a result, these cliques were unlikely to have been imported from their schools. This reminded us that the sponsoring organisation of the forums also operated a summer camp where some students might have previously met, but we did not encounter even one line of discourse that indicated recognition or a familiar contact--there was no evidence they knew each other. Student comments that we cited referred to meeting new friends. The key implication might be that asynchronous online discussion forums are not immune to common adolescent behaviour, wherever the source, and that facilitators (part of the Teaching Presence) need to be prepared to help participants navigate and negotiate these situations.

The study also uncovered original insights not predicted by previous research specifically on COI or online learning. First, viewing or reading without posting is also a form of active engagement; students who only viewed others' posts did so enthusiastically and extensively over a whole year and reported valuable benefits. They were not "lurking" (Beaudoin, 2002). It is important not to limit recognition of participation to students who post messages. For those who do not, it is valuable to track what posts they are viewing and to include them in follow-up assessments of the activity. They are perhaps the online equivalent of live-classroom learners who listen intently and reflect, but do not orally engage actively with others. Vygotsky (1978), who strongly asserted the importance of dialogue in meaning-making, also allowed for self-dialogue.

Viewers in this study reported similar experiences. Participants welcomed both finding like-minded peers and having their positions challenged, perhaps reflecting the convenience sample: High-ability learners welcome friends standing by their views in disputes (Chichekian & Shore, 2017) and accept friendly competition focused on the task more than the person (Schapiro et al., 2008). Similar dynamics occur in live workgroups (Barfurth & Shore, 2008); students need teaching presence regarding turn-taking, active listening, and collaboration (Anderson et al., 2001; Caskurlu et al., 2020).

Conclusions

Can a community of inquiry--as reflected in evidence for social-, cognitive-, and teaching-presence (Garrison, 2007, 2015, 2017)--exist in an asynchronous online learning environment? Unequivocally, yes. Secondary-student participants enthusiastically listened to and elaborated others' posts, expressed their opinions, disclosed information about experiences and interests, and followed-up on topics. Those who only read posts reported corresponding vicarious experiences. Activity was well sustained over a full year including summer and winter breaks. Interaction especially included social and emotional actions such as taking up each others' comments, agreeing and disagreeing, and receiving affirmation. In cognitive presence, the most common posts reflected students' own opinions. Participants frequently reported having their thinking skills or ideas influenced. Important teaching presence, especially asking stimulating questions and providing encouragement, came both from facilitators and students. Both modeled appropriate vocabulary and techniques for analysing and evaluating discussions when presenting counterarguments.

With only minor variations in the proportions of participants across the four forums, overall, about one-third (34%) read and posted messages. More (39%) read or viewed messages but did not post, mostly for positive reasons. Although some (38%) were shy or felt intimidated by the setting or more assertive participants, most viewers reported that they enjoyed reading what others wrote, these messages met their needs, and they were not impelled to add to what was there. We concluded they were silent-active participants. They logged in frequently, returned to favourite threads, and regarded their experiences positively. Active asynchronous-forum participation is not limited to participants who post messages.

Participation evidenced qualities identified in inquiry-based, social-constructivist learning (Aulls & Shore, 2008): interest-based participation, curriculum co-construction, and diversification of teaching and learning roles. Learners received communal support from other members and facilitators as mentors and role models for interpersonal and thinking skills. Dialogue and collaborative meaning-making were highly visible (Vygotsky, 1978).

Benefits were acknowledged by vocal and silent participants, and avoided some of the challenges in scheduling and access involved in synchronous interaction, or the development costs of simulations. Asynchronous learning settings remain relevant, even in the world of Zoom, Microsoft Teams, Google Meet, Glip, Webex, Skype, or FaceTime, and can be used effectively with secondary students. Asynchronous experiences (e.g., email, discussion forums, chat rooms, Google Document collaboration), allow greater numbers of learners to engage at times when they have access to devices and internet connections, and can work at their own pace. The content of these secondary-age students' asynchronous online engagement suggests that this is, however, best seen as a complement to more formal and real-time instruction, not a total replacement.

Finally, as a methodological side-point, the COI model and coding tools developed by Garrison's team (Anderson et al., 2001; Rourke et al., 2001a,b) to assess COI presence in computer-based settings are usable in asynchronous settings and with secondary learners.

Limitations

The discussion forums were voluntary and extracurricular. The sample of gifted students, while perhaps comparable to tertiary-student samples in prior research, was not broadly representative. Although we affirmed COI presence in this asynchronous environment, we did not compare synchronous environments.

Because the data had been archived in 2006, the software and platforms used were not the same as likely used now. Given the opportunity to explore these data when COVID-19 sent millions of learners to online platforms, we do not regard this as a major limitation, but we acknowledge it. Whatever the platform and state of technology, a community of inquiry can evolve in an asynchronous online context.

Future research

Generalisability to in-school, prescribed curricula and learning outcomes, more representative secondary-student populations, and comparisons among different contemporary online environments deserve further study. Although the COI model was a useful lens through which to view asynchronous online participation, more finely-granulated codes were helpful. Also, posted messages alone provided only a partial portrait of engagement. Silent students' engagement in synchronous environments is worthy of similar attention. Questionnaires, interviews, focus groups, or rating scales (e.g., Glassman et al., 2021), help include learners who just read others' messages; there might be greater confidence if such data could be collected from most or all participants concurrently with the online experience. How facilitators or teachers build and effectively use teaching presence also deserves specific attention.

Implications for practice

Case studies promote enhanced understanding of a phenomenon, in this case the potential for learners to develop a community of inquiry within an asynchronous online forum. This small number of suggestions are therefore not generalizations from our results, nor exhaustive, but reflections of the insights we have reported.

- An asynchronous online forum can evolve into community of inquiry, therefore asynchronous forums can be a part of a social-constructivist approach to teaching and learning.
- As in regular classrooms, there can be bumps on the road, especially in social interactions, therefore supportive monitoring and occasional intervention by a qualified teacher or other adult is essential.
- The availability of a wide range of topics attracted the interest of the participants, and participation

was voluntary. If those conditions vary, so might the outcomes (as they do in regular classrooms).

- This experience was extra-curricular, therefore there was no grading or evaluation. It might not be as easy to have similar outcomes in different situations.
- The seminars did not force posting messages, and the degree of success or impact was not revealed solely in the number of posts. Not posting does not imply failure to engage. Therefore, it might be useful to collect some kinds of feedback from students who post and who do not. This can be through questionnaire, interview, focus group, or other means.
- One of the great advantages from which this study benefitted was the detailed record kept of all the interactions, postings, and sign-ins, from all registered participants. Participants revealed a lot about themselves. Secure access and respect for privacy are essential.

Acknowledgements

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Appendices

Appendix A

Community of Inquiry (COI) Social-Presence Initial Codes (Adapted from Rourke, Anderson, Garrison, & Archer, 2001a).

Descriptors	General Codes	Specific
Affective	Expression of emotions	Conventional expressions of emotion, or unconventional expressions of emotion, includes, repetitious punctuation, conspicuous capitalisation, emoticons, e.g., "I just can't stand it when …!!!!" or "ANYBODY OUT THERE!"
	Use of humor	Teasing, cajoling, irony, understatements, sarcasm, e.g., "The banana crop in Edmonton is looking good this year ;-)"
	Self-disclosure	Presents details of life outside of class, or expresses vulnerability, e.g., "Where I work, this is what we do…" or "I just don't understand this question."
Interactive	Continuing a thread	Using reply feature of software, starting a new thread. Also software dependent, e.g., "Subject: Re" or "Branch from...."
	Quoting from others' messages	Using software features to quote others entire message or cut and pasting selections of others' messages. Also software dependent, e.g., "Martha writes:" or text prefaced by less than symbol "<."
	Referring explicitly to others' messages	Direct references to contents of others' posts, e.g., "In your message, you talked about Moore's distinction between…."
	Asking questions	Students ask questions of other students or the moderator, e.g., "Anyone else had experience with WEBCT?"
	Complimenting, expressing appreciation	Complimenting others or contents of others' messages, e.g., "I really like your interpretation of the reading."
	Expressing agreement	Expressing agreement with others or content of others' messages, e.g., "I was thinking the same thing. You really hit the nail on the head."
Cohesive	Vocatives	Addressing or referring to participants by name, e.g., "I think John made a good point," or "John, what do you think?"
	Addresses or refers to the group using inclusive pronouns	Addresses the group as we, us, our, group, e.g., "Our textbook refers to..." or "I think we veered off track…."
	Phatics, salutations	Communication that serves a purely social function; greetings, closures, e.g., "Hi all," "That's it for now," or "We're having the most beautiful weather here."

Appendix B

Community of Inquiry (COI) Cognitive-Presence Initial Codes (Adapted from Rourke, Anderson, Garrison, & Archer, 2001a).

Descriptors	Indicators	Examples
Triggering Event Evocative	Recognising the problem	Presenting background information that culminates in a question.
	Sense of puzzlement	Asking questions. Messages that take discussion in new direction.
Exploration Tentative	Divergence--within the online community	Unsubstantiated contradiction of previous ideas.
	Divergence--within a single message	Many different ideas presented in one message.
	Information exchange	Personal narratives/descriptions/facts (not used as evidence to support a conclusion).
	Suggestions for consideration	Author explicitly characterises message as exploration, e.g., "Does that seem about right?" or "Am I way off the mark?"
	Brainstorming	Adds to established points but does not systematically defend/justify/develop addition.
	Leaps to conclusions	Offers unsupported opinions, e.g., "One reason I think it is seldom used is that it is too complicated to get cooperation."
Integration Provisional	Convergence--among group members	Reference to previous message followed by substantiated agreement, e.g., "I agree because…." Building on, adding to, others' ideas.
	Convergence--within a single message	Justified, developed, defensible, yet tentative hypotheses.
	Connecting ideas, synthesis	Integrating information from various sources--textbook, articles, personal experience.
	Creating solutions	Explicit characterisation of message as a solution by participant.
Resolution Committed	Vicarious application to real world	None coded.
	Testing solutions	
	Defending solutions	

Appendix C

Community of Inquiry (COI) Teaching-Presence Initial Codes (Adapted from Rourke, Anderson, Garrison, & Archer, 2001a).

Descriptor	Indicators	Examples
Direct Instruction Instructional management	Defining and initiating discussion topics	Present content/questions, e.g., "Bates says…what do you think…?" Focus the discussion on specific issues, summarise the discussion and confirm understanding through assessment and explanatory feedback, and diagnose misconceptions, e.g., "I was at a conference with Bates once and he said…. You can find the proceedings of the conference at http://www…." Inject knowledge from diverse sources, and respond to technical concerns, e.g., "If you want to include a hyperlink in your message you have to…."
Facilitating Discourse Building understanding	Sharing personal meaning	Identify areas of agreement/disagreement, e.g., "Joe, Mary has provided a compelling counter-example to your hypothesis. Would you care to respond?" Seek to reach consensus/understanding, e.g., "I think Joe and Mary are saying essentially the same thing." Set climate for learning, e.g., "Don't feel self-conscious about 'thinking out loud' on the forum. This is a place to try out ideas, after all." Draw in participants, prompting discussions, e.g., "Any thoughts on this issue?" or "Anyone care to comment?" Assess the efficacy of the process, e.g., "I think we're getting a little off track here."
Instructional Management-- Design and Discourse Organisation Direct instruction	Focussing discussion	Setting curriculum, e.g., "This week we will be discussing…." Designing methods, e.g., "I am going to divide you up into groups, and you will debate…." Establishing time parameters, e.g., "Please post a message by…." Utilising medium effectively, e.g., "Try to address issues others have raised when you post." Establishing netiquette, e.g., "Keep your messages short."

Appendix D
Online questionnaire

1. Participation: Reading/Posting
1. Reading other posts

Choose all the options that may apply to you:

A. I love reading well thought out messages.

B. As I read messages, often my own views on a certain topic change.

C. I am very motivated by what I read.

D. I have not read any messages.

E. Whenever I read about something I discuss the issues further with others like my family, school friends and teachers.

F. Even though some discussions are hard to follow I love to read them.

G. Reading other people's posts has helped me to improve my own style of thinking things out.

H. I feel that I learn a lot from just reading the posts.

I. I am quite shy to post.

J. Other (please specify) [response box provided].

2. I do not post a message because

Choose all the options that best describe how you feel

A. I feel intimidated by the messages already posted.

B. I feel intimidated because of the large audience.

C. There are too many female contributors and I am male.

D. There are too many male contributors and I am female.

E. I am too young compared to others on the forum.

F. I am too old compared to others on the forum.

G. I feel that I don't need to post.

H. Other (please specify) [response box provided].

3. When I do post a message:

Please choose all the statements that may apply to you

A. I get discouraged when my message does not get any response.

B. I do not care if anyone replies as long as I get my opinion across.

C. As I write I find myself thinking more clearly than when I speak.

D. I often discuss issues with others (friends, teachers, in class, or family members) before I decide to post.

E. I find it easier to state my viewpoints in the online environment compared to face-to-face discussions.

F. I enjoy getting messages back that challenge my opinions.

G. The process of posting helps me learn how to think and write carefully.

H. Other (please specify) [response box provided].

2. Community/Membership
1. Sense of community

Please choose one option from each row which indicates the extent to which each of the following statements applies to you [for each statement, four response buttons to click: Not at All, Somewhat, Quite a bit, Very much]

A. I feel like I belong to a community.

B. There is a cooperative sense of learning within the forums.

C. I find the forum atmosphere to be friendly and approachable.

D. I can get help from the community members if I need it.

E. There is a lack of communication between the community members.

F. Whenever I find something new about the topic we are discussing I share it with other community members.

G. I like the opportunity to view and share opinions of other gifted and talented students.

H. I am proud to be a member of the gifted community.

I. When someone asks for help I ignore it even if I know the answer to their question.

2. My engagement with the forums

Please choose one option from each row which indicates the extent to which each of the following statements applies to you [for each statement, four response buttons to click: Not at All, Somewhat, Quite a bit, Very much]

A. Helps me with my schoolwork.

B. Has helped me become more confident at school.

C. Has helped me to accept myself as someone with more intense interests.

D. Has helped me to realise that I am not as clever as I thought I was.

E. Has offered me a challenge that I couldn't find at school.

3. Meeting Needs

The online community meets my needs as a gifted and talented learner by:

Please choose all the options which best show how you feel.

If there is something missing, please specify!

A. Providing me with the opportunity to be with other like minded individuals.

B. Providing me with the opportunity to further my special interests.

C. Providing me with the opportunity to debate with others.

D. Providing me with a forum where I can freely share my ambitions.

E. Providing me with an opportunity to learn to reason.

F. Providing me with n opportunity to work more on my own.

G. Providing me an opportunity to learn from others who are smarter than I am

H. None of the above.

I. Other (please specify) [response box provided].

4. Instructor Role

Please read each statement and then choose the options which best show how you feel.

If there is something missing please specify!

1. Tutor/instructor role

A. The questions asked by the tutors are too difficult.

B. The questions asked by the tutors are very helpful.

C. I feel that the tutor is like a role model because he/she is an expert in the subject of my interest.

D. When I feel confused about something I feel like I can ask my tutor(s) for help.

E. I am not comfortable asking any questions.

F. The tutor(s) encourage me to think.

G. When the tutor summarises all the previous messages I find it very helpful.

H. The tutors encourage us to take leading roles.

I. Other (please specify) [response box provided].

5. Logging in Patterns

1. Please choose the option that best describes your logging in pattern

Choose one option from each drop-down menu

I usually log in

1. Before school
2. During school
3. After school
4. Late at night

Number of times I log in
1. Once a day
2. 2-5 times a day
3. Once, maybe twice a week
4. Once in a while only
5. Never

When I log into the forums I usually end up reading
1. 1-5 messages
2. 6-10 messages
3. 11-15 messages
4. 16-20 messages
5. 26-30 messages
6. More than 30 messages

The time I spend on the forums is between
1. None
2. 0-15 min a day
3. 16-30 min a day
4. About an hour a day
5. 15 min to an hour a week
6. More than an hour a week

2. Do you belong to any non-NAGTY forums?
A. No
B. If yes (please specify) [response box provided]

3. Which of the following groups do you participate in?
A. Ethics and Philosophy
B. Reading Group
C. Science (Previously Astronomy & Space)
D. General Debates
E. Others (please specify) [response box provided]

6. Additional Comments
Please take a minute to add any other comments that you think are relevant to any aspect of the discussion forums [response box provided]

7. Thank You
Your participation in this survey is greatly appreciated. Thank you for your kind help.

Appendix E

Ethics and Philosophy Forum Monthly Topic, Frequencies of Posts and Views.

Month	Topics	Posts	Views
March	Why do we have to be told to protect our planet?*	15	1
April	Is science true because people believe in it, or do people believe in science because it is true?	95	1
May	Questionnaire feedback.	0	1
June	Should life be preserved?	55	0
July	When is violence justified? *July Essay Challenge: Man is a political animal. Discuss.*	33 1	46 9
August	Should the government be able to regulate the reproduction of the species? *Do societies need role model?*	58 17	0 42
September	*Should life be valued above all else?* Do we have a moral obligation to help people in need?	24 36	114 40
October	*Are teenagers out of control?* When are you in control of your life?	24 66	129 13
November	Is anyone else alive? *Do we need our faces?*	48 18	71 154
December	Is acting for the greater good a 'good' thing to do? *Do animals feel?* *World religion* *Media Microscope V: Whose responsibility?*	39 10 58 13	291 78 380 121
January	What is betrayal? *Media Microscope VI: Are the Jedi moral beings?*	34 13	235 130
February	*Should under 18's be recruited for the army?* Is punishment evil? *Media Microscope VII: Is prohibition morally wrong?* *Descartes* *Homework-views* *Essay Challenge-Is cloning wrong?*	27 30 12 27 13 6	160 262 107 235 119 152
Total		**772 (509)**	**2891**

*Note: Thread topics shown in regular font (not italic) were coded for this study (509 of 772 posted messages).

Appendix F

Reading Group Forum Monthly Topic, Frequencies of Posts and Views

Month	Topic	Posts	Views
March	Private Peaceful	37	2
	The Great Gatsby	16	1
April	The Heart is a Lonely Hunter	13	1
	The Catcher in the Rye	76	2
May	Joy Luck Club	14	1
	Far from the Madding Crowd	83	0
June	The No. 1 Ladies Detective Agency	24	0
	The Hitch Hiker's Guide to the Galaxy	155	1
July	All Quiet on the Western front	41	0
	Slaughterhouse-Five	14	2
August	The Fellowship of the Ring	48	1
	My Family and Other Friends	10	0
September	Things Fall Apart	51	4
	Cry, The Beloved Country	10	0
October	Cat's Eye	16	0
	Dracula	32	10
November	Thursday's Child	32	53
	Boy	22	29
December	Harry Potter and the Chamber of Secrets	127	551
	The Subtle Knife	105	447
January	The Da Vinci Code	48	386
	A Short History of Nearly Everything	31	250
February	Lucas	25	224
	Martyn Pig	22	197
Total		**1052**	**2162**

Appendix G

Astronomy and Space Forum Monthly Topic, Frequencies of Posts and Views.

Month	Topic	Posts	Views
March	Welcome	113	2
	Suggest a topic	74	5
	Impacts from space	58	4
April	How the sky works	21	3
May*	Image processing	95	4
August*	Asteroids	15	3
September	Black hole hunt	29	1
October	Astronomy computer sims	23	3
November	Space tourist	2	1
December	Hollywood goes to the moon	39	4
January	What is a planet?	48	9
February	Our future in space	20	6
Total		**537**	**45**

*Note: Inactive during June and July.

Appendix H

General Debates Forum Monthly Topic, Frequencies of Posts and Views.

Month	Topic	Posts	Views
March	Student perspective on English in the 21st century	34	2
April	Personalised learning –The student voice*	27	55
	Political correctness: Going too far?	136	4
	Should the UK adopt the new EU constitution?	88	0
	Family and friends: Who is more important?	41	1
	Invasion of privacy	22	0
May	*Life on another Planet?*	104	0
	Yob culture	85	4
June	Global warming	82	141
	The Amazon rainforest	46	20
	Avian flu: The next epidemic	23	11
	NHS: Should it be privatised?	80	2
	MRSA [methicillin-resistant **Staphylococcus aureus]**	31	0
	Ecology versus economy?	11	0
July	Armed police: An ethical dilemma?	39	0
August	Private schools	215	434
	The monarchy	149	167
	Marriage for same-sex couples	44	1
	The Iraq war	132	591
	What is evil?	105	346
September	*Better to have than to lose and never have*	37	95
	Religion versus science	150	325
	Firearms laws	30	0
	Where did the universe come from?	164	667
October	Vegetarianism	133	471
	Rap music and its influence on society	142	301
	Are top up fees a good idea?	17	33
	Charities--which ones to support?	57	274
November	Life sentence for prisoners	69	193
	Fathers for Justice	48	273
December			
January	*The media's influence on politics*	42	291
	Communism	127	905
	Death penalty?	158	817
	Corporal punishment in schools	28	337
	The veggie option	61	547
	Is hope a good thing?	42	399
	Math theory	101	704
	Should we arm the police?	43	246
	Does feminism have a role to play in the 21st century?	39	394
	Censorship or protection--do children have a right to choose what they read?	37	326
	Smoke and the city	56	378
	How important is a health diet--and who is healthy?	32	281
	Terrorism	72	414
	Do all religions lead to the same god?	33	287
February	Peace in the Middle East	33	259
Total		**3245 (1015)**	**10996**

*Note:** This forum was inactive in December. Thread topics shown in regular font (not italic) were coded for this study (1015 of 3245 posted messages).

Appendix I

Social-Presence Final Codes.

Code	Assigned Frequency
Asking questions from Community Members	5
Asking questions--General	44
Asking questions--Topical	25
Expressing appreciation	18
Expressing appreciation--Complimentary	24
Expressing appreciation--Agreement	33
Display of Emotions	77
Display of Humour	37
Self-disclosure (not in following categories)	2
Self-disclosure --Sharing information about events, materials, etc.	18
Self-disclosure --General revealing fact	139
Self-disclosure --Low confidence, confused	12
Self-disclosure --High confidence, self-assured	15
Interpersonal relations--Using first name	88
Interpersonal relations--Showing solidarity with group	78
Quoting from other's message/continuing a thread	232
Referring explicitly to others' messages	12
Referring explicitly to others' messages--Providing an answer	95
Referring explicitly to others' messages--Asking further clarification	16
Sensitivity (not in following categories)	2
Sensitivity--Helping others	10
Sensitivity--Strong beliefs	13
Recognition of the importance of new information/skills	1
Persistence	4
Accepts responsibility for one's behaviour	1
Recognises need for balance between freedom/responsible behaviour	13
Accepts professional ethical standards	5
Prioritises time effectively	0
Self-reliance in independent work	1
Cooperative when working with others	2
Values people for what they are	0

Appendix J

Cognitive-Presence Final Codes.

Code	Assigned Frequency
Triggering events--Recognition of problem	33
Triggering events--Sense of puzzlement	71
Information exchange--Sharing	6
Information exchange--Adds to knowledge base (shares, compares, facts)	39
Follows instructions successfully	24
Expresses opinion/views (not in following categories)	1
Expresses opinion/views--Own view (I think, I believe, in my opinion)	189
Expresses opinion/views--Agreement with other's message + own views	75
Expresses opinion/views--Disagreement with other's message + own views	81
Further detailed message following previous one	2
Answers someone's question	40
Suggestions for further consideration	33
Application [of knowledge]	7
Negotiation of meaning/co-construction of knowledge	11
Disagreement--no supportive argument	2
Disagreement--with supportive argument	19
Disagreement--with supportive argument + comments taking discussion forward	75
Agreement with other's message + raising more points	22
Analysis (not in following categories)	6
Analysis--Agreement + disagreement	2
Analysis--Logical ordering	0
Judging--compares, appraises, concludes, criticises	1
Questioning evidence provided for argument	2
Recognising subjectivity	7
Making choices based on Reasoned argument	0
Critical assessment of idea/material/book	0

Appendix K

Teaching-Presence Final Codes.

Code	Assigned Frequency
Direct instruction (not background information)	9
Direct instruction--Background information about topic and expectations	49
Facilitating discourse--Constructivist approach	6
Facilitating discourse--Sharing personal preferences/role model	2
Asking leading* questions	132
Correcting someone's response and getting discussion on course	2
Summarising arguments and asking more leading questions	19
Answering someone's question directly	68
Instructional design and organisation (not in following categories)	2
Instructional design and organisation--Reinforcement of rules	4
Instructional design and organisation--General programme questions	18

*The term "leading" was used in the sense of leading or initiating dialogue, not in the sense of trying to influence a reply in one direction or another.

Appendix L

Intercoder Agreement Calculation: Coding the "What is Betrayal?" Thread.

Code	Coder 1 Segments Assigned this Code (*n*)	Coder 2 Segments Assigned this Code (*n*)	Disagreements (*n*)
Showing solidarity with group.	1	1	0
Strong beliefs.	1	1	0
Sense of puzzlement.	1	1	0
Recognition of problem.	1	0	1
Disagreement with other's message + own views.	1	1	0
Suggestions for further consideration	1	1	0
Further detailed message following previous one.	1	1	0
Summarising and proposing solution.	1	1	0
Critical assessment of ideas/material/ books etc.	1	0	1
Encouragement.	1	1	0
Recognises need for balance between freedom/responsible behaviour.	2	2	0
Agreement + disagreement with supporting statements.	2	1	1
Connecting ideas from various sources.	2	3	1
Summarising arguments and asking more leading questions.	2	2	0
Answering someone's question directly.	2	2	0
Background information about topic and expectations.	2	5	3
Agreement with other's message + own views.	3	1	1
Providing an answer.	4	8	4
With supportive argument + comments taking discussion forward.	5	3	2
Own view: I think; I believe; in my opinion.	9	12	3
Asking leading questions.	7	8	1
Quoting from other's message/continuing a thread.	11	11	0
Totals	**59**	**66**	**19**
Agreement = (((59 + 66) - 19) / (59 + 66)) × 100 = (106 / 125) × 100 = 85%			

Interview (1):

Jack Naglieri

Taisir Subhi Yamin

The International Centre for Innovation in Education (ICIE)

Dr. Jack Naglieri has held faculty positions at Northern Arizon Univeristy, The Ohio State University, and George Mason University. He is currently a Senior Research Scientist at the Devereaux Centre for Resilient Children. Dr. Naglieri is also Emeritus Professor of Psychology at George Mason University. Dr. Naglieri has made exceptional contributions in developing many assessment tests that continue to be used by psychologists and educators. He is well known for developing the PASS Theory of Intelligence and its application using the CAS2 for the identification of specific learning disabilities. A number of the tests that Dr. Naglieri developed emphasize the importance of fair and equitable assessment of neurodiverse learners.

Taisir Subhi Yamin (TSY):
Would you please explain what motivated you to enter the field of gifted and talented
 education?

Jack Naglieri (JN):
My interest in equitable identification of gifted students actually began in 1975 while I was working as a school psychologist. When administering the WISC-R and achievement tests I noticed that some of the questions on these two tests were very similar. The intelligence test had vocabulary, information, and arithmetic test questions and so did the achievement test I was using. This did not make sense; they are supposed to be measuring something different! The problem became increasing clear when I evaluated students for possible learning disabilities, especially those with limited opportunity to learn and students whose primary language was not English.

In 1979, I created items described as progressive matrices for a subtest included in the *Kaufman Assessment Battery for Children* (K-ABC; Kaufman & Kaufman, 1983). Seeing the success of these items in the K-ABC, I decided to create my own version, and in 1985, I published my first two tests; the *Matrix Analogies Test Short* (MAT-SF) and *Matrix Analogies Test Expanded* (MAT-EF) Forms. The tests were comprised of questions that did not demand knowledge and therefore could be efficient ways to measure intelligence. The 34-item MAT-SF was designed for large-scale screening and the 64-item MAT-EF for individual assessment of intelligence, respectively. These nonverbal tests of general ability could be used for fair and equitable evaluation of students with limited English language skills, limited educational opportunity, and "intellectually gifted children from disadvantaged backgrounds" (Naglieri, 1985, p. 3). These tests would turn out to be the first of many that I have created for equitable assessment of intelligence.

TSY:
How would you describe some of the challenges that you faced?

JN:
This is an interesting question. What stands out the most is that the response was a mixture of widespread acceptance and resistance. It is widely understood that intelligence tests have a historical connection to racism beginning in the early 1900s when the prevailing view held by psychologists such as Louis Terman, author of the Stanford-Binet, was that intelligence was determined by hereditary factors/genetics. This position led to systemic racism across many contexts. More recently, the American Psychological Association apologized for the role psychologists played in promoting racism and the ideology of White supremacy resulting in a greater emphasis on equitable assessment of intelligence. My efforts to ensure that equitable measures of intelligence were used to identify all gifted students was a conscious effort on my part due to the content of traditional IQ tests such as the Stanford-Binet and Wechsler Scales.

Many people in the field of gifted were delighted to hear that I developed nonverbal tests of intelligence (MAT-SF, NNAT) and their revisions (NNAT2, NNAT3); especially when I shared the research I conducted which showed that the tests worked! Often professionals advocate in advance of getting research support for a method or test. I did the opposite. My approach was (a) start with a vision; (b) operationalize that vision – in this case build items that can be used to measure intelligence in a way that will be fair for all students; (c) conduct the research necessary to show that the tests have good reliability and validity for various purposes but especially for equitable assessment of diverse populations; and (d) help educators understand how to use these tests to identify very smart students who deserve appropriate educational opportunities. This work has been very well received by those who embrace diversity in gifted education.

What surprised me was push back from teachers who only wanted to teach high achieving students, and not those who could become high achieving given the opportunity to learn. What also surprised me was the objections of other test authors who rejected my view that intelligence should not be measured using tests that demanded academic knowledge such as vocabulary and math word problems.

What further confounds the measurement of intelligence in traditional IQ tests are the directions for administration that require comprehension of verbal concepts and demand working memory and the requirement that a student verbally explain their answers to the questions.

The problems associated with using knowledge to measure intelligence (which was exactly what I noticed more than 40 years ago) was solved with my nonverbal tests. This has been one of my primary areas of research because the consequences of using intelligence tests changes the course of a young person's life. Any test author or test user should be mindful of the social justice implications of the tests they make or use. I strongly suggest that: socially just assessment requires self-reflection (e.g., "is the test I am using fair?") and self-correction (e.g., "is there a better way to achieve equity than what I have been doing?") in response to current research findings which suggests we can do better.

TSY:
How did you become involved internationally?

JN:
It was very clear that my work with fair and equitable intelligence tests, which included the various NNAT editions, the *Cognitive Assessment System* first and second editions (Naglieri & Das, 1994, 2014) and the *Wechsler Nonverbal Scale of Ability* (Wechsler & Naglieri, 2006) was getting international attention. The new *Naglieri General Ability Tests: Verbal, Nonverbal and Quantitative* (Naglieri, Brulles & Lansdowne, 2022) are also getting international attention even though they are only available on a limited basis right now. I am always happy to share information about my tests because they were conceived to provide an equitable way to measure intelligence for a wide variety of people.

TSY:
Can you please identify your most significant accomplishments and contributions to date?

JN:
As I reflect on this question a few topics come to mind. First is the need for intelligence tests to have been built with an explicit explanation of what the test measures. This could be the concept of general intelligence which has value for large scale testing or it could be a theory based on how the brain works. I have created several tests using the general intelligence approach; this includes the MAT-SSF and MAT-EF (1985), three editions of the NNAT (1997, 2003, 2016), the GAMA (Naglieri & Bardos, 1997), the *Wechsler Nonverbal Scale of Ability* (Wechsler & Naglieri, 2006) and most recently the *Naglieri General Ability Tests, Verbal, Nonverbal and Quantitative* (Naglieri, Brulles & Lansdowne, 2021). In each of these tests' manuals I have stated that the tests measure general ability, a concept related to Spearman's research often designed with a single letter 'g'. I have created tests explicitly designed to reinvent the concept of intelligence based on brain function as described by A. R. Luria and in our 1994 book *The Assessment of Cognitive Processes: The PASS Theory of Intelligence (Das, Naglieri & Kirby)*. More recently the *Essentials of CAS2 Assessment (Naglieri & Otero, 2017)* describes the *Cognitive Assessment System* (CAS; Naglieri & Das, 1997) and the suite of tests which comprise the second edition: CAS2, CAS2: Español, CAS2: Online, CAS2: Brief, and CAS2: Rating Scale. These tests are very different from traditional IQ tests, which is why they are so effective for evaluation of, for example, twice exceptional gifted students with disabilities and for instructional planning.

In all my test development projects I have emphasized the importance of high psychometric qualities and a clear and concise understanding of what the tests measure. Without such clarity, users have the burden of trying to determine the meaning of test scores, which is the task of the test author. I have seen many instances where the test I have created helped a student, their teacher and parents better understand their intellectual strengths and areas of needs. Ultimately, my work is all about helping the student be successful in school and life.

TSY:

Can you describe your plans for next year and in the near future?

JN:

My current plan for the coming years is to help educators and psychologists interested in gifted education embrace all highly intelligent students regardless of their background and educational attainment. To do so, the first step described by my colleagues Drs. Brulles and Lansdowne and myself in our book *Understanding and Using the Naglieri General Ability Tests: A Call to Equity in Gifted Education* (Free Spirit Publishing, 2022) is to differentiate between gifted and talented students. Simply put, a gifted student is very smart, and may or may not be academically skilled. A talented student is very academically accomplished and may or may not be very smart.

Drs Brulles and Lansdowne and I have completed the new *Naglieri General Ability Tests: Verbal* (Naglieri & Brulles, 2022), *Quantitative* (Naglieri & Lansdowne, 2022), and *Nonverbal* (Naglieri, 2022). These three measures of general ability are uniquely constructed so that a person can solve the test questions regardless of which language(s) that person uses. The directions to the test are presented using animated instructions and no verbal response is required. Three research studies involving over 7,000 students ranging from grades K-12 have been completed which show trivial differences across gender, race, ethnicity, and parental educational levels (Selvamenan, et al. submitted for publication, 2022). Clearly, there three tests provide a viable approach to measuring general ability using tests with verbal, quantitative and nonverbal content.

TSY:

You have been working with a number of scholars. Can you tell us some memories about these people?

JN:

My work in the field of gifted has been vastly enriched by three colleagues who have influenced the course of my career and ultimately the lives of countless students. While teaching at The Ohio State University (1982-2000) I shared my paper "Comparison of White, African-American, Hispanic, and Asian Children on the Naglieri Nonverbal Ability Test," published in 2000 in the journal *Psychological Assessment* with Dr. Donna Ford. The results of that study showed that my test, the NNAT, yielded small differences across race and ethnicity. Dr. Donna Ford asked the critical question: "Does the test identify similar percentages of students with very high scores across race and ethnic groups?" I responded: "I don't know. Let's find out!" Which is exactly what we did and we reported our findings in our paper entitled "Addressing Under-representation of Gifted Minority Children Using the Naglieri Nonverbal Ability Test" published in 2003 in *Gifted Child Quarterly*. The collaboration with Donna was a pivotal moment in my career and I remain indebted to her for her contribution to my journey toward equity in the identification of all gifted students.

My work in the field of gifted has been enormously influenced by my colleagues Dr. Dina Brulles and Dr. Kim Lansdowne. I first met Kim and Dina at a conference in 2004. They came to my presentation on the NNAT and subsequently used my test with much success. Over the years we discussed many aspects of gifted education and in 2009 we published our first book

entitled *Helping All Gifted Children Learn: A Teacher's Guide to Using the NNAT2*. My understanding of the field of gifted was enriched by their extraordinary knowledge of gifted students. Dina and Kim often smiled when I shared some 'crazy' ideas about how to create a verbal and quantitative test of general ability that would work regardless of the language a student knows. Today, we have achieved that goal, as I discussed in the text above. Their willingness to work with me on the *Naglieri General Ability Tests* has allowed me to go well beyond what I did by myself with the *Naglieri Nonverbal Ability Tests*. Clearly, they have made a huge impact on me and so many students who would not have been identified had it not been for these new tools for finding very smart students regardless of how much academic knowledge they have (see: www.naglierigiftedtests.com).

Interview (2):

Bruce M. Shore

Taisir Subhi Yamin

The International Centre for Innovation in Education (ICIE)

After two years as a secondary-school mathematics teacher, Bruce M. Shore joined the Department of Educational and Counselling Psychology at McGill University in Montreal, Quebec, Canada, in January 1971. He played a guiding role in creating three graduate programs: the MEd and PhD in Educational Psychology and the PhD in School/Applied Child Psychology. He was Chair for nine years, President of the McGill Association of University Teachers, and McGill's Dean of Students for five years. For 21 years he was also in the instructional improvement unit, now called Teaching and Learning Services. He is a licensed teacher and psychologist in Quebec. Following 39 years on faculty, in 2010 he became Professor Emeritus of Educational Psychology and he remains active in publishing, as Co-Advisor to the Golden Key International Honour Society Chapter at McGill, and as a professional psychology accreditation site visitor and site-visit chair for the American and Canadian Psychological Associations.

Taisir Subhi Yamin (TSY):
What motivated you to enter the field of gifted and talented education?

Bruce M. Shore (BMS):

Many threads came together. I did not learn about the labels or the field until I was an undergraduate. I was very lucky in my youth and adolescence to have mentors who, through their own work, understood high potential and high performance. One was my piano teacher who took pride in students who did not just come close to his ability, but he claimed went beyond. I was not one of that group! . . . but the pedagogical part of it stuck. Our students can exceed our own accomplishments. The other, whom I met as a teenager, but he later became my master's thesis advisor, had sold his family's shoe factory, went to London to do his PhD with Philip E. Vernon on sex differences and the factorial nature of measured intelligence, then encouraged me to follow a similar path by which time Vernon had moved to Canada. Mentors matter.

Another thread was discovering the literatures on giftedness and optimal performance while preparing several undergraduate term papers. These included such topics as environmental and hereditary influences on measured abilities as revealed in studies of twins raised apart and another on optimal matching of machine controls with human factors including perception, reaction to emergency signals, and comfort for extended periods of operation. These exercises revealed several relevant books on gifted children, *Gifted Child Quarterly*, and Terman's longitudinal studies, among others.

Between my MA and PhD, I taught secondary school mathematics for two years. One of my former elementary school teachers, indeed the one who strongly urged my parents to let me skip a grade so she could quickly get me out of the school which then ended in my current grade, was then the head of mathematics at the secondary school. Classes for the autumn were created each June with a card system sorted into mailbox slots. She asked if I would help her work on the schedule for the first year of secondary school that I would be teaching. I agreed but asked if I could create a group of pupils with the most outstanding mathematics performance based on teachers' recommendations. She agreed if I also sorted out the most struggling class for myself. Settled. That experience, doing the required curriculum in one day a week and spending the other four days exploring students' interests in the larger world of mathematics was the third thread.

TSY
When did you start working in this field?

BMS:

I was eased in, so an exact date is hard to pin down. If it were at the time of the undergraduate term papers, 1963 is a good number. I started as an academic at McGill in January 1971. Any date in between would also be acceptable.

TSY:
What kind of major challenges did you face?

BMS:

I am not sure there were major local challenges to my engagement in gifted education and the study of giftedness. For example, my department Chair in 1974 got a notice of the 1975 First World Conference on Gifted and Talented Children organized by Henry Collis in London. My Chair also found some funding for me to attend and my affiliation has continued without interruption with the World Council. I was also able to get research funding over the years, although rarely on giftedness itself. I had parallel interests in instruction in higher education

(where one finds many gifted learners) and in what came to be called inquiry-based learning, a learning regime in which gifted learners especially thrive. Most of my research funding was tied to these latter topics, reinforcing my commitment to gifted education requiring strong pedagogical and political connections to general education.

Canada does not have a federal ministry of education, although some funding is provided with few strings attached to the provinces and territories for higher and some vocational education. As a result, commitment to gifted education as such varies in form and amount across the country. It is very difficult to measure impact. This was a substantial external challenge. At the same time, the quality and quantity of public financial support for general education from preschool to postgraduate is good if not perfect, and there have consistently been pockets of programming for gifted learners, specialized schools especially in the arts, and support for innovative activities and curricula. In most universities, however, if a professor wishes to work in the areas of giftedness and gifted education, this interest needs to be supported by the ability to contribute more broadly to the educational mission.

TSY:

How did you become involved internationally?

BMS:

At last, a question with a direct initial answer! I attended the 1975 World Conference on Gifted and Talented Children in London, met many fascinating people, and attended the founding meeting of the World Council on Gifted and Talented Children during the 1977 World Conference. At the 1979 Jerusalem Word Conference, I presented a successful bid to host the 1981 World Conference in Montreal. For many years, I also belonged to the European Council for High Ability, and I served as Secretary of the World Council for several years. Until 1975 my publications—the other path to international involvement—were on improving teaching and learning in higher education, which I regarded as a highly complementary field. After 1975 I also started to publish on giftedness.

TSY:

What are your most significant accomplishments and contributions?

BMS:

That is a tougher question. I am not the author of a grand theory, model, or handbook on giftedness or gifted education. I think I filled gaps and kept plugging away at some key points. First, I have worked with some wonderful people to focus attention on evidence-based practices that are consistent with more general approaches such as inquiry. A corollary of that is to focus on context or situation. Instruction matters. There is so much emphasis on IQ and identification of individual ability, but a need exists to foster the qualities of the classroom and other learning situations that bring out the best a learner can accomplish. I especially subscribed on the cognitive side to the idea that giftedness is emerging or developing expertise, and many of my publications provided evidence of how that was the case. In more recent decades, I have also worked with my students to bring social and academic issues into joint focus. Topics that we have addressed included how gifted learners' friendships are in some ways different, that gifted learners are not by nature loners but they are indeed fussy about with whom they work and under what conditions, expectations, and preferences when doing group work—a consistent feature of collaborative learning environments.
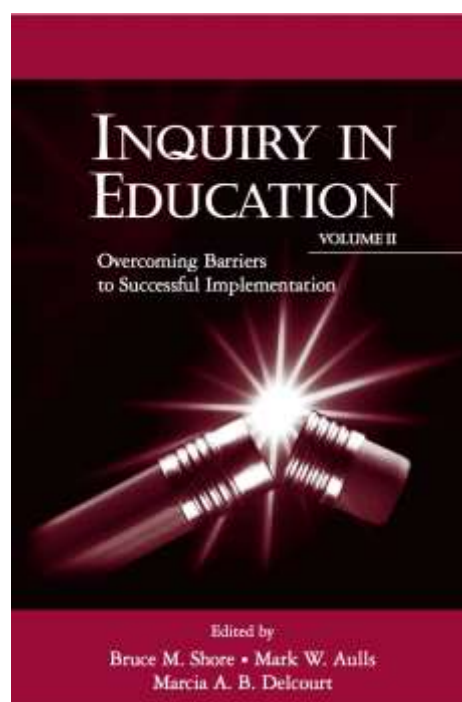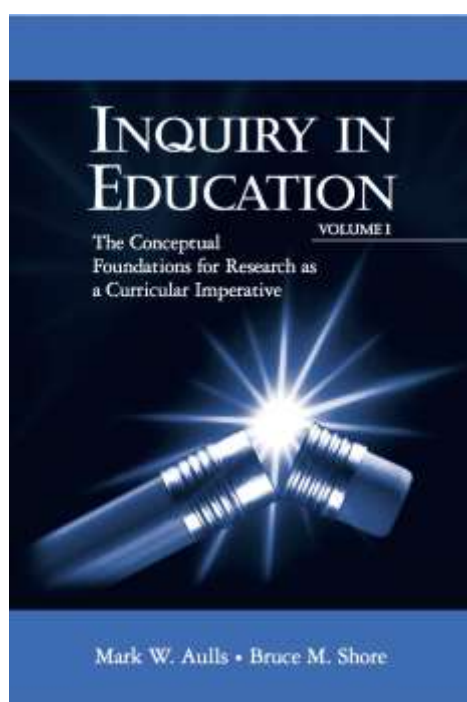
TSY:

Will you please shed light on your contributions relating to the measurement of potential abilities and assessment?

BMS:

There is just one, and it has not rocked too many boats! Measurement of potential or performance has not been my major focus. I have been more attentive to assessing inquiry outcomes. However, we did a very simple identification study that compared two groups of summer-school students attending two campuses of a gifted-education program we began with the 1981 World Conference. One campus (in partnership with a school district, so they paid the piper) required high performance and a high IQ to attend. The other campus, our own regular program, was entirely based on self or family choice to enrol. We even accepted siblings without question about test results, classroom performance, etc. A key limitation was that there was a tuition fee, so we cannot judge if there was an impact on accessibility. We gave all the students a

large battery of achievement and ability tests. There were no differences between the groups; the open-door campus had temptingly higher scores on several ability measures, but the differences were small and not statistically significant. I remain sceptical about the ubiquity and exclusiveness of IQ or similar scores to either define giftedness or serve as a gatekeeper for services, especially when they close rather than open doors.

Of course, open doors to gifted services in general would be highly disruptive administratively, which is partly why I hope to see fewer barriers between what gifted education seeks to accomplish and the goals of high-quality general education.

TSY:
What knowledge would you wish researchers in this field to have?

BMS:
My experience is that researchers in the field are quite well informed. However, I have expressed concern in the past that I am unsure of the value of doctoral degrees (the usual admission ticket to a research career) that are exclusively in gifted education. The question correctly identifies this as a "field" of application. Being able to ask good research questions and making a cumulative contribution generally requires building knowledge by testing theory from the perspective of a discipline. Disciplines evolve, but having one, any one or more, seems to me essential for researchers in the field. I am also concerned that the "field" continues to be seen as separate from high quality general education. So I would answer, further, that I would wish researchers in gifted education had clear vision of the interconnections between gifted education and another area or more in which society is highly invested. I am not arguing that they (we!) do not have this vision, just emphasizing that it is very important scientifically and politically. Gifted education has much to learn from and to contribute to education in general.

TSY:
Can you please explain some of the strengths and limits of "Gifted Education?"

BMS:
I think I have hinted at these, so I'll limit my reply to one example of each. A key strength is that there is considerable attention to what is common versus what is uncommon in human potential and performance. Gifted education is well placed to celebrate the amazing things some young learners can accomplish and share the experience, if not the same outcome, with excellent instruction. At the same time, gifted education can benefit (and does often) from the most important advances in education. Gifted education can help support general education from drifting back into old pedagogies such as excessive drill-and-practice that are not associated with the best of education either individually or societally. The main weakness is the flip side of the coin: Being or being perceived as separate, aloof, in competition for resources or even students.

TSY:
You have been working with a number of scholars. Can you tell us some memories about these people?

BMS:
In a half century, there are too many to list here, and I apologize to anyone omitted. All are dear to me, and several have become personal friends as well as scholar-colleagues. In the area of inquiry, instructional psychology, and social constructivism, Mark Aulls has been a pillar for me. He is not well known in the "gifted" arena, but our work together spills over readily.

Better known in the field are several people with whom friendships dominated over direct collaboration, but there were shared moments in presentations and governance at the World Council, National Association for Gifted Children (NAGC-USA) and The Association for the

Gifted. These included the late Harry Passow who was key to the creation of the first Secretariat for the World Council at Teachers' College, Columbia University; his friend and colleague Abe Tannenbaum who especially recognized the close connection between cognitive abilities and social development in adolescence; and John Feldhusen at Purdue--mentor to so many active leaders in gifted education, who as NAGC President changed the rules so someone from outside the USA (specifically me) could join the Board, and he created speaking opportunities to share our research. He and I also shared combined appointments in educational psychology with a personal interest in giftedness and gifted education, and in the instructional-improvement units of our respective universities. Virgil Ward, a serious iconoclast who popularized the term "differentiation" also had the insight to create a working group dedicated to knowledge production and utilization in giftedness and gifted education. I met Dorothy Sisk on my first sabbatical leave when my wife and I visited as many key people as we could in North America. Very gracious and generous and deeply insightful, we have remained in contact. Sally Reis and Joe Renzulli, happily both still leaders emeriti in gifted education, became friends more than collaborators partly because we share deep commitments to the same kinds of instructional approaches that make learning stick.

One of my most active collaborators in the field has been Ann Robinson. She has a razor-sharp intellect, a wonderful sense of humor, and unmatched leadership skills in the organizational side of the field. I heard her give a presentation very early in her career and literally followed her across the campus to ask her to join the team that included Virgil Ward and Tom Hébert that created the 1991 volume, *Recommended Practices in Gifted Education*. We scoured the literature to evaluate what degree of research support there was for 101 widely advocated educational activities. I also first met June Maker when she was a young academic. She came to Montreal as a demonstration teacher in our summer program. Although her original curriculum model was designed for gifted education, it was clearly a brilliant general contribution, and her work has now branched out even further. Marcia Delcourt worked at McGill for several years before she returned to the USA. She is a remarkable institutional entrepreneur, outstanding pedagogue, and expert on inquiry-based learning, and provides inspiration and a solid knowledge foundation for school-based learners in gifted education and beyond. Both are also valued friends.

I supervised over a hundred graduate theses, and was delighted with all my students. Most have produced just one or a few joint publications, and these were a match in quality with those by students and graduates who have chosen to be more prolific. Three are frequent current and recent collaborators. Camelia Birlean's career has taken her in the direction of school-district pedagogical consultant. She has a remarkable grasp of the concept of pedagogical-content knowledge, the blending of knowledge of one's subject matter and how that translates into effective teaching and the evaluation of learners' creative work. Tanya Chichekian is a professor of higher education. Her research is focused more on inquiry-based teaching and learning in higher education, but I have already indicated that there are close parallels to gifted education. Cheryl Walker is a school psychologist with an understanding beyond that of most in her profession of how inquiry works in a classroom, especially the diversification of roles for both teachers and learners, and when and how classroom practices succeed or break down. With apologies to those not mentioned—these are all such valued connections.

TSY:
What are your plans for the next year and the near future?

BMS:
I officially retired in 2010. My last graduate students finished in 2016. I am not very good at retirement, but slowly getting better. The problem with enjoying one's work is that is both a vocation and an avocation. I have a couple of dozen papers waiting to be written up based on data not yet reported, plus a small number of book projects. Invitations still arrive

occasionally to submit chapters, and I do occasional consulting with school districts and schools. I remain the Advisor to the McGill chapter of the Golden Key International Honour Society to which the "top" 15% of university students may accept the membership invitation (again combining my academic interests), and I am active in retiree activities at McGill. I also chair one or two accreditation site visits each year for professional psychology programs in Canada and the USA. I try to spend several hours a week writing, but I am also "severely" invested in our grandchildren and two other hobbies, classical piano (that teacher did have an impact!) and model trains. My wife and I split our time between our homes in Montreal and Tucson, travel when and where COVID conditions allow, and stay healthy!

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Selected Representative Publications

Books
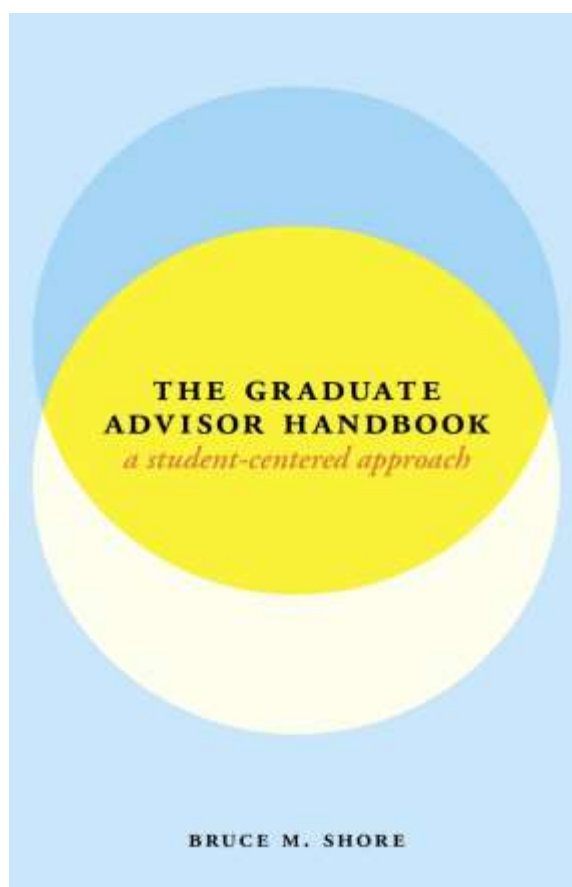
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Education Summary

- BSc, Teaching Diploma, MA (Education), McGill University.
- PhD (Educational Psychology), The University of Calgary.
- Licensed Teacher and Psychologist in Quebec.

Career Highlights

- Secondary-School Mathematics Teacher, Laval, Quebec, Canada.
- Professor of Educational Psychology Department of Educational and Counselling Psychology, McGill University, Montreal, Quebec, Canada.
- Chair of the Department of Educational and Counselling Psychology.
- President of the McGill Association of University Teachers.
- Dean of Students, McGill University.
- Currently--Professor Emeritus of Educational Psychology, McGill University.

Academic Awards

- International Award for Research, World Council for Gifted and Talented Children.
- Distinguished Scholar Award, National Association for Gifted Children (USA).
- American Mensa Education & Research Foundation and Mensa International Awards for Excellence for Research on Human Intelligence and Intellectual Giftedness (6 awards, all jointly with then-current or past students).
- Fellow of the American Educational Research Association.
- Canadian Committee for Graduate Students in Education Mentorship Award.
- McGill University Principal's Prize for Excellence in Teaching, Full Professor Category.
- McGill University David Thomson Award for Excellence in Graduate Supervision and Teaching.
- McGill University Faculty of Education Distinguished Teaching Award.
- Visiting Fellow, Wolfson College, University of Cambridge, and Visiting Scholar, Department of Education and Institute of Education, Cambridge, England.

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Interview (3):

Kirsi Tirri

Taisir Subhi Yamin

The International Centre for Innovation in Education (ICIE)

Dr. Kirsi Tirri is an internationally renowned leader in gifted education and talent development. Her research initiatives in Finland and worldwide explore important scholarly themes in teacher education, school pedagogy, moral and religious education, talent development, gifted education, and cross-cultural studies. Dr. Tirri is a Full Professor of Educational Sciences at the University of Helsinki. She is also a Visiting Professor at St. John's University, New York, USA. Dr. Tirri has been the President of ECHA (European Council for High Ability) for the years 2008-2012, the President of the SIG International Studies at AERA (American Educational Research Association) for the years 2010-2013 and the President of the Finnish Academy of Science and Letters for the years 2016-2017. She was a Research Director at the Helsinki Collegium for Advanced Studies for the years 2017-2019. She has published widely in international educational journals and books on teacher education, moral education and gifted education. She also serves on the Editorial Boards of 13 educational journals.

Taisir Subhi Yamin (TSY):

Can you explain what motivated you to enter the field of gifted and talented education?

Kirsi Tirri (KT)

In Finland we have not had official gifted education and we don't really talk about gifted students. My family visited the US in early 1990. My two daughters attended elementary school in Indiana and my eldest daughter was identified as gifted in an American school based on her academic achievements in standardized tests. Her teacher suggested that we put her to the gifted programme within the same school. This was the starting point for me to study gifted education. I wanted to explore the different options in the field to meet the needs of gifted and talented students. I also became interested in the culture-dependency in the conceptualization and identification of giftedness. I had the opportunity to learn the field at Purdue University as a visiting scholar hosted by Prof. John Feldhusen. My first publication was published in 1994 in the *Journal of Gifted and Talented International* where Dr. Feldhusen was the chief editor at the time.

My challenges have been related to the Finnish educational ethos where giftedness is often a taboo topic. I have had to explain that the field does not mean an elitist approach in education, and we see giftedness as developmental and culture dependent. There are many definitions of giftedness and many different approaches to support talent development of diverse students.

I have served gifted education internationally as a President of ECHA (European Council for High Ability) for the years 2008-2012. I have also served in many editorial boards of gifted education journals and attended conferences and published regularly on the topic in international journals and books. I have supervised international doctoral students and helped them to complete their dissertations in the field of gifted education. I think my biggest achievements are related to making the field visible with my publications, supervision, and international positions in the field. My contributions also include development of self-assessment instrument to evaluate multiple intelligences. I published a book of the measurements on multiple intelligences and moral sensitivities in education that I have developed with my colleague Professor Petri Nokelainen (https://link.springer.com/book/10.1007/978-94-6091-758-5) and we have a recent publication using this instrument with gifted upper-secondary students in physics (https://www.tandfonline.com/doi/abs/10.1080/02783193.2021.2005205?journalCode=uror20).

TSY:

Can you describe or identify the types of knowledge and skills that researchers in gifted education should have?

KT:

I wish the researchers in our field would have more wisdom on how to communicate giftedness in different cultural contexts. I also hope we could value both quantitative and qualitative approaches in our research. We need multiple perspectives, variety of concepts and methods to perform good quality research in gifted education and talent development.

TSY:

Can you please explain some of the strengths and limits of gifted education?"

KT:

The strengths are related to the ability to help diverse students to fulfil their potential. We have developed great methods in differentiation and acceleration of education. The weaknesses are in the conceptual area. We should find ways to talk about gifted education in the ways that don't turn people away with the expression that we promote elitist education or something very narrow and selected approach that is not inclusive.

TSY:

What are your plans for the next year and the near future?

KT:

I am a senior scholar and I have many responsibilities in supervising, mentoring, and reviewing research. I serve in many national and international advisory boards, and I evaluate research proposals for many research councils. I still enjoy writing and I try to author a few articles per year in addition to the articles I co-author with my doctoral and post-doctoral students.

I have supervised 30 dissertations of students from 11 different countries. I really enjoy international co-operation and different cultures. I can't choose any individual person I want to mention but my visits to give guest lectures and supervise and review doctoral dissertations for example in the Netherlands, Sweden and Arab Emirates, have been very fulfilling experiences with rich cultural experiences.

TSY:

Thank you so much for this interview.

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Book Review:

Leadership for Flourishing in Educational Contexts

Benjamin Kutsyuruba; Sabre Cherkowski; Keith D. Walker, Editors.

## Sandra Linke

Director, ICIE, Ulm-Germany

Featuring voices from academics, practitioners, school system leaders, school administrators, and graduate students from across Canada and abroad, this unique edited collection offers conceptual discussions and empirical examples of leadership for flourishing in a variety of educational contexts. This volume affirms that by fostering positive leadership, striving for well-being, and encouraging flourishing for all. Significant benefits and new potentials will be felt throughout the learning communities. Grounded in theoretical approaches of positive leadership, positive psychology, and positive organizational scholarship, the accounts from K–12, post-secondary, and professional contexts explore the impact and influence of leadership at all levels of education. Editors and chapter authors describe their research findings and first-hand experiences of supporting educators and school leaders in learning how to grow their agentic role for fostering well-being among all members of the community.

The chapters in this book give the reader ample opportunity to reflect on their own values, and then frame their own work context through a symbolic frame, always looking for what is behind ways of thinking and doing. "This frame focuses on the relationship between people and organizations, and how people become satisfied at work, while at the same time the organization gets what it needs from the workforce to succeed." (p. xi)

Megan Crawford (2021) indicated that this book challenges the reader to think – in this time of immense change and adaptation in our personal environments – positively about flourishing in diverse contexts through story, and to look at leadership not as rational and formulaic but as imaginative and resourceful.

The research on which this book is based draws on four Ps, namely: Purpose, passion, presence, and play—and these aspects create that framework of meaning that is so important for thriving. In agreement with Megan Crawford (2021), "this book emphasis on how individuals can work toward personal professional flourishing is extremely helpful to act as signposts, particularly for those leaders new to both a context and a particular situation." (P. xv) … "this book offers both the opportunity to listen to powerful stories, and to begin to share and discuss further the ideas in this area". (P. xv) Crawford (2021) referred to Stephen Fineman (2003) and concluded that leadership is a property of the relationships in the organization, and is not about individual leaders per se. Thus, nurturing positive relationships on both an individual and a school level helps create a framework of meaning for everyone in that context.
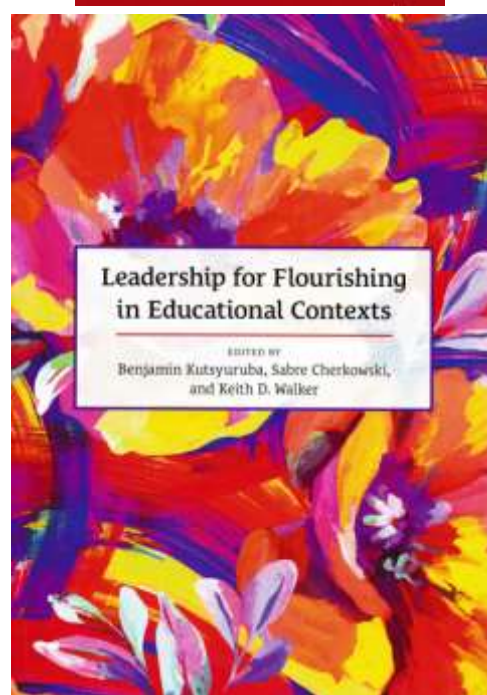
In the introduction, "Striving toward Well-Being: Creating Conditions and Structures for Flourishing in Education", the editors defined flourishing as the achievement of a balanced life in which individuals feel good about lives in which they are functioning well. The editors used this term to describe teachers and administrators who, within and in spite of the challenges, confines, struggles, and strains of their work, experience a sense of engagement, connection, meaning, and enjoyment in their work. The editors invited contributors to describe stories that reflected the experiences of those in school learning communities. They utilized these lenses in an opportunity to investigate how we might grow and sustain well-being in other contexts through focusing on what already works well and gives educators a sense of flourishing.

"Flourishing can be described as an appreciative mindset, a way of seeing and responding to the work of teaching and leading in schools that empowers educators to notice what works well so they may foster more of that for themselves and for others." (Author? p. 3)Group similar ideas (flourishing, well-being) into paragraphs rather than isolating each sentence as an "orphan."Flourishing is contagious. Educators who flourish feel a sense of belonging to a team of colleagues who are innovating and improving together toward making a difference for their students and their families. They feel safe and supported to take risks in their teaching and enjoy their time at school.

In agreement with Martin Seligman (2011), the authors, for the purposes of this book, considered well-being in a broad sense, entailing aspects of feeling good (positive emotions, positive relationships, a sense of meaning) and functioning well (feelings of engagement and achievement).The editors indicate that wellbeing is understood as people's positive evaluation of their lives and includes positive emotions, engagement, satisfaction, and meaning, where a focus on positive emotions enlivens people's further resources for intellectual, physical, social and psychological capabilities. Did the authors account for barriers to well-being and flourishing? What specifically are some of the dispositional, situational, and institutional barriers that prevent schools, colleges, and universities from flourishing? It might be a good idea to include one or two quotations that identify and explain some of the systemic barriers that may deter or hinder flourishing, Sandra. This could be interesting for readers.

This book includes (17) chapters. Through these chapters, the authors advocate for greater attention to how to support and nurture positive approaches to leadership as central to well-being across different educational contexts. These chapters reiterate and build on the key concepts and theoretical groundings of positive approaches to leadership, positive psychology, positive organizational scholarship, and flourishing schools research in general, and education specifically.

In chapter one, Randy Hetherington (University of Portland, Oregon, USA) and Corey Haley and Bryn Spence (Parkland School Division, Alberta) detail the transformation of a school, which began with the appointment of a new administrative team, their establishment of a school leadership group, and the focus on staff wellness as the foundational element of a change in school culture. This chapter provides an example of a leadership journey for a staff that highlighted the importance of a relational change process that acknowledged the necessity of wellness for all, achievement for all, and the skills and commitment of all.

In chapter two, Lorraine Godden (Carleton University, Ontario), Sandy Youmans (Queen's University, Ontario), and Eleanor Newman (Eastern Ontario Staff Development Network) describe efforts to implement the Ministry of Ontario's *Adult Education Strategy* in eastern Ontario, Canada. They foreground the importance for leaders of creating conditions and structures that enable cultures of care that allow for the building of trust, collaboration, and effective coalition.

Stephen MacGregor (Queen's University, Ontario), Chris Brown (Durham University, Durham, UK), and Jane Flood (Netley Marsh CE Infant School, Southampton, UK) in chapter three provide a case study of a professional learning network in England, with the aim of exploring how the climates of trust and innovation cultivated by school leaders (both formal and

informal) contribute to developing more complex forms of collaboration and greater levels of innovation mobilization. They highlight the critical roles of trust and context, particularly context-conscious innovation, in the models of positive leadership.

Chapter 4 offers a case study exploring the role of a principal's leadership in guiding the school to a flourishing education with high academic outcomes, moral development, and culturally responsive strategies. In this chapter, Ma. del Carmen Esper (University of San Antonio, Texas, USA) shares four findings that build toward her argument for the need for leaders to attend to the whole child through the use of effective leadership strategies, noting possible barriers to the leader's effectiveness in a diverse cultural population, opening channels of communication within the school and community, and recognizing their impact in the community for different stakeholders. Representation is a challenge in some schools, particularly in North America. Black, Latino students, and learners who have been historically marginalized benefit from positive role-models coming from similar cultural backgrounds. Representation is key.

Marco A. Nava, Delia Estrada, and Ileana M. Dayalos (Los Angeles Unified School District, California, USA) describe their qualitative study in chapter 5. With this study they sought to foster and deepen school leaders' understanding of the conceptual framework for culturally proficient practices in order to create conditions for positive leadership practices and well-being in diverse educational contexts. The results point to the importance of administrators to personally recognize and declare a willingness to engage in solutions for the issues of access and equity while supporting needs of faculty and staff. It is importance to emphasize that leadership is also a creative learning process. It is dynamic and a dialogue between teachers, school leaders, parents, community stakeholders, and education program planners is essential.

In chapter 6, Darcia Roache (University of Saskatchewan, Saskatchewan), Stanley Bruce Thomson (MacEwan University, Alberta), and Jason Marshall University of the West Indies) provide a conceptual analysis of the principles and practices of positive leadership that can be implemented to sustain and maximize well-being within flourishing schools. Chapter 7 offers an example of a school's transition to becoming a middle school and the challenges and opportunities for growth toward flourishing within the challenges and constraints of this transitional process. Cherie Finley, Jake Schmidt, and Victoria Handford (Thompson Rivers University, British Columbia) outline the structural and cultural changes that contributed to a successful transition and the building of a positive middle school culture.

The chapters in Section Two offer stories of personal professional flourishing. In chapter 8, Sharon Allan, Pamela Adams, and Carmen Mombourquette (University of Lethbridge, Alberta) describe an initiative to build leadership capacity through inquiry-based professional learning, showing how critical conversations prompted collegial engagement, increased teacher efficacy, and, ultimately, resulted in a sustained focus on student learning.
Chapter 9 provides a conceptual perspective on courageous leadership. Jessica Della-Latta and Karen Burkett (Queen's University, Ontario) reflect on Brene Brown's theories of courageous leadership in higher educational contexts and provide practical examples of this theory in relation to building positive student experiences at the post-secondary level to foster learning conditions for growth, empathy, creativity, courage, and well-being.

In chapter 10, Sarah Shepherd (Sacred Heart College, Geelong, Australia) provides an examination of the benefits of embracing interoception, a lesser-known sense that she argues can contribute to building positive school leadership. This chapter emphasizes the importance of listening to our bodies in the work of leadership and outlines tools for practical use for leaders and teachers.

Rebecca Stroud Stasel (Queen's University, Ontario) paints a picture of flourishing for teachers working overseas in chapter 11 as she outlines the findings from a case study of Canadian-trained educators who have met their acculturation challenges through resourcefulness, resilience, and creativity. This chapter offers a positively different, asset-based orientation on

acculturation and demonstrates how sojourning educators could address culture shock through self-leadership as a strategy for buffering obstacles, preserving well-being, and activating resilience.

In chapter 12, Roberto Jimenez-Arroyo (University of South Florida, Florida, USA) examines the possibilities and potentials for growing well-being in and through foreign languages education in post-secondary contexts, noting how teaching and learning foreign languages may serve as vehicles for enhancing personal competencies and skills toward improving employability and enhancing quality of life.

Finally, Section Three offers stories of the impacts and influences of positive leadership in various educational contexts. In the first chapter of this section, chapter 13, Eleftherios Soleas, Heather Coe-Nesbitt, Anoushka Moucessian, and Nadia Arghash (The Wellness Research Collective, Queen's University, Ontario) offer a graduate student perspective on how to foster thriving among future researchers, scholars, and professionals. By contributing the unique perspective of professional and graduate students, this study expands on current understandings of thriving across the lifespan and notions of flourishing and positive psychology within the adult education context.

In chapter 14, Marine Miglianico, Nancy Goyette, Philippe Dubreuil, and Alain Huot (Universite du Quebec a Trois-Rivieres, Quebec) provide an overview of the implementation of appreciative inquiry (AI) in a teacher education program. The authors indicate that the AI process had a positive impact on intern teachers' psychological health, helped them envision the future with greater hope and confidence, and fostered a strengths-based supervision of their own students in the classroom. Were there any revelations of the greatest stresses or barriers that prevented emotional health? There are many stresses in educators' lives….did any of the chapters identify these stressors? It might be interesting to learn more about the stresses that interfere with teacher well-being here.

The authors of chapter 15, Vicki Squires and Chad London (University of Saskatchewan, Saskatchewan), describe how collaborative leadership may promote well-being on post-secondary campuses. They highlight the key elements of a model of collaborative leadership that emerged from a multidisciplinary approach to implement a health-promoting framework for university campuses. As an additional view on well-being in the post-secondary context, Jason Anthony Singh, Tanjin Ashraf, Erica Cheng, and Joanne Lieu (OISE, University of Toronto) offer personal narratives of their experiences as graduate students that fostered their academic, personal, and professional well-being in chapter 16. The authors outline now positive leadership can foster flourishing relationships that inform and influence well-being for graduate students.

In the final chapter of this section, chapter 17, Maha Al Makhamreh and Benjamin Kutsyuruba (Queen's University, Ontario) explore the role of relational leadership in how doctoral students feel a sense of flourishing within the supervision context of their programs. The authors provide a conceptual model wherein trust, efficacy, and mentorship are the three main influential relational factors of effective supervision, and ethical, cognitive, emotional, and social competencies serve as the core relational leadership competencies for positive doctoral supervision.

We encourage our readers to engage with the discussion questions at the end of each chapter by reflecting on the topics further, applying the learning to their own educational and organizational settings, and developing strategies and implementing practices that grow well-being for all.

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Seligman, Martin E.P. (2011). *Flourish: A visionary new understanding of happiness and wellbeing*. New York, NY: Atria Paperback.

Submission Guidelines

Manuscripts submitted to the **IJTDC** should contain original research, theory or accounts of practice. Submission of a manuscript to the **IJTDC** represents a certification on the part of the author(s) that it is an original work, and that neither this manuscript nor a version of it has been published previously nor is being considered for publication elsewhere. If accepted by this journal, it is not to be published elsewhere without permission from the **IJTDC**. However, conference papers included as part of conference proceedings may be considered for submission, if such papers are revised in accordance with the format accepted by this journal, updated if need be, and full acknowledgement given in regard to the conference or convention in which the paper was originally presented.

Electronic submission

Authors should send the final, revised version of their articles in electronic form. Submit the final version to the journal's editorial office.

All submitted papers are assessed by a blind refereeing process and will be reviewed by at least two independent referees. Therefore, avoid clues in the text which might identify you as the author. Authors will receive constructive feedback on the outcome of this process. Please note that the process will take two to three months in duration.

Manuscripts should be written in accordance with the publication manual of the American Psychological Association (**7**th Edition). For example, the following should be adhered to:

Title page

Include title of paper, name(s) of author(s), affiliation, mailing address (include postal codes, if applicable also e-Mail address and fax-number) and a running headline. The title page will be removed by the Editor-in-Chief prior to the refereeing process to allow for a masked review.

Abstract

Should consist of a maximum 200 words on a separate page. The abstract must, if the result of empirical research, briefly outline theoretical basis, research question(s) (in one sentence if possible), methodology and instrumentation, sample(s) and pertinent characteristics (e.g., number, type, gender, and age) as well as the main findings of the study (if applicable include statistical significance levels). Also, include conclusion and the implications or applications.

An abstract for a review or a theoretical article should describe in no more than 150 words the topic (in one sentence), the purpose, thesis or organising structure and the scope of the article. It should outline the sources used (e.g., personal observation and/or published literature) and the conclusions.

Length

A paper submitted should not exceed 7000 words including abstract, keywords, references, and illustrations.

Language

The **IJTDC** is an international scholarly journal and papers should be written in English. It is recommended that non-native English speakers have their papers checked in regard to language accuracy prior to submission. British spelling, as well as American spelling is accepted.

Manuscript

Papers must be word processed, and printed or photocopied with a clear print, double-spaced and with margins of at least 4 cm (approximately 1.5 inches) on all four sides. Use one side of the page only.

Statistics

Are an aid to interpretation and not an end in themselves. If reporting statistics, include sufficient information to help the reader corroborate the analyses conducted (cf APA-manual).

Qualitative data

If submitting a qualitative study, be sure to include a discussion on the stringency observed whilst obtaining and analysing the data (e.g., biases, analysis model, transcription keys, validation of results and so on). Include sufficient data to help the reader, as far as possible, to corroborate the analyses conducted.

Footnotes

Should be kept to a minimum or preferably avoided completely. If used, they should be numbered consecutively with superscript Arabic numerals.

Abbreviations

Must be kept to a minimum and not followed by a full stop, for example cm (not cm.), kg (not kg.)

References

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