



SCMP 600

Understanding and Applications of Curriculum Context: Teachers and Teaching

Semester: Winter 2016

Days: Tues. & Thurs. 9-11:15AM

Start/End: Feb. 9 - Apr. 7

Room: RELL 122

Time: 9-11:15AM

Number of credits: 3

Prerequisite:
SCMP 500

Instructor: Dr. Sean Steel

Email: sssteel@ambrose.edu

Office: TBA

Office By appointment
hours:

Course Description:

Drawing upon a rich storehouse of intellectual history, society, and culture, this second course in "Society and Culture: Methodologies and Practices" (SCMP) introduces student-teachers to selected ideas and practices they can use to develop an understanding of the nature of teaching as a "way of life" rather than simply approaching teaching as a "job" like any other. In addition to building the "Ten Competencies" of the BEd Program at Ambrose, and in alignment with the development of the Knowledge, Skills, and Attributes (KSA's) that is required for provincial teacher certification, this course is aimed particularly at cultivating student-teacher *reflectivity*. The focus here is on developing an integrated view of teaching that considers and nurtures both its *active* and *contemplative* elements. Rather than reading abstractly, students will be challenged to "live" the texts they study experimentally in SCMP 600. They will be given opportunity to discuss and to practice what they read, and specific guidance is provided to them as to how to do this. Their responses, observations, questions, and insights will be recorded in a richly-differentiated journal format that includes both a self- and teacher-assessed component. The onus here, in short, is on the *praxis* of education: *on living the meaning of education as a teacher in order to understand how to bring education to life for one's own students*. It is hoped that some of the practices students are exposed to in this course they will find transferable into their own future classrooms as teachers.

Expected Learning Outcomes:

It is the aim of the course that students acquire the following skills:

Competency	Description
1	Build affirmative relationships with children.
2	Apply theories of curriculum, learning, and assessment to the development of programs.
3	Build learning communities.
4	Design teaching and learning scenarios that include inquiry-based learning.
5	Design inclusive learning experiences that recognize and accommodate all children, including those with exceptional learning needs.
6	Engage in shared praxis.
7	Design and implement programs that incorporate attention to cultural realities and diversities.
8	Understand critical and creative thinking as essential to learning in all programs.
9	Demonstrate the essential dispositions that characterize a professional educator from the Ambrose University College Bachelor of Education Program.
10	Address non-academic barriers to learning by applying a variety of management strategies and effective classroom techniques.

Requirements:

1. Student Journals: By the end of this course, it is expected that every student will have a beautifully-crafted, personalized journal of their own learning experiences that might serve as a model for the sorts of "experimental," "experiential," and "inquiry-based" learning that they will conduct with their own students in future classrooms. Journaling is an excellent alternative form of student assessment; it is a personalized-learning practice that builds and extends understanding by encouraging risk-taking, exploration, and freedom of inquiry. The journals we will be creating in SCMP 600 allow for student choice; they invite student interest, and they provide for *differentiated learning practice*. Students in this course are asked *not* to approach the texts we are studying *abstractly*; rather, they are provided with the opportunity to *live* these texts, to be affected by them, to interact with them, and to demonstrate their understanding of them via "multiple intelligences" (ex.: using written communications, artistic/visual displays, musical/creative/poetic compositions, interpersonal, intrapersonal, kinaesthetic expression, etc). Journalers must try a broad range of approaches for their encounters, and they must record the results of their experiments on a *daily basis*. Ideas for daily journaling activities are provided at the end of this course outline. One short journal entry is expected each day during this course (including on weekends and holidays). Student journals will be assessed meta-cognitively/through self-assessments that are provided at the end of this course outline, in conjunction with a teacher-assessed component.

2. Online participation in cohort discussions: Students are asked to participate in asynchronous class discussions. The format of these discussions is very simple and is laid out clearly in the attached Schedule (see below). Briefly, each week students are expected to write a simple **paragraph** about either the readings or the lectures for that week. Paragraphs that are composed should not be summaries of the readings or the lectures, but reflective/analytic, or inquisitive in character. Each paragraph should end with a **question**. Questions should not be of the "Trivial Pursuit" variety, but should arise from each student's genuine encounter with the text or the lecture under study. After posting a brief paragraph with a question, students are asked to **respond** to TWO other questions or posts made by colleagues. And let's remember always to maintain decorum and collegiality in all of our online interactions with one another.

3. End of Course Celebration of Learning: Sharing Our Experiences: In addition to daily journaling and once-per-week online discussions (see the attached Schedule), students will have the very last day of class to share *in-person* with everyone else some interesting highlight from their journaling experience. In your own brief presentation to the rest of us (5 mins max), you might talk about anything that you tried or that you thought, that you felt or that you encountered, regardless of whether or not you felt that particular thing was a success or a failure. You might also discuss the extent to which these alternate approaches to education and learning have served you personally, and whether or not you see them as pertinent or applicable to your own future classroom teaching. There are as many possibilities as you have experiences for this activity!

Submission of Assignments:

Please ensure that you try your best to journal *a little bit every day*. Journaling works best when it is taken up as a daily practice, and becomes part of a daily routine. If you choose to take up journal writing with your own future students, they will reap the greatest benefits in their own writing if they too are pushed to write a little bit each day. Please ensure that you complete your journal by the prescribed due date, and that you have taken care to complete the requisite self-assessment components for this assignment. Please ensure that you participate in the weekly online discussions, and that you come prepared to listen and to contribute to our end-of-course Celebration of Learning.

Attendance:

Although SCMP 600 is structured to foster solitude and independent reflection (unlike SCMP 500 which was very collaborative!), it will still be important for you to attend class so that we may all gather together face-to-face for discussions and sharing. You will have a good deal of freedom to read quietly, to listen to (and to replay) the YouTube lectures, to reflect, and, of course, to try the various experiments and activities that will form the basis of your daily journal writing. These practices embody the spirit of teaching's "contemplative" aspect; but you will *also* need to engage with your peers both in-person and online conversationally; hence, attendance is essential in order that we might all share in the spirit of what we are learning this term in SCMP 600 as a collective. This is part of the "active" component of the teaching life.

Evaluation:

LEARNING TASK NUMBER	DESCRIPTION OF LEARNING TASK	PERCENT OF FINAL GRADE
Learning Task #1	Student Journals	60%
Learning Task #2	Online Discussion Posts (1 paragraph with a question, including 2 short responses to others each week)	30%
Learning Task #3	End of Course "Celebration of Learning" (Brief Sharing/Presentation component)	10%

Grade Summary:

The available letters for course grades are as follows:

Percentage	Letter Grade	Grade Point Weight	Description
96-100	A+	4.0	
91-95	A	4.0	Excellent
86-90	A-	3.7	
82-85	B+	3.3	
75-81	B	3.0	Good
72-74	B-	2.7	
68-71	C+	2.3	
63-67	C	2.0	Satisfactory
60-62	C-	1.7	
56-59	D+	1.3	
50-55	D	1.0	Minimal Pass
0-49	F		Failure

Because of the nature of the Alpha 4.00 system, there can be no uniform College-wide conversion scale. The relationship between raw scores (e.g. percentages) and the resultant letter grade will depend on the nature of the course and the instructor's assessment of the level of each class, compared to similar classes taught previously. Please note that final grades will be available on student registration system. Printed grade sheets are no longer mailed out.

Textbooks:

**Maritain, Jacques. *Education at the Crossroads*. New Haven & London: Yale University Press, 1943.

Steel, Sean. YouTube Channel. <https://www.youtube.com/channel/UCZ3hTPXQ8B0bpOFUZUBUC4g>

All other readings posted on Moodle

** Having the *exact* edition of this text is not crucial to your learning. Any edition will suffice.

Policies:

All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (Cancelled class sessions, extensions, requested appointments, etc.) between class sessions. If students do not wish to use their Ambrose accounts, it is highly recommended that they forward all messages from the Ambrose account to the other account.

During the **Registration Revision Period** students may to enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty. These courses will not appear on the student's transcript. Courses should be added or dropped on the student portal by the deadline date, please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a Request to Withdraw from a Course by the **Withdrawal Deadline**, please consult the List of Important Dates. Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. A grade of "W" will appear on the student's transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

Students, who find a conflict in their exam schedule must submit a **Revised Examination** Request form to the Registrar's Office by the deadline date, please consult the List of Important Dates. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; 2) three final exams within three consecutive exam time blocks; 3) the scheduled final exam slot conflicts with an exam at another institution; 4) extenuating circumstances. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to engage in electronically-enabled activities unrelated to the class during a class session. Please turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Please do not use iPods, MP3 players, or headphones. Do not text, read, or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@ambrose.edu.

Extensions

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a "**Course Extension**" from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the deadline date, please consult the List of Important Dates. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control".

Appeal of Grade

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Office of the Registrar in writing within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal to review final grades. If the appeal is sustained, the fee will be refunded.

Academic Integrity

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University College as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else's ideas, words, or work as one's own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to give credit to another person's ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student's permanent record.

Students are strongly advised to retain this syllabus for their records.

Daily Schedule (subject to change):

DAY: (9-11:15AM)	ACTIVITIES, LECTURES, & ITINERARY OF EVENTS	ASSIGNED READINGS
Tues. Feb. 9	<p>Introductions. Discuss the course outline, course routines, learning tasks, and important dates.</p> <p>Listen to online lecture entitled, "Journaling, Self-Knowledge, and Education" (Part One). I will begin the lecture in class, and you can finish it on your own, and at your own pace by accessing it on my YouTube channel.</p> <p>Class Discussions during lecture.</p>	<p>Decide on reading short excerpts from TWO of the following authors. You'll read and respond online to these two excerpts over the break:</p> <ul style="list-style-type: none"> • Marcus Aurelius • A. G. Sertillanges • Friedrich Nietzsche • Louis L'Amour • Mohandas Gandhi • Eric Voegelin • Henry David Thoreau • Annie Dillard • Henry Bugbee
Thurs. Feb. 11	<p>Come to class having listened to online lecture entitled, "Journaling, Self-Knowledge, and Education" (Part Two)</p> <p>Class Discussions of readings/lecture in jigsaw format.</p> <p>-Conduct a daily journal-writing activity. -Meet asynchronously online via Moodle. Make 3 posts: (1) Write a response to today's readings/lectures. A paragraph will do. Please include a question at the end of your paragraph. (2) Respond to TWO other people's questions/posts.</p>	<p>Short excerpts from TWO of any of the following authors:</p> <ul style="list-style-type: none"> • Marcus Aurelius • A. G. Sertillanges • Friedrich Nietzsche • Louis L'Amour • Mohandas Gandhi • Eric Voegelin • Henry David Thoreau • Annie Dillard • Henry Bugbee
Tues. Feb. 16	<p style="text-align: center;">Reading Week - No classes</p> <p>-Conduct a daily journal-writing activity.</p>	<p>See Reading choices above</p>
Thurs. Feb. 18	<p style="text-align: center;">Reading Week - No classes</p> <p>-Conduct a daily journal-writing activity. -Meet asynchronously online via Moodle. Make 3 posts: (1) Write a response to the readings/lectures. A paragraph will do. Please include a question at the end of your paragraph. (2) Respond to TWO other people's questions/posts.</p>	<p>See Reading choices above</p>
Tues. Feb. 23	<p>Come to class having listened to the 3-part online lecture entitled, "Plato's <i>Meno</i> and Education."</p> <p>-Conduct a daily journal-writing activity. -Class Discussions of readings/lecture</p>	<p>-Plato's <i>Meno</i></p> <p>Optional: Read Leon Craig, "On Reading a Platonic Dialogue"</p>
Thurs. Feb. 25	<p>-Conduct a daily journal-writing activity.</p>	<p>Guest Speaker: Stephen Deng, Lost Boy from Sudan will be in our class</p>

	<p>-Meet asynchronously online via Moodle. Make 3 posts:</p> <p>(1) Write a response to this week's readings/lectures, and/or guest speaker. A paragraph will do. Please include a question at the end of your paragraph.</p> <p>(2) Respond to TWO other people's questions/posts.</p>	<p>to talk about his social and cultural experiences back home, and coming to Canada.</p> <p>http://calgaryherald.com/news/local-news/stephen-deng-lost-boy-of-sudan</p>
Tues. Mar. 1	<p>Come to class having listened to the 2-part online lecture entitled, "Plato's Apology and Education."</p> <p>-Conduct a daily journal-writing activity.</p> <p>-Class Discussions of readings/lecture</p>	<p>-Plato's Apology</p> <p>-Alberta Education, "Focus on Inquiry"</p>
Thurs. Mar. 3	<p>-Conduct a daily journal-writing activity.</p> <p>-Meet asynchronously online via Moodle. Make 3 posts:</p> <p>(1) Write a response to today's readings/lectures, and/or field trip. A paragraph will do. Please include a question at the end of your paragraph.</p> <p>(2) Respond to TWO other people's questions/posts.</p>	<p>Field Trip to the Third Academy. Please meet at the Third Academy. Speaker will be Sunil Mattu, CEO of the Third Academy. He will talk with us about his school, teaching kids with special needs and learning disabilities. We'll continue to examine teaching as a "way of life."</p>
Tues. Mar. 8	<p>Come to class having listened to the online lecture entitled, "Isocrates and the Origins of Modern Education."</p> <p>-Conduct a daily journal-writing activity.</p> <p>-Class Discussions of readings/lecture</p>	<p>-Isocrates (excerpts)</p> <p>-Alberta Education, "Inspiring Education Report" (2010)</p> <p>Optional:</p> <p>-Sean Steel, "Transformative Education? A Philosophic-Augustinian Response to the 2010 Albertan Reform Initiatives in 'Inspiring Education',"</p> <p style="text-align: center;">or</p> <p>-Sean Steel, "Recovering Ancient Wisdom and the 2010 Albertan Education Reforms."</p>
Thurs. Mar. 10	<p>-Conduct a daily journal-writing activity.</p> <p>-Meet asynchronously online via Moodle. Make 3 posts:</p> <p>(1) Write a response to today's readings/lectures, and/or guest speaker. A paragraph will do. Please include a question at the end of your paragraph.</p> <p>(2) Respond to TWO other people's questions/posts.</p>	<p>Guest speaker: Sensei James Martin from the Calgary Buddhist Temple will visit our classroom to discuss "teaching as a way of life." Particular emphasis here on diverse societal/cultural POV.</p>
Tues. Mar. 15	<p>Come to class having listened to the online lecture entitled, "'He's not in this stove!' Rene Descartes, Cats, and Education."</p> <p>-Conduct a daily journal-writing activity.</p> <p>-Class Discussions of readings/lecture</p>	<p>-Rene Descartes, Meditations (excerpts)</p>
Thurs. Mar. 17	<p><u>Theory in Practice:</u> Congregate into groups during class. Work together to "Cartesianize" an informal lesson, experiment, or activity for the rest of the class. Float it by the rest of us to see how it goes.</p>	

	<p>-Conduct a daily journal-writing activity. -Meet asynchronously online via Moodle. Make 3 posts: (1) Write a response to today's readings/lectures. A paragraph will do. Please include a question at the end of your paragraph. (2) Respond to TWO other people's questions/posts.</p>	
Tues. Mar. 22	<p>Come to class having listened to the 2-part online lecture entitled, "John Locke and Education." -Conduct a daily journal-writing activity. -Class Discussions of readings/lecture</p> <p><u>Theory in Practice:</u> Congregate into groups during class. Work together to "Locke-up" an informal lesson, experiment, or activity for the rest of the class. Float it by the rest of us to see how it goes.</p>	-John Locke, <i>Some Thoughts Concerning Education</i>
Thurs. Mar. 24	<p style="text-align: center;">No class today. You have EDUCATION CAMP.</p> <p>-Conduct a daily journal-writing activity. -Meet asynchronously online via Moodle. Make 3 posts: (1) Write a response to today's events, or on the lectures/readings. A paragraph will do. Please include a question at the end of your paragraph. (2) Respond to TWO other people's questions/posts.</p>	
Tues. Mar. 29	<p>Come to class having listened to the 2-part online lecture entitled, "Dewey, Democracy, and Education." For some counterpoint on "no zeros"/a defense of "no-zeros," listen to Doug Reeves' YouTube teacher convention lecture: "Toxic Grading Practices--Doug Reeves" (https://www.youtube.com/watch?v=jduiAnm-O3w&feature=related) -Conduct a daily journal-writing activity. -Class Discussions of readings/lecture</p>	- John Dewey, <i>Democracy and Education</i>
Thurs. Mar. 31	<p><u>Theory in Practice:</u> Congregate into groups during class. Work together to "Dewify" an informal lesson, experiment, or activity for the rest of the class. Float it by the rest of us to see how it goes.</p> <p>-Conduct a daily journal-writing activity. -Meet asynchronously online via Moodle. Make 3 posts: (1) Write a response to today's readings/lectures. A paragraph will do. Please include a question at the end of your paragraph. (2) Respond to TWO other people's questions/posts.</p>	
Tues. Apr. 5	<p>Come to class having listened to the 2-part online lecture entitled, "Jacques Maritain and Education." -Conduct a daily journal-writing activity. -Class Discussions of readings/lecture</p>	-Jacques Maritain, <i>Education at the Crossroads</i>
Thurs. Apr. 7	<p style="text-align: center;">Celebration of Learning Day</p> <p style="text-align: center;">Journals due</p>	

Learning Task #1: Journal Teacher-Assessed Component

Competency	Description	
1	Journal demonstrates evidence that student is seeking/developing ways to build affirmative relationships with children.	
2	Journal demonstrates evidence that student is seeking/developing ways to apply theories of curriculum, learning, and assessment to the development of programs.	
3	Journal demonstrates evidence that student is seeking/developing ways to build learning communities.	
4	Journal demonstrates evidence that student is seeking/developing ways to design teaching and learning scenarios that include inquiry-based learning.	
5	Journal demonstrates evidence that student is seeking/developing ways to design inclusive learning experiences that recognize and accommodate all children, including those with exceptional learning needs.	
6	Journal demonstrates evidence that student is seeking/developing ways to engage in shared praxis.	
7	Journal demonstrates evidence that student is seeking/developing ways to design and implement programs that incorporate attention to cultural realities and diversities.	
8	Journal demonstrates evidence that student is seeking/developing ways to understand critical and creative thinking as essential to learning in all programs.	
9	Journal demonstrates evidence that student is seeking/developing ways to demonstrate the essential dispositions that characterize a professional educator from the Ambrose University College Bachelor of Education Program.	
10	Journal demonstrates evidence that student is seeking/developing ways to address non-academic barriers to learning by applying a variety of management strategies and effective classroom techniques.	
Student Self Assessment Component	Student's meta-cognitive commentary on required/specified selections from the Journal demonstrates that he/she has been sufficiently thorough, honest, and reflective in his/her developing understanding of teaching and in the demonstration of teacher competencies.	
Completeness	Student demonstrated evidence of <u>daily</u> journaling practices as stipulated in the course outline.	

Grading Key	E= Excellent Pf = Proficient S = Satisfactory L = Limited P = Poor
--------------------	--

Learning Task #3 Holistic Rubric for End-of-Course Sharing

Level	Descriptors
4 Excellent	<ul style="list-style-type: none">• Shares key points in an insightful manner.• Organizes information in a precise manner to clarify understanding.• Communicates information in a convincing manner to engage the audience.
3 Proficient	<ul style="list-style-type: none">• Shares key points in a meaningful manner.• Organizes information in a logical manner to support understanding.• Communicates information in an effective manner to interest the audience.
2 Adequate	<ul style="list-style-type: none">• Shares key points in an appropriate manner.• Organizes information in a simplistic manner to partially support understanding.• Communicates information in a straightforward manner that generally holds the attention of the audience.
1 Limited*	<ul style="list-style-type: none">• Shares key points in a superficial manner.• Organization is haphazard and does little to assist understanding.• Communicates information in an ineffective manner that does little to sustain attention of the audience.
Insufficient/Blank*	<ul style="list-style-type: none">• No score is awarded because there is insufficient evidence of student performance based on the requirements of the assessment task.

* When work is judged to be limited or insufficient, the teacher makes decisions about appropriate intervention to help the student improve.

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Build affirmative relationships with children”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Build learning communities.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Apply theories of curriculum, learning, and assessment to the development of programs.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Design teaching and learning scenarios that include inquiry-based learning.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Design inclusive learning experiences that recognize and accommodate all children, including those with exceptional learning needs.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Engage in shared praxis.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Design and implement programs that incorporate attention to cultural realities and diversities.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Understand critical and creative thinking as essential to learning in all programs.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Demonstrate the essential dispositions that characterize a professional educator from the Ambrose University College Bachelor of Education Program.”

Rationale:

This is an example of an entry in which I demonstrate my knowledge of how to experiment with teaching practices in ways that:

“Address non-academic barriers to learning by applying a variety of management strategies and effective classroom techniques.”

Rationale:

This is an excellent example of my own attempts at visual, artistic, creative, or musical investigation because:

This particular activity was a REAL challenge for me because:

This was my favourite activity because:

This is an example of me trying some kinaesthetic learning in my journal. How did it go?

This was my least favourite activity because:

I tried this experiment or activity over a number of days/weeks.
Findings:

I think this particular activity has the greatest promise for adaptation in my own future classroom because:

I enjoyed this author's way of thinking about the world best because:

Out of all the authors we read this term, I didn't like this one the most because:

Out of all the activities that I tried, I think this sort of thing has the most promise for "self-knowledge" because:

I think this particular journaling activity has the most application to ELL students because:

Activities of this nature might help struggling learners, or students with learning disabilities.

Rationale:

I think this particular journaling activity might enrich my classroom for "gifted" learners because:

This sort of activity might help me teach for "Engaged Students" in my classroom.

Rationale:

I see this particular activity fitting well within an "inquiry-based learning" approach.

Explanation:

This particular activity lends itself to interdisciplinarity because:

This sort of activity might help me teach for "Ethical Citizenship" in my classroom.

Rationale:

Activities like this might be valuable components of "inclusive education" in my classroom because:

I felt the "active" and "contemplative" components of teaching as a "way of life" emerging for me best when I tried this activity because:

I see how this sort of thing might fit in well with FNMI instruction because:

A Suggested (but Non-Exhaustive!) List of Journaling Activities

1. Having read the excerpts from Eric Voegelin's "Anamnetic Experiments," recall your earliest memory from childhood and write it down. Why do you think this memory has stuck with you, among all the things that you might have otherwise remembered or forgotten? How does this memory gain its preciousness for you? Is there some connection it makes for you with yourself, with others, with the world, with something grander and more elusive? Is there something instructional in this memory?

2. Recall your happiest memory and write it down. What was the source of your happiness? Why did this moment strike you so? What does this memory say to you about the nature of happiness? What does this glimmer of happiness teach you about the world? Yourself? Others? Bigger things? Can the happiness you experienced then and that you can still recall help to inform your teaching?

3. Mindful walking: Consider the value of clearing your mind of all the troubles and worries that build up as you teach. It is important for us as teachers to be aware of our own inward mental and psychological states, and not to allow ourselves to be swept away by all the things impinging upon us and demanding our immediate attention. We can run the risk of ceasing to be able to see clearly when we are so full of distractions; when we cannot see clearly, we won't know ourselves, and we won't be able to see the students either. We can become very unhappy in teaching if we are not careful. So find a place, preferably outdoors, to walk in which you are alone, where you can be free from distractions: no cell phones, iPods, or other electronic devices, no gum, no candy, and no companions -- just you and, if you must, a copy of Thoreau's book if you have one. You will walk cultivating attention. That is, you must focus upon your breathing as you walk; attend to counting your breaths in and out; your first breath in and out is ONE; your second breath in and out is TWO; your third is THREE and so on. Count until you have reached TEN, and then start back at ONE again. Allow your thoughts to rise and fall as you walk; attend to the manner in which your thoughts have a life of their own and move in all sorts of directions. When you catch your mind moving away from counting your breaths, gently redirect your attention back to the activity of your breath. See if you can develop the qualities of focus and attention through this simple activity. Having experimented with it for 15 or 20 minutes, afterwards write or otherwise record your observations. Try it several times to see if, through mindful practice, the quality of your attention and your ability to focus or develop one-pointedness in your thoughts improves.

4. Mindful Listening: Consider the value of cultivating appreciative attention among your students for their own learning, as well as in yourself for your own ability to hear and to see the students in front of you. Find a place, preferably outdoors, to walk in which you are alone, where you can be free from distractions: no cell phones, iPods, or other electronic devices, no gum, no candy, and no companions -- just you and, if you must, a copy of Thoreau's book if you have one. The best sorts of places are often parks, woodlots, countrysides, open fields, or quiet natural areas away from busyness and distraction, but if you are unable to find any such place, a more central, domesticated, even urban location will do. Find a comfortable or intriguing location to sit and listen for 15 or 20 minutes. What sorts of things can you hear around you? What sorts of things can you hear within you? What is the relation between the outer and the inner as you experience it? What is the noisiest portion of your experience? Do you ever *hear silence*? Listen behind each of the sources of sound for silence. How do you experience the world (and yourself) differently when you really listen? Having experimented in this manner for the allotted time, afterwards write or otherwise record your observations. Pay particular attention to the quality of sound that, in an ordinary activities, you would not be aware of.

5. Mindful Spectating: Consider the value of cultivating appreciative attention among your students for their own learning, as well as in yourself for your own ability to hear and to see the students in front of you. Find a place, preferably outdoors, to walk in which you are alone, where you can be free from distractions: no cell phones, iPods, or other electronic devices, no gum, no candy, and no companions -- just you and, if you must, a copy of Thoreau's book if you have one. The best sorts of places are often parks, woodlots, countrysides, open fields, or quiet natural areas away from busyness and distraction, but if you are unable to find any such place, a more central, domesticated, even urban or industrial location will do. Find a comfortable or intriguing location to sit and spectate for 15 or 20 minutes. Record the sorts of things you see around you. How do these sights affect you? What do they make you feel? How are your passions affected? What effect do the outward sights have upon your inward states? What sorts of thoughts do you have? What drives your thoughts? What effects do your thoughts and feelings have upon your awareness of the things you see? Having experimented in this manner for the allotted time, afterwards write or otherwise record your observations.

6. Ecological Observations/Flora: Consider the value of cultivating appreciative attention among your students for their own learning, as well as in yourself for your own ability to hear and to see the students in front of you. Find a natural area in which you can be free of bricks and mortar, pavement and constructions. Look for an untended bit of nature -- a bit of land left alone, undisturbed by human hands. Even a ditch full of weeds will do if you've nothing else handy! Now sit down in your patch of nature

(however small) -- look, listen, feel, and reflect. Look closely: what do you see? What do you notice that you did not see from a distance? Think of how you've perhaps passed by this spot many times before, and what may have been overlooked consistently about it. Now listen to the spot you have chosen. What do you notice about it that you had not noticed before? Now "feel" the spot. What sense do you intuit from being there? What does the spot feel like? Reflect on the difference between this patch of nature as the object to which you previously were indifferent, and now as the spot with which you have become personally familiar -- as a spot that is your own, and wherein you, standing or sitting in that spot, have also become part of it, and are therefore "its own" as well. Having experimented with it for 15 or 20 minutes, afterwards write or otherwise record your observations.

7. Observations of Wildlife/Fauna: Consider the value of cultivating appreciative attention among your students for their own learning, as well as in yourself for your own ability to hear and to see the students in front of you. In order to perform this experiment, you will need to find some place where you are able to see wildlife. Wildlife can be any animal of the non-domesticated variety -- including even squirrels, sparrows, and insects. Your observations need not be of some spectacular or rare creature, though these too are legitimate. (Obviously, use your noodle: no Darwin awards or extra marks will be won by students who observe and are eaten by bears or mountain lions!) Once you have found a good spot from which to observe wildlife unobtrusively, pay attention to its movements, the manner of its appearance, and the sounds it makes. Look for cues as to its interests and its desires. What sorts of things move it? What sort of inner life is suggested by the animal's activities? How does the animal interact with its environment? How are you related to the animal? What do you share with the animal at the time of your observations? Having experimented with it for 15 or 20 minutes, afterwards write or otherwise record your observations.

8. Experiments in Economy: Teaching is a very busy profession and it is easy to be overwhelmed. Hence, there may be great virtue in learning, as Thoreau does in his own journals, to "economize." Take stock of the manner in which you are now living and record your observations. What sort of life do you live, and towards what good is it directed? Next, following Thoreau's experiment, "economize" and "simplify" -- try living "deliberately". Decide what among your behaviours contributes to your quest for the good life, and what do not. Then "economize" your behaviours. What sorts of things can you do without on a day to day basis that you currently do not do without? Try living experimentally without some of these things for a while. For instance, what sorts of things do you do or say that could be left out of your day? What do you use or occupy your time with that might be "dropped" without adverse effect upon your pursuit of the good life and of happiness? What is the good life? What is the root and source as well as the end of happiness? How do your daily interactions and daily dealings (the life you live AS you live it) contribute to your pursuit of the good life? Given the sorts of things that YOU yourself pursue on a daily basis, what seems to be the vision of the good life that is implied by your activities? Is this really what you think the good life ought to be? Are you living deliberately and knowingly, aware of the roots of your own actions? Look for "economy" in your daily life. Try to leave out certain unnecessarys that distract you from pursuit of the good life as part of your experimentation, and write about or otherwise record the results of your experimentations.

9. Deep Listening in Friendship: Find another human being... maybe a friend or a loved one, but not necessarily. Sit down with him/her, and listen to that person talk. Don't make judgments about what he/she has to say. Don't analyze or look for things to pick apart. Don't interrupt while the other person is talking. Just lend an ear in openness. Try to hear the other person fully. Pay careful attention to everything they say and how they say it. When you catch yourself distracted by your own thoughts or by other things/people, call your attention back to the person to whom you are listening. Try this experiment in deep listening several times over several days, and see how it affects your relations. See if you come to understand others better. Record your observations about how you've fared in this experiment. What would it be like to listen to your students in this fashion, as opposed to listening to them only to hear where they are right/wrong, where they are hitting the "outcomes" and where not, and only to hear how you can "fix" these problems, diagnose their needs, and offer "solutions" to their concerns. Do you think that deep listening like you've just practiced serves any good in a school setting? Or is the critical listening we do as teachers sufficient?

10. Think back to a book you have read, or a PILE of books you've read, perhaps. Recall a book that has changed your perspective or moved you to SEE things differently. Perhaps this book sent you on a quest or an adventure? Write about this experience. Can you do the same and offer the same to your own students?

11. Write about your own spiritual searching, journeying, and questioning. Consider an experience of wonder or transcendence that you have had through nature, through your interactions with others, or by some other means. What new thoughts and questions have such experiences given rise to for you? Do you find any relation between these deep insights and some of the education philosophies we have been studying? Discuss the correlations.

12. Recall a place you have adored and that has been special to you. Write about this place. Describe it and why it holds such a special significance for you. What does such a place teach you? About yourself? About others? About the world? About something bigger? What role does PLACE play in our growth and education? What role has it played in your own development?

13. What is the earliest smell that you can recall? Why this smell and not some other? What deep resonances does smell evoke for you? How does scent affect the way you perceive? The way you think? The way you feel? Your alertness? You may write about other sensory memories as well if you wish. What have you learned that is most precious to you from being alert and attentive to sensation? Can you teach your students wonderful, rich things by having them attend to their senses?

14. Think of an obstacle you have overcome in life. How did you manage to overcome that hurdle? What had to happen for you to beat it? To learn what you needed to learn? How did you grow? Can you think of how your own classroom might become such a place for your students?

15. Write a poem that depicts/expresses what you take to be the core/heart of the philosopher we have just finished reading, or the one that you are currently reading in our class.

16. Create a picture, a visual, a painting/drawing/sketch etc. that expresses what you take to be most essential about the philosophy we are investigating at this juncture in the course. Can you render "all-in-one-look" what that grand vision is through an artistic display? Can you render things simply enough for a child to understand?

17. Considering one or more of the philosophers we are investigating, write a song and/or record a song or a piece of music. Include the CD in your journal. Include the lyrics to the song in your journal (if there are lyrics).

18. As an experiment either with a real child or with an imaginary one in your writing, try to tell a child the core of what you are reading in one of the philosophic texts we are studying. In dialogic or storytelling format on the pages of your journal, tell it/record how it went in a simple way that the child can understand. Render it as clearly as you are able, and ask them what they think about it. Have a conversation, and then write about the conversation. Were there big questions that arose?

19. Nietzschean Thought Experiments: Imagine for a minute that whatever the philosopher you are reading has been saying is TRUE! What would that mean for you? What would that mean for your teaching? What would the world look like? How would you interact with others? With the world? With bigger things? What would you SEE in things that maybe you couldn't see so clearly before? What might you be blinded to if you "swallowed" what was being said hook, line, and sinker?

20. Having read Plato's *Meno*, imagine for a moment the implications of the myth of *anamnesis* in your own life. If you held such a myth tightly, how might it affect your awareness of things/of yourself. How might thinking of learning as "recollection" inform or otherwise change your interactions with others or with the world around you? How might such a view affect your sensitivity to order and goodness and beauty and truth? Your feelings of relatedness and belonging? Of being a part of everything and everything being a part of you? How might it affect our ability to delight in things? Are such feelings valuable? Are they important for students and children?

21. Consider the Greek notion of *cosmos*, or the idea that there is a "good order." Most often, it is either very hard for us to see order in the horrible mess that is the world... or else we think that WE mostly make order out of chaos ourselves. Think of the last time you felt harmony or order in things. How did that come about for you? How can you foster a sense of the *cosmos* in students? Do you think it is valuable to do so?

22. Consider the meaning of courage or bravery. Have you ever been brave? What is bravery in teaching? Do you foresee needing to be brave yourself in teaching? When might bravery be required as a teacher?

23. Pick a subject you like. Now pick a topic within that subject... a concept, an idea, an interest, a question. What is that thing? Why is it interesting to you? How can you ignite interest among students in such a thing? In such a pursuit? In such a practice or study? Can any of the philosophers that we've read this term help you?

24. Take a study UP as philosophy: Ask a precise disciplinary question about a specific thing of interest to you. What specific thing would you like to know about? Attempt an answer to your question as a member of that discipline/area of study. Now... take it up philosophically instead. That is to say, don't stop with the little bit of truth that you uncover in your inquiry. Take up that little bit of

truth by asking how it is related to the WHOLE truth, to truth itself, to the ground and source of truth in what *is*. Don't be content with how your answer helps you know this little, finite morsel of truth about one specific thing; rather, seek to investigate how that question/answer might lead you to inquire into *being as such*? Example: *Not* how does *this* thing work, for instance (which is a good, precise mechanical or scientific question), but WHY is there something here rather than nothing? Not what is the meaning of this/that passage of a poem, but rather WHAT is meaning as such? What does meaning mean? Not what is the solution to this/that mathematical question, but rather WHAT is number, for instance? Or "Is everything countable?" WHY is there number? Is there anything that is *not* subject to number, to counting, to division, multiplication, or change? Can you think of how you might take up such big wondering questions with children? With students? Can you see any value in it?

25. In your journal, make a collage out of pictures, artwork, photographs, etc. that depicts what you take to be the "grand vision" of one of the philosophers we have studied thus far. What does this grand vision teach us about learning, education, and coming into knowledge of the world, each other, ourselves?

26. Take some photos as you are walking or during your day. You may take them purposefully or randomly. Afterwards, review the pictures you've taken, and then make some selections. What is special about these little vignettes you have chosen? What drew your attention to this insignificant little thing? Why is it precious? What meaning do you find in it? What is the hidden gem or metaphor or insight that you might unfurl from this item? How can you teach your students to find these little meanings in the things that happen throughout the day? How to find thankfulness and gratitude and appreciation in all the little things that we easily overlook? What element of thankfulness or appreciation can you find present in one of the authors we've been studying this term? What does he/she help us see/appreciate?

27. Write about an adventure you once took. What did your adventuring teach you? Why is it precious to you? Write about how adventuring might work and bear fruit in your own classroom? Is there a philosopher we have read this term that strikes you as adventuresome? Who is it? Why? What "adventures of ideas" might you entice your own students towards? Any that are similar to those you've been reading about in our class?

28. Experiments with mindful studying: Pick one of our philosophers/philosophic texts. Choose a central question or idea discussed by that writer. Now sit or walk as you will, but always try to keep your mind fixed on that question or idea. Do this for a period of 10 to 15 minutes. As your mind wanders to food, chores/work, anxieties/desires, or how your back aches, gently draw your attention back to that central concept or question. Try this several times over a period of days. Record how you fare during this experiment. Through diligent efforts over the longer term, do you find yourself making any headway with regard to focus? With regard to understanding and depth? Can you think of how you might introduce your own students to mindful studying?

29. Recall your last clear memory of wonder, of awe, or reverence. How do such moments affect your learning? Can you think of how you might bring wonder into your own classroom (especially given how classrooms aren't exactly full of wonder and "the awesome")?

30. Think back to your childhood to a time when you recall having discovered a great deep question about things. What brought on that question for you? How did you engage with it or pursue it? How might you help your own students remain alive to such questions?

31. Think about one/more of the philosophers we are reading in terms of how they might sound as MUSIC. Consider: Recall a song that you love and that strikes you as deep and meaningful. Record the lyrics (if there are lyrics). Write about what the song's meaning/significance is to you. Does this song resonate with something one of our philosophers has said? ALTERNATELY: find a song that you think pegs wonderfully what one of the philosophers we are reading has to say... even if it is NOT something you like or agree with. Explain how you think that song aptly depicts what the philosopher is suggesting.

32. If Gandhi was one of the journalers you read during our first classes together, you'll recall how he writes about his "experiments with truth" – how he views his whole life, in a sense, as one big "experiment," and how his writings are reflections/observations about those experiments. Remember back to Gandhi's own experiments with peace education, with *satyagraha* (truth-force), and with *brahmacharya* (chastity). Try to implement some of these experiments in your own life, and journal about the results or the struggles you encounter, and maybe any big questions or insights you have. Also, consider how valuable it might be to introduce your own students to these Gandhian experiments, and to living experimentally. How might you lead your students in such things in your own future classroom? What might they learn from such experiments?

-
-
33. If you read the excerpt from A. G. Sertillanges' book, *The Intellectual Life*, try to implement some of his suggestions about organizing your own daily routine for thinking, for exploring, for writing and for inquiry. Journal about the results, the observations, the struggles, the questions that arise for you as you experiment with his recommendations about how to organize ourselves for open inquiry towards truth and the love of learning. How could you invite your own students into these practices? Are there elements of Sertillanges' recommendations that would work really well with students to help them enter into the spirit of inquiry? Are there ways you might use Sertillanges' advice to help you set up the conditions and the methods needed for students to enter into this space for intellectual and spiritual growth?
34. Have you ever heard a child ask a big wondering question? How did that conversation go? Was it stifled/shut down by the adult? Was it encouraged? Was it a conversation between children? How might big, wondering questions be fostered in a classroom setting? Do YOU remember having such questions yourself? Can you think of one that perplexed you? Do you still search to know answers to that question? Does it still haunt you? Or have you given up on ever knowing such things? Or do you feel you know the answer now? Are you SURE? Or are you simply harbouring a "pretence" to know such things? Explore yourself.
35. Follow the command of the Delphic Oracle to "know thyself!" (*gnothi seauton*). What does it mean to know thyself? Do you know yourself simply by knowing your thoughts? Your feelings? Your goals, fears, ambitions, desires? Your connections to family, friends, community? Or is there more to knowing yourself, particularly if all these things are fundamentally fluctuating/constantly changing/rising and falling? Is there any part of the self that is not subject to change, and therefore has inherent existence? How would one come to know such things? What do various among the philosophers we have read this term say? Do you think it is an important part of education and schooling that students learn to seek to know themselves? How deep ought our inquiries go? How might we engage/entice our students in such inquiry (*zetesis*)?
36. Examine the "Focus on Inquiry" document put out by Alberta Education. Think about the notion of "inquiry" that is promoted in "inquiry-based learning" over against the ancient idea of inquiry discussed in Plato's dialogues. Compare and contrast.
37. As we have seen, the Greeks had a very high regard for inquiry in education. Herodotus, the "father of the study of history," actually named his own great work, *The Inquiries*. The Greek word he used for inquiry into the world, its geography, its stories, its struggles, its sciences, and of course, its "history," was *historia*. The Greek philosophers, by contrast, used the word *zetesis* to name that seeking-after-self-knowledge, or that kind of deep knowing that descends into one's own depths looking for truths that might be brought to light, and then taken up to the Truth Itself. Think (and write) about how you can foster both types of inquiry in your own classroom. How are the two actually very much one?
38. Read the 2010 Government of Alberta "Inspiring Education Report" and assess to what extent it is a document that articulates an education premised upon the sophist's approach to learning, and to what extent it might promote an education aimed at "the pursuit of wisdom." Use my publications in the *Journal of Educational Thought* and *Interchange* to help you.
39. Assess Plato's understanding of education as you find it depicted in the *Meno* and/or the *Apology*.
40. Assess Isocrates' view of education. How influential has his vision been? What does it leave out?
41. Write a dialogue/conversation that might transpire between TWO of the thinkers we have been studying. Relate their dialogue to a topic in education.
42. Interview one of the thinkers we've been studying this term. What questions would you ask in order to penetrate their ideas/understanding of education? How would that person respond?
43. Try one of Marcus Aurelius' meditations, and record your experience with it. How might this sort of meditation help you in your own teaching practices?
44. Start your day by writing what you are thankful for and what you appreciate. Periodically through the day add to these few lines other reminders of what you are thankful for as you recognize these things. End your day with a journalistic word on these appreciations. Can you link such practices to your future teaching, or to activities you might encourage in your own classroom with your students?
-
-

45. Thinking back to Louis L'Amour's wandering life of reading and exploration, write about a significant book in your own life, and what it taught you. How was it integral to your *own* education?

46. Take up an experimental attitude or approach to some aspect of your practicum. Try out a new awareness or a new way of being with your students. Record how it goes.

47. Develop a journaling activity for your own students in one or more of the disciplines that aims at self-discovery.

48. Considering your own experiences thus far with journaling and education aimed at self-discovery/self-exploration, can you develop some ideas about how you might entice students to engage in such pursuits in an "inclusive education" environment, or where you are teaching students with physical impairments or learning disabilities?

49. In his book, *The Inward Morning*, Henry Bugbee advocates for "free writing" practices. He describes the virtues of free writing as follows:

I look back over my writing and I discern hints of what I can genuinely say, but undeveloped for lack of riding them through as they came to me. ... What is needed, I have concluded, is a record based on just one principle: Get it down. Get down so far as possible the minute inflections of day to day thought. Get down the key ideas as they occur. Don't worry about what it will add up to. Don't worry about whether it will come to something finished. Don't give it up when faced with the evidence of miscarried thought. Write on, not over again. Let it flow.

Try your own hand at "free writing" practices. If it works for you, consider using it in your own classroom with your own students in the future!

50. Try a Dillardian experiment in thinking and wondering at the things of the world, or what Dillard calls "hallowing creation." An example from the master herself:

I am sitting under a sycamore by Tinker Creek. I am really here, alive on the intricate earth under trees. But under me, directly under the weight of my body on the grass, are other creatures, just as real, for whom also this moment, this tree, is "it." Take just the top inch of soil, the world squirming right under my palms. In the top inch of forest soil, biologists found "an average of 1,356 living creatures present in each square foot, including 865 mites, 265 spring tails, 22 millipedes, 19 adult beetles and various numbers of 12 other forms. ... Had an estimate also been made of the microscopic population, it might have ranged up to two billion bacteria and many millions of fungi, protozoa and algae -- in a mere *teaspoonful* of soil." The chrysalides of butterflies linger here too, folded, rigid, and dreamless. I might as well include these creatures in this moment, as best I can. My ignoring them won't strip them of their reality, and admitting them, one by one, into my consciousness might heighten mine, might add their dim awareness to my human consciousness, such as it is, and set up a buzz, a vibration like the beating ripples a submerged muskrat makes on the water, from this particular moment, this tree. Hasidism has a tradition that one of man's purposes is to assist God in the work of redemption by "hallowing" the things of creation. By a tremendous heave of his spirit, the devout man frees the divine sparks trapped in the mute things of time; he uplifts the forms and moments of creation, bearing them aloft into that rare air and hallowing fire in which all clays must shatter and burst. Keeping the subsoil world under trees in mind, in intelligence, is the least I can do.

Try a similarly careful, attentive observation of the world beneath your own feet. Try to heighten your own listening skills and awareness for the small and the overlooked and the concealed. Record your findings. Next, imagine how you might make use of such practices in deepening student attention in, say, your own future science classroom, or in an English Language Arts environment.

51. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to build "affirmative relationships with children."

52. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "apply theories of curriculum, learning, and assessment to the development of programs."

53. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "build learning communities."

-
-
54. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "design teaching and learning scenarios that include inquiry-based learning."
55. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "design inclusive learning experiences that recognize and accommodate all children, including those with exceptional learning needs."
56. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "engage in shared praxis."
57. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "design and implement programs that incorporate attention to cultural realities and diversities."
58. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "understand critical and creative thinking as essential to learning in all programs."
59. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "demonstrate the essential dispositions that characterize a professional educator from the Ambrose University College Bachelor of Education Program."
60. Write about how you might use journaling or other practices that cultivate teaching "as a way of life" as a means to "address non-academic barriers to learning by applying a variety of management strategies and effective classroom techniques."
61. Having read the selections from Rene Descartes, evaluate the understanding of himself and of the world that he details in his *Meditations*. What implications does thinking like this have for education?
62. Having read the selections from Descartes, write about where you see/detect the presence of some of his assumptions and understandings in your own ideas about education and learning. How have you seen such views manifest in your own educational career/history?
63. Having understood some of the dangers of Cartesian dualism, how can you help students to overcome these problems?
64. Having read John Dewey's *Democracy and Education*, write about its ramifications for your own teaching practice. How might Dewey's ideas *help* you to teach better? What does Dewey *help* you to see about students and about learning?
65. Having read John Dewey's *Democracy and Education*, write about its ramifications for your own teaching practice. How might adopting Dewey's *prevent* you from seeing students or from understanding fully the meaning of education and learning? What does Dewey *fail* to help you to see about students and about learning?
66. Write an account of Maritain's assessment of Dewey (positive and negative), and state your agreement/disagreement with him.
67. What was the most important thing that you felt you learned about teaching, learning, and education from Maritain's *Education at the Crossroads*? Explain.
68. What is a point of contention or disagreement that you have found with Maritain's *Education at the Crossroads*? Explain.
69. What is a point of contention or disagreement that you have found with Locke's *Thoughts Concerning Education*? Explain.
70. What was the most important thing that you felt you learned about teaching, learning, and education from Locke's *Thoughts Concerning Education*? Explain.
-
-