

Editorial

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Editorial

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This issue marks the anniversary of our decision to collaborate as Co-Editors of *Paideusis*. What a year it has been! Since last year's Canadian Society for the Study of Education conference, when we gradually began taking up chief editorial responsibilities, the learning curve has been steep. Thankfully, we have received much timely advice from former editors Michelle Forrest and Heesoon Bai, and from other members of the *Paideusis* crew including Thomas Falkenberg (former managing editor) Charles Scott and Saskia Tait (copy-editors), Joanne Provençal (Canadian Association of Learned Journals liaison), and Kevin Stranach (Open Journal Systems manager). We have also been supported by *Paideusis* Editorial Board members Ann Chinnery and Michelle Forrest, respectively the Secretary-Treasurer and the President of the Canadian Philosophy of Education Society (CPES).

We are pleased to be able to present the 2012 spring issue on behalf of the new *Paideusis* editorial team. The first article by Blair Niblett responds to the *Paideusis* 18 (1) article in which David Burns and Stephen Norris argue against combining science education with environmental advocacy. Burns and Norris submit that advocacy in the science classroom will compromise the ideal of open-mindedness so ably advanced by Canadian philosopher of education William Hare. Niblett disagrees, proposing that encouraging students to employ scientific evidence to advance environmental causes will enhance their capacities for critical thinking and responsible citizenship. This article illustrates that, even when there is agreement on such epistemological ideals as open-mindedness, careful philosophical work is required to establish the proper interpretation in pedagogical terms of commitment to intellectual virtues.

The second article by Theodore Michael Christou and Shawn Michael Bullock makes a case for the educational importance of what they term “philosophical mindedness.” They enjoin all stakeholders in education—including students, teachers, parents, administrators, and government officials—to emulate classical philosophers in loving and cultivating wisdom. In their view, to be philosophically-minded is not to retreat into ivory tower intellectualizing, but to commit to integrating critical reflection and action. They thus follow philosopher Pierre Hadot and others in conceiving philosophy as more fundamentally a way of life than a body of abstract theory. Christou and Bullock cite curriculum theorist Maxine Greene as one contemporary exemplar of philosophical-mindedness, and echo her call for educators to be “wide awake,” firm in what they believe in, and disposed to question the status quo.

The third article by Russell Chen is a response to Deweyan scholars who find enough resonances between Pragmatic and Confucian views to suggest that Dewey's communitarian conception of democracy might be attractive to cultures rooted in Confucian thought. Chen undertakes to show how Deweyan and Confucian beliefs about education, morality, politics, and the relationship between individual and society are quite distinct. He concludes that any serious attempt to introduce Deweyan concepts to communities with Confucian roots must take these differences into account. Chen's work thus underlines the importance of taking historical, political, and cultural contexts into consideration when comparing philosophical views from different countries and centuries. Rounding out this issue is

Bruce Maxwell's review of *Le Québec en Quête de Laïcité*, which is a collection of essays edited by Normand Baillargeon and Jean-Marc Pihette (2011) on Québec's doctrine of state secularization as it applies to education. Our thanks go both to Bruce for providing a balanced assessment of recent contributions to this important debate and to the new book review editor for *Paidensis*, David Waddington, who solicited this contribution.

We would like to take this opportunity to also introduce three future issues of *Paidensis* that are currently planned. Last summer we invited submissions on the special theme of *contemplative practices, education, and socio-political transformation*. In light of the marked rise in scholarship on contemplative education in recent years, we thought it important to investigate the potential of contemplative teachings and practices to inspire and effect socio-political transformation in positive ways. The high number of manuscripts we have received speaks to the timeliness of this topic. We have enough submissions that we plan to devote both Fall 2012 and Spring 2013 issues to this special theme.

In March 2012 Heesoon Bai took a lead role in organizing a one-day academic symposium, titled *Working Compassion*, inspired by Karen Armstrong's "Charter for Compassion" initiative. Over 200 people—including artists, scholars, researchers, educators, and activists—gathered to consider how compassion can be cultivated socially as well as personally. Under the guest editorship of Heesoon, a future volume of *Paidensis* will feature contributions on the topic of education for compassion from participants in the symposium.

We hope you enjoy this issue. Should you be interested in writing responses to any of these articles, or seek to be included in our database as a potential reviewer, please do not hesitate to contact us.