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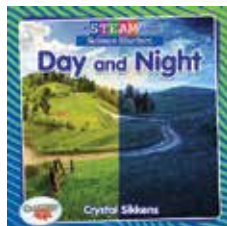
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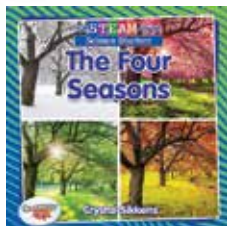
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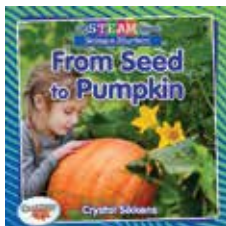
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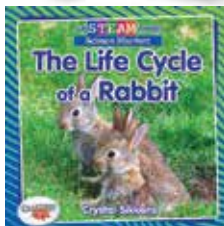
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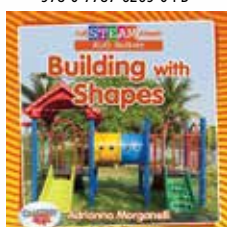
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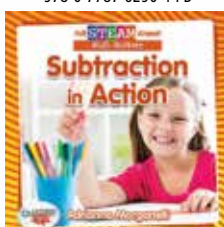
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Thomas Midbo

President, Canadian Association of Principals

After a long winter, spring has finally sprung in most if not all regions of Canada. School leaders are transitioning to a time of reflection on the school year that is nearly complete, so they can look forward to the next school year ahead. As educational leaders, we know this time of year is crucial for planning and offers us the opportunities for reflection, connection and projecting our path and vision for our students, staff, parents, and learning communities for the next school year and into the future. I would like to say thank you to all our great educational leaders from coast to coast for a tremendous 2018-2019 school year.

The main theme of our CAP Spring Journal focuses on, 'Authentic Learning'. CAP hopes to expand your understanding of what it looks like in Canadian classrooms, along with what are other possibilities.

At this time, our CAP Executive and CAP Board of Directors would like to thank the CAP Conference 2019 Co-chairs, along with all members of the host committee for planning our upcoming 37th Annual CAP Conference. The theme for the conference is "Northern Lights: Illuminating Our Experience", being held in Whitehorse, Yukon on April 30 to May 3 2019. We look forward to seeing you in the breathtakingly scenic Yukon backyard this coming April/May.

In closing, I want to thank our CAP executive, CAP National directors, and CAP members for entrusting me with the leadership role of being CAP President. It has been an honour and a privilege to serve CAP and all our members across Canada. It has been a rewarding journey and one of the best professional learning opportunities in my educational career; one I will not soon forget. I will cherish all the great stories and great times spend with fellow provincial and territorial leaders, sitting at the CAP National table discussing educational ideas, and attending our CAP Conferences while meeting new and familiar friends, speakers, and delegates across our great nation.

Respectfully,

Thomas



Editor's Comments



Christina Pike
Editor, CAP Journal

Fellow Administrators,

As you are reading this journal, Spring is in the air. Planning is being done for next year amidst thoughts of graduation and summer. As an administrator, the ability to have multiple tasks ongoing simultaneously is a necessity.

This journal's title is 'Authentic Learning'. Not only is this the theme for this CAP Journal, but it is also the focus of the CAP 2019 Conference "Northern Lights: Illuminating Our Experience" being hosted in Whitehorse. Some of the presenters at this Conference have also taken from their busy schedule and provided a submission for this journal. Finally, we will now be dedicating a part of each journal to discuss some hot topics in Education. If you would like to submit a hot topic article, please send it to me.

I would like to once again thank all contributors to this edition of the CAP journal. It is great to have people involved in education present their views and research on topics. As well, when we have contributors from across our country, we truly are a national journal. I hope you enjoy the rest of your year, and have a great summer!

Sincerely,

Christina

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FACE THE WORLD

*"I don't know if I'll ever experience peace in this place.
But inspiring people towards peace is helping me find it for myself."*

ELIE, TWU'12



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The New ABCs for the 21st Century

By Scott Linehan, Ph.D. and Carolyn Clarke, Ph.D.



Horace Mann was an American pioneer and revolutionary in public education. In 1848, he made the link between an educated populous and a successful society. He famously opined that education was “the great equalizer.” He was right. No longer are schools a place for just the affluent and privileged. Rather, they are institutions for progress and change that are open to all.

What is one of the key divisions that separate industrialized countries from developing ones? Their educational systems. In fact, in the modern age of compulsory education it could be argued that many students take the right to free education for granted. So much so that levels of student engagement and motivation are the subjects of routine discussion in many staff rooms and professional learning seminars. The good news? We have the power to fix it.

Everyone remembers their favourite teacher growing up, but why? Because our favourite teachers have a passion for their craft. They sear an indelible mark into our brains. Preeminent researcher John Hattie refers to these educators as ‘expert teachers’ who “believe that they are personally responsible for student learning” (Hattie, 2012, p. 35). Students in these classes do not ask; “Sir, why do I need to know this?” or “Miss, will this be on the test?” Why? Because these educators teach with a passion by delivering a message that what I am teaching you is worth learning. They also see themselves as learners right beside their students.

Fortunately, in Canada teaching successes abound us. Let’s be clear about that. The recent PISA results paint a clear picture about teaching and learning in Canada. We take a back seat to none. In an ever-rapidly changing world where everyone is just scrambling to keep up, educators in this country have rose to the challenge. Outdoor classrooms. Public-private partnerships. Embracing technology. Walk into any classroom in Gander, Newfoundland or Kelowna, British Columbia or Norma Wells, Northwest Territories and you will see authentic learning in action. For the purpose of this exercise, let’s take a trip to beautiful Summerford in central Newfoundland and visit New World Island Academy to watch authentic learning in action.

First, before we head to Summerford, we need to deal with the academic stuff – authentic learning is predicated on the constructivist view of education espoused by Dewey (1916) and Vygotsky (1978) where learning cannot be disassociated with real world experiences. Ascribing to this philosophy of education, then it is incumbent on the school system to respond by linking academic learning to real life experience. James Popham (2008) asserts authentic learning has “tasks more closely coincide with real-life, non-school tasks” (p. 174).

There is no magic formula or standard template for authentic learning activities. It is about knowing your students, their interests and abilities, and setting goals that link their learning outcomes to something real life. The key point is that the learning is applicable to some real life situation. Nothing is more authentic than witnessing learning from both ends of the human experience; youth and seniors. Enter New World Island Academy.

One way to make learning meaningful and authentic for students is through the development of relationships. Literacy learning involves a variety of forms of communication which are all entrenched in social interactions (Wright & Mahiri, 2012). Our youth need to have compassion and empathy for all ages. In rural Newfoundland there has been a recent trend of individuals to complete secondary school and move on to larger centres to attend college, or find work, and not return to their roots. As a result, rural Newfoundland has an aging population and a vulnerable group of seniors who need increased care and support.

The New ABCs

The Literacy/Numeracy Committee at New World Island Academy continuously discuss and plan for rich and meaningful learning opportunities. Each December, the committee focuses on a Christmas Literacy Celebration for the students. In December 2018, under the leadership of Amanda Pelley (Reading Specialist) and Natasha Farr (Teaching and Learning Assistant), it was decided that the literacy celebration would centre on 'Special Gifts from the Heart', an experience that could be shared, particularly, with seniors at Christmastime. The day began with each classroom teacher (Kindergarten to Sixth Grade) reading the book *Gifts From the Heart* by Patricia Polacco and watching videos that promote relationships with seniors. After great conversations and discussions regarding the needs of our seniors and how to make their days brighter, each student made gifts—cookies, cards, tree ornaments, Christmas brooches, and wreaths to share with the seniors. During the afternoon, elementary students traveled to Twillingate to visit the hospital's long-term care unit and Sunset Manor Seniors home. Primary students remained at the school and entertained seniors from the New World Island area. At each location, students read books and poems, told jokes, sang songs, and engaged in conversations. This event promoted a real world experience for students.

According to Comber (2015) students can build a positive academic identity while experiencing the everyday world. Students had an opportunity to make connections with seniors and develop compassion for others while enhancing their literacy skills. At the end of the day, one senior expressed to Ms. Farr how much she loved spending time with children. She added that there were no children who lived in her little community—a testament to the necessity of reaching out to our seniors and inviting them into our schools. After the visit to Twillingate, one student reported that she would be returning

to Sunset Manor to see 'my new friend and bring her a Christmas present.' A heartwarming and truly authentic learning experience.

Can we capture that enthusiasm for learning in the more senior grades? Absolutely. In the very important and prescient book *Deep Learning* by Fullan, Quinn and McEachen (2018), the authors refer to three ways to motivate students; they feel a sense of autonomy, feelings of belonging, and feelings of confidence. This is the new ABCs of education. What do these three traits share? They are all intrinsic motivators. However, the most compelling piece of the puzzle is that we, the educators, have the power to ignite the internal intrinsic motivators in students.

Intrinsic motivation (IM) has long been understood to be correlated with positive student achievement. This is rather obvious to any educator. However, what may not be so obvious is that by offering extrinsic rewards as motivation (EM) may actually "play a more debilitating role in students' intrinsic interest and achievement" (Lemos & Verissimo, 2014, p. 936). That is, students lose their internal motivation as external rewards, which cannot be sustained, offer more immediate gratification. So, that means teachers hold all the best cards.

Therefore, if we create classrooms that are real and authentic, where autonomy, belonging, and confidence – 21st century ABCs – are the pillars of our teaching philosophy, then conversations of motivation and engagement will share about the same amount of airtime as Beta machines, rotary dial telephones, and the Pony Express. Lest you fear authentic learning is a pie-in-the-sky, flight-of-fancy initiative, consider this; "For every one of us that succeeds, it's because there's somebody there to show you the way out. The light doesn't always necessarily have to be in your family; for me it was teachers and school." It's source? Oprah Winfrey (estimated net worth: \$2.8 Billion - Forbes, 2018). How's that for authentic learning? We look forward to the youth of New World Island Academy caring for our provincial future. ■

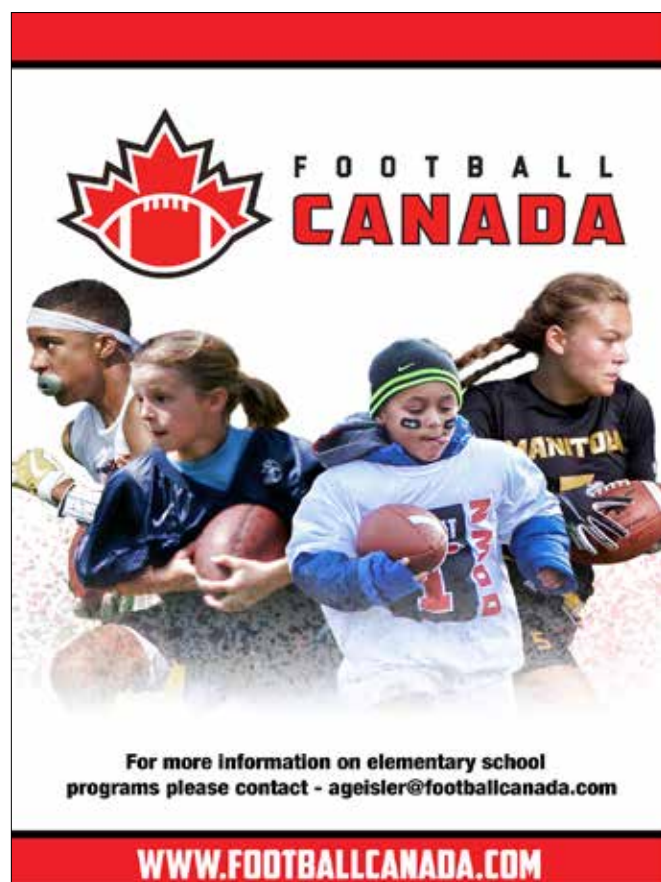
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Dr. Carolyn Clarke is principal at New World Island Academy, Summerford. She has been an educator in Newfoundland and Labrador for more than 20 years with experience as a Primary and Elementary teacher, Literacy Program Specialist, Elementary Program Specialist, Vice Principal, and Senior Education Officer. Carolyn also teaches part time for the Faculty of Education, Mount Saint Vincent University. Her Ph.D. is in Literacy Education and her primary research interest includes: homework, critical literacy, social justice, and using children's literature to teach in high school classes.



Authentic Learning Made Memorable by Nature

By: E.D. Woodford



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At one point or another, as education professionals we are asked about our education philosophy. Throughout my entire career in education I have had this notion that my job as an educator is to create learning experiences that will foster an environment where students feel safe in the learning space. Within the learning environment, we can provide guidance to students that will foster many 21st century learning skills.

Authentic learning can be found across learning styles and across curriculum. It can involve problem solving in Math or discovering how to create new technology in science. Authentic learning can involve finding out the unknown and allowing the learners to self-direct their learning path to find the answers when they may not even know what their question was. Discovery and curiosity can lead the learning journey in authentic learning.

By now we are all aware of educational movements to get outside. Why is nature important in authentic learning?

Recently, I took some time standing in front of several schools outside of Canada realizing exactly why this movement is important. Staring at fenced-in brick schools, for the most part, there was not a patch of grass in sight! This is a stark contrast to every school I have visited in Canada and thus the need for nature connected authentic learning is profound. Young, Haas, & McGown (2016) explain that as educators we have allowed for outdoor learning to be replaced with sedentary learning and the result has affected child development (p.7). This idea ignited me to think about my own experience as a learner. And although my elementary years were over 3 decades ago, they were sedentary learning years. Questions arise: How many decades in Canada has education been predominantly a sedentary learning experience? Does sedentary learning provide space for authentic learning? More importantly, do we even remember authentic learning from our own educational experience?

Learning in Nature

Asking educators, parents and learners to describe their earliest memory of authentic learning resulted in the need to define what authentic learning is to the respondents. Curtin University (2015) explains that “authentic learning is experiential learning located in settings that reflect complex real-world problems.” Furthermore, it allows learners to demonstrate their skills, complete real tasks, research and investigate, collaborate, and reflect.

The role of the educator in authentic learning allows for unfolding of curiosity. Nicaise, Gibney & Crane (2000) state that “in authentic classrooms, the roles of teachers change. Teachers discontinue being information providers, tightly sequencers of information, and test-creators; instead, they adopt the roles of guides, scaffolders, and problem or task presenters.(p.80)” Given this idea of the role of educators in facilitating authentic learning from information provider to that of guide, the examples provided as memories of authentic learning illustrate that authentic learning can be as simple as teacher providing an environment.

In the 80’s we went outside for recess and we went outside for lunch. I could only recall the annual trip to a local heritage site when it comes to authentic learning outside the school building. My earliest authentic learning in a natural setting was in grade 6. Our teacher took us to a nature park on the far edge of town. We rode our bikes to get there. We explored the forest trails and the small lake, some students did some fishing. It was an entire afternoon of freedom to learn in nature. Upon return to the classroom we delve into a science unit on ornithography. I was able to draw a bird I had observed there which I had been unable to name until our teacher guided us on learning how to

identify birds. Eight years later I did a practicum at a wetland conservation centre so needless to say that learning and those skills proved beneficial.

An overwhelming number of authentic learning memories are based on the natural environment. Nature influenced authentic learning examples revealed wonderful memories from multiple decades of education.

Three have been chosen as examples:

- **1980’s:** We would go out to Squamish area for a week to live in cabins and study salmon, etc. We fertilized their eggs and learned about what the spawned salmon give back to the rivers. What I like about the outdoor school though was that it was a chance for us to be immersed in nature. We went canoeing, practiced archery, went on wilderness hikes and every night we sat around a campfire. Many city kids rarely get these types of opportunities.
- **1990’s:** In high school, as an at-risk student who found themselves in an environmental program, the teacher asked students to create projects to solve environmental problems in the community. This assignment proved that 24 learners could have a huge impact building community trails, writing articles for the newspaper, and even starting community recycling programs.
- **2010’s:** Learners wanted to study Praying Mantises for part of their science program. Aside from providing us with much literature about these insects, the most interesting part of the curriculum were the kits the teacher provided us that enabled us to watch them grow. At the end of that study we went outdoors and released them into their natural environment. That was the only day that year our learning was outdoors.

We rarely remember our best day of sedentary learning; we need to make the most of the time we have with learners. Young et al. (2016) declares “find a way to interact with nature in the raw.... use wood to make fire; use plants for food and medicine... you might even learn to grow your own food and learn to hunt and fish” (p.68). More specifically – be the educator or administrator that will take the time to plan for learning in nature, posing a question that will initiate curiosity, wonder and exploration, while creating memorable authentic learning. ■

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Cultivating Critical Literacy Imaginations in *Ourselfs*, *Others*, and *the World*

By: Sarah Driessens, Michelle A. Scarlett, and Michelann Parr

*If I had a magic pencil, I would use it to . . .
Draw a better world, a peaceful world.*

Erase war, poverty, and hunger.

I would draw girls and boys together as equals . . .

*I had at last found the magic I was looking for
in my words and in my work.*

• **Malala Yousafzai** •



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Critical literacy researchers have long investigated the benefits of infusing liberating and imaginative teaching practices into the classroom. Over the years, researchers have pointed to the need for educators to be open to what happens when learners are exposed to social justice picture books (Wilson & Laman, 2007); how learners interrogate and unpack bias within texts (Flint, Allen, Nason, Rodriguez, Thornton, & Wynter-Hoyte, 2015); how an expanded understanding of literacy encourages inquiry, personal connections, and reflection and social action (Keyes, 2009); the ways in which learners engage in critical conversations that disrupt the status quo embedded within the curriculum (Leland, Harste, & Huber, 2005); and how learners write, draw, and perform their way through to understanding of social justice issues (Lewison & Heffernan, 2008).

There are some who believe that schools should shelter children, particularly young children, from the harsh reality of society by not burdening them with “issues of the adult world” (Laman, 2006, p. 204). This is not our view, however. Life is not pretty, children do not live in fairy tales, and stories of diversity and adversity take place in our own backyards. For these reasons and so many more, we believe that critical literacy “should begin in the classrooms of the youngest children in our schools so they may grow to become lifelong practitioners of critical literacy who question and transform social injustice in our world” (Gregory & Cahill, 2009, p. 8). In our estimation, difficult topics such as racism, sexism, and colonialism will arise, and educators and schools with critical literacy imaginations will indeed nurture the same in their learners, thus drawing a better world.

In order to explore the conditions that nurture a critical literacy imagination, the nature of learner and educator empowerment through critical literacy, and the ways in which a critical literacy imagination supports transformative learning and personal/social transformation, we allowed ourselves to be “pulled in, called to the mystery of [ethnography]” (Goodall Jr., 2000, p. 8) with 26 Grade 6 learners and their highly experienced and imaginative educator, situated in a relatively small school in Muskoka, Ontario. As a research process, ethnography is fluid, reciprocal, and dynamic allowing for flexibility and responsiveness to meet the needs of the classroom, educators, and learners; as the end product of research, ethnography offers a naturalistic portrait of classroom life that captures what participants say, think, and do as authentically as possible (Van Maanen, 2011; Wolcott, 1997).

Classrooms that nurture critical literacy imaginations are characterized by a set of conditions that are states of being, doing, behaving, creating; they are not hierarchical or isolated in practice, but deeply embedded classroom practices that continuously move and are held in constant tension with each other

Setting the Stage: What does critical literacy bring to the discussion?

Critical literacy is a lens, mindset, or disposition for both teaching and learning. It is not something educators simply add on to classroom instruction, but rather a way of being in relation to texts, our selves, each other, and the world. Critical literacy is concerned with promoting justice and equality, resisting dominant power and ideologies, and transforming oppressive power relations (Kincheloe, 2008). It works from the view that education is inherently political (Freire, 1970). And finally, critical literacy is a responsive and flexible framework. It is not a set of instructional practices or a one-size-fits-all approach. Rather, it looks, feels, and sounds differently in different contexts, and develops, emerges, and accomplishes different things depending on the context and place in which it is being used.

The critically imaginative approach we describe here, takes place at the intersection of critical literacy, social justice education, and learner and educator empowerment. It emerges from our conviction to make the world better—fairer, freer, more equitable, equal, and loving.

Exploring Truth and Reconciliation: A Grade 6 Experience of Discomfort

The day began like most others. The bell sounded. One by one, the learners shuffled into the room, taking their seats so the day could begin. Music played over the PA system and we sang Oh Canada together as a class, followed by a well-chosen passage about reconciliation and forgiveness

What is true reconciliation? Who do you seek forgiveness from? is what I wrote on the board. A definite departure from my original plan, I took a risk and embarked on an adventure with my learners, capitalizing on the principal's intention by asking, "Why is this called the year of reconciliation? And to whom are we referring? Is the Canadian

government doing the right thing? How do you think the First Nations people are feeling about our celebrations?"

Learners replied, "The First Nations people who were treated unfairly, whose land was taken away, and whose children were taken away and put in residential schools." Deepening their understanding, I explained that awful things happened in residential schools; children's "culture, traditions, and values were not respected. Their way of living was not respected."

Over the course of three days, I helped the learners grapple with deeply complex issues. I challenged learners to imagine a community without children, children without parents, Grade 1 children sent away from home, gently insisting, "I need you to put yourself in their shoes." Through a variety of texts such as Shi-shi-etko (Campbell, 2005), Shin-chi's Canoe (Campbell, 2008), and Gord Downie's Secret Path (CBC, 2016), I situated these lived experiences in the present, reinforcing that, although residential schools closed in the 1990s, their legacy lives on and frequents our current events in the ongoing First Nations' fight for reconciliation and land.

Wrought with struggle, learners had to come to terms with the "darkest part of [Canada's] history." But, I wanted to find a way to empower the learners as changemakers, instilling a sense of urgency to commit to reconciliation. Reminding the learners that, "this is what's happening now [to] youth living in Ontario," I offered them an opportunity to take a closer look at current events taking place on First Nations reserves, specifically Attawapiskat and Shoal Lake 40. Learning about the suicide crisis in Attawapiskat and abhorrent living conditions on Shoal Lake 40 incensed the learners. Some wondered why Justin Trudeau was not doing more to help these communities and others understood, all too well, that these young people were "taking their lives because they feel there's no point."

Equipped with the language needed to critically unpack and interrogate these issues, learners wondered, "Why would anyone ever think this is okay? Why would the government do that? Why didn't it stop sooner? And why are there such dumb Canadians in history?" Through discussion and reflection, the learners gained

greater perspective about First Nations' issues, both past and present. By giving the learners permission to ask "Why?" I allowed their classroom to become a space of discomfort and growth by gently nudging them to "get the bigger picture." In the end, what did they learn? That "one voice can inspire the world."

Conditions that Nurture Critical Literacy Imaginations

Classrooms that nurture critical literacy imaginations are characterized by a set of conditions that are states of being, doing, behaving, creating; they are not hierarchical or isolated in practice, but deeply embedded classroom practices that continuously move and are held in constant tension with each other (Cambourne, 1995). Six conditions are described, with links to the above classroom and questions educational leaders and educators with a critical literacy imagination can use to interrogate and re-envision their pedagogical practice.

Condition 1: Wonder, curiosity, and adventure. "Emergent pedagogy invites the unexpected to interrupt and change the direction of classroom work" (Gallagher & Wessels, 2011, p. 239). The educator in this inquiry embraced her own sense of wonder, curiosity, and adventure and taught with her head and heart by "feelingly know[ing] ". . . the appropriate thing to do in the ever-changing circumstances of her classroom" (van Manen, 2008, p. 6, emphasis in original). She was willing to model and pursue her own inquiries, engage in reflective practice (Schön, 1983), lean into the discomfort of emergent pedagogy, and relinquish authority to not only facilitate

learning, but to also allow and encourage learners to take learning into their own hands. Teaching and learning became about inquiry that was relevant and relative to learners and context. Learning was authentic, meaningful, and spontaneous all at once.

Ask:

- How do I make reflective practice part of my approach to teaching and learning, both for myself and for my learners?
- How do I lean into the discomfort of emergent pedagogy? How do I encourage my learners to lean into the discomfort of not knowing?
- How do I enact flexibility and responsiveness to learner and contextual needs?

Condition 2: Community and belonging. Learning within a community of practice requires mutuality and reciprocity (Shor, 1992), a sense of togetherness (Bomer & Bomer, 2001), and trust, "flowering by means of dialogue, kept alive in open spaces where freedom can find a place" (Greene, 1988, p. 134). By trusting learners and inviting them into the decision-making process, the educator in this inquiry provided learners with greater ownership, authority, and accountability. All learners received these invitations, which will support them as they navigate the larger society (Gregory & Cahill, 2009). For example, within the classroom, learners learned about power imbalances, identity politics, and what it meant to have agency both explicitly and implicitly. Critically democratic practices were favoured, not only reaffirming the inherent worth of learners but teaching them how to become thoughtful and committed 21st century citizens.



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Ask:

- How do I enact trust in the classroom?
- How do I offer learners ownership and accountability for decision-making?
- How do I make explicit the importance of inclusion and diversity?

Condition 3: Shared space of freedom. In order for learners to become critically literate and imaginative, the educator in this inquiry created shared spaces of freedom that encouraged inquiry, interrogation, and immersion, while modelling, both explicitly and implicitly, her own critical stance. Taking on the necessary attitudes and dispositions that enable her to become critically literate, she consciously engaged with learners, entertained alternate ways of being, assumed responsibility for inquiry, and was critically reflexive (Lewison et al., 2015). Most importantly, within the shared classroom space described above, the educator not only modelled how to inquire, but also helped learners to recognize that they could and should inquire and interrogate injustices.

Ask:

- What is my critically imaginative stance as an educator?
- How do I explicitly model how to inquire and why learners should interrogate issues of social justice?
- How do I explicitly encourage inquiry and interrogation?

Condition 4: Championing learners as capable. The educator in this inquiry viewed her learners through a lens of strength and ability rather than a deficit model (Shorey, 2008), helping

to position learners as confident and capable, which led to greater levels of self-efficacy, self-advocacy, and empowerment. Giving learners greater freedom to direct their own learning (Conditions 2 and 3) encouraged and empowered them to become advocates for both knowing and being known (Freire, 1970). Advocating for themselves, learners in this inquiry recognized: “Mike is probably smarter than [most] adults;” “One voice can inspire the world;” and “We have the power to change the world.” Learners were nudged to the edge of their comfort zones (Vygotsky, 1986) by opening up spaces where teaching and learning for change are at the heart of it all.

Ask:

- How do I develop learning partnerships with learners so that they can develop these partnerships with their peers?
- How do I view learners through a lens of strength and ability? How do I help them view themselves through a lens of strength and ability?
- How do I encourage learners to advocate for themselves and others?

Condition 5: Fostering a sense of intersubjectivity and interconnectedness. Critical literacy invites learners to stand in another’s shoes and to see the world through perspectives other than our own (Lewison et al., 2015). By offering learners opportunities to stand in another’s shoes, the educator in this inquiry used story to “make visible the workings of racism, sexism, classism, and colonialism” (Pinar, 1998, p. 33). Stories, of any type, provide windows that allow children to see into worlds other than their own; the world might



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be real or imagined, familiar or strange. Stories have the power to “transform human experience,” especially as we come to “see our own lives and experiences as part of the larger human experience” (Bishop, 1990, p. 1). As learners set their stories alongside those they were reading, writing, hearing, and experiencing, they began “to recognize each other and, in the experience of recognition, [felt] the need to take responsibility for one another” (Greene, 1993, p. 218). Ultimately, they claimed an empathetic process of being grateful, I am..., being emotional, I feel..., and being there, I would...

Ask:

- How is learning made real, relevant, meaningful, and authentic? Does it hold real-world value?
- How do I prioritize diverse stories (e.g., those of diversity and adversity)?
- How do I interrogate and challenge the status quo inherent in institutional, cultural, and socio-historical contexts?

Condition 6: Being and becoming. The educator in this inquiry was interested in developing a strong sense of agency within her learners (Lewison et al., 2015). Through deconstruction, reconstruction, and composition of text (Luke & Freebody, 1999), she encouraged learners to write and rewrite their identities, to vision and then re-vision the world, and to continually reflect on the relationship between the two. She helped learners to recognize that everything is in process and that learning to name the world (injustices and all) is to change it (Freire, 1970). She was committed to helping learners find themselves—their beliefs, values, interests, passions, and

principles—in relation to one another and the world, always asking, “Who are you? Who do you want to become? What do you want our world to look like?”

Ask:

- How do I invest in learners? How do I nudge them along the edge of their comfort zones?
- How do I suspend judgment? How do I encourage learners to do the same?
- How do I provide multiple entry points that support multimodality, flexibility, and fluidity?

Concluding Remarks: Imagining the Possibilities for Change

Classroom communities characterized by a critical literacy imagination often work within a pedagogy of discomfort (Boler & Zembylas, 2003) where critically re-evaluating and re-defining beliefs, values, and worldviews can often induce feelings of guilt, frustration, anger, sadness, and even resistance as new ways of understanding push against and conflict with deeply ingrained assumptions, behaviours, habits, and privileges. Here we are called to reframe the conversation for learners, letting them know that, powerful experiences are uncomfortable.

To tap into imagination is to become able to break with what is supposedly fixed and finished, objectively and independently real. It is to see beyond what the imaginer has called normal or ‘common-sensible’ and to carve out new orders in experience.

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Cultivating Critical Literacy

Doing so, a person may become freed to glimpse what might be, to form notions of what should be and what is not yet. And the same person may, at the same time, remain in touch with what presumably is. (Greene, 1995, p. 19)

Pairing critical literacy with imagination is about “teaching [and learning] for change” (Shorey, 2008, p. 186), where learners are

presented with opportunities to re-write, re-examine, re-envision, and re-design their identities, experiences, and worldviews by working toward local and global change. It allows learners to imagine how the world might otherwise exist and what they can do to positively contribute to that vision. Becoming critically imaginative allows learners to not only imagine the possibilities of change, but to work toward being that change. ■

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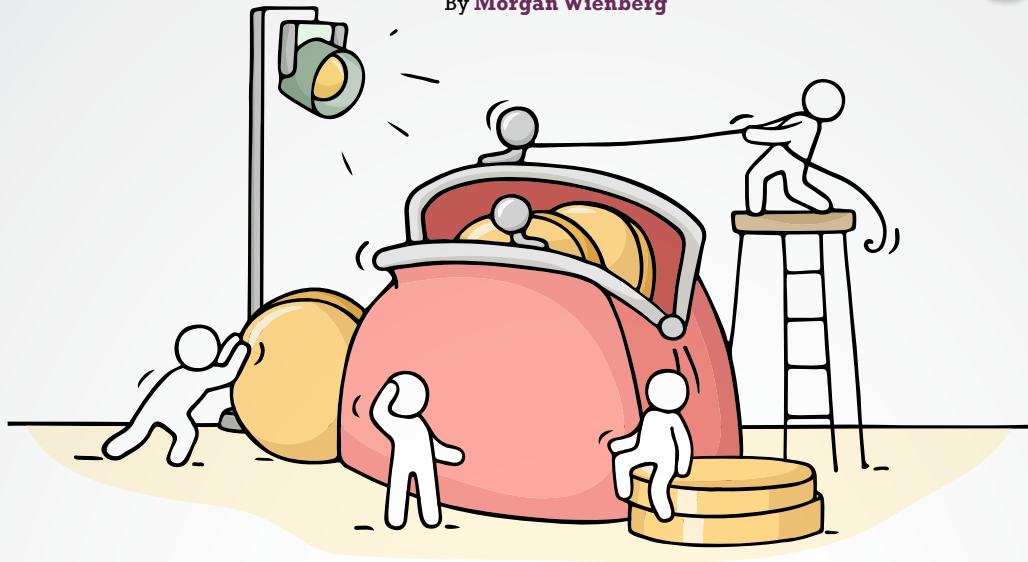
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Michelann Parr is professor in the Schulich School of Education at Nipissing University. She currently teaches in the PhD program. Over the years, she has explored and invited critical literacy imaginations in various contexts: in schools, at the post-secondary level, with families and community partners, and in her own research and scholarly work.

Developing Tomorrow's Leaders Through Authentic Learning

By Morgan Wienberg



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Ingrained in my memory is an activity my teacher had my classmates and I do in 6th grade. Ms. Tillett divided the class into groups. She gave each group a document which described our situation – our income, the number of people dependent on us, our living conditions and we had to prepare our life's budget according to the situation we'd been handed on that piece of paper. I'd been handed the life of an impoverished mother struggling to care for her family. I had to choose between feeding my children and sending them to school. I remember, as a 6th grader doing a class activity, feeling an incredible weight on my shoulders – a painful burden that I couldn't escape – all because of the paper I'd been handed.

I went home after school that day. I no longer had to live the situation handed to me on that paper. However, the weight of the decisions I'd imagined making lingered. Fifteen years later, I still remember the valuable lesson my 6th grade teacher helped me experience through authentic learning: a lesson of empathy. I now find myself living in Haiti, managing an organization in which I'm privileged to empower parents who were "handed" a situation of poverty much like that I'd been handed on a piece of paper in primary school. I'd learned not only to manage budgets but to empathize with people in a situation completely different than mine.

Living in Haiti and working with children, I also see so clearly the consequences of a school system void of authentic learning: children in Haiti are taught to memorize paragraphs and their success is measured by the number on their report card, while their knowledge, participation, and problem-solving skills are not even considered. This contrasts strikingly with the creativity, practical learning and social engagement I was privileged to experience in the Yukon Education System. In French class, for instance, I recall going on outings in which we were to converse only in French. After finishing high school this was exactly how I became fluent in Haitian Creole: through conversation.

Authentic learning allows students to develop more than just academic capacity; it gives them the experience and skills to actually apply that academic knowledge in the 'real world'. Through authentic learning we are not only teaching students, we are also developing tomorrow's leaders. ■

AUTHOR BIO

Morgan Wienberg, MSC. Raised in a small town in northern Canada, co-founded Little Footprints Big Steps Child Protection Organization in 2011 when she was just 19 years of age. Morgan, now 27, continues to live in Haiti and lead her team of Haitian employees on the ground. Little Footprints provides advocacy and rescue of children and youth, Transitional Safehouse stays, reunification with families, local capacity building and opportunities for self-sufficiency and a future with dignity and empowerment.

She has been honored with Canada's Meritorious Service Cross Medal and the Queen's Diamond Jubilee Medal, several Governor General of Canada Academic Awards, was first youth to receive Yukon Commissioner Award, was recognized in Washington, DC as a finalist for the Berger-Marks Foundation for Young Women Impacting Social Justice, the Rotary International Paul Harris Fellowship Award for Humanitarian Impact, the prestigious Wilf Wilkinson Peace Award, and was the 7th recipient of Haven Organization's William Jefferson Clinton Goodwill Haiti Award in Dublin, Ireland. She has been a keynote speaker at the United Nations Youth Assembly; Udayan Care International Conference in New Delhi, India; Rose International Conference, numerous Rotary District Conferences in Canada and US, and an invited delegate at LUMOS Organization Learning Conference in Belfast, Ireland; and will soon become the 7th recipient of Haven Organization's William Jefferson Clinton Goodwill Haiti Award (2018).

Her story and the work and lasting impacts of Little Footprints Big Steps has inspired thousands around the world.

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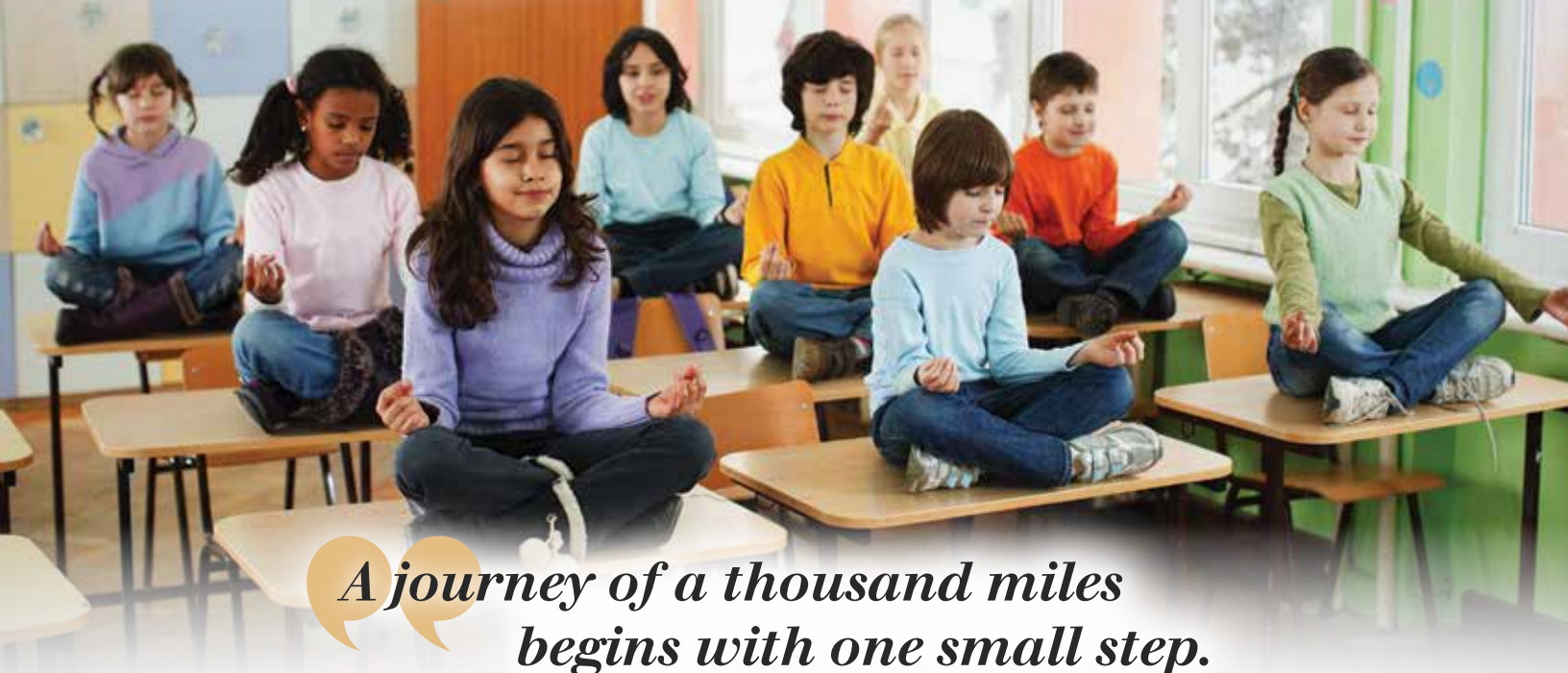
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Mindfulness:

Changing the Culture and Climate of a School

By: **Nancy Bennett** and **Ian Hepburn**



*A journey of a thousand miles
begins with one small step.*

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According to Dr. Addie Wootten, over the last 5 years, support for mindfulness programs in curriculum has grown significantly among educators. Dr. Wootten says that, while interest from individual teachers is important, research indicates an entire school participating in mindfulness techniques will “positively affect students, the culture and climate of the school, and teacher wellbeing.”

Educating students in STEM has become the major focus of most school systems but Dr. Wootten contends that supporting this with mindfulness programs improves “students’ ability to perform in an academic context” given the focus on ensuring that minds are ‘calm’ and therefore optimized by improved mental health. She adds, “the future of work will rely on our ability to adapt, innovate and work creatively without defined borders or even stable workspaces.” Mindfulness skills “underpin essential social and emotional learning” students will need. Dr. Addie Wootten is a well-known leader in delivering innovative programs to promote wellbeing. (From an article published by CMRubinworld).

Many principals want to change the culture and climate of their schools but are not sure how to make this actually happen. Mindfulness Practice seems to offer a way but we wonder: will staff have to take special training? Will we lose precious class-time? Will teachers and students find it too difficult? For the past two years, Grenville Elementary School in Grenville, Québec has found answers to these questions in a recording called the “2-Minute Mindfulness Bell”.

The recording consists of five original pieces of music - each lasting 2 minutes. It is programmed into our computer system and broadcast over the P.A. system throughout the entire school three times a day. One of the five pieces is played at 8:45am following morning announcements; another piece at 10:50am following mid-morning recess and a third piece at 1:20pm following lunch break.

This is what the students and staff hear: A Tibetan bell is struck followed by 8 seconds of silence during which time students put down work and sit up straight. The words “We breathe in ... we breathe out ...” are heard four times over very soft music. This is followed by 90 seconds of instrumental music featuring Celtic harp. The session ends with a final “We breathe in ... and we breathe out ...” and the strike of the Tibetan bell. Class work resumes. To maintain a sense of calm awareness, the spoken word and music are matched and timed to 60 beats per minute.

To the question: Will this take special training? The answer is - no special training is required of the teachers – just a willingness to model, for the class, the directions given: sit up straight and feel the breath.

As for losing class-time, the recording’s two-minute duration is more than compensated by a calm and focused class that results from listening and following the simple instructions. We have found that the recording provides a necessary transition from the excitement and agitation of the playground to the calmness needed for productive class work.

Mindfulness

It is important to note that staff 'buy-in' is crucial to the success of the program. If teachers see the importance of it, then their students will respond in kind. We are very fortunate to have a staff that foresaw the potential of the project right from the beginning.

As to the question: Will teachers and students find it too difficult? - everyone is told: Sitting quietly and feeling the breath will be the easiest thing you have ever done and the hardest thing you will ever do.

To determine the efficacy of the project, questionnaires were circulated to the staff and students at the end of the first year. Here is some of what was said:

What teachers are saying:

Kindergarten: "Students respond very well to the routine and regular breathing. Good reminder to pause and breathe". "Even my little ones look forward to the recording each day".

Grades One and Two: "Very broad range of levels of engagement, distractibility and excitability; but overall beneficial."

Grade Three-Four: "Really helpful to settle and calm after recess". "I notice a difference in focus after 'the Bells'. Would be happy to try this again in September."

Grade Five: "In the past, I would turn lights off, read to them, etc. just to calm them down. I always found the students very 'wound up' after our Recess and Lunch. I now enjoy the 2-Minute Mindfulness Bell and find it provides a moment of silence. All the students know what is expected of them".

Grade Six: "As a re-enforcement - a gong/bell in the classroom as an attention grabber would be something I'd add to next year's routine". "The experience has been positive!"

What students are saying:

In response to the question "Did the Bells and music help to make you calmer?"

The answers: 79% responded YES, 11% responded NO, 8% responded NOT SURE

"I like when we do it (listen to the bells) because it calms me down".

"I like the music because I feel like it helps me use my imagination".

"When I hear it I feel good. The bells are the best part of my day".

A comment from one student: "ahh, I needed that."

General reflections:

After surveying students and staff, the majority feel that this practice has given them an effective strategy to calm their emotions and as a result focus on the learning. Of special note – one teacher commented, "I like to hear my students use the strategy at other times". We have found that 55% of students use this "quiet breathing" in places other than school. ■

Since September 2018, Arundel Elementary School (Arundel, Québec), Maxville Public School (Maxville, Ontario), Russell Public School (Russell, Ontario) and Central Public School (Cornwall, Ontario) have incorporated the "2-Minute Mindfulness Bell" into their daily schedule. There are now over 1200 students taking part in the project.

The originator, composer and performer of the "2-Minute Mindfulness Bell" recording is Ian Hepburn, who has worked with our schools in several capacities over the years. The recording is part of a larger project called the O P E N S P A C E project. Details on the 2-Minute Mindfulness Bell recording may be found at his website www.openspaceproject.ca

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AUTHOR BIOS

Nancy Bennett has been the principal of GES for nine years. She graduated in 1971 from McGill University in Montreal, Quebec and began her teaching career in Hull, Québec for the Western Québec School Board. She was engaged by the Laurentian School Board in January of 1973 and taught at Laurentian Regional High School for a period of eight years. She interrupted her teaching career to have a family but stayed active in the educational field during this period. In 1988, she re-entered the teaching field and taught at Grenville Elementary School where she was Head Teacher for ten years. In 2008 she became Principal of this school and currently maintains this position.

In 2012, she was extremely honoured to be awarded Canada's Outstanding Principals Award by the Learning Partnership for her vision, dedication and leadership. In 2015 she was honoured by the AAESQ for her leadership role in Education.

Ian Hepburn holds Piano Performance and Piano Pedagogy diplomas from the Royal Conservatory of Music. He has taught piano and harp privately for more than forty years. Ian is a certified Vibroacoustic Harp Therapy practitioner and teacher. In 2016 he completed the Mindful Schools course. He has taught courses at Algonquin College in Ottawa on the use of harp in hospitals, long-term residences and hospices. He has worked in elementary and high schools for the past 6 years – working with large groups and one-on-one with children with difficulties. He is deeply committed to promoting Mindfulness Practice in schools. The creation of the 2-Minute Mindfulness Bell and related aspects of the O P E N S P A C E project are the realization of that commitment.

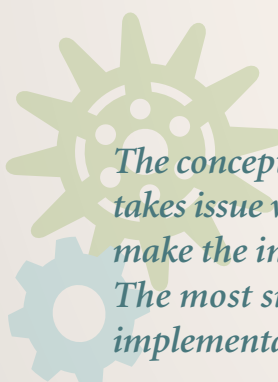
Grenville Elementary School is one of the smallest schools in the Sir Wilfrid Laurier School Board - enrollment 87. The Sir Wilfrid Laurier School Board is the third largest English school board in the Province of Québec. Its territory comprises the administrative regions of Laval, Lanaudière, and the Laurentides, spanning over 35,000 square kilometers. The student population is over 14,500 students, attending classes in 26 elementary schools, 9 secondary schools and 5 Adult Education and Vocational Training centres.



The Intelligent, Responsive Leader

By **Steven Katz,
Lisa Ain Dack
and John Malloy**

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The concept of shared leadership makes good intuitive sense and it's rare to find anyone who takes issue with the idea. After all, we understand that top-down leadership alone will never make the intended differences we require in classrooms and schools for all kinds of reasons. The most significant being that it can't meet the contextual nuances required for quality implementation. But if shared leadership is such a "no-brainer," why do we see so little of it?

One of the biggest obstacles is that we don't have a common understanding of what shared leadership actually is. In fact, it's often easier to describe what shared leadership is not. For example, shared leadership is not a form of delegation where a principal directs school staff to implement the principal's ideas. Shared leadership is not doing group work that is directed by a principal. And shared leadership is not creating committees to give advice to the principal.

Shared leadership, in its promise, rests on the guiding principle that everyone's voice matters. Everyone's experience and expertise are necessary for the school community to work effectively, and the ideas created by the group have the potential to be much stronger than those created by any one individual. It's a concept well captured in the clichéd phrase: the whole is greater than the sum of the parts, which goes back to Aristotle. Interestingly, Google named its quest to build the perfect team "Project Aristotle" for this very reason! (Duhigg, 2016).

Shared leadership is about true collaboration. It's about the kind of collaboration that understands the necessity of both interdependence and individual accountability within a shared space. By working together, by thinking through complex issues together, and by sharing our learning along the way, we are able to create something that goes beyond what each of us can accomplish alone.

The Intelligent, Responsive Leader

Collaboration of this sort means that one's attitudes, beliefs, and actions are impacted and changed because the optimal conditions for "together is better" have been intentionally cultivated. Even though the principal in a school-based shared leadership model is the "conductor of the orchestra," all members of the orchestra are required in order for the school community to improve. Each member takes responsibility for playing their respective instrument well (individual accountability), and each understands when and how their individual sound intersects with those of other members to create the performance (interdependence). It's a compelling vision. The question is, what's the methodology for getting there?

We take up this adaptive challenge in our most recent book, *The Intelligent, Responsive Leader* (Katz, Dack & Malloy, 2018). Core to our argument is the importance of advancing the concept of the school as a learning organization. Each day, principals experience a variety of pressures. Some of these might come from the central office, which directs principals to implement certain initiatives along with an associated set of accountability expectations. Other pressures might come from inside the school, from individuals or even the collective staff who advance their own perspectives and desires that emanate from the local context.

Navigating this tension, or rather leveraging this tension as a productive one, requires the principal to adopt a learning stance; it requires the principal to be both a learning leader and a lead learner. That said, all too often school leaders are consumed with operational issues, or their work is largely dictated by dealing with one crisis after another, resulting in a mostly reactive stance.

Despite a very convincing research base that points to visible and public co-learning with staff as the most impactful principal leadership practice when it comes to the desired goal of improved student

achievement (Robinson, Höhepa & Lloyd, 2009), pervasive evidence for this on the landscape of school leadership remains elusive.

More often than not, school leaders appear less like "lead learners" and more like "lead knowers." It's not, "I lead because I know how to learn," so much as, "I lead because I know more." Often leaders believe that they need to have all the answers, which is a daunting prospect in our rapidly changing world. And we see all kinds of behavioural consequences emanating from this problematic stance, not least of which is an aversion to saying, "I don't know" or admitting a mistake.

Neither of these behaviours is particularly conducive to learning and improvement because they work against productive responsible risk-taking (Katz & Dack, 2013). Shared leadership calls for a very different stance. In that space, leadership is much more about influence. When educators engage in a deliberate and intentional learning process, the ability to influence is shared with all members of the school community engaged in the learning.

In our language, leaders need to embrace both the "intelligent" and the "responsive." Intelligent expectations are those that are based upon sound evidence and research. For example, we know a lot about how to teach students to read. We don't need to invent the strategies, nor do we need to engage in adaptive learning processes to figure out the strategies. We might need to help teachers to implement the strategies, but we don't have to work out what they are. We would call this an intelligent expectation.

At the same time, the context of the classroom or school also matters. Even though research might tell us a lot about the "what" of improvement, that's not the same as knowing "how" to make it work in particular contexts. Leaders must be "responsive" to the context in order for teachers to be supported effectively to meet the needs of students. School boards will hold intelligent expectations based upon evidence and research regarding what should exist in every school and classroom. However, because of the unique and diverse nature of every classroom and school, the implementation becomes much more complex. Shared leadership requires that communities of educators who possess significant expertise gather around tables to learn together; to learn how to get the promises of the intelligent expectations to become realized in context. Nobody waits for the next direction from the person with the highest formal authority, and formal leaders – like principals – model what being a learner in this shared space looks like.

We are in the learning business. Shared leadership invites every member of the school community into a learning space that occupies the intersection between the intelligent and the responsive. Moving the concept of shared leadership out of rhetoric and into reality requires understanding that leadership is less about position, more about influence, and inextricable from learning! ■

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Dr. John Malloy is a director of education at the Toronto District School Board. Prior to joining the TDSB, John served as assistant deputy minister with the Ontario Ministry of Education and as director of education for the Hamilton-Wentworth DSB.

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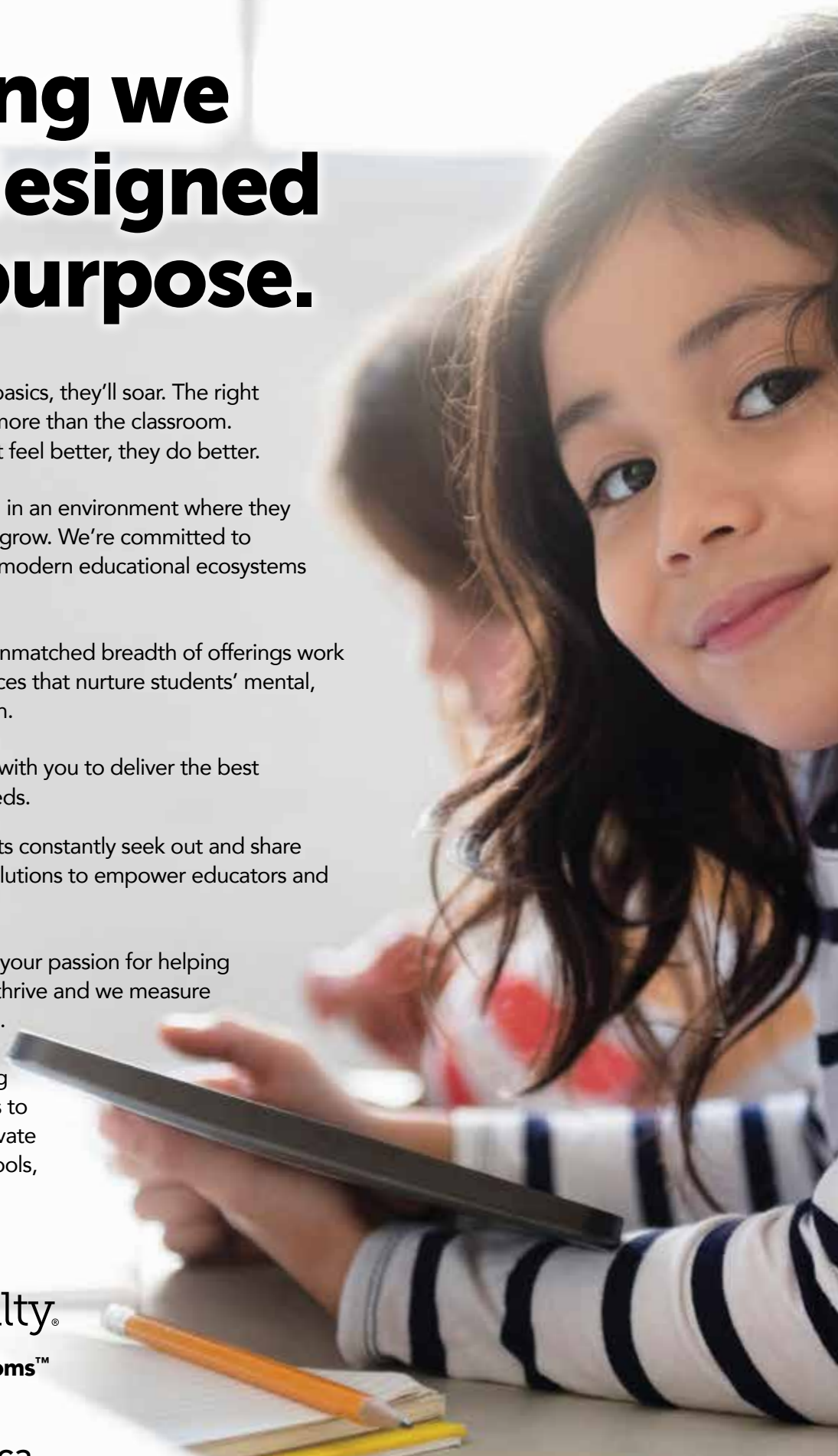
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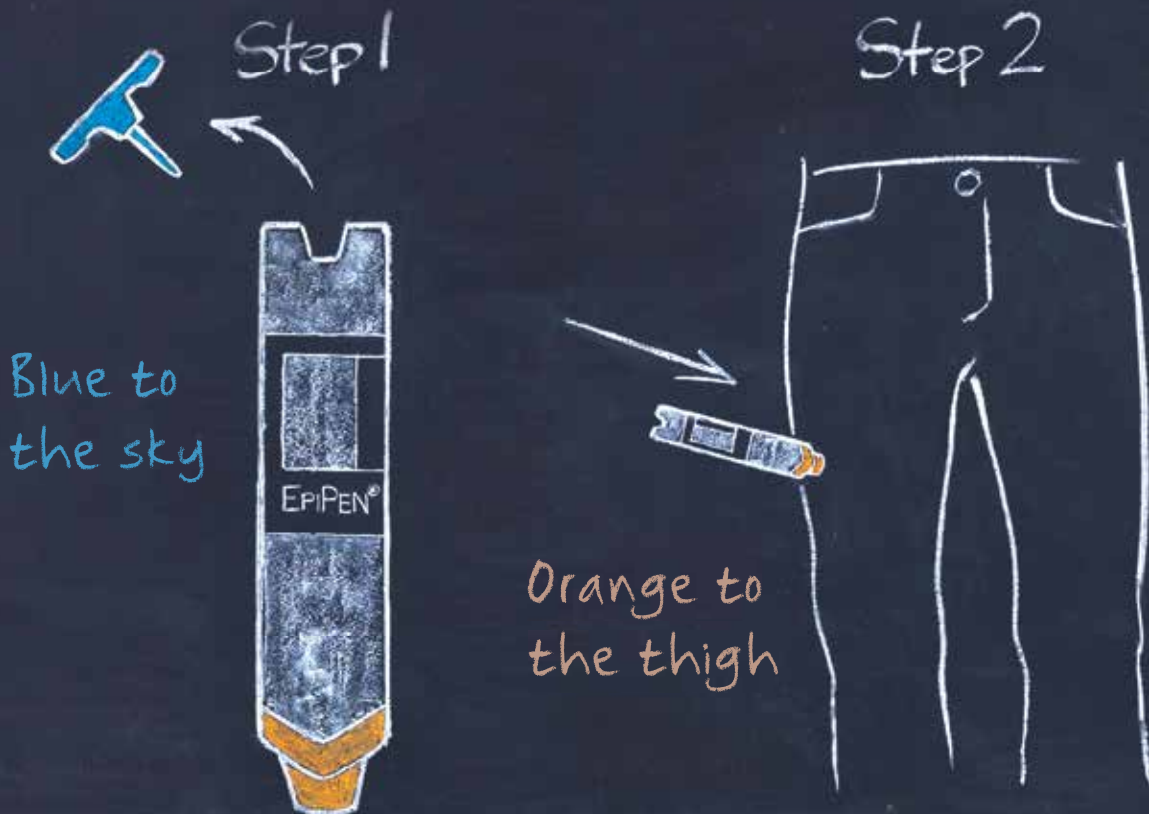
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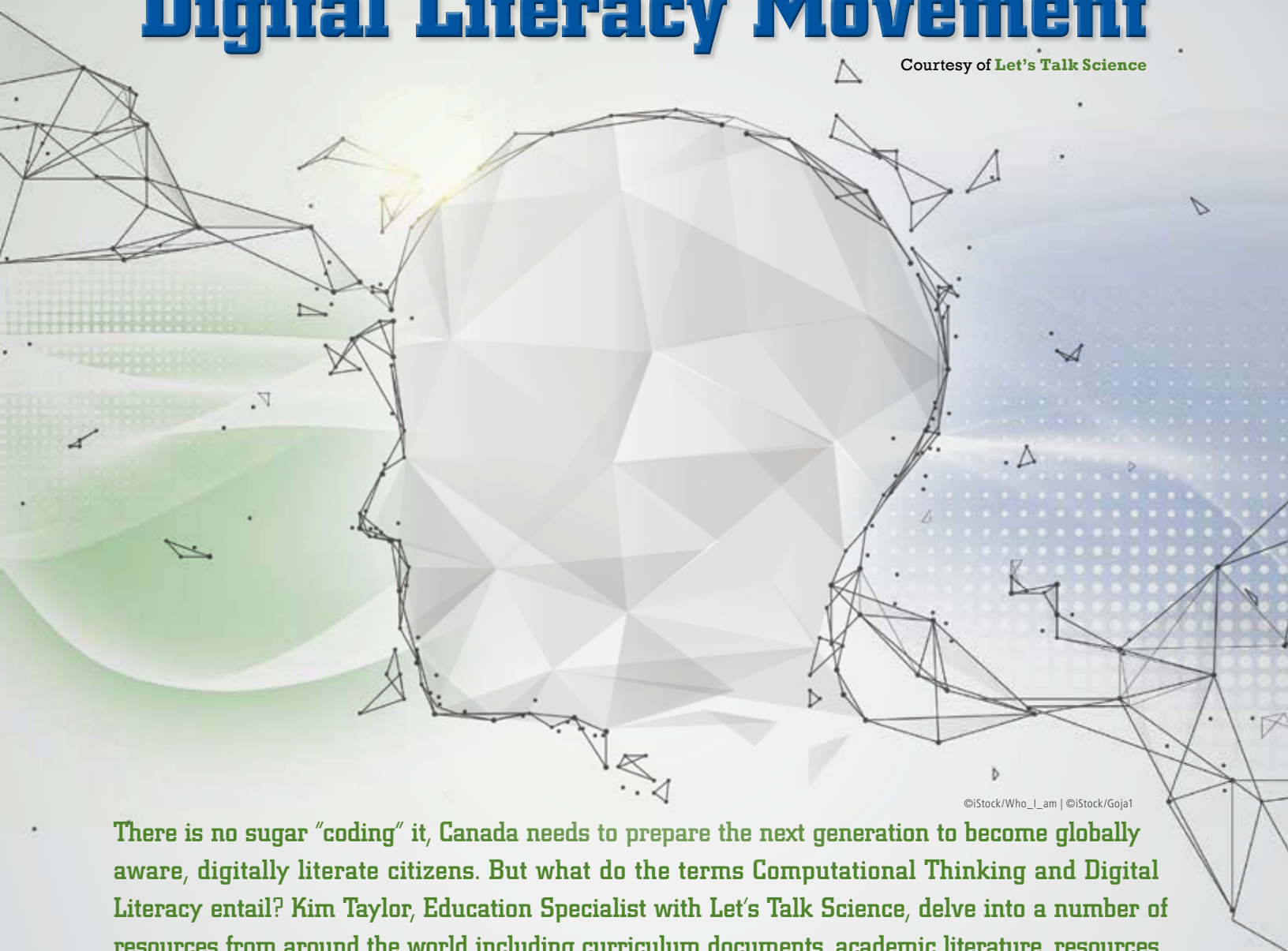
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Computational Thinking and the Digital Literacy Movement

Courtesy of **Let's Talk Science**



There is no sugar “coding” it, Canada needs to prepare the next generation to become globally aware, digitally literate citizens. But what do the terms Computational Thinking and Digital Literacy entail? Kim Taylor, Education Specialist with Let’s Talk Science, delve into a number of resources from around the world including curriculum documents, academic literature, resources for educators, and websites to develop a comprehensive Computational Thinking framework.

An Introduction to Computational Thinking

Virtually every sphere of our work and life has become dominated by digital technology. The majority of Canadian youth have grown up never knowing a world without computers and smart phones, and even though many are avid consumers of technology, there is a growing concern that they are not being prepared to become producers of technology.

Kafai & Margolis (Washington Post online, 2014) described it this way:

“Being a digital native today isn’t just about browsing the web, using technology to communicate, or participating in gaming networks. It really involves knowing how things are made, breaking down and solving problems, designing systems, contributing through making, and understanding social and ethical ramifications. We see how computers in any form and place have become an inextricable part of our social lives—not just how we interact but also how we contribute.”

Computational Thinking

As technology advances, it will become important that Canadian youth are prepared to contribute to their digital world. This includes being prepared to interact in a meaningful way with others, taking part in a workforce in which computers play an ever-increasing role, making decisions about how technology shapes their world, and finding solutions to problems that face us all.

Educators will need support to develop an understanding of what is important for our youth to learn so that they may play an active role in their ever-changing digital world. Let's Talk Science would argue that in the 21st century and beyond, students will need to learn to think computationally, that is, to develop the skills, knowledge and habits of mind of Computational Thinking.

The term "Computational Thinking" appears in education systems around the world, including the Canadian Kindergarten to Grade 12 system. Computational Thinking will be new for many educators and it will be important for them to understand what Computational Thinking encompasses so that they will be prepared to effectively support student learning.

Where Does Computational Thinking Fit?

In most respects, Computational Thinking falls within the realm of Digital Literacy. According to the Information and Communications Technology Council (ICTC), Digital Literacy is "the ability to locate, organize, understand, evaluate, and create information using digital technology for a knowledge-based society" (2012, p. 4). The Brookfield Institute for Innovation and Entrepreneurship defines Digital Literacy as the "ability to use technological tools to solve problems,

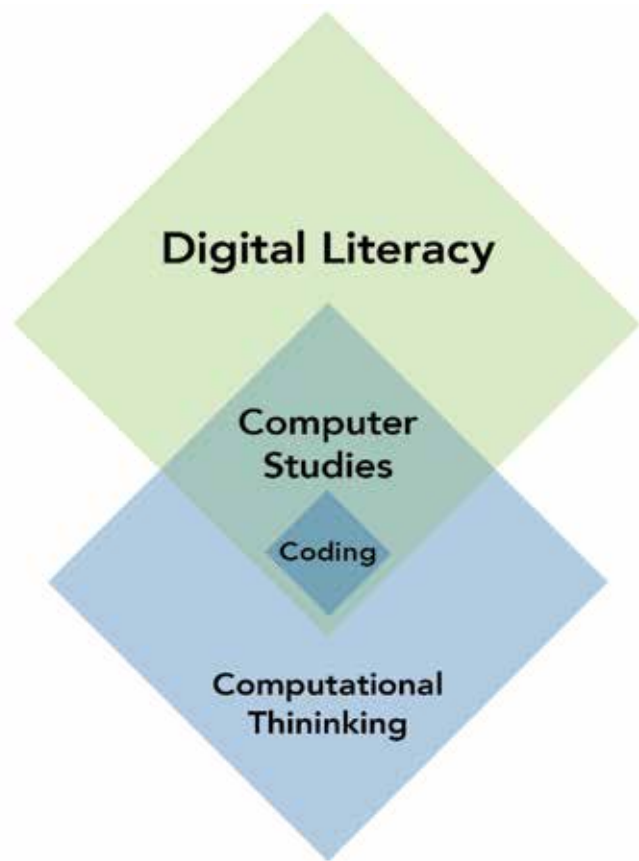


Figure 1: How Computational Thinking (CT) can be thought to integrate with other domains, including Digital Literacy (DL) and Computer Studies (CS).



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Computational Thinking...



underpinned by the ability to critically understand digital content and tools. This can include the more advanced ability to create new technological tools, products and services” (2017, p. 11).

It is important to note that some aspects of Computational Thinking can be developed without digital technology, which is why the Digital Literacy and Computational Thinking squares in Figure 1 do not overlap completely.

Computer Studies is “less about learning how to use a computer and much more than computer programming” (Ontario Ministry of Education, 2008, p.3). Computer Studies, which the Ontario Ministry of Education considers to be “about how computers compute,” occurs where Digital Literacy and Computational Thinking overlap, as depicted in Figure 1.

Computer programming, known more commonly by its more user-friendly term “coding,” falls squarely within Digital Literacy, Computer Studies and Computational Thinking. Coding is about telling computers what to do. In most cases, people use a specific programming (or coding) language which defines how the code should be written so that the computer can understand it. Coding can help students develop many aspects of Computational Thinking.

What is Computational Thinking?

There is currently no universally accepted definition of Computational Thinking. There are many similar yet different

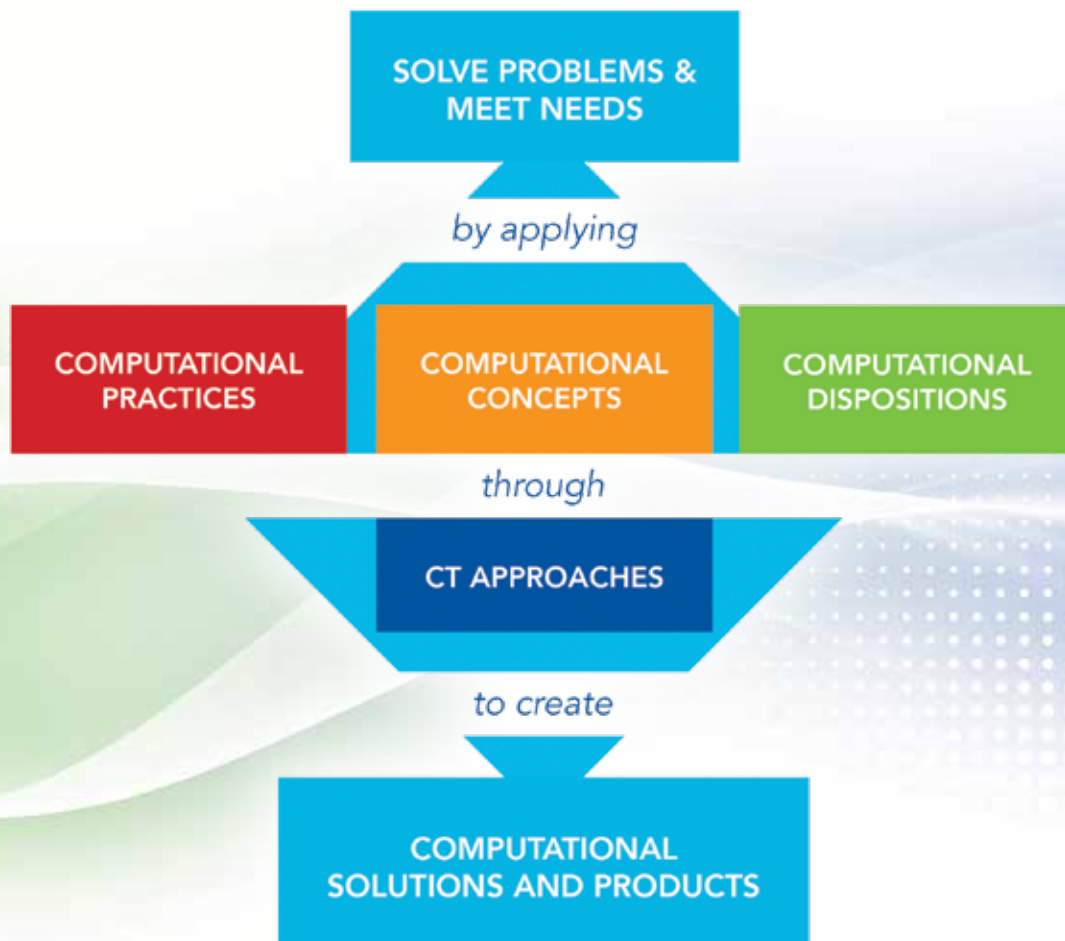
definitions and explanations of Computational Thinking which reflect the interests and opinions of researchers, educators and organizations (computer science, science, mathematics, etc.).

In many cases, instead of defining Computational Thinking outright, sources explain it in terms of what students must know and do to develop Computational Thinking skills. Sometimes the learning outcomes are conceptual (e.g., concept of algorithms) and sometimes the learning outcomes are skills-based (e.g., algorithmic thinking). Sources also describe Computational Thinking-based learning activities which they label strategies, methods, approaches, processes, and practices.

Although there seems to be little consensus on terminology, there are some recurring ideas in the research.

Let’s Talk Science Computational Thinking Framework

The Let’s Talk Science Computational Thinking Framework is a synthesis of the many definitions and explanations that have been proposed to date. It is influenced by work done by the Computer Science Teachers Association (USA), the International Society for Technology in Education, Computing at School (UK), the Brookfield Institute (Canada), Karen Brennan and Mitchell Resnick (MIT media lab), and Peter J. Denning. It is designed to illustrate how the various facets of Computational Thinking enable students to develop the skills, understandings and habits of mind they need to solve problems and meet needs in the digital world.



How is Let's Talk Science supporting Computational Thinking in the Canadian Classroom?

Let's Talk Science is offering a new Digital Literacy series of professional learning workshops for Kindergarten to Grade 12 educators. The series was developed in partnership with Fair Chance Learning with valuable input from educators and approved by field experts as a complement and enhancement to existing curriculum. The program emphasizes on improving digital skills through problem solving, critical thinking, collaboration and creativity. Educators are encouraged to select and remix content into their lesson plans to create the most relevant and useful material for their students. By participating in these workshops' educators will feel confident that they have a clearer understanding of this rapidly changing subject and that they are preparing students with the digital skills to thrive in a globally-connected and technology-rich world.

To support teachers in their ability to teach coding and computational thinking through cross-curricular projects, the Digital Literacy series of workshops introduces teachers to the United Nation's Goals for Sustainable Development (SDGs). These goals are used to help foster empathy in students and challenge them to come up with solutions to real-world problems using the design thinking model. This approach helps teachers feel more comfortable in introducing Digital Literacy

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and Computational Thinking into their lessons as they can rely on their existing expertise as a subject matter expert, but can become co-learners with their students as they come up with technology-driven solutions to their problems.

This approach has been well received by teachers and administrators who have attended this series of workshops as they feel students end up coding with a purpose in mind and get to practice important skills such as communication and collaboration. ■

To read the full copy to the Let's Talk Science Computational Thinking framework please visit letstalkscience.ca/professionallearning
For more information on upcoming training sessions or to speak with a Let's Talk Science professional learning specialist about a private session for your school visit letstalkscience.ca/professionallearning

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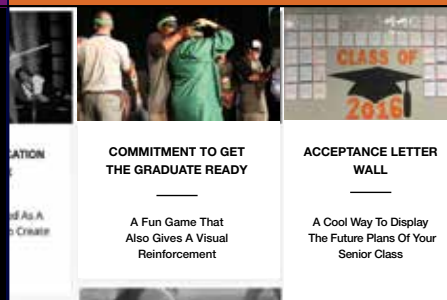
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LEARNING AUTHENTICITY

By John R. Wiens

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In a deliberate twist on the theme of the CAP Conference and this journal, I would like to address the two sides of the coin of human authenticity and consider the educational implications of each. I start with the premise that education has two major purposes which fall under learning how to live well. One is learning to become a good person; the other is learning how to live well with other people and both are for the benefit of both the self and others, hopefully at the same time. When I am done you might say I know all this, have known it for a long time. My point, however, is different – I believe through temporary amnesia, intellectual laziness or some other mind freeze we neglect these matters or take them for granted. We are not as deliberate and explicit as we should be as educational leaders about living authentically.

When our children are born they are born into a world already inhabited with people, people with whom they need to learn to live, hopefully thrive and not just co-exist in the same time and space. On the flip side, children are born into the world as unique, authentic individuals even in the case of multiple births. To give meaning to individuality we who were here before must help children maintain their individual character to some extent. In this view, education is how we as adults reconcile these simultaneous but different human realities.

What does it mean to live well among other people also living well? Our best sense of that is that this demands a democratic togetherness. This notion of democracy, however, is more than a system of governance or an exercise in self-governance – it describes a way of life and a spirit of living in a way that respects all others, includes all others and grants them equal rights and privileges. I assume it's safe to say that we are not born with these inclinations; we have to learn them. The educational challenge is to keep democratic dialogue alive and well – we cannot just assume that it will just happen, particularly if we continue to tell our children that education is mostly about getting jobs.

On the other side of the coin, we are also not born as good people – we are neither good nor bad – we simply are. Again, it's safe to say we must learn how to be what passes for, and what we believe is, being good people. Put another way, children must be taught to be good people and contributing participants in a world created for us by us.

Kieran Egan theorizes that a reasonable way to look at education is achieving various types of understanding – somatic, mythic, romantic, philosophic and ironic – somewhat age developmental but not like stages of growth. Tom Green sees education as the formation of conscience dependent on acquiring human norms – the consciences of memory, membership, craft, sacrifice and imagination. Both are dependent on adult-children interactions (teaching) and the context of the cultures and societies in which we live. Roughly these conceptual schema resemble and reinforce each other, in my interpretation, as learning adaptation, association, agonization, affiliation and altruism. All three ways of looking at education require that you are capable and skilled in all in order to be called “educated,” using various degrees of all to make reflective (wise and ethical) judgments about the situations we find ourselves in as humans.

Learning Authenticity

All are also required for us to live authentic lives as individuals and with other individuals. We must learn to continually adapt to changing situations in the world and in our lives. When we are born we adapt somatically in response to physical stimuli. As we age we adapt either intuitively based on our minds' memories of what seems or feels right, or we adapt consciously, choosing what we think serves our purposes and those of others.

All are also required for us to live authentic lives as individuals and with other individuals. We must learn to continually adapt to changing situations in the world and in our lives. When we are born we adapt somatically in response to physical stimuli. As we age we adapt either intuitively based on our minds' memories of what seems or feels right, or we adapt consciously, choosing what we think serves our purposes and those of others.

We need to learn to associate with others so that we can at least co-exist, but more importantly, work together for the common good. When young we imitate and accept the myths of our parents or other exemplars in regard to matters of membership in our families, cultures, communities and societies. Throughout our lives we have to choose which myths of courtesy, hospitality and social bonds we wish to ascribe to.

We need to agonize positively, as in think critically, about ourselves, our own conduct as well as that of others, as educational leaders of those for whom we are responsible, including coming to terms with what we and they are capable of, good at and should bring to a situation because of their authentic best. When we are young we assert our individuality in a variety of ways, perhaps experiment romantically with our uniqueness and we find out what abilities, talents and crafts suit who we are.

We need to affiliate, know how to work with others and who to work with, to achieve our human objectives – I know of no one who can go life alone, and our systems are affiliations. Growing older educated people get past thinking what other people think of them, as in what would people think, to seeing more astutely how they are seen objectively by other people. We understand that we must all sacrifice some of our individuality for the sake of other's individuality and for the sake of the whole.

Finally, we need to learn altruism, somewhat sacrificially and ironically, that we need to do certain things without expecting any rewards or even expecting that what we are hoping to happen will. The significant difference is that we become more aware, by virtue of employing our moral imaginations, of the ironies inherent in human behavior and human action, including our own. None of us live theoretically consistent lives.

If this too simplistic conceptualization makes sense, or all sounds familiar, these are exactly the conceptual resources and tools that are available to us as teachers and educational leaders, and most of us have learned them and employed them in various degrees in our educational careers. However, they are not necessarily measures of success and, in fact, can't be measured in the conventional ways we measure achievement. How much critique is the right amount? How much skepticism? Even, how much caring? How do we know we're doing what right for us and others? These are standards of a different sort that determine human meaning, worth and excellence, standards judged to be useful, good or right according to the human situation.

The mark of the educated person is good reflexive judgment – thinking and doing the right thing in the right for the right reason at the right time – and that requires that we are able to use our learnings in the right mix to the right degree. And since our ideas of right and good (truth, justice and beauty) are developed and achieved in community with others, our schools represent an excellent opportunity to emphasize and make them explicit. Being true to our humanity requires using these philosophical concepts of moral authenticity – individuality and democratic solidarity as collectivity – as guideposts, touchstones and references (our life GPS) for our educational leadership efforts.

In other words we need to celebrate our democratic heritage deliberately and out loud, just as we do our jobs and other aspects of our lives, in the presence of our children and young people. We cannot simply take for granted that they will learn to be good democratic people implicitly because of who we are, what we do and where we live. Jean Bethke-Elstain declares democracy to be on trial, I believe, given current socio-political inclinations, it is at risk. Education is our opportunity to preserve it for our children, educational leaders can prepare and show the way. ■

AUTHOR BIO

John R. Wiens, a teacher for over fifty years is a retired professor in Educational Administration and Foundations and Dean Emeritus of Education at the University of Manitoba in Winnipeg, Manitoba. An educational administrator for over forty years, he has previous experience as a teacher, principal, and superintendent. Recently he has been working with Manitoba school boards and several First Nations, and continues to be a frequent presenter on educational governance, educational equity and educational achievement in a variety of settings.

John continues to be an active educational leader and has served as President of the Manitoba Teacher's Society, the Canadian Education Association, the Manitoba Research Council, and the Manitoba Educators for Social Responsibility. As well, John spent numerous years as the Chair of the Universities' Grants Commission; and as a Director of: the Canadian Teachers' Federation, the Board of Teacher Education and Certification, the Manitoba Association of School Superintendents and the National Society for the Study of Education. As well, he is the past Chair of the Board of the Canadian Centre for Child Protection and remains as a Director.

John earned his Ph.D. in Education from Simon Fraser University in Vancouver in 2000, and the same year received an honorary doctorate from Brandon University for contributions to teacher professional development. He has also received numerous awards for service to education and teacher education.

His scholarly interests include the study of education, democracy, globalization, educational leadership and philosophical hermeneutics.

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Under the Same Northern Lights

*How Place-Conscious Pedagogy Connects
Students to their Communities and the World.*

By: Jennifer Godfrey Anderson, Ola Andersen, & Jorma Turunen



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In October, 2018 the United Nation's Intergovernmental Panel on Climate Change announced that by 2030 human activity will likely cause global temperature to increase by 1.5 degrees, resulting in the rise of sea levels, heat extremes, drought, heavy precipitation, flooding, a rise in ocean acidity, and a decrease in ocean oxygen levels. These climate-related risks will impact health, livelihoods, food security, water supply, human security, and economic growth.¹

Globally, educators and policy makers are grappling with how to prepare students for this uncertain future² and some have shifted priorities towards more global competencies³ or "skills for the 21st century"⁴ such as critical thinking, creativity, collaboration, and perseverance.⁵ However, while school systems may aspire to these goals, some argue that education continues to be made barren by standards-based decontextualized instruction.⁶ In contrast, learning in context promotes an understanding of human knowing and being and from this grows an enriched understanding of curriculum and the notion that to be human is to live connected to both the world and to one another.⁷ This article outlines an example of such learning and tells a story about how a community event united people across a province, and the world, and turned learning into a rich interdisciplinary lesson on northern life and the value of human relationships.

Cain's Quest 2016

Cain's Quest is a snowmobile race that takes place in Labrador every two years and is one of the most extreme winter endurance competitions on the planet.⁸ Travelling a 3100-kilometre winter course, the riders drive day and night and pass through "fiords and mountains in the north, and bogs, hills and valleys in the south"⁹ On average, 29 teams with two competitors per team, travel approximately 450 km per day. The race began in 2006 in an effort to attract people to the north, but in a very short time it has ignited a passion for adventure and has helped to connect people along the route and around the world.

Two such adventurers, Sami Päivike and Arto Jauhiainen, were partners in extreme ATV expeditions in Europe. When they heard about Cain's Quest they said, "Of course, if someone is saying that this is the ultimate, longest, and toughest race on planet – we are in!" On March 4, their dream became a reality as they started the 2016 Cain's Quest with 70 other competitors.

As the 2016 teams began to wind their way across Labrador, Ola Andersen was mobilizing her Grade 3 and 4 class at Henry Gordon Academy in Cartwright, Labrador. "Watching through a classroom window would not cut it – the class longed to become part of the excitement," she noted. Researching the teams involved, Andersen discovered that Team 66, Päivike and Jauhiainen, were the only Europeans in the race so she quickly involved her students in a mini-unit on Finland. They explored where the team members were from, investigated the different types of snowmobiles, and read the biographies of the different team members. When the Finnish riders arrived in Cartwright they were surprised to be greeted by a class of children waving Finnish flags. Päivike recalled, "These kids had a very good knowledge of Finland and just wanted to shake our hands and maybe take few photos, and that really felt good while being a long way from home and tired."

Team 66 finished in 10th place but the seed was planted for Päivike and Jauhiainen, and Ms Andersen's students, who were left inspired by the machines, the racers, and people from distant places.

Cartwright, Labrador

In the fall of 2017, knowing the next Cain's Quest was approaching, Ola Andersen's new class were already exploring the geography of Labrador, the mechanics of racing, and the effects of cold climate on machinery

when she made contact with the Finnish racing team. She found Sami Päivike's email address and wrote and asked if they would be coming back in 2018. Päivike's wife is a teacher and she suggested that the local school could write letters as a way to connect and practice their English. The plan was made for Päivike to deliver the letters when the team passed through Cartwright in the 2018 Cain's Quest.



Snowmobile racer zips over deep snow along Cain's Quest gruelling 3100km course.
By: Markku Rytinki

Rovaniemi, Finland

In the 2017- 2018 school year, Mr. Päivike's step-son was attending Mr. Jorma Turunen's grade 4 class in Rovaniemi, a small school with 120 children located above the Arctic Circle, Finland. When they heard about the race and the class in Cartwright they were excited to participate. According to

Mr. Turunen, the letter writing program was life changing for the children. His grade 4 students had been learning English for a year and a half but, "This was actually the first time they were really able to communicate

using a foreign language." They wrote as a group, writing on the board, then editing and choosing what they wanted to say together. They built their confidence and they learned how to format letters, dates, greetings, and developed their handwriting skills. They talked about why Canada is a country of so many mixed cultures, and also explored the indigenous and metis heritage. They also arranged to play an interactive web-based game together and, as they got to know their new friends, their learning expanded into different curricular areas such as geography, art, biology, environmental science, and technology.



Mr. Jorma Turunen's Grade 4 students in Rovaniemi Finland.
By: Jorma Turunen

In Carwright, Ms. Andersen's class watched videos of Rovaniemi and surrounding area, investigated

reindeer herding, and made comparisons to life in Labrador. In the letters, the children told about their community, their families, and their interests and hobbies. They delved into science and technology through

the exploration of an innovation that would help them if they were in Cain's Quest. They invented backpacks with special equipment, nutrition bars, and special clothing to prevent frostbite. According to Andersen, "This little project allowed them to use their imaginations and creativity for design and innovation."

The 2018 Cain's Quest

With all teams carrying live tracking devices, the 2018 Cain's Quest began on March 2. On large screen projection,

Mr Turunen's grade 4 class in Rovaniemi and Ms Andersen's grade 3/4 class in Cartwright, watched as the racers' travelled across the frozen landscape, paying particular attention to Team 66.



Ms. Ola Andersen's Grade 3 and 4 students in Cartwright, Labrador welcoming Cain's Quest - Team 66 to their town.
By: Michael Holwell

The excitement grew as the teams came closer to Cartwright. When they arrived at 11:03 a.m. on the 3rd day of the race, Ola Andersen's class were waiting with banners. The racers presented them with the handwritten letters and gave them toques, candy, and autographed a Finnish flag for them to hang in their classroom. The students were excited about the souvenirs and they especially enjoyed hearing the two Finnish racers converse in their own language.

Unfortunately, after riding 3000 km through the Canadian North in winter, due to a broken part, Team 66 had to end the race 300 km short of the finish line. "You can imagine how that felt but that's how racing is," said Päivike. "But," he announced, "We will be back for the 2020 Cain's Quest and will be bringing another, separate, female team along."

Conclusion

Integrating authentic experiences into the classroom enhances learning objectives and changes lives through meaningful connection to local and global communities. The Harvard Graduate School of Education for the Rural Trust,¹⁰ concluded that as schools and communities work together to design curricular goals and strategies, students' academic achievement improves, their interest in their community increases, teachers are more satisfied with their profession, and community members are more connected to the schools and students. This small example demonstrated that place-conscious pedagogy is cross-curricular, builds confidence, and inspires curiosity at a time we need our students to engage with each other, the environment, and their communities.

While another Cain's Quest has ended, the memories and relationships will live on in the children of the two northern communities. Students in Cartwright have since received a second batch of handwritten letters from Mr Turunen's class. Ms Andersen still plans lessons based on past Cain's Quests, and races yet to come. She believes that this experience was the highlight of her students' year and has led to students realizing that anything is possible when you put your mind to it.

When asked about the impact of Cain's Quest on Team 66, Mr Päivike reflected, "The race itself was a way to meet the people, and we surely wanted to give something back too. Unfortunately the only thing we had was some time and few words, but it seemed to be enough. People understood that we were still in the race." After visiting the classroom in Rovaniemi, the team noted that it became clear that there are bigger values than winning. It was the participation, meeting people, and sharing and honouring other cultures that mattered.

According to Mr Turunen, the most important lesson involved ethics and cultural interaction, important goals of the Finnish National Core Curriculum.¹¹ His class talked about how they saw similarities, not differences, and how that helps to understand each other and live in peace, globally. He reflected on the changes in the children, noting that Finnish kids are usually a bit shy of making contact, but this kind of authentic activity "encouraged them to interact with children that shared similarities and differences, but it was the similarities that were most meaningful to the children." He said they realized that they share the same values, and interests in nature, activities, and families; and, despite the distance, they share the same Northern sky, even if it is on the other side of the world.

As the year ended for Mr Turunen's grade 4 class, they decided to celebrate "the North American way", with a square-dance. The children received their last letters, sent their own farewells, and while the North Star shone above, the children closed out the year in Rovaniemi with a square-dance party, dressed in checkers, doing the do-si-do. ■

AUTHOR BIOS

Jennifer Godfrey Anderson is a teacher and researcher in assessment, mathematics education, and place-conscious teaching and learning. Having worked in different education systems around the world, Jennifer is now at home, and at Memorial University in Newfoundland, Canada.

Ola Andersen has been teaching for approximately 24 years. Always interested in the local knowledge of Labrador and how place-based education can be infused into curriculum, Ola brings the experience of connecting and living on the land to her teaching.

Jorma Turunen is a classroom and ethics teacher in Viirinkangas Primary school in Rovaniemi, Finland. He has a special interest in integrating digital literacy and the new Finnish curriculum focusing on inter-disciplinary phenomenon-based learning.

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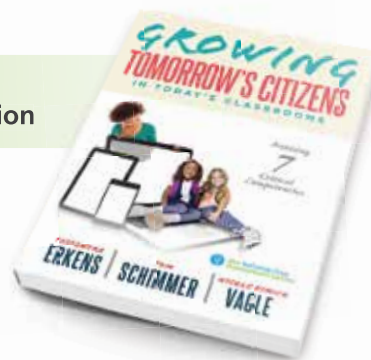
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