

Editorial Introduction

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Given the journal's intention to publish articles which encourage the readers to re-examine conventional and taken for granted patterns of thinking, and to interrogate foundational theoretical and conceptual frameworks in the humanities and education which influence the ways in which educational policies are made and enacted, the articles in this issue meet and analytically expand the spirit as well as the possible practical outcomes of the journal's mandate. Certainly, the current trends of globalization and the locations of knowledge that are riding its interconnecting lines, and the way these influence people's lives in an increasingly networked world, are as active as ever.

Within the current economic and political environments in which global interdependence and the fall-out from the 2008 economic downturn (the worst since the 1930s recession), these trends and their outcomes are being experienced internationally. And more change is either happening or on the way which will shift the way we view international learning and social development contexts. With the emerging economic dominance of China and partially India as important world powers, and given the interesting alliances such as the recent launching of several Canadian designed and manufactured satellites from India (BBC news, February 25, 2013), complemented by old imperial powers such as Britain no longer as powerful financially and by extension culturally, the way we view global contexts, knowledge categories and power relations should minimally be shifting.

This shifting is indicating new psychological movements that refuse the assumed epistemic monopolies of the occident, and with that, the opening up of contemporary spaces of knowing, learning and doing. Such contexts are also affirming the increasing resistance to stringent learning and general management structures that are not representative of the real world we live in. all of these trends should invite learners, researchers and other scholars to rethink the historical and contemporary constructions of the educational contexts we are located in, and how we analyze our assumptions and theories which should inform one's reasonable decisions and actions.

These realities should also persuade both researchers and readers to significantly question contemporary schooling and how the inclusions and exclusions of such learning environments should be representative of the histories, philosophies, epistemologies and pragmatic locations of all. It is with this in mind that school curricula in Canada and in western countries, for example, should shift curricula from exclusionist and/ or the benevolent treatment of non-mainstreamed communities or Aboriginal peoples, to open and historico-culturally inclusive instructional and learning platforms that enrich the lives of all. Furthermore, all schooling and research contexts must acknowledge that epistemic categories throughout history have been collectively created by all peoples from all corners of the world, and through these we must accept the need to enlarge the circles of inter-group, inter-learner/teacher and inter-epistemic corners as well as centers, as these shape the way we collaborate and achieve ‘things’ for the benefit of all.

Indeed, the role of all research and education should give us more open-ended possibilities that minimally herald active ways of transformation through learning and teaching which always aim for the liberation of the learner and the reader in ways that are different from previous experiences. In aiming for, and achieving these inclusive educational and analytical locations, we can then talk about the possible projects of social justice, active citizenship and meaningful social well-being. After, education and its main categories of teaching and research should always have ameliorative platforms that enhance the lived realities of concerned populations. As importantly, we should be open about and ready to explore the impacts and internal conflicts of teacher-pupil-institutional relations where, for example, beginning teachers whose bodies fail to conform with stereotypical images of the ideal teachers, should be accorded their rightful platforms to achieve their instructional and socio-locational potential.

The articles in this issue accordingly, trouble significant philosophical, political and pedagogical issues which confront scholars, policy makers and practitioners in the humanities. The first article, *Reviving reasonableness: Expansive reason-giving and receiving for global social justice education*, Derek Tannis draws on contemporary and historical philosophical works, in order to develop a conceptual model and typology of key assumptions associated with social justice policies and types of reasonable behaviours. By situating different perspectives along a multi-layered spectrum, Tannis deftly investigates varying conceptions of the concept of reasonableness. The spectrum ranges from an analysis of rigid, objectivist, closed minded perspectives of the early colonial, puritan settlements in the New England States, to the severe political intolerance of the McCarthy era, to the conservative, yet aggressive, foreign policies of the more recent Bush administration, through to more liberal, codified and flexible social contracts, and finally, to more ended perspectives which see that reasonableness and impartiality are virtually “impossible to attain”. In Tannis’ conceptualizations, reasonableness, interestingly, incorporates self respect, identity, and community, is relational, achieved through dialogue, and includes reason giving and receiving.

The second article, *Changing the subject in teacher education: Centering indigenous, diasporic, and settler colonial relations*, Martin Cannon's calls for the re-thinking of concepts of racism, colonialism and multiculturalism. His vision of a new pedagogy of inclusion, is far reaching in breadth, and depth. It involves privileged, Euro-Canadians, diasporic immigrants, and as importantly, Aboriginal Peoples. The article initially identifies key questions which begin with "the identity making processes, many of them racialized which are specific to colonization and non-Indigenous Canadians." The article argues that the reluctance to situate all the inhabitants of Canada within a continuing colonial history, is a "formidable challenge which prevents the creation of alliances which cross racial, ethnic and cultural boundaries". As importantly, Cannon identifies several strategies grounded in Canadian experiences which could be explored and adapted by scholars and practitioners.

Moving to matters of individual teacher agency, Tanya Howard and Rebecca Lloyd, in the third article, *To feel a look, to see the flesh: Phenomenological reflections of a pierced and tattooed pre-service teacher*, engage a phenomenological reflection by offering a graphic analysis of a beginning teacher's tensions and struggles to conform with conservative notions of a teacher. They also explain the manner in which despite one's deliberate efforts to fit in, that one's body often resists compliance with normative stereotypes which have no bearing on individual teaching competence. With very strong support from the literature, the teacher's internal monologue and initial experiences with the principal and students are carefully documented. The disturbing impact of the principal's disciplinary gaze when she suddenly sees the teacher's body piercings are well explored and positioned within post-structuralist perspectives and analyses. The article meticulously presents classic issues and dilemmas of integration, assimilation, conformity and resistance to narrow institutional policies, practices and procedures.

The three articles are complemented by a 'commentary on community life' entitled *finding and creating a sense of Community* by Marisa Cohen, where she discusses how a sense of community is very important to an individual, as it helps him/her maintain a sense of belongingness and benefit from the availability of social support. As she notes, while there is a great deal of research regarding how communities are created and maintained, there is still much more to be done. With this understanding, she describes in this commentary an informal investigation into peoples' understanding of community, how they found their social niches, and discussions of the similarities found between different interviewees. In so doing, she initially compares and contrasts the two cities, Boston and New York (in the United States of America), highlighting the impact the environment has on the ability of one to create his/her social group. The four pieces should together inform about emerging epistemic and contemporary trends that multi-directionally interact with our contemporary locations, while at the same pointing to ways of refining these and related categories of learning and living.