Health education is education:

an introduction to iMinds

Dan Reist, MTh & Mahboubeh Asgari, PhD

Drug use is part of the human experience. From caffeine to cannabis to cocaine, drugs have both helped and hurt people in nearly every society on Earth. Likewise, gambling has been a part of most cultures and human societies around the world and throughout history. From playing with the earliest bone dice to the most sophisticated video lottery terminals, humans seem captivated by gambling. What explains this fascination with drugs and gambling?

Today, children receive numerous mixed messages and observe conflicting attitudes towards drugs and gambling. Advertisements extol the benefits. Pop culture idols, peers, parents and other adults provide mixed examples. Health education classes and social marketing campaigns warn of the dangers. How can young people make sense of these conflicting messages? When such challenges arise, one modern response has been to turn to schools and educators to address the problem.

Most health education (including education about drugs and gambling) has focused on risk and behaviour change. This approach usually assumes that health is an individual quality and risk consists of lifestyle choices. The aim of this education is to change behaviour in pre-determined ways through the

provision of information and the persuasion techniques of social marketing. This approach to health education has not been able to demonstrate effectiveness relative to its goal of behaviour change (Drug & Alcohol Findings, 2016). Even if this approach could be made effective, there is concern about its ethical desirability—telling people how *we* think *they* ought to live (Buchanan, 2006, 2008; Jensen, 2000).

A broader paradigm for health education recognizes that health is influenced as much or more by living conditions as by lifestyle choices. In such a situation, students, individually and collectively, need to develop health literacy. Literacy is a complex concept encompassing several interrelated elements including basic literacy (minimal print-decoding skills), functional literacy (the ability to engage with political, commercial and social systems in dealing with daily life) and social and critical literacies (communication skills and the capacity to engage with others in critical reflection and informed action) (Roberts, 1995, p. 420). Similarly, health literacy builds toward an asset "enabling individuals to exert greater control over their health and the range of personal, social and environmental determinants of health" (Nutbeam, 2008, p. 2074). The goal of health literacy can be described as "action competence," the ability of students to "intervene in their own lives and the surrounding world" to improve well-being (Jensen, 2000). Beyond that, health literacy not only empowers individual citizens but enables their engagement in **collective** health promotion action (World Health Organization, 2017).

A robust health literacy helps students develop the capacity to interact effectively with environments in which drug use and gambling are common. It helps them explore who they are, learn how to make informed decisions, and develop critical thinking and strategies they can call upon when facing new and challenging situations. So, whatever the root of human fascination with drugs and gambling, health literacy provides children and youth with the capacity to process the often conflicting information to which they are exposed and take action to promote their individual and collective well-being (Renwick, 2017; World Health Organization, 2017).

iMinds: a pedagogical model for health education

iMinds is a way of thinking about teaching and learning based on a solid philosophy of education. It encourages young people to develop health literacy—the ability to live in the world in a way that promotes well-being. This involves developing awareness and care for self and others that embodies and supports both freedom and belonging. *iMinds* supports teachers in creating the conditions for interactive situations in which connections are made and real learning can take place.

iMinds is also a collection of resources for schools related to substance use and gambling. The lesson ideas and other materials fit well within the scope of British Columbia's K-12 curriculum with its emphasis on core and curricular competencies. The collection includes specific competencies for drug literacy and gambling literacy. Each lesson supports the development of specific curricular competencies as well as core and drug- or gambling-related competencies.

iMinds is not a program as such. There is no pre-set group of lessons through which to teach drug or gambling literacy. The provided lessons are samples designed to help teachers see multiple possibilities and opportunities to address health and well-being within the scope of various curricular subjects. Helping students to explore issues related to drugs and gambling across the full scope of human concerns helps them develop the capacity to survive and thrive in a world where drug use and gambling are deeply embedded in human culture.

Engaging students in honest, thoughtful discussions and projects related to drugs or gambling and relevant to their daily lives builds operative literacy. Contrary to popular belief, teachers do not need to be experts in drugs or gambling to teach students the skills needed in order to stay healthy and make informed decisions. Constructing good questions is more important than having answers. The goal is to encourage students to both express and think critically about drug- and gambling-related beliefs, attitudes and behaviours. This equips them to become more reflective and critical about the conflicting messages that bombard them every day. It helps them make better decisions for themselves in their own unique situations. Having discussions in safe, supportive contexts helps nurture a balance of freedom and responsibility that is necessary for growth and well-being.

iMinds draws attention to ideas and knowledge from the past and in contemporary social environments, but it also recognizes and utilizes the ideas, experience and knowledge within the classroom community. This diversity is an incredible asset too often poorly utilized. Learning activities need to tap into students' current knowledge and experience. Teachers can challenge students to expand on what they already know, wrestle with other ideas, build shared meaning and explore possibilities together. *iMinds* employs a 5-i model to guide the development and use of the resources within this constructivist/inquiry-based approach to learning.

identify: Students come to a learning situation with previous experience—prior knowledge and skills, assumptions and beliefs. Learning situations help students reflect on this legacy by providing opportunity to assess what they believe or know. These reflective activities serve to engage students and encourage them to share their current ideas.

investigate: Learning requires students to observe, analyze and evaluate as they interact with materials and ideas introduced from outside the corpus of their past experience. This new material may come through novel experiences, interacting with their peers or through other external sources such as texts or media.

interpret: In order to learn from these new encounters, students need to develop critical skills to interpret this new material. This is not simply a matter of technical skill. It involves making decisions about meaning and understanding utility in the complex interaction of personal and social. It is about forming and molding assumptions, attitudes and actions as individual members shaping and being shaped by the world.

imagine: Learning, while it builds on the past, is future oriented. It involves an act of imagination. Students need to become curious not only about "what is" but about "what could be" and "what if." One of the most important roles for the teacher is to nurture this sense of curiosity and wonder—to call students to the frontier of possibility.

integrate: Education involves the ability to incorporate new ideas into what is already known, and to use this new knowledge to move forward in some way. Learning activities need to allow both students and teachers to assess the development of knowledge not against some pre-set standard but in terms of greater awareness of complexity and the interconnectedness of people, things and ideas.

To be educated one must have learned to be reflective about oneself and the world in which one lives and of which one is a part. *iMinds* aims to develop children's capacity to be reflective and to be deliberative in defining and managing their own well-being while interacting with environments in which drug use and gambling are present and promoted. In order to grasp something of the way *iMinds* approaches this health education challenge, the reader is encouraged to examine the following discussion.

iMinds' philosophy of education

All teachers operate, explicitly or implicitly, from a philosophy of education. That is, they operate on the basis of particular views about key concepts in education whether or not those views have been formed through careful analysis and reflection. The following discussion reflects on some of the key concepts in education. Further, it articulates a particular view of what such analysis leads us to recognize as genuinely educational. This philosophy of education represents the foundation on which *iMinds* rests.

A BRIEF DISCUSSION OF LITERACY

Literacy involves far more than teaching students to decode oral or written language. To be literate, students must be able to analyse the meaning and utility of texts or other forms of communication as well as reflect on the influence these communications may have on them. In this sense, "literacy is a social practice, with political and economic potentials and ramifications" (Freebody & Luke, 1990, p. 15). In other words, literacy has a critical component that enables students to think, inquire, understand and help shape their reality. This is illustrated in Paulo Friere's early work among "illiterate" workers in Brazil. He argued reading, writing and speaking skills are all interconnected parts of an active learning process, which may contribute to personal, social and political transformation (1970/1996, p. 135).

Education helps children and young people learn how to think for themselves, ask questions, and make sense of all the information and perspectives available to them. It helps them interact with the world around them and respond responsibly as unique individuals. Education creates opportunities to encounter others and to understand that they can act and respond in ways that are different and not always predictable. It is through such empowered encounters with others that learning occurs (Arendt, 1977/2006; Biesta, 2017; Freire, 1970/1996).

"I believe that education ... is a process of living and not a preparation for future living."

—John Dewey

Thus, education is not a question of simply learning the content or subject matter but of being able to exist in and with a world populated by others who are like us and yet not like us. The goal of education is "to arouse the desire in another human being for wanting to exist in the world" as an active subject "without putting oneself in the centre of the world" (Biesta, 2017, p. 420). This requires interacting and being in dialogue with others and the world. As John Dewey, best known for his work on the philosophy of education, says, "We do something to the thing and then it does something to us in return: such is the peculiar combination…. We learn something" (1916/2016, p. 159). In this dialogue, something that is different than us is not an obstacle that gets in the way, but is something or someone that we are in communication with, something or someone that speaks to us, touches us, and addresses us (Biesta, 2017, p. 426).

The task of the educator is to arouse the desire in students for wanting to engage and to connect with others and the world around them. It is through this connection that they can experience the feeling of well-being (what Hegel describes as being-at-home in the world). Such understanding of education hints at an approach that is neither student-centred nor curriculum-centred but might best be characterized as world-centred (Biesta, 2017). It puts the students in communication and interaction with the world around them and creates opportunities for thinking, inquiry, and reflection. Thinking becomes a joint activity, a response to uncertainty or hesitation that is usually addressed through communication

and dialogue (rather than monologue). Students acquire meaning through this subject-subject (rather than subject-object) interaction and experience with the world. This communicative interaction is what Dewey (1916/2016, Chapter 4) sees as education – the kind of education that nurtures the intrinsic power for growth.

Too often, educational practices focus on transmitting content and developing what Max Weber called *instrumental reason*. Weber criticized this approach to education for focusing on efficiency and economic outcomes at the expense of human development and meaning. To be literate, students must also develop *practical reason*—the ability to reflect on the goals, values and purposes of human action. For Weber, this meant being able to reflect on ends (resolving the question *why*) as well as consider the *what* and *how* of means (Weber, 1921/2013).

Numerous philosophers and educators have echoed and developed this critique of education as transmitting information and developing instrumental skill. Dewey challenges the idea that knowledge exists "simply as knowledge on its own." Instead, he talks about knowledge as inextricably linked with experience. For him, knowledge is formed in the context of experiences with the world—a world of plurality and difference. Assuming knowledge can simply be transmitted from teacher to pupil, without considering the formative experiences of each, underestimates the distance between teacher and pupil. Dewey argues, "the teacher should be occupied not with subject matter in itself but in its interaction with the pupils' present needs and capacities." In fact, focusing on subject matter in isolation of the pupil's *situation*[1] can "get in the way of effective teaching" (Dewey, 1916/2016, pp. 207–209).

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1   For Dewey, learning happens through experience, and "experience unfolds in a variety of *situations*; … it is useful for educators to think both about the kinds of experiences wished for students and how *situations* can foment such experiences in the classroom" (Hildebrand, 2018, pp. 288–289, italics added).

When the twentieth-century philosopher, Hans-Georg Gadamer, sums up his entire philosophical enterprise with the statements, "education is self-education" and "one can learn only through conversation," he is aligned with Weber and Dewey. He observes that even in new-born babies we see a drive to learn—to reach out, to connect, to understand—and the joy when they succeed. Gadamer suggests our so-called educator roles are actually quite modest. They are not about transferring detailed content but about being present to engage in communication and thus to nurture the drive to learn (Gadamer, 2001).

Gert Biesta (2006, 2017) argues that many educational practices, with their focus on instrumental reason, are designed to promote socialization. They are concerned with helping students fit into an existing cultural and sociopolitical world. Equipping students with tools necessary for participation in a particular culture or context is important. A focus on socialization, however, assumes the value of existing practices and traditions and does not give students "the opportunity to show who they are and who they want to be" (Biesta, 2006, p. 6). This kind of education tends to focus on argumentation but fails "to make connections with children's experiences" or to promote engagement beyond the level of ideas.

Several philosophers have identified the consequences of our narrow focus on instrumental reason. Jürgen Habermas has detailed how our strategic patterns of communication get in the way of open, reciprocal processes of engagement and result in a wide range of social pathologies, including addiction, consumerism, apathy and violence (1971, 1984). Charles Taylor attributes modern malaise and alienation to our lack of attention to the goals, values and purposes of human action. Our lack of attention to these issues and our focus on objective analysis skills fail to equip us to find meaning in the secular and multi-cultural world we live in. He suggests we need to abandon the simplistic but inauthentic claim that difference does not matter and accept the challenge to engage in comparative cultural study that promotes respectful dialogue and seeks mutual understanding (1994, p. 72). This necessitates

a balance of *instrumental* and *practical reason* in which we question not only *how to achieve* something but *what we want to be* together.

The pressures generated by an economic, profit-seeking social system push education towards efficiency in acquiring knowledge while giving little heed to the social skills needed for real engagement and community-building. If we believe that our schools should not simply perpetuate existing social conditions, but should be a means of making them better, then,

> they must not be places where students are weighed down by the legacy of the past or indoctrinated with prevailing attitudes, beliefs and values. Instead, as Dewey says, we should establish in our schools "a projection in type of the society that we should like to realize" … [T]his means that we need to turn our schools into communities, in Dewey's sense. Among other things, this would require that we foster communication among our students instead of isolating them from one another; that we engage them in open inquiry rather than simply teaching them by authority; that classroom activity and school life should expand students' interests by building upon them; that schooling should build on cooperation and reciprocity of interest rather than focusing upon competition and social division; and that many and varied forms of association should be developed within the school, and between the school and the wider community, so as to enable children in groups and as individuals to develop socially intelligent attitudes and approaches to one another. … If Dewey is right, then schools must practice the virtues of community if they are to project democracy and to provide the society at large with better prospects for progress in that direction (Cam, 2000)

LITERACY AND POWER

We cannot achieve this vision of literacy as the social skills needed for real engagement and community-building without giving attention to the issue of power. We commonly see or hear the statement, "knowledge is power." But what exactly does this mean?

Education is often seen as acquiring power so as to gain control of the environment, others and oneself. While Michel Foucault did not discuss education or the school setting in any detail, he did write a lot about power. For Foucault, power is "always already there," emerging within local social relations, not as something that traps us, but as a process in which we are engaged (Foucault, 1980, pp. 141–142). Power operates within a range of relations, including knowledge relationships (Foucault, 1976/1990, pp. 92–95). For Foucault, power is understood through analysis of the multiple webs of relationships operating in a given setting to make "visible a singularity at places where there is a temptation to invoke a historical constant" (Foucault, cited in Ball, 2013, p. 33). This means it is important to understand that interacting patterns of social relations vary among settings, and power operates differently in each, no matter how similar the settings may seem. While no individual controls the power dynamics,

all contribute to constantly transforming power relations through our intentional choices within the limits set by our context. Understanding the dynamics of power may allow us to be more strategic in our choices.

Freire directly addresses power within education systems and the broader societies that control these systems. He argues that education should provide students with the ability to liberate themselves from the oppressive structures in society. Freire critiques what he calls the "banking model" of education (Freire, 1998, p. 32) to draw attention to issues related to power that are infused into educational practice. In this common conception of education, the teacher (possessor of knowledge) deposits knowledge into passive students. A variety of metaphors have been used to similarly construct a dynamic in which students are seen as having a deficit and teachers, as knowledge holders, provide and control needed resources (Biesta, 2006; Bobbitt, 2017). In all of these models, students are portrayed as dependent upon the teacher.

In order for students to liberate themselves, the educational structures must be emancipatory. This requires "a new set of arrangements where power has been, *at least in tendency*, transferred to those who literally make the social world by transforming nature and themselves" (Aronowitz, cited in Giroux, 2010, p. 716, italics added). For Freire, this self-transformation and world-transformation cannot begin until the oppressed become aware of their oppression and of their own agency in history (Hyde & LaPrad, 2015). That is, through the educational process, learners become conscious of the workings of power in their life worlds, both present and past. Education then is about encouraging human agency (voice, choice, and ownership), not molding it to the instrumental knowledge demanded by the market (Giroux, 2010).

Like Freire, Jacques Rancière critiques the notion of education as explication. Explication involves the teacher inserting knowledge into students. Students and teacher are thus divided between "an inferior intelligence and a superior one" (Rancière, 1991, p. 7). In contrast, Rancière argues that education primarily involves summoning intelligence from

students rather than explaining something to students. The former promotes agency whereas the latter tends to create dependence. The commitment to agency assumes equality – equality according to Rancière is not something conferred but something assumed. He says, "Equality is not given, nor is it claimed; it is practiced, it is verified" (Rancière, 1991, p. 137).

Education should promote the capacity of students to engage strategically and ethically in the social world. Freire and Rancière both insist that effective education requires us to take seriously the issue of power, to operate in an environment that promotes equality, and that this is first a matter of attitude or assumption rather than instructional procedure or technique. Similarly, Foucault argues that power is not a possession that one acquires, seizes or holds on to: power is exercised (Foucault, 1976/1990, pp. 26, 93–95). For all of these writers, the power of knowledge is not so much about the power to control as it is about the power to act.

> *"Being ill is above all alienation from the world."*
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> **—Frederik Buytendijk**

THE CONCEPT OF *HEALTH* LITERACY

Building on the World Health Organization definition of health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (World Health Organization, 1946), the Ottawa charter defined health promotion as "the process of enabling people to increase control over, and to improve, their health" (World Health Organization, 1986). Health literacy, as noted above, is a means of endowing this increased control (Nutbeam, 2008).

The origins of the World Health Organization's definition of health can be traced back to the Greek philosopher Aristotle.

He saw health in a multi-dimensional, interconnected way, encouraging us to see how all things are connected in life. Aristotle introduced the idea of the Golden Mean—the mean between two states of deficiency and excess. Living well involves finding a balance. Based on Aristotle's view, health is about attaining a state of ***well-being***. Well-being is a capacity interconnected with other capacities (such as wisdom, patience, or willingness to be self-critical)—something we cultivate as a balanced whole. Well-being needs to be nurtured through experience, opportunities and social supports within the contexts in which we live our lives. It is a deeply personal journey that requires our ongoing reflection and adjustments along the way. It is also a social journey in which we are constantly interacting with things and other people and being shaped by those interactions.

Aristotle's notion of well-being (in contrast to biological health) portrays well-being as the ultimate goal of all human activity. Well-being can be defined in terms of personal thriving and collective flourishing, with individuals having an experience of integrity within themselves and of integration within their communities (Alexander, 2008, p. 59; Buchanan, 2000, pp. 102–113).

Health education (including education about drugs and gambling) should help children and young people build health literacy in order to develop their power and capacity to manage their own well-being as well as that of their communities. This kind of health education will help children and young people make sense of the complex world and manage their lives within it (Ungar, 2013). Such education is about nurturing competence, not merely sheltering or protecting (Dewey, 1916/2016, pp. 51–52).

Like literacy, health literacy operates at several levels. At a basic functional level, health literacy involves rudimentary reading and writing skills and foundational knowledge about health conditions and immediate determinants. This fits well with the ***instrumental reason*** that underpins the dominant medical model in which the focus is on diseases and disorders. Traditional health education has delivered content designed

to modify behaviour in order to prevent, or influence the course of, disease. Frederik J. Buytendijk, the twentieth-century anthropologist and psychologist, critiqued this narrow emphasis on cause and effect in medicine for largely ignoring the inherent ***meaning*** of human behaviour and experience (Van Manen, 2014, pp. 200–203).

Health literacy, understood more broadly, involves the communicative and social skills needed to make sense of health-related information and apply it to changing circumstances. At a still deeper level, health literacy entails the capacity to critically analyse information in order to influence the social, economic and environmental determinants of health in pursuit of individual and collective well-being (Chinn, 2011). This means individuals with the capacity not only to access and use information but to decide what well-being means for them and how they wish to achieve it. By nurturing the capacity and responsibility of people, health literacy equips them to manage their own well-being and to identify and address the social and structural processes (such as poverty and discrimination) that generate health inequities (Bryant, Raphael, & Travers, 2007; Fraser, 1997).

Intentional, meaningful engagement with others and the world creates the possibility of experiencing a sense of "being-at-home" (Biesta, 2015; Heidegger, 1927/1962; Svenaeus, 2011). "Being-at-home" does not mean doing and thinking like everyone else in order to fit in and not stand out—that would be alienation or dislocation. Well-being involves meeting two basic human needs— "to be free and still belong" (Alexander, 2010; Polanyi, 1944). This is more than the absence of biological disease. Well-being is about balance, a sense of coherence; health is a positive state of equilibrium and harmony linking self, others and the world (Antonovsky, 1996; Gadamer, 1996). Thus, health literacy requires more than providing information (knowledge focus) or promoting a particular course of action (socialization focus). Rather, pupils must be inspired to interact with the content and with others in a process of exploration that allows them to understand themselves as shaping and being shaped by the world (Merleau-Ponty, 1945/2012; Ricœur, 1981/2016; Taylor, 1991, 1994).

From avoiding risk to nurturing resilience

Most health education, in particular drug and gambling education, has focused on ways to reduce risk and increase protection. In the past, this involved an over-dependence on scare tactics and the provision of information about potential negative consequences (although the "potential" part was largely glossed over). As this approach was unable to demonstrate effectiveness (Beck, 1998; Hornik, Jacobsohn, Orwin, Piesse, & Kalton, 2008), an emphasis on protective factors that mitigate risk has emerged. Both risk and protective factors can be classified as either contextual (e.g., societal norms, availability, economic deprivation and neighbourhood disorganization) or individual and interpersonal (including biological, family, other social and individual factors). The emphasis on protective factors within health education has tended to result in programs designed to develop life skills to help students resist potentially problematic behaviours.

While attention to risk and protective factors may be important, several problematic assumptions underlie the risk-protection model of health education. First, the model constructs risk as *danger* instead of understanding it in its more original actuarial sense—the *probability* of a loss or a gain (Douglas, 1990; Keane, 2009; Lindsay, 2010). As a result, the focus is no longer on factors that influence the outcome of behaviour, but instead on the individual behaviour itself. In this context, it is difficult to discuss the *probability* of potential benefits and harms related to things like drug use or gambling (Coveney & Bunton, 2003; Loring, 2014; Lupton, 2013; Ungar, 2004; Wood & Bellis, 2015). The actual phenomenology of the behaviour—why a young person may be gambling, or the ways a drug may be helping them—gets very little attention.

Yet, risk is ubiquitous, and risk-taking is a human phenomenon. Risk-taking has been a part of human behaviour from the earliest days of recorded history. It is essential to evolution and to maturation. At least in part, risk-taking is genetically influenced, though different ways of expressing risk-taking behaviour are environmentally determined (Hintze, Olson, Adami, & Hertwig, 2015; Sandseter & Kennair, 2011; Trimpop, 1994). This suggests the need to develop learning strategies related to risk management rather than just trying to eliminate risk as a negative factor (Antonovsky, 1996; Eriksson & Lindstrom, 2008).

The risk-protection model for health education assumes a deficit that must be filled. Young people are seen as lacking the ability to make responsible decisions regarding their own health and must therefore be *protected* (Mallick & Watts, 2007). It also assumes risk and protective factors can be accurately identified and applied. Yet as Ungar has pointed out, "there is no universal set of conditions that can be said to protect all children … because no one set of causal risk factors has been found, or is likely to exist" (Ungar, 2004, p. 350). Risk and harm play out within an environmental context. Whether or not an individual's decision to engage in "risky" behaviour leads to harm depends on many factors (Bryant, 2007; Duff, 2008; Rhodes, 2009; Solar & Irwin, 2010).

Additionally, it appears that having multiple risk factors does not always result in negative outcomes. Longitudinal studies demonstrate that even among the most "high-risk" children, only a minority develop serious problems (Werner & Smith, 2001). These challenges, when taken together, suggest we reconsider the value of looking for factors labelled "high risk." What is more, we need to be cautious in applying the "high risk" designation to young people since the act of labelling can result in more harm than good (Link & Phelan, 2001). Dewey, in a discussion of "education as growth," warns against this deficit perspective and encourages educators to approach immaturity and dependence not as a lack but as a fountain of possibility (1916/2016, Chapter 4).

By focusing too much on deficits and dangers, the risk-protection approach fails to acknowledge the individual's capacity or agency. Health and agency are interdependent: "One can say that health enables agency, but greater agency and freedom also yield better health" (Solar & Irwin, 2010, p. 12). The risk-protection model assumes a normative definition of health or well-being and fails to acknowledge that such definitions are context specific. Public health discourse tends to assume that good health is length of life and absence of disease. From this premise, the traditional risk-protection model goes on to assume "that unhealthy behaviors must be irrational and driven by pathological factors (peer pressure,

dysfunctional family dynamics, internalized oppression, etc.) because they are self-evidently so contrary to one's self-interest … this assumption is questionable; people may simply place a higher value on the pursuit of [other] goals" (Buchanan, 2008, p. 17; cf. Ungar, 2004, p. 351). For example, they may believe that a shorter and pleasurable life is preferable to a longer existence in misery (Greenberg, 2010, p. 202). The role of education is not to achieve compliance with normative definitions but to nurture what Jensen calls "action competence"—the ability to take actions and generate changes to improve well-being (2000).

An alternative to the risk-protection model must honour agency, have a possibility focus, and acknowledge risk as an essential part of the human experience. This alternative resilience model begins by recognizing that "risk and resilience are two sides of the same coin, with resilience present only when there is substantial exposure to risk" (Ungar, 2004, p. 351). A resilience focus does not ignore risk and protective factors. Young people need to learn how to assess risk, marshal resources to take on challenges, and adapt in the face of setbacks. Therefore, health is achieved not simply by eliminating risks or maximizing protections but by having the capacity and agency to adapt to changing circumstances and to maintain or regain balance in one's life. In a teeter-totter metaphor, this might be portrayed as the ability to adjust the fulcrum.

Reduce risk factors

Increase protective factors

Fulcrum < < <

Build capacity/resilience (promotive factors)
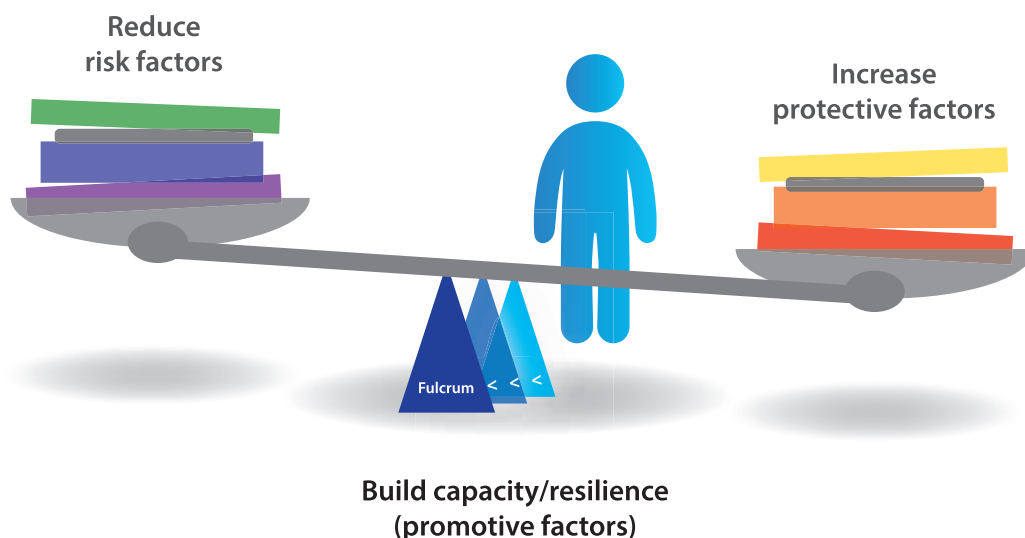
Resilience here needs to be understood phenomenologically. It is not an objective state characterized by a defined set of risk and protective factors but "the outcome of negotiations between individuals and their environments to maintain a self-definition as healthy" (Ungar, 2004, p. 352). This draws attention to the fact that people do not exist or develop in isolation. Resilience is achieved in the to and fro (the subject-subject interaction) involved in building literacy. Resilience is not only an individual capacity but also a social way of being that promotes equitable access to the resources that help people face challenges successfully.

With respect to substance use and gambling, education following a resilience model would seek to nurture the capacity of young people to define and manage their lives in a world where drugs and gambling are readily available and often promoted. Building this capacity may result in decisions to adopt social norms relative to these activities. On the other hand, it may lead them to "question and rebel against a well defined set of rules and expectations precisely because they see themselves as having more options" (Morgan, cited in Ungar, 2004, p. 353). Nurturing young people's resilience and agency allows them to think and sort out what risks are worth taking and how they can achieve their goals most effectively. This change in focus from health behavior to health capacity requires a certain trust in the ability of young people to function as human agents, and that is a risk worth taking.

A pedagogy for living in "a grown-up way"

The role of education is to help students develop competencies "to live in the world without occupying the centre of the world" (Meirieu, cited in Biesta, 2016, p. 374). Biesta describes this as living in "a grown-up way" (Biesta, 2017). By "grown-up" he is not referring to a developmental stage but rather to a way of being. It is a way of being between the extremes of wanting to control everything on the one hand or retreating from all responsibility for the world on the other. Living in this grown-up way requires one to be in dialogue with the past, the present and the future. It requires one to engage with others in the pursuit of one's desires but also to be able to question the appropriateness of those desires from outside the place of ego-centricity.

Schools have the opportunity to be places of both teaching and learning. Teaching in a grown-up way may mean shifting our pedagogy—changing the focus from memorization to inquiry, from content to competence, from skills and efficiency to capacity. Teaching approaches that promote learning and lead to resilience in students tend to

- arouse the desire in students to pause and think,

- invite students to question and reflect on settled discourses and practices,

- apply caring and collaborative approaches to encourage empathic understanding and

- challenge students to imagine new possibilities.

Teaching in a grown-up way is neither authoritarian in which students are mere objects of the teacher's interventions nor simply designing learning environments for students to facilitate their own learning (Biesta, 2016). Teachers recognize that learning is directly connected to personal experience. However, that "does not mean that all experiences are genuinely or equally educative" (Dewey, 1938, I. 160). In real education, the teacher seeks to understand the needs and capacities of the pupils in a given time and context and to influence the conditions in ways that engage students and promote experiences that enrich interactions with the world and open up possibilities for more quality experiences (Dewey, 1938, Chapters 2–3; cf. Hildebrand, 2018). Or as Dewey says, "We never educate directly, but indirectly by means of the environment" (1916/2016, pp. 23–24).

There is no one technique or approach for effective teaching. Even the staged presentation, with its unidirectional stance

invaluable contribution to understanding the complexity of any issue. They learn that the power for resolving conflict lies in being able to see a situation and the world from another person's viewpoint (Dewey, 1916/2016; Lipman, 2002). Knowledge emerges from the interpretation of personal experiences, which are by nature interactional and social, tested against and shaped by the experiences of others (Dewey, 1916/2016, p. 332). These communities of inquiry should be microcosms of the democratic communities we seek to build.

SOCIAL AND EMOTIONAL COMPETENCE

Social and emotional competence is a complex construct that includes the capacity to recognize and manage emotions, solve problems effectively, and establish positive relationships with others (Coelho, 2012; Cristóvão, Candeias, & Verdasca, 2017; Ferreira, Simões, Matos, Ramiro, & Diniz, 2012; Shanker, 2014). As argued above, learning happens in the interactions between individuals and the world of things and other people in particular situations. Social and emotional competence is as critical as cognitive capacity in navigating and learning in these interactive situations. Children with positive social and emotional competence tend to be resilient when confronted with stressful situations (Greenberg et al., 2003; Schonert-Reichl & Lawlor, 2010) and have better academic performance (Zins, Bloodworth, Weissberg, & Walberg, 2007). Social, emotional and cognitive processes are all part of a seamless fabric.

Schools and teachers contribute to the development of social and emotional competence in the same way they develop cognitive competence—creating the conditions that promote situations in which quality interactions among students and between students, teachers and other adults can occur (Zins et al., 2007). A critical concept here is cooperative learning where students of varying capacities work together, sharing and synthesizing ideas and identifying ways in which each can contribute (Johnson & Johnson, 1999). Providing encouragement and opportunity for self-reflection and self-assessment as well as promoting responsibility and choice are important in building social and emotional competence.

(think here of engaging lectures or TED talks), may elicit reflection and imagination in the student (Biesta, 2016, p. 375). Yet certain interconnected pedagogical tools seem particularly attuned to this grown-up way of teaching. Some of these, both general approaches and specific techniques, are discussed below.

INQUIRY-BASED/EXPERIENTIAL LEARNING

Inquiry-based or constructivist education is founded on the belief that learning occurs when students are actively involved in the process of meaning-making. To engage students in quality learning experiences, it is necessary to create a context of inquiry where teaching no longer assumes a certain set of conditions as intrinsically desirable and universally applicable (Dewey, 1938, 1916/2016). Knowledge emerges "through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other" (Freire, 1970/1996, p. 72).

According to Dewey, and later Lipman, we need to turn our schools into communities of inquiry where members are engaged in open discussions and have the opportunity to think, reflect, and reason together. In such a community, the participants come to view others' perspectives as an

CRITICAL THINKING

Critical thinking is often thought of as a *cognitive* function producing a logical conclusion to an argument or a solution to a problem. Nevertheless, even those who propose cognitively focused definitions (e.g., "thinking that is reasonable and reflective, and is focused on deciding what to believe or do"), often recognize more than cognitive elements within the construct. Not only must critical thinkers "consider seriously *other points of view*", they must "*be concerned about others' welfare*" (Ennis, 1998, pp. 16–17). Thinking needs to be critical and caring. Scheffler goes even further in suggesting, "emotion without cognition is blind, and, … cognition without emotion is vacuous" (1991/2010, l. 146). Further reflection broadens the concept to include critical, creative, caring, and collaborative thinking (Lipman, 2002; Sharp & Cam, 2014; Thayer-Bacon, 1993). This seems compatible with Dewey's concept of interaction.

For Dewey, critical thinking is not a process but a stance in which individuals demonstrate they are "willing to suspend judgment, to put evidence before personal preference, and to treat ideas as hypotheses to be tested in experience rather than to be treated as dogma" (Cam, 2000). Likewise, Biesta is concerned about an instrumentalist concept of thinking—seeing critical thinking as merely a means to an end. Even critical, creative, caring and collaborative thinking, he worries, might be too much in the head of students and "not really reach their heart or touch their soul,"[2] and as such prevent them from authentic engagement with the real world (2017, pp. 418–419). Critical thinking needs to interconnect with empathy. It is not a technique, but is "the critical process of reflection with a sympathetic and optimistic vision of 'possibility'" (Mogensen, 1997, p. 432).

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2   Biesta's use of "soul" seems to be akin to Karl Polanyi's use of the term to refer to the human condition as the integration of being both individuals and social beings at the same time—"the idea of Man and the idea of Society cannot be dealt with separately" (Polanyi, 1935, p. 370).

REFLECTION QUESTIONS:

1.   To be a good critical thinker one needs to be willing to suspend judgement and think about his/her assumptions. For example, a "critical geologist" thinks about rocks and the assumptions that people have made about rocks in their thinking. What do you think a "critical teacher" would be?

2.   How might you create space where all aspects of critical thinking (cognitive/logical, caring, creative/imaginative and collaborative) are *truly practiced*?

DIALOGUE

Dialogue is a method of communication that involves two-way conversations where people not only speak to each other but also really listen with the goal of leaving the conversation with a better understanding of the topic and the different perspectives that make up a community. In dialogue, participants must suspend their judgements and assumptions (Yankelovich, 1999) and do not presuppose to know the whole truth but remain open to the possibilities inherent in others' views (Gadamer, 1960/2013).

For Dewey, it is important that students develop critical, inquiring and reflective ways of thinking and living. Yet, as he also points out, most of our thinking takes place not in isolation, but as part of a joint activity (1916/2016, Chapter 2). We become aware of our beliefs, prejudices and opinions only when challenged and faced with differences. It is through thinking, communication and interaction with the world around us in dialogue that we acquire meaning. Dialogue is an essential tool in any community of inquiry. Students encounter others' perspectives and come to understand the complexity of any issue through their social interactions. In dialogue, students develop the capacity to be critical and creative yet community-minded and caring thinkers (Lipman, 1991).

FOCUS ON QUESTIONS

Questions invite us to contemplation and conversation. A genuine question and sense of wonder opens up the possibility to be surprised. It implies "an openness to (novel) experience … an eagerness to inquire, a desire to understand, and also to a willingness to suspend judgement and bracket existing—potentially limiting—ways of thinking, seeing, and categorising" (Schinkel, 2017, p. 539). When we ask questions, we recognize, like Socrates, the limitations on our own knowledge (Plato, *Apology* 21d). Questions are fundamental to any genuine dialogue.

> *"One of the most exciting and energetic forms of thought is the question … the question is like a lantern."*
>
> **—John O'Donohue**

Asking good questions is an art. A person "skilled in the 'art' of questioning is a person who can prevent questions from being suppressed by the dominant opinion" (Gadamer, 1960/2013, p. 376). Asking good questions creates the space to look at a concept from different angles and leads to deeper understanding. To be able to ask "What could be?" and "What if …?" questions, one needs to have a good imagination.

In a classroom community of inquiry, the focus is more on questions than answers. These are not pedagogical questions to which the teacher already knows the answer. The teacher remains open to the unfolding of new possibilities and the new meanings students construct (Gadamer, 1960/2013; Weber, 2009; Weber & Wolf, 2016). Being open to different ideas and questions, and taking the students' sometimes

disturbing questions seriously can open up the possibility for the sort of long-overdue open exchange between generations that is necessary in any educational dialogue (Weber, 2009). Both participants in the inquiry and questions themselves must be open. "The openness of what is in question consists in the fact that the answer is not settled.… Every true question requires this openness. Without it, it is basically no more than an apparent question. We are familiar with this from the example of the pedagogical question" (Gadamer, 1960/2013, pp. 371–372). Open questions stimulate thinking and are like an open door to a world of possibility.

Dialogues are explorations—places of wonder. In a community of inquiry, questions are the lanterns that light the way and illuminate new possibilities as they move (O'Donohue & Quinn, 2018, p. 6). Yet shadows always remain. Different perspectives are still possible. There are new questions to explore. Being in a state of not knowing or doubting can create a sense of discomfort. In a community of inquiry, teachers can nurture a safe context in which to push students past their comfort zone—not only to ask new questions but also to question their own assumptions, attitudes and actions. Both students and teacher may leave with more questions than they had when they began—new possibilities for thinking and reflecting another day.

THE POWER OF NARRATIVE

Narrative is a powerful pedagogical tool. People use narrative as a way to interpret and present their past experiences, whether real or imagined. The American psychologist, Jerome Bruner, sees narrative as a mode of knowing (Bruner, 1987). Unlike the logical or scientific mode that focuses on logical argument or empirical testing, narrative focuses on human intentions and the particulars of experience (what and why) as well as the context in which actions take place (where and when) (Rutten & Soetaert, 2013). Creating and interpreting narratives may involve critical thinking, but there is more to the story than logical analysis. Narrative is the human propensity to organize reality by telling stories.

"A man is always a teller of stories, he lives surrounded by his stories and the stories of others, he sees everything that happens to him through them."

—Jean-Paul Sartre

First, narrative is central to building identity, or the telling of one's own story. Of course, "The narrative of any one life is part of an interlocking set of narratives. … the story of my life is always embedded in the story of those communities from which I derive my identity" (MacIntyre, 1984, pp. 218–221). These embedded back-stories function as a hidden curriculum.[3] However, Michael Apple refuses to attribute complete power to this hidden curriculum. While he accepts that the hidden curriculum seeks to "teach norms, values, dispositions and culture that contribute to the ideological hegemony of dominant groups," he retains Dewey's emphasis on the individual's responsibility within the richness of the complex interactive situation (Apple, 1995, pp. 38 & 84). Similarly, Taylor argues, "my discovering my own identity doesn't mean that I work it out in isolation, but that I negotiate it through dialogue, partly overt, partly internal, with others.… My own identity crucially depends on my dialogical relations with others" (1994, p. 34). Learning to negotiate actively one's own narrative is critical to personal and social development.

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3   The term "hidden curriculum" was reportedly coined by Philip W. Jackson in 1968, but the phenomenon was well-known to Dewey (1916/2016). Emile Durkheim also acknowledged that more is taught and learned in schools than specified in the established curriculum (1925/2002, p. 148).

At a broader level, students learn through exposure to, and analysis of, narratives in many contexts. Many of these narratives are fictional. Nonetheless, "they still provide a sequence of events that can be observed" and they "create the emotional connection, suspending the real world temporarily and allowing the participants to transcend into another world/experience" (Callahan & Rosser, 2007, p. 272). A good narrative, like Dewey's educational "situation," is grounded in the world and yet holds space open for transcendent possibility. The capacity to use narrative to structure meaning and yet to critique those narratives as containing embedded assumptions and biases is critical not only in identity formation but in making sense of culture and human history and in directing action toward the future (Levstik, 1995; McGregor, 2012).

REFLECTION QUESTIONS:

1.   What hidden values, dispositions, discourses or stories may have influenced the course of your life? What inherited narratives have you questioned, modified or rejected either individually or collectively?

2.   In schools, how might we encourage children and youth in creating their own narratives while critically interacting with those narratives embedded in their social and cultural contexts in a way that meets their needs to be free and still belong?

THE ARTS AS PEDAGOGY

Life, as the interaction of individual and world, is a continuous flow of experience. Yet only some of those interactions "qualify experience with emotions and ideas so that conscious intent emerges," and this is what Dewey refers to as "an experience" (1934, pp. 36–37). The power of the arts, according to Gadamer, is their ability to speak to us "as if there were no distance at all between us and the work and as if every

encounter with it were an encounter with ourselves" (2007, p. 124). For him, art is "marked by an immediate presentness in time and at the same time by a rising above time" (2006, p. 58). Art has an ability to break "through the mundane, the ordinary, and the anaesthetic" (Shields, Guyotte, & Weedo, 2016, p. 45). For Dewey, it is the wholeness of this encounter which is emotional as well as intellectual and practical—an arrested presentness that links to both past and future—that constitutes the encounter with art as "an experience" (1934, Chapter 3).

Art teachers know "the practice of making art ignites a physical feeling, one where our whole being begins to shift into a new way of thinking, one open to process, intuition, and an acceptance of missteps" (Shields et al., 2016, p. 46). In art, there is a cohesion between production and appreciation such that this "new way of thinking" is carried over from the one to the other. Yet, the beauty of an artful experience is how the consummation that defines an experience is different for each person. Each process draws from, and builds on, shared material. Yet each process is unique; it is a particular process of reflection and reaching out for being. Engaging students in producing and reflecting on art connects them with the world in the pursuit of new insights but also in the doing of world formation—of reaching forward into the future (Wehbi, 2015).

REFLECTION QUESTIONS:

1. Have you ever found yourself caught up in an encounter with a work of art that has taken you out of ordinary time? What was it like? What was the outcome of such *an* experience?

2. How might we incorporate experiences of art (production of or reflection on) into daily life or school activities?

"The spirit of playful competition is … older than culture itself and pervades all life."

—Huizinga

PLAY AND PEDAGOGY

According to Huizinga's study of *Homo Ludens*, play is at the root of poetry, music, and philosophy, and primary to and a necessary condition of the generation of culture. Play operates at the interconnection of individual and society (Huizinga, 1938/1949). The value of play as a pedagogical tool is repeatedly acknowledged. Through play, people can imagine new ways of thinking and being, explore possibilities, and learn (Early Childhood Learning Knowledge Centre, 2006; Whitebread et al., 2017). Luntley goes so far as to present play as "the core ability in learning" that should be "at the heart of any serious pedagogy" (Luntley, 2018).

Recognition of the role of play in cognitive and social development is not new (D'Angour, 2013). However, in the fields of developmental psychology and education, play is often presented as a means for achieving certain ends. In that sense, play functions merely as a motivational enhancement to an intentional learning task with predefined learning outcomes. Play may then be "tolerated or even encouraged for short periods of time," but only so long as it contributes to the predefined process (Rieber, 1996, p. 46). This instrumentalist focus alone leads not to play but to something else disguised as play.

The power of play emerges when one loses one's *self* in the game—what Csikszentmihalyi refers to as "flow" (1975, p. 43). While the motivational element of play may help meet the requirement that teachers engage students (Dewey, 1938, l. 186), the shift in stance brought about by a flow-state

is of primary pedagogical importance. Csikszentmihalyi describes this as "loss of ego, self-forgetfulness, loss of self-consciousness, and even transcendence of individuality and fusion with the world" (1975, p. 42). This shift makes possible what Biesta calls the non-egological stance where the individual is in the world and where the world is not only context but *other* that the individual must engage. We ask, act and move—and the world asks, acts and moves (Biesta, 2017; cf. Gadamer, 1960/2013, pp. 370–387). "Play builds on the holistic needs of the child through the social, emotional, intellectual, and physical components of growth and development. Play honours diversity … invites children to build on what they know and provides them opportunities to put their skills and theories into practice" (Kobylak & Kalyn, 2017, p. 33).

REFLECTION QUESTIONS:

1. Have you ever experienced complete immersion in an activity? What made it so?

2. How might you create a meaningful space for immersive play where learning is not the goal but an outcome of full participation—where learning and playing are inseparable?

3. How do our ideas and beliefs (and possible misconceptions) affect the way we encounter or even experience play?

What does it mean to be educated about drugs and gambling?

As noted earlier, to be educated one must have learned to be reflective about oneself and the world in which one lives and of which one is a part. The world our children grow up in is a world in which drugs and gambling are present. This has been true for all of history. Our children encounter, almost on a daily basis, mixed messages about drugs and gambling. To be educated in such a world means to be able to come upon drugs and gambling and understand them in their cultural relevance. It is to be equipped to engage with others about their meaning and value, to make choices that support their personal and collective well-being and to be ready and able to address the current problems related to both drugs and gambling in our world.

This vision of education as it relates to drugs and gambling is the driving force behind *iMinds* and its commitment to building resilience and action competence. Nurturing students' resilience should be a key focus of drug and gambling education. Resilience-based education aims to develop children's capacity to manage their own well-being while interacting with environments that may be challenging. Resilience is the capacity to negotiate with those environments for the resources needed for well-being (Ungar, Russell, & Connelly, 2014, p. 67). In order to do this effectively, schools must focus on action competence rather than behaviour modification (Breiting & Mogensen, 1999; Jensen, 2000). Since experience is not simply a matter of subjective choice but includes social and cultural/structural dimensions, building action competence involves preparing students "to question critically but fairly, and act according to the answers found" (Breiting & Mogensen, 1999, p. 351).

Schools do have an important role to play. It is not about promoting particular messages about drugs or gambling. It is not about being responsible to solve the problems related to these issues. It is about using a variety of pedagogical tools to motivate students and nurture citizens through grown-up conversations that promote reflection, engagement, responsibility and hope.

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