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Chapter 1 : Exploring the Moral Heart of Teaching: Toward a Teacher's Creed by David T. Hansen ()

David T. Hansen is an Assistant Professor in the College of Education at the University of Illinois at Chicago, W. Harrison Street, Chicago, IL His interests are in the philosophy and practice of teaching. In this article, I identify and analyze several layers of moral meaning embedded.

Some discussion questions and notes on David T. Hansen What themes, if any, do you see across the various visions presented in the book? Based on these chapters, which of the theorists show the best practical, hands-on experience with their philosophies? Foundational Perspectives on the Aims of Education Chapter 1: The liberating arts help people recognize what their community has to offer to a cosmopolitan culture. Can arts provide the means for finding unity, while also recognizing and valuing diversity? Political Pressures, Educational Responses Chapter 4: Value Creation as the Aim of Education: What is Nicheren Buddhism? To what extent does creating value mean articulating feeling for experiences? Addams, Starr, and Hull-House Aesthetics? We often think of theory as something to learn and later apply in practical situations. Unleashing Human Growth and Potential Chapter 7: Peace as a Premise for Learning: Where do Dewey and Montessori, or indeed, any of these theorists, stand in relation to hermeneutics theory, which sees the need for movement between, or a dialectic, of part and whole? Art, Nature, and Education: But are they talking about the same thing? Artful Curriculum, Evaluation, and Instruction: How important is the religious aspect of Steiner, e. Religion is a common element in many of the works in this book, although the formulations are often ecumenical. Caring for Others as a Path to Teaching and Learning:

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Chapter 2 : Exploring the Moral Heart of Teaching : David T. Hansen :

David T. Hansen The Quest for Personhood Ever since his decade of service as director for a secondary teacher education program at the University of Illinois at Chicago, Hansen has been particularly interested in the moral dimensions of teaching and teacher education.

Ever since his decade of service as director for a secondary teacher education program at the University of Illinois at Chicago, Hansen has been particularly interested in the moral dimensions of teaching and teacher education. This interest is part of a larger project to re-imagine the humanistic roots of education in an era that, all too often, reduces education into a mere means to an end. How did you come to be a philosopher of education? The education side began, for me, with being a teacher and working with children and youth. The philosophy side came from wanting to understand my experience as a teacher. This gave me a chance to understand what had been happening in my life as a teacher and, indeed, as a student. Woven into this was also a long-standing affection for books and reading and ideas and thinking. My mother played a very important role there because she was always very keen on reading. There were lots of books all over the place in our house. Oh yes, probably a 1, times! Texts like these contain so much of the joy of thinking right on the page. Do you have favorite memories of any of your teachers? I had a lot of fascinating teachers, including a man named Philip Jackson from the University of Chicago. Jackson and the Practice of Education. He was my mentor for my doctoral dissertation and he was really quite a Socratic presence, a real philosopher. But then there was also Mrs. Yondorf, my 12th grade English teacher who was extraordinary, even though she was low-key, an undramatic person with a soft voice. She had a relentless passion for the novels we were reading and modeled how to read literature carefully. She was just terrific. In your book entitled Exploring the Moral Heart of Teaching: When a teacher is engaged like that, as Mrs. Yondorf was, the person really comes to occupy the role of teacher. Can this kind of teaching be taught? But what we can do in teacher education programs is create a set of experiences for would-be teachers so that over the course of time, they come into a deep connection with this vision of teaching. Among those many determinants of how students learn, you emphasize a particular attitude of responsibility that teachers must have when you write in The Moral Heart of Teaching about the responsibility teachers have to present themselves as fully engaged persons in the classroom. If I may quote you: All of this threatens to drive out the richer sense of what it means to become educated and what it means to teach as well. But the knowledge of the teacher is still central. What is the link between knowledge and imagination and how can we nurture both in young people? First of all, we have to reflect on the meaning of knowledge and realize that there is a distinction between knowledge and information. Knowledge is larger than that. And the verb to know points to something much deeper and richer than facts and information. The French have two different verbs: Philosophies in Practice, you take some time to define the meaning of another word: For an idea to be dynamic or in movement does not imply it lacks substance or power. But if we harden ideas we literally cement thinking in place, which is anti-educational and anti-humane. Living ideas evolve and grow, just as do human beings. In a genuinely democratic society the very meaning of the concept will undergo transformation. An idea is not a fact; it needs to be alive and open to question. Are educational ideas particularly open to question for some reason? I think all human practices – like teaching and nursing, for example – are open to this criticism. And so there is a necessary space for dialogue and conversation where multiple points of view are expressed. We just express our position and go home. One of the best things about Ethical Visions of Education is that, in many ways, it represents a commitment to keep intelligent conversation going. It also offers an international perspective. In fact, it offers ten perspectives from people who struggled in difficult societies, in times of war, in poverty, against the odds. Why is it important for educators in the United States to explore such multiple perspectives on teaching and learning? There are many reasons. The United States is an immensely powerful nation and a book like ours, in its own modest way, can help us think about using power wisely and humanely and for good ends. Our

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tradition of American exceptionalism as a special place or a promised land can separate us from others, especially in the area of U. I think this has to do with the openness of America, with the absence of a fixed and final identity. This is a nation of immigrants and that suggests a certain kind of philosophy of life that can be enacted anywhere, not just in the United States. I think there is so much potential in this country to be a force for good in the world, and I think this book can make a contribution to that by helping readers see their own solidarity with humanity everywhere. This country has some things to say about that question precisely because it brings together people from every corner of the globe. Among the chapters in *Ethical Visions of Education*, two are devoted to Asian philosophers: Tao Xingzhi of China, who studied with Dewey and dedicated his life to public education in China, and Tsunesaburo Makiguchi, whose philosophy of Value Creation is reflected today in the expansive system of Soka Education. Since you had the opportunity to travel to Japan and observe Soka schools firsthand last year, can you comment on what education in the West has to learn from Makiguchi in particular? When I was in Japan, I found myself pondering my own reading of Makiguchi quite a lot. One thing that really stands out is the terrific focus in Soka schools on teachers and students, on the relationship between the two, but also on caring for teachers so that they can care for students. Makiguchi is very consistent on the need to care for teachers so that they can care for students. What did you learn from that project about the link between education and liberal democracy? That enjoyable book project sprang from my presidency of the John Dewey Society. One of the duties of that role is to organize the annual symposium of the Dewey Society. As I had been teaching *Democracy and Education* for several years and also, knowing that no book had ever been published on *Democracy and Education* the idea was born that I would invite a series of speakers from different fields of education to, collectively, share their insights on that remarkable text. What do you think Dewey would say to that? I think he would draw the conclusion that there are many worthy points of view. Your work is both philosophical and fully engaged in the day-to-day discourse of education. They can ask deep and difficult questions about the meaning and purpose of life and they can see doing so as essential to the practice of being a human being. At the same time, there are certainly a lot of people who think of philosophy as a rarified, highly theoretical, disembodied study that belongs in the university. Think of Emerson, who is usually not taught as a philosopher but who is a wonderful philosopher. He challenges us to think. Well, one of the projects is very much related to this idea of making philosophy more accessible or understanding it as a more practical matter. It holds that people can be philosophical about their lives, that they actually can determine the course of their lives, the kind of meaning they want to build into their lives. It sounds particularly germane to education. Indeed it is, because educational philosophy has two sides to it:

Chapter 3 : David T. Hansen (Author of *Ethical Visions of Education*)

In the first instance. b'~l. 59). "I would have portraits of Happiness there and Joy A Life in Classrooms On Seeing the Moral in Teaching 47 IOnlineSs. reminded me that I was boUnd to the human tapestry that is always before us if we have eyes to calendrierdelascience.com a forest path.

Chapter 4 : Exploring the Moral Heart of Teaching av David T. Hansen (Innbundet) | Tanum nettbokhandel

*In this new work, David Hansen extends and deepens a line of inquiry he set forth in his popular book, *The Call to Teach*. Hansen examines why the most important factor in the practice of teaching is the person who occupies the role of teacher. Drawing on classroom research, teachers' testimony, and.*

Chapter 5 : *Ethical Visions of Education* : David T. Hansen :

*In this new work, David Hansen extends and deepens a line of inquiry he set forth in his popular book, *The Call to**

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Teach. Hansen examines why the most important factor in the practice of teaching is the person who occupies the role of teacher.

Chapter 6 : David T. Hansen | The Ikeda Center for Peace, Learning & Dialogue | Cambridge, MA

Hansen examines why the most important factor in the practice of teaching is the person who occupies the role of teacher. Drawing on classroom research, teachers' testimony, and a rich, historical tradition of philosophical reflection, Hansen crafts an original, highly accessible account that takes us to the moral heart of teaching.

Chapter 7 : Exploring the Moral Heart of Teaching: Toward a Teacher's Creed by David T. Hansen

David T. Hansen is the author of Ethical Visions of Education (avg rating, 26 ratings, 1 review, published), The Call to Teach (avg rating.

Chapter 8 : Professionalism and Ethics in Teaching - David Carr - Google Books

Introduction: Ideas, Action, and Ethical Vision in Education, David T. Hansen What themes, if any, do you see across the various visions presented in the book? some candidates might be the importance of art, moral responsibility, nature, and the valuing of ordinary life?

Chapter 9 : Hansen: Ethical Visions of Education – Chip's journey

In this article, I identify and analyze several layers of moral meaning embedded in classroom teaching. I work along two yardsticks: from actions whose moral import is fairly obvious to those in.