Introduction

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THIS ISSUE OF *ENCOUNTERS/RECONTRES/ENCUENTROS ON EDUCATION* pays tribute to Dr. Rómulo Magsino, Dean Emeritus of the Faculty of Education at the University of Manitoba. The authors prepared papers in the areas in which Dr. Magsino made a substantive contribution to scholarship; he made these contributions while being fully involved in community work as a leader in the Filipino community in Manitoba. His scholarship evolved over time, but he had a consistent preoccupation with diversity, democracy, multiculturalism, and later on, globalization and cosmopolitanism.

Dr. Magsino is part of the history of this journal. In the fall of 1999, when he was the Dean of the Faculty of Education and one of us, Rosa Bruno-Jofré, had the fortune to serve as his Associate Dean, she approached him with a “great” project. This was the production of a journal with the format of a monographic series connecting Latin America, Spain, and Canada; it would be trilingual. It was quite a task. Dr. Magsino was supportive and enthusiastic, as he was with everyone who approached him with a dream. The first issue was actually produced at the Faculty of Education in Manitoba and somewhat completed at Queen's. Dr. Gonzalo Jover from the Faculty of Education at the Universidad Complutense de Madrid, partner in this adventure and co-founder of the journal, received support from the head of his Department, the late Professor Julio Ruiz Berrio. Dr. Jover and I started the *Encounters* journey thanks to the kind approval and support from these two distinguished scholars and caring leaders. The journal was moved to Queen's University when Rosa became the Dean of the Faculty of Education, and has been produced there since then.

In December, 2006, Dr. Magsino received the Pamana ng Pilipino Award from Philippine President Gloria Macapagal-Arroyo. This award, a category among the

other Presidential Awards for Filipino Individuals and Organizations overseas, is conferred on overseas Filipinos who have brought the country honour and recognition. In 2008, Dr. Magsino was inducted into the Order of Manitoba, cited as an educator and leader in the Filipino-Canadian Community. The citation reads:

Dean Emeritus at the faculty of education at the University of Manitoba, he was the first and only Filipino-Canadian to become the dean of education at a university in Canada. A leader in the Filipino-community, he is an expert in the areas of multiculturalism, immigration and intercultural education. He served as president of the associations for multicultural education in Newfoundland and Manitoba, vice-president of the United Council of Filipino Associations in Canada and chair of the Manitoba Ethno cultural Advisory Council. He was instrumental to the development of the \$2.3 million Philippine-Canadian Centre of Manitoba and served as its first president. His present service includes regional deputy commander (Western Canada) of the Order of the Knights of Rizal as well as being a member of the board of directors of the Winnipeg and Seven Oaks General Hospital Foundation.

Dr. Magsino, as a philosopher of education, had a central concern with group rights, and the Charter and confirmation of group rights in Canada through Charter litigation. He argued that group rights should become not only part of the policies and administrative matters of the schools, but also part of the activities and the curriculum to be studied by all children.¹ Magsino also devoted his research endeavors to religious minorities, whom in his view had received mixed messages regarding their rights in schools after testing their rights in the court. A religious person himself, he made the case for an awareness of religion in schools in his article "Citizenship Education and Religion: Dare Public Schools Develop Religion Conscious Students?" among many others. He wrote many articles on multiculturalism in Canadian society, and education and the law was a central topic in his writings. Perhaps one of the most influential books in this field was the one Magsino co-authored (with Manley-Cassimir and Piddocke), *Teachers in Trouble: An Exploration of the Normative Character of Teaching*, published by the University of Toronto Press in 1997.

In the 2000s, after moving away from heavy duties in administration, he turned his attention to globalization and its problematic dimensions because of its encompassing mindset characterized by a lack of sense of obligation to others, poor sense of the public, and private relativism. He argued for a critical examination of critical pedagogy, cosmopolitanism, and global education in order to identify commonalities and differences and articulate a renewed pedagogical approach. He argued his case in "Globalization and Education in the 21st Century," an article submitted a month before the accident that badly affected his body, and published in Volume 8 (2007) of *Encounters*.

This issue is organized around four major parts that are in line with Dr. Magsino's areas of interest, as well as a special article. Part I, *From Multiculturalism to*

Cosmopolitanism: The Canadian Setting, consists of two articles. The first, entitled “Cosmopolitanism and Canadian Multicultural Policy: Intersection, Relevance, and Critique,” was written by Yvonne Hébert. She examines the theoretical possibilities of the concept of cosmopolitanism and of its subjectivities for transversal analysis of migrants’ and minorities’ experiences. Her analysis is based on nine possible positionings including global variability, global interconnectedness, and global intercommunication. She uses two data sets – narratives collected in Calgary – that serve as bases of previous analysis from the perspective of a cosmopolitan sociology. In this paper, she addresses the question: what does it mean to be cosmopolitan? After analyzing cosmopolitanism as complexity, kindness, and subjectivities, Hébert develops a set of nine cosmopolitan subjectivities, and closes with a critical reflection on the significance of the emergence of cosmopolitan subjectivities in new populations and their relevance for the understanding of integration.

The second article, “Twenty-five Years of Multicultural Science Education: Looking Backward, Looking Forward,” is authored by Eva Krugly-Smolkska. The author conducts a review of multicultural science education to determine the status of this field of inquiry. Perhaps one of the major difficulties resides in getting science teachers to see the need for a multicultural approach to science teaching. The available teaching resources are not of great help, and neither are recent policy shifts motivated by competitive economic goals in a global market. Some of the guidelines only meet basic, rather superficial expectations. The field itself has grown, but Krugly-Smolkska notices little transference to the classroom, in part due to policy frameworks and a lack of resources in complex contexts, but also because a great deal of the research lends itself to that separation from practice. Krugly-Smolkska points out multicultural science education’s tendency to have a polemical character, highly hypothetical, containing over-extrapolation from data that does not exist. She is optimistic, however, in its future. In the end, a multicultural approach to science education has a great deal to do with facilitating the understanding of science – not a small matter when discussing full democratic participation.

Part II is entitled *Cosmopolitanism in the Educational Scene*, and contains three papers. It opens with “Cosmopolitanism as a Philosophy of Life in Our Time,” written by David Hansen. In this article, Hansen sets the stage for his vision by introducing the reader to the educational scenario mostly in the USA. The educational systems suffered pressure to transform themselves into appendages of the economy, requiring school leaders and teachers to reaffirm their values and aims.² Hansen puts forward a cultural and ethical vision of cosmopolitanism as an orientation for education. He aims at fusing reflective openness to new people, ideas, values, and practices with reflective loyalty to local commitments, values, and aspirations. It is a way to put the accent on the universal and the local, the shared and the singular, the general and the particular. The school, we gather from his work, can become a place to develop ethical strength to become an active inhabitant in the human and natural world.

The second paper in this section is “George Grant’s Cosmopolitan Critique of Education,” by William Pinar. The author engages us with the notion of a cosmopolitan curriculum that motivates the students to “grapple” as he writes, with the

“problem of my life and flesh,” a problem that is autobiographical, historical, and biospheric. A cosmopolitan curriculum is characterized by its subjective structuration, cultivates comprehensions of alterity and self-knowledge, and generates a passage between the present and the future. Pinar goes to George Grant (1918-1988), Canadian political philosopher, conservative intellectual (a conservatism based on order and limits), and Canadian nationalist. Following Grant’s interpretation of the Sputnik launch that signaled the end of the post-war period in education, Pinar describes the institutionalization of instrumentalism in the schools within a scientific technical rationalism. “‘Reason’ became institutionalized as ‘objectives,’” writes Pinar, organized as “learning experiences” with the expectation of “‘outcomes’ assessed by standardized examinations.” The critique developed by Pinar is profound, and the work of Grant gives him the opportunity to situate this critique in Canada in the context of American and world developments. It is refreshing to read a call for ethical convictions rather than functionality, as well as an analysis of Grant in light of our situation today – one that Grant foresaw, including the consequences of the humanities losing ground and the objectifying of the past. Pinar’s journey leads to a cosmopolitan curriculum rooted in subjectivity that requires “study” in the sense of spiritual exercises, disciplinary, and interdisciplinary associations.

The third paper in this section is “A Cosmopolis of All Beings: Cosmopolitanism, Indigeneity, and the More-than-Human,” written by Chris Beeman. Beeman introduces cosmopolitanism as an expectation of some kind of moral shared-ness based on, rather than in spite of, difference, as part of the history of humanity. He does not dwell on the origins, but he goes to the work of Toulmin, Appiah (he finds a continuity in Magsino’s work), and Nussbaum to encompass his project, with emphasis on Toulmin’s *Cosmopolis*. Beeman’s aim is to expand the notion of cosmopolitanism past the human – basing this on ideas, as he writes, around the notion of being itself, rather than the standard moral case made by Nussbaum and Appiah that those accorded moral status ought to be treated morally. Beeman uses philosopher Spinoza and several Indigenous Elders to make his case. He does not deal with how to solve moral disagreements, but instead he construes an argument for a notion of cosmopolitanism around being part of a wider conception of community than the human, relying on Toulmin’s *Cosmopolis*. We have here a cosmopolitanism of all beings.

Part III, *Rebuilding a Critical Notion of Democracy with a Cosmopolitan Vision*, explores how cosmopolitan education can contribute to the reconstruction of a critical notion of democracy. This is timely in the midst of a crisis of the neoliberal model currently framing financial relations, but also of a crisis of the various institutions, including educational ones, that are not providing responses to public demands that have gone beyond the boundaries of the modern social imaginary. The first paper in this section was written by John Portelli and Patricia Konecny, and it is entitled “Neoliberalism, Subversion, and Democracy in Education.” The authors argue that an educational theory grounded in pluralism and cosmopolitanism – in contrast to liberal and communitarian views – is in tension with neoliberalism, dominant in Western mass society. The paper is structured around the analysis, first, of how neoliberal hegemony in North American schooling not only stifles democratic practices

within the classroom, but also produces systemic inequities, dehumanization, and instrumentalization of teachers and students. Secondly, Portelli and Konecny make the case for an educational ethic of subversion (meaning to turn things around) by engaging in genuine critical inquiry and debate that consciously challenges neoliberal practices in educational institutions. They conclude the paper by saying: “Until all those involved in educational policy realize the democratic *fact* of possibilities, rather than standardization, we have no option but to continue to rely on subversion as a means of creating equity and social justice in education.”

The second paper in this section, “Citizenship without Certainties,” by Xus Martín García, Ana Novella Cámara, and Josep M^a Puig Rovira, discusses the difficulties that educators encounter within a context in which certainties have gradually disappeared. In the authors’ view, the notion of citizenship based on the quest for something in common that would provide guidance has lost validity. The construction of what is common can be reconstructed by acknowledging difference and engaging in dialogue. This can be achieved through mentoring processes that reinforce the values inherent in project work, as well as assemblies, which would help in learning to live with uncertainties.

Part IV contains a paper on Catholic Education written by a well-known specialist, Elizabeth Smyth. This paper honours Dr. Magsino’s commitment to his faith. The paper – “A Tale of Two Sister-Principals: Mother Mary Edward (Catherine) McKinley, Sisters of Providence of St. Vincent de Paul (Kingston, ON) and Mother Mary of Providence (Catherine) Horan, Sisters of Providence of Holyoke, MA” – examines the careers and experiences of the two Sisters by drawing on archival materials and their own writings. These two women, deeply committed to the welfare of the poor, were forced to serve as Sister-Principals; both were congregational leaders, and both were memorialized in the public domain.

Finally, this issue contains a special article that is not part of the theme addressed to honour Dr. Magsino. It is an article that moves the reader to rethink scaffolding in Language Teaching. The title is “Of Metaphors and Literalization: Reconceptualizing Scaffolding in Language Teaching,” authored by Gabriel H. Díaz Maggioli. It explores the metaphor of scaffolding and its definitions, and challenges the criticism of scaffolding as a valid form of mediation within the sociocultural construct of Zone of Proximal Development. The author concludes with analysis of implications and potential directions.

This issue is a tribute to Dr. Magsino, a fine scholar, a community leader, and a caring institutional leader who exemplified the ideal collegial system and the role of the public intellectual.

Notes

1. See for example, Magsino, R., Long, J. C., & Théberge, R. G. (2001). Multiculturalism, the Charter, and citizenship education. In R. Bruno-Jofré & N. Aponiuk (Eds.), *Educating citizens for a pluralistic society* (pp. 115-143). Calgary, Canada: Canadian Ethnic Studies.

2. See Magsino (2007), "Globalization and education in the 21st century."

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