Notes

Chapter 1

2 See Lovat, Toomey, Clement, Crotty, & Nielson (2009).
4 For examples of applications of positive psychology to education, see: Chan (2010); Froh, Miller, & Snyder (2007); Froh, Kashdan, Orzimkowski, k., & Miller, N. (2009); Froh, J., Yurkowicz, C., & Kashdan, T. (2009); Froh, Bono, & Emmons (2010); McCratty & Childre (2004); Seligman (2009); Seligman 2011; Seligman, Ernst, Gillham, Reivich, & Linkins (2009); Unsworth, Turner, Williams, & Houle (2010).
5 Taylor (1989).
9 For good overview of the influences of some of these thinkers see Harpham (2004, p. 19-36).
10 Bono, Emmons, & McCullough (2004, p. 473) discuss these states at greater length.
11 This was cited in Dale, M. (2004, p.66).
15 As the sociologist Anthony Giddens (1991) remarks, we live in a time where many are left with “a feeling that life has nothing worthwhile to offer”.
17 Williams (2011).
18 Anne Game and Andrew Metcalfe also discuss the notion of the gift as it relates to education. For example see Game & Metcalfe (2010).
20 Roberts (2004, p. 65).
22 Ecclestone & Hayes (2009b, p. x).
23 Ecclestone & Hayes (2009b, p. xii).
24 John Van Maanen (1988) describes this as ‘impressionist tales’, where “…Reflective, meditative themes may develop from the story and spin off in a number of fieldworker-determined directions. The story itself, the impressionist tale, is a representational means of cracking open the culture and the fieldworker’s way of knowing so that both can be jointly examined…The epistemological aim is then to braid the knower with the known…” p. 102.
25 Where appropriate and necessary, I have always sought permission and ethics approval for these to be recorded.

Chapter 2

26 This is a pseudonym as are the names of other schools in the book.
27 For a more detailed account of the impact of gratitude for school leaders see Howells (2009).
32 This is a summary of findings from researchers as documented in Emmons & McCullough (2004).
NOTES

37 Fiumara’s work on a “philosophy of listening” suggests a way of being with the thinking process which she calls “dwelling”, which requires an “orientation towards openness”, which the logos-centric tradition, in its search for certainty, destroys. This demands a relationship with thinking which does not revolve around grasping, mastering and using, but rather one which is “anchored to humility and faithfulness”. It requires that “we dwell with, abide by, whatever we try to know; that we aim at coexistence-with rather than knowledge-of” (1991, p. 15).
38 Quoted in Emmons (2004, p. 12).

Chapter 3

39 As discussed by McCullough, Kirkpatrick, Emmons, & Tsang (2001).
42 Palmer (2007).
43 Ferrer & Tarnas (2001).
46 Cousins (2010).
48 Erenreich (2009).
49 Emmons (2004, p. 5).
51 See McCullough, Kirkpatrick, Emmons, & Tsang (2001).
52 Emmons & Crumpler (2000).
54 Emmons (2004, p. 4).
55 ibid. (p. 4). Here he is citing Pruyser.
57 This is discussed extensively in the literature on gratitude and ethics. See for example Berger, 1975; Camenish, 1981; Fitzgerald, 1998; Knowles, 2002; Lyons, 1969; McConnell, 1993; and White (1999).
58 I have recently explored the notion of gratitude in the context of pre-service teaching, see Howells & Cumming (2012).
60 This definition was first published in Howells (2007).
61 Buck (2004, p. 11).
64 Taylor (1989).
65 Greene (1988).
69 For a full exploration of different cultural interpretations and nuances, please see Visser (2009).
71 ibid. (p. 10).
72 Singer (2007, p. 28).
Chapter 4

77 Dewey (1933, 1938).
80 ibid. (p. 22).
81 Jones & O’Neil (2003, p. 5).
82 Steindl-Rast (1984, p. 27).
84 ibid. (p. 65).
86 Schlitz, Veitan, & Amorok (2007, p. 93).
87 ibid. (p. 93).
88 ibid. (p. 92).
89 McCullough, Kirkpatrick, Emmons & Tsang (2001); McCullough, Emmons & Tsang (2002).
92 Friere (1993).

Chapter 5

100 Maslow held that gratitude is one of the characteristics of self-actualisation where those who reach this level have the ability to “ ‘appreciate again and again, freshly and naively, the basic goods of life with awe, pleasure, wonder, and even ecstasy, however stale these experiences have become’ ” (cited in Emmons & Shelton, 2002, p. 460).
102 Johnson (2005).
103 For an example of a critique see Miller (2009).
106 ibid. (p. 149).
107 ibid. (p. 149).
108 ibid. (p. 149).
109 ibid. (p. 149).
110 ibid. (p. 150).
111 ibid. (p. 150).
112 ibid. (p. 153).
113 ibid. (p. 153).
114 ibid. (p. 151).
115 ibid. (p. 151).
NOTES

Chapter 6

118 ibid. (p. 389).
119 ibid. (p. 389).
120 ibid. (p. 390).
121 ibid. (p. 391).
123 This is also called a “flow-on effect” and is consistent with other literature on gratitude. For example, see Fredrickson 2004; McAdams & Bauer, 2004; Toledo-Pereyra, 2006; and Wood, Froh, & Geraghty, 2010.
126 Jung (1983).
129 Kierkegaard (1962).
130 See, for example, Fox (1979); Heubner (1985); Miller (1993, 2000); Palmer (1993).
132 Taylor (1989, p. 27).
137 Simmel (1996, p. 45).
138 Many researchers in the field of positive psychology report on the pro-social effects of gratitude, where it can contribute to building healthier relationships and enhance social behaviour. For example, empirical studies have confirmed that there is a correlation between a grateful disposition and “prosocial” states such as empathy, forgiveness, emotional support, and willingness to help others (McCullough, Emmons & Tsang (2002); Tsang (2006)). Also see Bartlett & DeSteno (2006).
139 ibid. (p. 45).
140 ibid. (p. 46).
146 ibid. (p. 274).
147 ibid. (p. 270).
150 ibid. (p. 16).
152 Midgley (1991, p. 44).
157 Other examples of how this is discussed is as the opposite of resentment (Roberts, 2004; Fitzgerald, 1998); vengeance (Solomon, 2004), and complaint (Bowen, 2007; Stein, 1989). Emmons (2003) also discusses the impact of some of these states in the workplace.
Some also like to write in the mornings to engage their State of Preparedness. As Max Van Manen (1990) notes, “To write is to exercise self-consciousness”. For him, writing is a way of revealing to the writer a reality that cannot be seen until it is written. Letting words flow freely on the page, free of an inner critical voice, can help us celebrate the joys that an increased gratitude is generating in our lives, and capture events that would otherwise be lost in the busyness of competing demands. In writing we take notice, and celebrate what we see, in a more embedded form.

Chapter 7

Ibid. (p. 120).
As described in Baron (1995).
Covey (2006).
ibid. (p. 4).
ibid. (p. 15).
ibid. (p. 19-20).
ibid. (p. 135).
ibid. (p. 68).
ibid. (p. 67).
Einstein (1956).
Jung (1983).
Capra (2010, p. 31).
Cited in Covey (2006, p. 12).

Chapter 8

Kahlil Gibran.
Unsatisfactory relationships with colleagues and school leaders are cited as even more significant causes of stress and burnout than teacher-student relations (Nias, 1996; Tronman, 2000). A focus on teacher emotion should not only consider social relationships but also how emotion is “embedded in school culture, ideology, and power relations” (Zembylas, 2003, p. 113). Many reasons have been proposed in the literature for why collegiality is declining in schools. Declining autonomy; loss of control and self-efficacy with increased managerialism and constant restructuring (Dearlove, 1997); work overload and diversification, and lack of job security with increased casualisation of the workforce (Tronman, 2000) are just a few. For recent exploration of teacher causes of teacher stress, also see Guglielmi & Tatrow (1998); Hargreaves (1998); Howard & Johnson (2004); Kyriacou, (2001).
Campbell (1988, p. 46).
For reference to some of these findings, empirical research on the effects of gratitude suggests that it can create peace of mind and have a positive effect on stress levels (Emmons & McCullough, 2003; Roberts, 2004). In addition, stress levels may also be reduced by the practice of gratitude due to its ability to enhance feelings of wellbeing (Emmons & McCullough, 2003; McC Adams & Bauer, 2004; Watkins, 2004); improve moods (Watkins, Woodward, Stone, & Kolts, 2003); dissolve regret (Roberts, 2004); enable one to be less susceptible to “such emotions as disappointment, regret, and frustration” (Roberts, 2004)); have a positive impact on depression; and increase optimism (Emmons & Shelton, 2002).


Frankl (1985).

ibid. (p.131).

ibid. (p. 133).

ibid. (p. 99).

ibid. (p. 136).

Chapter 9

Greene (1997).

Heidegger (1968).

The kind of awakeness and the ways in which one can assist students to attain this are many and varied. Here I am discussing what has been effective for university and Year 11 and 12 students. For those students in the younger years, it may be as basic as caring for their nutritional needs before they are able to concentrate enough to learn. The main point here is to ensure that we have attended to this first, before starting to teach content.


These were the questions that dominated research into the deep/ surface distinctions in approaches to learning, e.g. Marton, Dall-Alba & Beatty (1993).

As was illustrated in the quote from Troutner in the previous chapter.


Greene (1988, p. 9).


ibid (p. 9).


As identified by Laurillard (1993).

See Marton, Dall-Alba & Beatty (1993).


ibid. (p. 107).

ibid. (p. 107).

Comte-Sponville (1996, p. 3).


Visser (2009) and Steindl Rast (2004) also discuss the relationship between thanking and enhanced thinking processes.

Heidegger (1968, p. 139).
Chapter 10

225 Einstein (1956, p. 1)
227 At tertiary level the triad is management, teachers and students.
228 Komter (2004).
229 There were so few articles or pedagogy around the ontological dimension of the teacher, about the significance of their embodied presence in the classroom, perhaps because this could not be measured, that we lost a sense of its importance. In her book, Digital Hemlock, Tara Brabazon (2002) astutely captures many dimensions of what we have lost, and says so much in her one statement: “It is a tough era for a teacher with a body.” p. 103. And that, “…one of the reasons it has been so easy to celebrate online education is because we have neither theorised nor admitted how flesh, blood and bone function in our classrooms…” p. 104.
231 Red Indians, Aborigines and other indigenous people have always had that connection with nature perhaps because they do show gratitude to the earth.
REFERENCES

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