

EDITOR'S NOTE

Perhaps more clearly than most, our spring issue reflects the deeper purposes that have drawn Reconceptualist curriculum scholars together into a lasting community of practice. Throughout, spiritual, social-historical, and psychoanalytic understandings are brought to bear on the work of being present to others, to ourselves, and to the larger realities of our lives.

In our first piece, Timothy Leonard explores the many ways in which Sam Rocha's profound relationship with Catholicism can be seen to imbue his language with meanings that transcend the solely rational, and in so doing, enlarges our understanding of what Leonard terms Rocha's "apophatic and non-dogmatic ontology."

Mario Di Paolantonio follows with an appreciation and analysis of the psychoanalytic lens James Garrett has offered on social studies education, a field that, as Di Paolantonio notes, must "grapple[] with the difficulties of living with others in the world, and with a legacy of historical violence that still marks our present." In a related vein, Brian Casemore provides a thoughtful reflection on Aparna Mishra Tarc's own psychic move into relationship with a violently disruptive student, Nelson, revealing the manner in which she, as teacher, was also "subject to the circuits of institutional authority and social demand mobilized to order and organize Nelson's behavior, emotional life, and being."

As James Jupp importantly notes in his historical positioning of three new texts into the field of White Teacher Identity Studies, it is Black scholars who have provided "the broad social-historical understandings of race and White identities that provided the horizon of intelligibility for fields like WTIS." Jupp's reflection on these intellectual roots can be seen as generationally related to Nicholas Mitchell's memetic analysis of the creative and violent creolization process that Mitchell sees as having resulted in prominent contemporary tropes of Black masculinity.

Drawing on her background in mindfulness and contemplative education, Claudia Eppert closes the issue with a conversation between the concept of *slow* as developed by Berg and Seeber in their text *The Slow Professor* and the concept of *lack* as developed in Loy's *A Buddhist History of the West: Studies in Lack*. Eppert reminds us to ask ourselves where and how we might find our joy in our lives as educators.