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journey with Yogi in a collaborative creative process. He asked, how did someone born and raised in communist Soviet Union become a leader of Nath Yoga, one of India's oldest spiritual traditions? How



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did Yogi Matsyendranath become a resident in Australia? After-all, growing up in the atheistic environment of the Soviet Union wasn't exactly conducive to a deep interest and practice of any spiritual

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path. And Australia is a long way from Russia. I soon began to realise how unusual Yogi's life story was. Interspersed between his life in Russia and becoming a resident of Australia, there were years in

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other countries, mainly India and South Korea. Yogi is not only an authentic spiritual teacher but also a cosmopolitan citizen in the truest sense. The impressive authenticity and gentle

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kindness of his character embedded themselves into my daily rhythms of working with him. He was always natural, easygoing and relaxed about how and when we would next meet and so we met as many

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times as felt necessary to capture the main features of his life story and teachings. I'd never before worked on a draft in this way. There were many challenges in crafting a story in the first person, but on the

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other hand, the natural empathy I experienced with Yogi helped me to forge ahead with confidence. His aura of fine spiritual qualities never diminished. He was consistently conveying and

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manifesting authenticity, integrity, wisdom and compassion, and often a delightful childlike humour. His words were penetrating in their simplicity but he could also share difficult and subtle areas

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of teaching. Such an upright and noble person did Yogi emanate that others often felt in awe of him. His presence naturally and without intention drew attention. This book is dedicated to the spirit



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the Common Good, Barton and Levstik present a clear overview of competing ideas among educators, historians, politicians, and the public about the nature

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and purpose of teaching history, and they evaluate these debates in light of current research on students' historical thinking. In many cases,



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disagreements about what  
should be taught to the  
nation's children and  
how it should be  
presented reflect  
fundamental differences  
that will not easily be

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resolved. A central premise of this book, though, is that systematic theory and research can play an important role in such debates by providing

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evidence of how students think, how their ideas interact with the information they encounter both in school and out, and how these ideas differ across

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contexts. Such evidence is needed as an alternative to the untested assumptions that plague so many discussions of history education. The authors

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review research on students' historical thinking and set it in the theoretical context of mediated action--an approach that calls attention to the

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concrete actions that people undertake, the human agents responsible for such actions, the cultural tools that aid and constrain them, their purposes, and

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their social contexts. They explain how this theory allows educators to address the breadth of practices, settings, purposes, and tools that influence students'

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developing understanding of the past, as well as how it provides an alternative to the academic discipline of history as a way of making decisions about



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teaching and learning the subject in schools. Beyond simply describing the factors that influence students' thinking, Barton and Levstik evaluate their

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implications for historical understanding and civic engagement. They base these evaluations not on the disciplinary study of history, but on the

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purpose of social education--preparing students for participation in a pluralist democracy. Their ultimate concern is how history can help

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citizens engage in collaboration toward the common good. In *Teaching History for the Common Good*, Barton and Levstik: \*discuss the contribution of theory

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and research, explain the theory of mediated action and how it guides their analysis, and describe research on children's (and adults') knowledge of and

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interest in history;  
\*lay out a vision of pluralist, participatory democracy and its relationship to the humanistic study of history as a basis for

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evaluating the perspectives on the past that influence students' learning; \*explore four principal "stances" toward history (identification,

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analysis, moral response, and exhibition), review research on the extent to which children and adolescents understand and accept each of



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these, and examine how the stances might contribute to--or detract from--participation in a pluralist democracy;  
\*address six of the

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principal "tools" of history (narrative structure, stories of individual achievement and motivation, national narratives, inquiry, empathy as perspective-

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taking, and empathy as caring); and \*review research and conventional wisdom on teachers' knowledge and practice, and argue that for teachers to embrace

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investigative, multi-perspectival approaches to history they need more than knowledge of content and pedagogy, they need a guiding purpose that can be

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fulfilled only by these approaches--and preparation for participatory democracy provides such purpose. Teaching History for the Common Good is essential

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reading for history and  
social studies  
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researchers, teacher  
educators, and students,  
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and members of the general public who are interested in history education or in students' thinking and learning about the subject.

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