

# STAND UP, STAND AGAINST, AND KEEP MOVING

Theodore Michael Christou

Translations of Greek terms to English will rarely, if ever, have a direct one to one correspondence. This is true with respect to any translation. The Greek language is largely composed of composite words and, over centuries and millennia, its terms have become heavy with connotative meanings. Thus the name of this journal, *Antistasis*, conjures three distinct definitions. These reflect the term  $\alpha \nu \tau \iota \sigma \tau \alpha \sigma \eta \varsigma$ , which has served as the journal's core concept since its inception in 2010. In the journal's banner image, a shadow of Greek text serves as a perpetual reminder of this detail.

Antistasis means to stand up. Literally, if need be, but not necessarily. It means that one must seek to identify what is good, just, appropriate, and rise up in its defense. In education, whether we work in the academy, a school, a community organization, or the home, we are compelled to work towards some end that is good and noble.

Antistasis means to stand against. There are ideas, forces, movements, and even individuals that will affect the good deleteriously. It is our duty, educationists all, to resist what diminishes the purposes and values that we defend.

These two definitions of the term  $\alpha \nu \tau \iota \sigma \tau \alpha \sigma \eta \varsigma$  are complementary. They are also dangerous. Dangerous ideas are the ones, perhaps, that we ought to attend to with greater attention and more frequency in education. Having identified the good, we can neither take it for granted nor make of it a golden calf. Should we do so, it will never again be scrutinized. If there is anything in the legacy of Socrates worth clinging to, it is the belief that we never know for certain. The moment we presume to know, we have ceased to learn. Likewise, if we identify what is harmful to the good, we cannot pick up pitchforks and strike against it without recourse and hesitation.

Thus a paradox unfolds. We must believe that there is good and strive to nurture it, yet we must always doubt that the good we defend is as excellent as we believe it to be. Likewise, we must resist anything that diminishes us, collectively and individually, even as we acknowledge whatever is positive in that which we resist. This theme of this issue, concentrating as it does on the curricular crisis of technology, offers a rich example of this paradox.

There are many who argue that anything progressive in schooling is associated with instructional technologies of all sorts and kinds. Others ask what we have lost as we pursue the promise of technology with such fervour. Volume 1, Issue 2 of this journal offers exemplars from across the spectrum of this debate. *Antistasis* was born and raised as a forum for all educationists to engage with thematic issues that affect us deeply. Now in its eleventh issue, it has published the work of educators, principals, academics, and community workers from across Canada and internationally.

The third definition of antistasis is to keep moving. A journal, like a pond that is still for too long or a pot that has not been stirred, must continually evolve. It must question itself, its intentions, and its purposes. This issue will be my last as Editor of *Antistasis*. Having looked back at the foundation, development, and establishment of this journal, it is with great joy that I look forward to its antistatic evolution.

### **Biography**

Theodore Christou is the Founding Editor of Antistasis. He is an Associate Professor of Social Studies and History Education at Queen's University in Kingston. He can be reached at [theodore.christou@queensu.ca](mailto:theodore.christou@queensu.ca)