



Abstract Book

PESA CONFERENCE 2023

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PUBLIC LECTURE

What is ‘Indigenising the academy’ and why attempt it?

Te Kawehau Hoskins & Alison Jones

Te Kawehau Hoskins and Alison Jones discuss the increasing interest in the theory and politics of ‘indigenising’ educational institutions in Aotearoa New Zealand. What does indigenising entail and what might be the benefits? They consider some philosophical ideas underpinning an indigenising orientation, and their relevance in these times of intractable global troubles. The speakers draw on their experiences as teachers and leaders at Waipapa Taumata Rau University of Auckland.



Te Kawehau Hoskins affiliates to the people of Ngāti Hau in Whakapara, a community located north of the Whangārei district. She is an associate professor and Ihonuku Pro-Vice Chancellor Māori at Waipapa Taumata Rau The University of Auckland. She leads conversations about Indigenisation in university settings and has expertise in qualitative social and educational research, the politics and ethics of Indigene-settler relations, and kaupapa Māori education.



Alison Jones is a Pākehā educational researcher and a professor in Te Puna Wānanga, the School of Māori and Indigenous Education at Waipapa Taumata Rau The University of Auckland. Alison has published two award-winning books with Kuni Kaa Jenkins: *He Kōrero: Words Between Us : First Māori–Pākehā Conversations on Paper* (2011), and *Tuui: A Traveller in Two Worlds*. Her book *This Pakeha Life: An Unsettled Memoir* was shortlisted for the General Non-Fiction Ockham Book Award in 2021. She writes and teaches in the field of Māori-Pākehā relations prior to Te Tiriti o Waitangi, and in modern educational sites. She is interested in the politics of friendship.

KEYNOTES

Unlearning the child: An ontological politics outlook

Anna Sparraman

To meet and approach societal and cultural changes in times of uncertainty challenges academics to reflect on and think through how methodological and theoretical concepts are recycled, consumed, and exercised. What happens, for example, to the notion of the child in a world of transformation? Central to this presentation is an exploration of the act of unlearning the imagined and the ‘real’ child. The act of unlearning encourages confusion, uncertainty, courage, and changes of mind as a way of learning anew. Through explorations of empirical examples from research with and about children, issues such as the multiple child, the herenowchild, the nowherechild, and children as producers are thought through in order to capture belongingness in motion. This ongoingness of belonging opens possibilities to reflect on methodological approaches to listening, seeing and sensing children, and adults. As Annemarie Mol (2021) puts it: “I do not offer a coherent alternative. /.../ Rather, it shakes things up and creates openings”.



Anna Sparrman is Professor in Child Studies and Deputy Head at the interdisciplinary Department of Thematic Studies, Linköping University, Sweden. She is also Visiting Professor in child culture at the Department of Arts and Cultural Studies, Inland Norway University of Applied Sciences, Norway. Sparrman is an interdisciplinary child studies researcher exploring and challenging taken for granted theoretical ideas about children, especially as developed through the notion of child studies multiple. She undertakes both theoretical and empirical investigations of social and cultural norms and values enacted by children and adults in relation to visual culture, sexuality, parenthood, consumer culture, children’s cultural heritage and child culture. She has a special interest in the relationality between human and non-human agency drawing on elements of both Science and Technology Studies (STS) and posthumanism. Her article *Through the Looking Glass: Alice and Child Studies Multiple* (2020) explores preconceptions about the child which

researchers carry with them when conducting research. Other publications include: focusing on listening to child absence (2022); pure and impure critiques of Disney (2022); children’s cultural heritage (2022); and, in collaboration with 32 researchers, a playful theoretical exploration of possible new concepts in child studies (2023). Sparrman serves and has served as a board member of the Swedish Arts Council, the North American based Childism Institute, and on the editorial board of *Childhood: a journal of global child research*. She has been a Visiting Fellow at Stanford’s Centre for Advanced Studies in Behavioral Sciences (CASBS) and at the Axel Munthe Institute on Capri. Her most recent Swedish Research Council funded project is: *Children’s cultural heritage - the visual voices of the archive*.

From The Point Where I Stand To The Place Where I Can Be Found: The Critique Of Perspectival Reason As Philosophy For Education

Gert Biesta

Filippo di Ser Brunellesco (1377-1446) is generally seen as one of the main inventors of perspectival drawing. What is significant about this invention, is not just that perspectival drawing produces life-like images of the world. At the very same time it defines the precise standpoint for the viewer as observer of the world-picture. In a lecture from 1938 Martin Heidegger has made the interesting suggestion that this ‘set up’ is not just one possibility amongst many, but actually is the defining ‘set up’ of modernity, which he therefore defines as the ‘age of the world view.’ While perspectivism allows for a standpoint for the individual, which can be seen as a gain, it turns the world into a picture, which, in a sense, means a loss of the world. In our times, however, we are also experiencing the limits of the very idea of a standpoint, for example in what some have called ‘post truth,’ although I will also argue that the problematic reduction of education to learning is part of what is going on here. In looking for an alternative I will discuss a number of ‘world-returning philosophies,’ including pragmatism, phenomenology and, if time permits, object-oriented ontology. My main ambition, however, will be to highlight how the critique of perspectival reason can help education to regain its educational sense.



Gert Biesta is Professor of Public Education in the Centre for Public Education and Pedagogy at Maynooth University, Ireland, and Professor of Educational Theory and Pedagogy in the Moray House School of Education and Sport, University of Edinburgh, Scotland, UK. In 2023 he was appointed to the Education Council of the Netherlands, the advisory body of the Dutch government and parliament. He writes about the theory of education, the philosophy of social and educational research, and education policy. Recent books include *World-Centred Education: A View for the Present* (Routledge 2021) and *The New Publicness of Education: Democratic Possibilities after the Critique of Neo-Liberalism* (Routledge 2023; co-edited with Carl Anders Säfström).

Reimagining the purposes and kaupapa of educational philosophies and pedagogies in this place of Aotearoa and in this time

Linda Tubiwai Smith

My talk will reflect upon the development of Māori educational ideas and the ways in which these ideas have formed and reformed. I am interested in the way some Māori ideas about education have travelled and developed especially through Māori educational pathways and some ideas have not travelled but have been lost, abandoned or rejected along the way. I think about these ideas within a historical and political context in which the agenda for what Māori education ought to be is constantly contested. My talk will be reflective and about educational ideas.



Linda Tubiwai Smith is a Distinguished Professor at Te Whare Wānanga o Awanuiārangi in Whakatane New Zealand. She is Māori and from Ngāti Awa, Ngāti Porou and Tuhourangi tribes. Distinguished Professor Smith is known internationally for her work on Decolonising research methodologies, Indigenous education and kaupapa Māori. She was the founding Co-Director of Ngā Pae o Te Māramatanga the Māori Centre of Research Excellence and has held several senior academic roles at the University of Auckland and Waikato University. She has served on the Health Research Council, the Marsden Fund Council, the Royal Society of New Zealand Council and is currently Deputy Chair of Council of Te Whare Wānanga o Awanuiārangi. She is a Fellow of the American Education Research Association, a Fellow of the Royal Society of New Zealand and an Honorary International Member of the American Academy of Arts and Sciences. In 2023 she was elected to the US National Academy of Science as an International member. Dist.

Professor Smith is a Companion of the New Zealand Order of Merit. Her publications include *Decolonising Methodologies Research and Indigenous Peoples* (1999, 2012, 2021) Zed Books, *The International Handbook of Indigenous Education* co-edited with Elizabeth McKinley (2017) Springer, and *A Civilising Mission? The Making of New Zealand's Native School System 1867-1969* (2001) co-edited with J.Simon, F.Cram, M. Hohepa and S.McNaughton. AUP. She has recently published five children's picture books inspired by her research on Māori strategies for healing from trauma.

Refuge and Resilience: Being-together in a post-apocalyptic era

Michael A. Peters

Post-apocalyptic philosophy distinguishes itself by its release from history and the end of the world as coded by ancient eschatologies and prophecies to explore the dynamics of being-together as an expression of a deep relationship with the local environment that serves as both refuge and a source of resilience, culture and value. This presentation develops the philosophy of being-together as environmental protection and community enhancement in an uncertain world prone to crisis and collapse by reference to the power of transformational pedagogies that foster a new ecological consciousness of the complex interplay of physical, biological, economic and political systems. Employing diverse intellectual resources these pedagogies seek to analyse and understand intersecting systems – their overlap and collision – that have the power to shape the horizon within which human beings will determine their post-apocalyptic survival.



Michael A. Peters is Distinguished Professor of Education at Beijing Normal University, Faculty of Education, PRC, Emeritus Professor in Educational Policy, Organization, and Leadership at the University of Illinois at Urbana–Champaign, Senior Research Fellow at Auckland University (NZ), and Research Associate in the Philosophy Program at the University of Waikato (NZ). He was the editor-in-chief of *Educational Philosophy and Theory* for 25 years and founding editor of several international journals including *The Beijing International Review of Educational Research* (with Prof Xudong Zhu). Michael was made a Fellow of NZ Academy of Humanities, The Royal Society of NZ and PESA. He was also awarded honorary doctorates from State University of New York and the University of Aalborg (Denmark). He is currently working a couple of books on apocalyptic philosophy.

Politics and pedagogy

Nesta Devine

I want to address the political element in the pedagogical engagement.

Too often the business of teaching is presented as somehow independent of political influence or implication. When ERO talked about ‘delivering the curriculum’, the terminology reflected a very neo-liberal view that the curriculum was something different from the process of teaching and that teachers should be regarded as functionaries putting out there something decided by others.

In this paper I want to look at the political element of pedagogy, both as a question of Foucault’s ‘conduct of conduct’, and as a process inseparable from the very political elements of sexism, racism, classism that pervade our society and are therefore inescapable in our classrooms. In considering the element of racism or ethnicism I will look at the ontologies we bring to our work, and how they might differ. Ultimately I will bring Levinas into the story, to help to consider how our teaching can be politically and ethically aware.



Nesta Devine is a Professor of Education at the Auckland University of Technology (AUT) New Zealand. Her work spans education policy and theory, prison education, Pasifika teachers and school exclusion. It aims to disrupt the structures and pedagogical assumptions that can lead to inequities for different groups of learners in Aotearoa/New Zealand. She is the former president of the Philosophy of Education Society of Australasia (PESA) and Associate Editor of Educational Philosophy and Theory (EPAT).

SPOTLIGHT PANELS

PHILOSOPHICAL STUDIES IN EDUCATION, AERA

Making, Knowing, and Being in Place: Educational Justice and Spatiality

In this invited panel session, scholars representing the Philosophical Studies in Education Special Interest Group of the American Educational Research Association (AERA) address the theme of “being together in/with place: reimagining educational philosophies and pedagogies in transformational times.” Across the three papers in this panel, we will explore epistemological and ontological questions emerging from the conference theme with a focus on questions of identity, equity, and justice. More specifically, we will explore relationships between identity and place and implications for educational equity and epistemic justice. We will examine these themes in several societal and educational contexts, including educational technology, higher education, and broader contexts of capitalism and colonialism.

The papers will consider relationships between identity, place, and community and the environments in which agents pursue epistemic goods like knowledge and understanding. We explore the role of educational technology in constituting our epistemic environments and implications for epistemic justice, the role of safety and place-making in supporting the epistemic flourishing of students who hold marginalized identities, and the conceptualization of intellectual virtues that accounts for epistemic environments and is oriented toward epistemic justice. Together, this set of papers represents the diversity of recent foci in philosophical inquiry at AERA, as well as a growing emphasis within our scholarly community on exploring philosophical questions surrounding diversity, equity, inclusion, and justice in empirically-grounded ways.

The Place of Educational Technology: Distributed Epistemic Environments and the Ecological Formation of Unalienated Identity

Nicolas Tanchuk & Robert Hamilton

Educators increasingly rely on web and cloud based technologies that distribute educational experiences globally. A consequence of expanding the global distribution of educational experiences is a corresponding expansion in the distribution of epistemic environments – “the social mechanisms underlying knowledge production and the social cues that modulate [epistemic] deference” (Levy, 2023). In this paper, we argue that epistemic environments fundamentally constitute our sense of *identity* and *place* as teachers and learners because a sense of identity and place rests on the epistemic resources available for self-understanding and

action (Taylor, 1985). The constitutive role of epistemic environments in forming one's sense of identity and place and increases the urgency of ethical and political questions inherent in the design of global educational technologies. Specifically, we recommend an ethics and politics of ecological learning (Kruse et al., 2020; Jaeggi, 2018) to delineate epistemically supportive technologies from those that are epistemically alienating, extractive, or exploitative.

Nicolas Tanchuk is an incoming Assistant Professor of Philosophy of Education at the University of Illinois Urbana-Champaign where his work focuses on the intersections of epistemology, educational technology, and political philosophy.

Robert Hamilton is an Ojibway Ph.D. student in Indigenous studies at the University of Manitoba where he is doing research on the topic of bad medicine, and centers it in the ethnography, ethnology, and ethnohistory of eastern woodland North American Indigenous cultures.

Safety, Risk, and Place-Making: Rehabilitating “Safe Space” as a Threshold Condition for Transformative Higher Education

Samantha Ha DiMuzio

"Safe space" has become the subject of a contemporary controversy in higher education, characterized by exceedingly polarized stances for or against the term. This paper contextualizes demands for safe space as part of the broader, enduring movement toward diversity, equity, and inclusion in higher education, rather than as an isolated phenomenon. This hybridized inquiry brings together traditions of situated educational philosophy (Burbules & Abowitz, 2008; Feinberg, 2006; Higgins, 2011) and participatory design research (Bang & Vossoughi, 2016) to rehabilitate how educational stakeholders should operationalize safe space, attuning to the interplay between safety, risk, and place-making as essential resources. In partnership with six minoritized undergraduate students, this project asserts that the current conceptualization and application of safe space stops short of subaltern student flourishing and ignores the role of spatiality. This investigation proposes thick guidelines about place-making toward safety as a threshold condition to redesign campus places to be more conducive to subaltern students' transformative liberal learning.

Samantha Ha DiMuzio is a Curriculum and Instruction Ph.D. Candidate, Teaching Fellow, and Research Assistant at Boston College. Her research is interdisciplinary in nature, bridging philosophy and qualitative/participatory social science, to explore questions of subaltern student flourishing and formation.

Open-Mindedness as a Virtue of Just Epistemic Communities

Rebecca M. Taylor

Higher education institutions are currently engaged in public and ongoing negotiations about the relationship between open inquiry and justice and the responsibilities of universities to each. Participants who

hold varying perspectives have invoked the importance of understanding the potential role and limits of intellectual virtues, like open-mindedness, in navigating these debates. Whereas some understand open-mindedness as a potentially liberatory virtue of individuals that is indispensable in the pursuit of knowledge, others highlight the importance of situating the value of open-mindedness for an individual within social context, and others still question individualistic conceptions of the virtue and propose instead a collective form of open-mindedness. In this paper, I examine this variety of conceptions of open-mindedness that arise in popular discourse in higher education, arguing for the vital role of place in informing an understanding of open-mindedness and its limits that is oriented toward epistemic goods, including epistemic justice. I argue for a collective conception of open-mindedness as a virtue of just epistemic communities and examine the implications for individuals.

Rebecca M. Taylor is an Assistant Professor of Philosophy of Education at University of Illinois, Urbana-Champaign. She uses philosophy and philosophically-grounded mixed methods to investigate ethics and justice in educational policy and practice. She is co-editor and co-author of *Ethics in Higher Education: Promoting Equity and Inclusion through Case-Based Inquiry* (Harvard Education Press, 2021).

THE AUSTRALIAN & NEW ZEALAND HISTORY OF EDUCATION SOCIETY (ANZHES)

The Australian & New Zealand History of Education Society (ANZHES) was established in 1971 with the aim of collecting and distributing information relating to the study, teaching, and research in the history of education in the region and beyond. A further aim of ANZHES is to sponsor and support such activities as may encourage research and exchange of ideas on the history of education – including historical philosophies of education and the application of philosophical theories to education history.

In response to the generous invitation from PESA for this spotlight panel, ANZHES members will present work that is situated at the intersection of philosophy and history of education, and that speaks to this year’s PESA conference theme of “Being together in/with place: Reimagining educational philosophies and pedagogies in transformational times.” In the first presentation, Tamson Pietsch tells the story of the American “Floating University” experiment of the 1920s and its failure. She considers what this failure can teach us about how knowledge was organised and authorised in a nation with fledgling imperial ambitions. In the second presentation, Helen Proctor, Kellie Burns, and David Magro focus on the raging public debates in 1980s Australia surrounding corporal punishment in schools, demonstrating how public interest in taken-for-granted schooling practices are linked to broader changes in the social climates that schools exist in. In the third presentation, Remy Low offers a sketch of the life and work of the late Canadian activist and educator Roxana Ng (1951-2013) as an example of how philosophies and practices historically devalued within Euro-American higher education – in this case traditional Chinese medicine and qigong – can be introduced in classrooms with transformative effects.

Beyond the topics of the individual papers themselves, this spotlight panel is also an invitation for discussion and connection with scholars at the PESA conference who are engaged in historical work, whose philosophical inquiries involve some historicising, or who are simply interested in the relationship between history and philosophy.

Failure, the Floating University, and the history of education

Tamson Pietsch

In 1926 and 1927 the Floating University took nearly 500 American college students around the world on an eight-month cruise that was designed to teach students to be “world-minded.” But the voyage, which had been so widely championed as an experiment in modern education, was resoundingly pronounced a failure

— by both US higher education institutions, which followed the lead of NYU, and the US mass media, which was convinced that student antics were incompatible with educational attainment. What is at stake for historians and educationalists today if we continue to take that judgment at face value? Perhaps one of the reasons academic historians have not attended to the story of the Floating University is because they have, in many respects, inherited the rules of knowing that deemed it unsuccessful. Thinking with failure, this paper suggests, might help historians and philosophers of education better see how legitimate knowledge was and is produced, the institutions that normalize it and profit by it, the sanctions that reinforce it, and the other ways of being it exiles.

Tamson Pietsch is associate professor of social and political sciences, and director of the Australian Centre for Public History, at the University of Technology Sydney.

Who owns the body of the child? Human rights and corporal punishment in 1980s Australia

Helen Proctor, Kellie Burns, & David Magro

This paper describes how corporal punishment—the disciplining of unruly, mainly male, school students by hitting them on certain approved zones of the body with a cane or strap – became a hot topic of public debate in Australia during the 1980s. This was the last decade in which the practice was not only legal but apparently routine and widely accepted in Australia. The paper documents some of the activities of a grassroots community group called Parents and Teachers Against Violence in Education (PTAVE), established in the late 1970s, which campaigned to raise public awareness about the wrongness of corporal punishment. Amongst the group’s activities was successfully lobbying the nascent Australian federal human rights bureaucracy (the Human Rights Commission) to produce a public discussion paper on the issue in 1983. The paper considers how this long accepted violent bodily practice could, at this historical moment, animate public interest in how schools operated, and challenge the idea that schools were little worlds, sealed off from the outside.

Helen Proctor is a Professor of Education History at the University of Sydney, with a research interest in how schools shape social life beyond the school gate.

Qigong as a pedagogy of alterity: The life and work of Roxana Ng

Remy Low

Roxana Chu-Yee Ng (1951–2013) was a Canadian feminist educator, scholar, and political activist for social justice. Having struggled with bouts of serious illness throughout the 1980s as she embarked on an academic career, Ng came to confront the foundational presupposition of Euro-American higher education – including “critical education”: the privileging of the mind-intellect over the body-spirit. In response to this, Ng

introduced traditional Chinese medicine (TCM) philosophy and qigong practices in her classes at the Ontario Institute for Studies in Education from the 1990s until her passing in 2013. She saw this as a pathway for healing the mind-body-spirit against the destructive Cartesian dualism operating in higher education, which elides the embodied effects of oppression. In this presentation, I will revisit Ng's life and work to chart how she came to use TCM philosophy and qigong as a pedagogical experiment in "hacking" the Euro-American system of higher education. It suggests that philosophies and practices retrieved from beyond colonial modernity's ontological and metaphysical enclosures can help to transform the affective and relational habits forged by an oppressive social order.

Remy Low is Senior Lecturer in the University of Sydney's School of Education and Social Work. His research in the history and philosophy of education is driven by a commitment to cultivating culturally responsive educators.

JOHN DEWEY SOCIETY

Deweyan Variations on Place and Space

The Pedagogical Role of Place and Participation in the Philosophy of Loris Malaguzzi and the Reggio Emilia Educational Project

Kristen Cameron & Deron Boyles

This paper explores Loris Malaguzzi's theory of education as one fashioned around a wide-ranging concept of *place* that incorporates location and geography, local culture, fundamental mores, guiding values, and shared traditions. Since the 1960s, the preschools and infant/toddler centers in Reggio Emilia, Italy have developed a place-based pedagogy based on Malaguzzi's Dewey-inspired theory, in which ongoing exploration of place and intentional strategies to make meaning from these explorations is at the heart of teaching and learning.

Democratising Place through Education

Simone Thornton

John Dewey famously noted that "democracy has to be born anew in each generation, and education is its midwife." Since climate change is one of the greatest challenges this and future generations will face, I ask whether education in a democracy can respond to environmental crisis.

Dialogic Delusions: Problems for Democratic Education in a Mediated World

Morgan Anderson

Although dialogue remains a key feature of democratic education and is often framed as an intervention (or, even solution) to our fraught political environment, the current technological landscape presents key challenges for fostering dialogue in higher education. As such, the purpose of this paper is to explore the epistemic entanglements associated with our mediated culture and challenge dialogue as a theory of change for democratic education.

KOREAN PHILOSOPHY OF EDUCATION SOCIETY

Current Issues and Agenda in the Korean Education Community: From a Regional Perspective

Korean society has been going through such rapid transformations from pre-modern, modern, and post-modern up to even digitalized post-human phases for the last 70 years in terms of its culture and mentality. Most of Koreans' educational experiences over the generations have been so much associated with economic development and social mobility, which tend to leave them confused and disoriented in regard to norms and rules by which they lead their lives. In the midst of this socio-historical development, philosophers of education in Korea have struggled to address the educational problems arising from this social turmoil, especially their impacts on the souls of young generations. In this special panel, five of the Korean scholars, who represent the Korean Philosophy of Education Society, will present their philosophical reflections on those problems and other related issues. It will reveal their regional concerns or insider's perspectives in capturing and formulating educational problems in Korea and their roles in addressing them. Their main theme will go around the following questions:

- How can philosophical reflection contribute to responding to the educational problems in Korea?
- What are urgent educational issues under discussion in Korea after the COVID 19 period?
- How has the social role of philosophy of education as a discipline been perceived and changed over the time in Korea? What are the future challenges and prospects of philosophy of education as a discipline?

This presentation aims at sharing our philosophical reflections from the regional perspective as philosophers of education in Korea. This will be a good chance to understand ourselves as philosophers of education from the outsider's perspective, while reaching out the global perspective that can contextualize our regional one in terms of its wider significance and its possible contribution to the international discourse in the future.

A philosophical discussion on shadow education in Korea

Jae-Bong Yoo

One of the burning issues in modern Korea is shadow education. Korea maintains one of the world's highest academic achievements, as shown in the results of PISA and TIMSS. However, it can be argued that the academic success of Korean students is not due to the excellence of school education per se, but to the excellence of shadow education, or at least to the contribution of shadow education as much as public

education. Nevertheless, shadow education in Korea causes many problems, both educational and social. One of the most serious educational problems is that it is regarded as a "bad enemy" of public education. This means that the prevalence of shadow education leads to poor public education. The fact that South Korean students get good grades and get into good universities is largely due to shadow education, which depends on the financial capabilities of their parents. Not only does this create inequality in education, but it also reproduces the order social class. This paper addresses some philosophical issues related to shadow education, namely, the relationship between public education and shadow education, and the issue of educational justice.

Jae-Bong Yoo is a professor in the Department of Education at Sungkyunkwan University in Seoul, South Korea. His research interests are liberal education, well-being as an educational aim, moral and religious education, and shadow education.

What could 'depth' mean in *in-depth learning* for knowledge education?

Jin Choi

One of the main issues in the 2022 Revised National Curriculum in Korea is so-called *in-depth learning* in knowledge education. And what this issue emphasizes is to capture "big ideas" in knowledge. Big ideas demand students to seek "conceptual understanding" of, rather than specific facts or information on, a given subject. However, some confusion occurs among teachers in Korea on the purpose of education when *in-depth learning* was publicly expressed and justified as life-related learning or learning to support students' lives. While the curriculum for *in-depth learning* gives us the impression that it stresses the structure or form of knowledge in teaching, the curriculum for a life-related learning is seen as based on progressive philosophy of teaching that emphasizes relevance to students' lives. Then, how can teaching for deep and conceptual understanding can be made compatible to teaching for the relevance to students' lives? This presentation is a conceptual attempt to bridge this gap.

Jin Choi is an assistant professor in the Department of Education at Daegu National University of Education in Deagu, South Korea. Her research interests include philosophy of arts education and primary education.

Heidegger on the Ethics of the Digital for the Future of Education

SunInn Yun

Today, the Korean education system places a significant emphasis on digital education. The term, digital education, appears repeatedly in the 2022 Revised National Curriculum of Korea, as it aims to prepare the entire nation for the transition to a digital society. However, it must be considered how this shift towards a digitally transformed society will impact our understanding of human beings and educational practices. According to Heidegger, human beings are shaped by their association with technology, which defines a

particular era. This study examines the ontological understanding of digital technology as discussed by Yuk Hui. By examining Heidegger's perspective on the essence of technology in relation to Hui's ideas, I explore the ethical possibilities that arise in human-technology relationships within the digital world. Specifically, this study investigates the educational challenge of cultivating a meaningful relationship with technology within the temporal context.

SunInn Yun is an associate professor in the Department of English Language Education at Incheon National University in Incheon, South Korea. Yun explores various research areas, including phenomenology, existentialism, post-colonialism, museum, schooling, and philosophy of technology.

Place and Ecological Education for the Anthropocene: Focusing on the Gandhi School in Jecheon, Korea

Choi, Seung-hyun

Traditionally in Korea, the school was a place which mediates between a village and its surrounding nature. As the stability of this role of the school collapses in the so-called "Anthropocene", a new direction is in demand for ecological education. The Gandhi School in Jecheon, Korea, a 6-year integrated alternative middle school in Korea, uses the school as an open space to face the climate crisis. There, the openness of the place that goes beyond just the conceptual understanding of the world is sought in education, encouraging young students to imagine a world where humans do not exist at all. According to Timothy Morton, an open place is an uncertain and vulnerable place, neither definite nor harmonious. How do we live together in a place where we feel vulnerable? The Gandhi School in Jecheon presents the possibility of education based on ecological thinking for the Anthropocene that goes beyond the limit of the exam-driven Korean education.

Seung-hyun Choi is an associate professor in the Department of Education, Chungbuk National University in Cheongju, South Korea. His research interests span a wide range of topics, including ecology education, art education, and information society.

A Possible World without Philosophy of Education

Jeong-In Lee

The academic position of philosophy of education (PE) in universities has been weakened for the last decades in Korea. The universities tend to avoid filling out the post with young philosophers of education. They rather tend to hire those specializing in educational administration or counseling. Policymakers tend to find the voices of educational philosophers annoying or useless, while school teachers tend to look at them just as armed with pedantic words and abstract ideas. Some people do not even know that there is a field of study called philosophy of education. But does this mean that our field is unnecessary or worthless? In this

presentation, I want to give a historical and institutional overview of how PE in South Korea has fallen out of favor despite its normative, critical, and synthesizing functions in thinking about education. I will suggest some internal and external factors that have weakened the academic position of PE in Korea: While the former addresses the academic disconnection to Korean educational contexts, the latter a test-driven education system, technocracy in education policy-making, and the "impoverished souls" of teachers in Korea caused by all these factors.

Jeong-In Lee is a research professor at Yonsei University MIRAE Campus in Wonju, South Korea. His research interests include Western ancient and medieval philosophy of education, philosophy of teaching methods, analytic approaches to educational policies, and moral education.

PHILOSOPHY AND THEORY OF HIGHER EDUCATION SOCIETY

Dwelling in the university: Exploring temporalities, pedagogies, spiritualities and solidarities

This invited panel comprises members of the Philosophy and Theory of Higher Education Society (PaTHES). Some presentations come from the 2023 PaTHES conference (Gdansk, 15-17 June), which had the theme of ‘Solidarity in the University’, while one comes from a recent PaTHES series on slow academia, which has an associated special issue of the journal *Philosophy and Theory in Higher Education* in progress. All presentations have something to say about what it means to dwell in the place of the university.

Dwelling On/In Slowness

Agnes Bosanquet

Last year, PaTHES ran a series of online events on ‘slow academia’. Participants were invited to think about this theme as a difficult but useful way of considering the intersections of self, others, time, place and institutions. What might closer attention to theorising slow academia offer? Discussion of Ahmed’s (2017, 2021) feminist pedagogy, Butler’s (2001) account of the self, Derrida’s (1994) political temporality and Baraitser’s (2017) endurance of time, Foucault’s (1982) heterotopias, and theorisations of neoliberalism and academic identities contributed to a richer understanding. This presentation continues the conversation with a focus on PESA’s conference theme. In contrast to Augé’s (1995) non-places, Nørgård and Bengtson (2016) invite us to think about the ‘placeful’ university and consider how people dwell there. The temporalities of the placeful university deserve attention. What might a slow approach to the placeful university offer, and what or who does it invite or stifle?

Agnes Bosanquet is an academic developer and higher education researcher. Her current role is Associate Professor and Director, Learning and Teaching Staff Development at Macquarie University in Sydney, Australia. Her collaborative research focusses on critical university studies and changing academic roles and identities. She blogs as The Slow Academic.

Pedagogies of Solidarity Through Re-reading Diotima

Kirsten Locke

This paper addresses solidarity in the pedagogies of higher education by critically engaging with non-hierarchical images of pedagogy and a re-reading of Plato’s Diotima. Rachel Jones’s (2014) analysis of Diotima finds the basis of a relational pedagogy that problematises the view of education as a model of autonomous independence. She calls on Diotima’s articulations of love (eros) and reads ‘against’ Plato’s assertion that

higher order thinking and love rely on the representation of the same. Instead, Jones applies feminist thought to assert the pedagogical importance of open-ended ‘newness’ that reframes the dependencies arising from inventive forms of teaching and learning. I also explore what Karen Gravett’s (2023) new materialist notion of relational pedagogies might add to this re-reading of Diotima. The intended destination is to engage with pedagogies of solidarity as an expansive, open, creative, endeavour that radically repositions the centrality of the human subject into wider pedagogical relations.

Kirsten Locke is an educational theorist and philosopher interested in key thinkers and themes in continental and feminist philosophy (such as Nietzsche, Lyotard, and Cixous; affect, the sublime, infancy). She works with art and music to explore philosophical questions, as well as intersections of feminist and critical philosophies in education.

Finding Meaning at the Ecological University – The Argument for an Education of Spirit through ‘Teaching’ Friendship

Robert Stratford

This presentation builds on the idea of the ecological university (Stratford, 2019, 2022) to argue for the development of the spiritual dimensions of higher education. Drawing on the work of Martin Heidegger, Hubert Dreyfus and Charles Taylor this presentation explores how education for ‘meaning’ – a meaning of life – is a much needed dimension of ‘Anthropocene intelligence’. While there are many ways in which the ecological university might support our spiritual connections to people, planet and place, this paper explores how the teaching of friendship is one way the nihilism of contemporary higher education can be contested and take a step towards finding a sense of connection and purpose on a finite planet.

Dr Robert Stratford completed his doctorate on the ecological university in 2019. He has a background in secondary education evaluation, policy and leadership. He currently works in Academic Policy and Evaluation at Te Herenga Waka - Victoria University of Wellington. He is a previous winner of the PESA doctoral scholarship.

A Strange Solidarity: Living and Working Symbiotically in the University

Sean Sturm

How can those of us who care about the university best respond to its uncaring humanist privilege, which seems to entail privatisation of common goods and deprivation of many communities? Abolitionist feminist Patricia MacCormack argues that “forsaking our human privilege is a way to forsake the anthropocene [sic] in order to affirm the world” (2020, p.2). She advocates for ending the oppression and fetishisation of nonhumans and for the end of the human through depopulation. If we are to forsake our humanist privilege and live and work symbiotically with nonhumans as well as those whom the university treats as ‘nonhuman’, it will likely require a strange solidarity that takes the form of alliances in difference, ways of relating to the

world and others “which require us not to be what they are while being able to be in relation to and with what they are” (Irigaray, 2017, pp.vi–vii).

Sean Sturm is an Associate Professor in the School of Critical Studies in Education at Waipapa Taumata Rau|University of Auckland. They teach and research at the intersection of the fields of the philosophy of higher education and indigenous studies.

Solidarity for academic life

Simon McLellan

There is a tendency within academic life to pay less attention to the life of the campus that would assist with the principles of a university. Academic life is based on individuals as objects of consumption, conflict, and competition. There is a threat therefore to the benefits and key principles of solidarity in higher education, which refers to the idea of working together to support and advocate for the collective interests of students, faculty, and staff in a university setting. The principle of collective human relations that solidarity offers persists in some parts of campus life to support the welfare and equality in an environment for all. Solidarity in academic life is created by acting together. This presentation aims to draw out the existing elements of solidarity within campus life through an explorative workshop that attempts to co-create a new possibility of solidarity for academic life.

Dr Simon McLellan is a New Zealand-based educator, writer, and musician. His PhD thesis was on the role of universities in promoting social consciousness. He has worked in a variety of educational contexts and has also written and presented extensively on topics such as curriculum development, teacher training, and educational leadership.

PHILOSOPHY OF EDUCATION SOCIETY OF JAPAN

Doing Philosophy of Education in Japan: Activities, Challenges and Future Perspectives

Morimichi Kato, Yasushi Maruyama, Mika Okabe, Masamichi Ueno, Hiromi Ozaki, Reiko Muroi, Hirotaka Sugita, & Masaki Takamiya

The aim of this panel is to share. We would like to share the activities, challenges, and future perspectives, which Japanese philosophy of education has experienced and may face in future, with the participants of PESA, a multicultural society with diverse background. For this purpose, the panel is divided in 2 sections.

The first section focuses on Philosophy of Education Society of Japan (PESJ), which has played an important role for the academic activities of philosophy of education in Japan. PESJ now consists of 4 branches representing 4 different activities: Board of Directors, Editorial Committee, International Exchange Committee, and Committee on the Development of Next Generation Members. These activities will be explained by the presenters, each of whom occupies an important position in them.

The second section will be devoted to the problem which graduate students and young scholars of philosophy of education are facing today in Japan. This section takes a form of a round table organized by younger scholars.

There will also be ample time left (hopefully) for the exchange with the floor.

The program has the following procedure:

Section 1: Philosophy of Education Society of Japan (PESJ) and its activities (Moderator: Morimichi Kato)

Presentation 1: History, organization, and contemporary challenges (Yasushi Maruyama)

Presentation 2: Editing philosophy of education in Japan (Mika Okabe)

Presentation 3: Internationalizing Japanese philosophy of education (Masamichi Ueno)

Section 2: Roundtable by young scholars: Problems, challenges, and future perspective of philosophy of education in Japan (Hiromi Ozaki; Reiko Muroi; Hirotaka Sugita; Masaki Takamiya)

Morimichi Kato is an Emeritus Professor at Tohoku University, Sendai, Japan and a former Professor at Sophia University, Tokyo, Japan. He was an editor-in-chief of Philosophy of Education Society of Japan and the founding editor of International Exchange Committee of the same society.

Yasushi Maruyama, Ph. D. (Florida State University) is a Professor of Philosophy of Education at Hiroshima University, Japan. His research interests contain the philosophy of Wittgenstein and the ethics of teaching. "Ethics Education for Professionals in Japan: A Critical Review" (in *EPAT* 42-4, 2010) is one of his publications.

Mika Okabe is a Professor of Educational Anthropology in the Graduate School of Human Sciences at Osaka University, Japan. She has been the vice chair of the editorial committee of PESJ and the member of the editorial board of *Educational Study in Japan* by JERA (Japanese Educational Research Association).

Masamichi Ueno is a Professor of Education at Sophia University. He is the author of *Democratic Education and the Public Sphere* (Routledge, 2016), *Manabi and Japanese Schooling* (Routledge, 2020), *School Reform and Democracy in East Asia* (Routledge, 2021), and *Philosophy of Education in Dialogue between East and West* (Routledge, 2023 in press).

Hiromi Ozaki is an Associate Professor in the Faculty of Human Sciences at Toyo Eiwa University. She chairs the Committee on the Development of the Next Generation in the Philosophy of Education Society of Japan from 2022. Her research primarily focuses on the theory of educational aims in philosophy of education.

Reiko Muroi is an Associate Professor at Iwate University. Her primary scholarship areas are philosophy of education, history of educational thoughts and Jean-Jacques Rousseau's thought on education. Her recent research focuses on the relation between touching and knowing, especially by re-examining the history of literacy from a perspective of "braille letters".

Hirotaka Sugita (PhD, Hiroshima University) is an Associate Professor at Hiroshima University. His research focuses on Wittgenstein's philosophy of mind, moral philosophy and bioethics. He is the author of "Re-envisioning Personhood from the Perspective of Japanese Philosophy: Watsuji Tetsuro's Aidagara-based Ethics" (*Educational Philosophy and Theory*, volume 54, issue 9).

Masaki Takamiya is an Associate Professor of Education at Osaka University of Health and Sports Sciences. He has researched the theory of justice in education. He is the author of *How to Broaden Values for Life* (Kitaoji Shobo, 2020), and *J.S. Mill's Educational Thought* (Seori Shobo, 2021).

PHILOSOPHY OF EDUCATION IN THE PHILIPPINES

Finding new ways of relating: Educational philosophy from the Philippine classroom

Maria Lovelyn C. Paclibar, Rowena A. Azada-Palacios, Agustin Martin G. Rodriguez

Today's radical uncertainty is characterised by social, cultural, and political divides that seem increasingly difficult to bridge. Amidst these, the question arises as to whether educational spaces can be where new ways of forming connections are explored, to find shared solutions to problems that threaten us all. This panel draws from the Philippine experience to propose the classroom as a site of forming new ways of relating to one another.

Following a brief introduction to the Philippine context, **Agustin Martin G. Rodriguez's** paper challenges Western pedagogical approaches themselves as they have been applied in the Philippine classroom for liberation education. In contrast to approaches built on Western understandings of subjectivity, his paper draws from the Philippine notion of *loób* to reimagine liberation education and its pedagogy.

The second and third papers draw from the Philippine experience to reflect on the solidarity-building potential of the classroom. **Maria Lovelyn C. Paclibar** considers the high valuation of teacher authority in Philippine culture in light of recent literature that Filipinos appear to favour authoritarian politics. Against the commonplace criticism that this regard for authority hinders progressive education and learning, she draws from Gert Biesta and Jürgen Habermas to argue that teacher authority can help the classroom develop into a community of subjects, by serving two crucial functions: bringing forth an existential moment where the student is called upon to take up one's being as subject, and providing a responsive unifying gaze that binds the class into a 'we'.

Rowena Azada-Palacios expands on the recent 'ancestor discourse' that has emerged in both lay and scholarly philosophical discussions about climate justice, such as in the works of Olúfẹ̀mi O. Táíwò and Roman Krznaric. Drawing on Philippine practices of intergenerational care, she further theorises the idea of 'educating for future ancestry', considers its reparative potential, and imagines what it might look like in both Global North and Global South classrooms.

Finally, as with the first paper, the last paper also proposes an alternative to dominant frameworks for teaching. **Bernardo Caslib, Jr.** responds to the current moral education framework in the Philippines by exploring how teaching intellectual virtues – as figured in Aristotle and as has resurfaced in contemporary virtue epistemology – can help form morally informed, if not moral, students.

Paper Titles:

- Dr. Agustin Martin G. Rodriguez: ‘Rethinking liberation education through the theory of loób’
- Dr. Maria Lovelyn C. Paclibar: ‘Education and Building Political Community: Examining the Teacher as Authority in the Philippine Context’
- Dr. Rowena A. Azada-Palacios: ‘Educating for Future Ancestry, Educating Towards Reparation’
- Dr. Bernardo N. Caslib, Jr.: ‘Teaching intellectual virtues for moral formation’

Agustin Martin G. Rodriguez is a professor of the Department of Philosophy of Ateneo de Manila University, where he served as department chair from 2009-2015. He obtained his Master of Arts in Philosophy and Doctorate of Philosophy in Philosophy from Ateneo de Manila University. His research work has been mostly on the rationality of the marginalized, specifically on issues like human rights, democratic governance and grassroots empowerment, and on such thinkers as Scheler, Habermas, and Derrida.

Maria Lovelyn C. Paclibar is Assistant Professor of Philosophy at the Ateneo de Manila University, Philippines. Lovelyn obtained her PhD from the Institute of Philosophy, KU Leuven, Belgium with a thesis on the implications of Jürgen Habermas’s shifts in his conception of solidarity and religion to education. Her current research interest is on the political and sociological conception of solidarity, its pre-cognitive sources, its embodied aspect, and its ability to anchor modern democracy.

Rowena Azada-Palacios’s research is at the intersection of political philosophy and education, and her published work explores educational issues related to decoloniality, multiculturalism, power, and identity. Her PhD in Philosophy of Education, completed at University College London, explored the teaching of national identity in post-colonial settings. She is an assistant professor of philosophy at Ateneo de Manila University, a founding member of the Philippine network Women Doing Philosophy, and a member of the editorial board of Ethics and Education.

Bernardo N. Caslib, Jr. is an Assistant Professor of Ethics and Philosophy at the University of the Philippines Manila and a lecturer of the same at the Ateneo de Manila University. He holds a B.A. (magna cum laude), M.A., and Ph.D. in Philosophy from the University of the Philippines Diliman, and has authored refereed journal articles in ethics, applied ethics, bioethics, and philosophy of education.

TAIWAN PHILOSOPHY OF EDUCATION SOCIETY

The Place for Education

“Who are we?’ is an important question in education for how we define ourselves usually determines the aim of education. Hidden in this question is another question that has often been neglected: ‘where are we?’. The place where we are situated or settled affects the way we conceive, perceive and act. To focus in education: the place where we are educated influences what and how we learn.” (Hung & Stables, 2011, 193). Therefore, the integral development of a human being as the purpose of education includes the cultivation of the person as being-in-place. What does the being-in-place mean? In what way does a place that is created and build by human beings affect, or even furtherly educate the human being? However, there are places built for reasons, such as for dining, for living, for resting, for playing, for working, for dwelling, and for educating. What makes a school not only for schooling but for education? If learning can take place outside the classroom or the school, what makes a place educational?

Apart from the ontological inquiry into the place as educating place, the place educates for offering aesthetic, cultural, historical, traditional, and social resources. This panel would like to explore the meaning of educational place from diverse perspectives including school landscape, educational soundscape, place-based education for early childhood education, and Chinese literati art theory.

Khora and Placeful School

Ruyu Hung

In what sense does place matter in education? How can we build an ‘educational place’ as the source for inspiring, provoking, and enriching educators and students’ mindscape? The exploration is launched based on three poetic constructs: place ballet, attunement and improvisation. The exploration begins at the deliberation on the aspect of educational place as a space of recurrence that provides time-space routines and regularity which compose place ballet and attunement. The deliberation on the space of recurrence enfolds a pitfall involved in the process of practising schoolplace ballet: the schoolplace of routines risks falling into a dull and vapid ‘placeless’ schooling system because the senses of ‘placefulness’ and ‘placelessness’ are inseparably dialectical counterparts in the human spatial experience. A placeful school is a place that invigorates meanings for leaning. In contrast, a placeless school is a place that renders meanings of learning banal and trivial. In order to make a school placeful, to keep the educational place to be a khôra, I suggest to engaging the element of improvisation with the place ballet.

Ruyu Hung is Distinguished Professor of Philosophy of Education, Department of Education, National Chiayi University, Taiwan. Her research areas include ecopedagogy, place pedagogy, educational ethics and aesthetics, with special approaches in deconstruction, phenomenology, and intercultural comparative studies.

Being Together in/with Landscapes: Exploring through the space aesthetics, the concept of the educational landscape

Kuan Hsun Wu

The main purpose of this paper is to reveal the various meanings of campus landscapes from the perspective of space aesthetics and geographical phenomenology. Landscapes are the result of interaction between people and the place with deep meaning. This article is divided into three parts. The first part explains the educational meaning of landscape in the environment. The second part discusses the aspects presented by the spatial aesthetics of geographical phenomena. The author explicates the space aesthetic with Engagement and a variety of experiences. Third, analyse the spatial phenomena of schools to reveal the spatial relationship between people and the environment. Through the life context and life experience analysis of “Where are you”, it reveals how people interact with their surroundings and perceive beauty. In conclusion, attempt to construct the viewing aesthetics of “landscape”. Explain people's practical aesthetic behaviour of “what should I do” in the living space.

Kuan Hsun Wu is an experienced art teacher in primary school and teaching aesthetics as an adjunct lecturer in National Formosa University.

Trio of Soundscape and Place Pedagogy

Chia-Ming Zhan

This article will discuss Murray Schafer's view of the three characteristics of soundscapes to explore the daily experience of soundscape. The three characteristics of the soundscape are keynote sound, signal sound, and soundmark. As they appear simultaneously in the daily life, they compose a trio of sound. I just call the three characteristics as “a trio of soundscape”.

The place we live are full of sounds of three characteristics but we often pay attention to the keynote sound and the signal sound differently, depending on where they are located. Their relationship can be described as a “figure-ground” relationship. For example, when an ambulance is passing by to catch the attention of the public, the ambulance siren becomes a signal sound and the surrounding sounds become a keynote sound. Schafer's view provides a lens for understanding the surroundings. In this paper, the author will discuss the soundscape trio and its implications for place pedagogy.

Chia-Ming Zhan is currently a PhD student in National Chiayi University. He obtained his MA degree on the research of Schafer's aesthetics of soundscape.

Gregory Smith's Concept of Place-Based Education and Its Enlightenment for the Local Culture Curriculum at Preschools in Taiwan.

Yi-Huang Shib

Local culture curriculum at preschools can encourage young children to care for others, participate in activities, protect for the natural environment. The goal of local culture curriculum is to transmit knowledge of cultural and social systems and cultivate inquiry, participation, practice, and reflection. Local culture curriculum raises awareness of ethnic groups, societies, localities, countries, and the world and imbues children with a sense of responsibility, enabling them to recognize diversity, value human rights, and promote global sustainability in the future. Smith (2002) pointed out that place-based education can be implemented through five orientations of teaching: (local) cultural studies, (local) nature studies, problem-solving (real-world problem-solving), internship and entrepreneurial opportunities, and induction into community process. This study aims to explore Gregory Smith's concept of place-based education and its enlightenment for the local culture curriculum at preschools in Taiwan.

Yi-Huang Shib is an Associate Professor in the Department of Early Childhood Education and Care at the Minghsin University of Science and Technology in Taiwan. He holds a Ph.D. from the Department of Education at the National Taiwan Normal University. His research interests include early childhood education, philosophy of education, life education, general education, teacher education, environmental education, and child industries.

Classroom as a Placeful Space: From the Perspective of Chinese literati Painting

Katia Lenehan

The world in Chinese painting is a world permeated by the fullness and depth of the artist's being. It is not a specific location, nor a measurable space containing mountains and waters, but a place with depth, a depth which cannot be obtained by measurement, but can only be obtained by the existential participation of each spectator. It is precisely because it cannot be measured, Chinese literati painting appears childlike without "perspective." Instead of "understanding" the space in the painting, a spectator gains his aesthetic experience by participating in the artist's way of being.

When I experience a space where I am, this space no longer is a location, or a measurable site, but a "place" meaningful to me. Similarly, the classroom space will only become part of education if it becomes a meaningful place with depth. The space of the classroom is transformed into a way for students to take on the

world. The depth of the experience created in it does not come from objective measurement, but from the way each experience is brought into the student's life at present and in the future.

Katia Lenehan is currently an associate professor at Fu Jen Catholic University, whose expertise lies in the philosophy of education, aesthetics, and comparisons between Chinese and Western philosophies.

PANELS

Considering space and power in study tours: Australian and Singaporean teacher educators' encounter of 'the other'

Universities around the world promote overseas learning experiences for students through various forms such as internships, summer programmes or shorter study trips led by faculty. We are aware that “short” intercultural education exchange opportunities could shape and influence cultural stereotypes and beliefs about “the other” from multiple perspectives.

In this panel presentation we seek to reflect upon, as well as to raise critical questions about, the educational process of a recent endeavour with a group of undergraduate Australian students visiting Singapore as part of their coursework learning. In the Bakhtinian sense, this panel presentation is a dialogic juxtaposition of our individual educator reflections from the study tour, a polyphony of cultural identities, imaginaries, and emotions. With a post-structural sensibility, we also aim to reflect on our multiple subjectivities and positionalities of the study tour experiences. We seek to unpack our philosophical approaches and worldviews as teacher educators while seeing ourselves as learners in such a cross-cultural social experience.

People, space and place are interconnected to each other – space without human actions and emotional attachments have less significant meaning, and people with space attachments develop a sense of place. Utilising Doreen Massey's work on space (2005), we assume that geographic space is not finite or fixed, but is social and relational in nature. Space is a dimension of things being in existence at the same time; a dimension filled with multiplicity, and power relations. As such, geographic space is always under construction in our minds.

Each of us are continuously (re)constructing a view of the globalising world, of international politics, of urbanising cities, and of our attitudes towards others/self. The social processes we have encountered in space shape our understanding of places, peoples, and cultures. All of this has implications of how teacher education can intersect with the provision of cultural exchange and other kinds of global learning experiences.

As three teacher educators with unique sociocultural and linguistic backgrounds, we each explore how we see Singapore as a multicultural and highly urbanised place when we encountered it together with a group of students; and we reflect on what we have learned from our interactions with both the Australian and Singaporean students.

Accounting for one's location on the Singapore study tour

Jo Ailwood

Dr Jo Ailwood is an Associate Professor at the University of Newcastle, Australia. She is a researcher who explores social theory as it relates to early childhood education, specifically the concept of care.

(Un)/(Re)Learning about ourselves in a foreign land: Some stories from a Singapore study tour

I-Fang Lee

Dr. I-Fang Lee is an Associate Professor at the University of Newcastle, Australia. Her research focus is on contemporary issues in early childhood care and education. I-Fang's research is tackling some of the most pervasive challenges in the field of early childhood education and care (ECEC), including an alarming trend of commoditising children's educations and futures. At the international level, I-Fang has been participating and leading research projects that contribute to carving out a space to support ongoing critical discussions relating to childhoods.

Critical reflections on being a host: Hospitality and holding space

Sirene Lim

Dr Sirene Lim is an Associate Professor at the Singapore University of Social Sciences. She is both Vice Dean of the S R Nathan School of Human Development and Head of the only Bachelor of Early Childhood Education degree programme awarded by a Singaporean public university. Her research interests include early childhood policies, childhood studies, and teacher education.

Welcome! Everything Is Fine: A Philosophical Reading of The Good Place

Fiona Westbrook, Philippa Isom, Andrew Gibbons, Andrea Delaune, & Rene Novak

This playful panel presentation calls upon the sci-fi show *The Good Place*, created by Michael Schur, to contemplate in/with place. Sci-fi reconceptualises the challenges of the epoch through the supernatural's "cognitive estrangement" (Suvin, 1972, p. 275). Or in other words, the parallels and estranged differences between alien and familiar enables the audience to form a critical commentary that offers a renewed viewing of the world (Sweet, 2016). In this way sci-fi, such as *The Good Place*, foster being together in/with place through a significant critique of current societal encounters, establishing these sources as "educational literature" that can reshape the pathos and social imagination of what might be possible (Suvin, 1972, p. 381). Beginning in the afterlife, *The Good Place* similarly opens up discussions of moral and educational philosophy. Taking inspiration from this sci-fi, each presenter interrogates concepts such as the afterlife, what is morality, what it is to be good, what place does mirth or jesting have in serious genre, existential crisis, and temporality through a variety of philosophical lenses. In our discussion we offer provoking impacts and implications for educational philosophy within our respective disciplines. In the spirit of sci-fi fandom and community, we pose a series of questions to encourage audience engagement. In light of our discussion, we ponder ongoing

climate emergencies, large-scale ecological and environmental disasters, mass migrations and displacement in the world. Hence, through these dialogues we seek being together in place during our presentation and to extend this thinking and dialogue into the future.

Dr. Fiona Westbrook is a lecturer in early childhood education at AUT, with a keen interest in teachers' political dialogues. Informed by Mikhail Bakhtin's dialogism, she investigates how teachers respond to everyday issues of political concern. Of particular interest to her is how these relational encounters occur in online communities such as Facebook.

Philippa Isom is a lecturer at Te Kunenga ki Pūrehuroa – Massey University. Her work focuses on preparing teachers to navigate their way Aotearoa, inclusive education, and interrogating the taken-for-granted norms of educational practices. Philippa's research interests are in the Philosophy of Education and the exploration of thought through short story writing.

Professor Andrew Gibbons is an early childhood teacher and teacher educator working on the Bachelor of Education, Bachelor of Arts, Master of Education, and Doctor of Philosophy programmes at the School of Education at AUT. He has worked in journalism, in the social services in England and in early childhood education in Auckland. His research is focussed on...okay, let's face it, it's not focussed really and goes wherever they direct.

Dr. Andrea Delaune is an educational researcher with a particular interest in the role of the moral imagination. Through a pedagogy of attention, her research raises questions about simplistic representations of teaching and learning and highlights the tensions in approaches to education that delimit the complexities of educational relationships.

Dr. Rene Novak has a strong passion for early childhood pedagogy and technology education. He is currently supporting the Southern centres as a Regional Professional Practice Leader for BestStart and is a published academic with his completed PhD thesis focusing on developing new methodologies to study the importance of play involving Virtual Reality, as a tool and a method.

Does Place Matter for Philosophy of Education?

Whether place matters for philosophy of education is a tricky question. Formulated in this way, many would say: yes. In fact, it would seem quite callous to deny the role of place and there is a wide-spread reaction against the (imperialistic) claim of universality. On the other hand, there is also a (justified) suspicion against the overemphasis of the local, which could destroy the possibility of transmission and conversation beyond borders. Seen in this way, the question itself may appear unproductive, futile, and misleading. However, in the contemporary context of globalization that threatens to efface the local under the hegemony of the universal language and technology, this question may need to be asked again. It is not intended to provide the final answer (yes or no) to the age-old question, but rather to make us aware of the contemporary predicament.

In this panel, the presenters from Japan, Korea, and Taiwan address this problem. All of them studied Western philosophy of education and published books/articles on it. At the same time, they are all keenly aware of the heritage of each country and have organized many symposia on East Asian philosophy of education in international conferences, PESA included.

By examining concrete cases, they will investigate how the aspiration of the universal and the love of the place can be brought together peacefully.

Against the colorless world of Platonic Ideas

Morimichi Kato

Our experience of a place is inseparable from the sensations that reach us through our sense organs. The experience of color is one of such sensations. However, philosophy has not paid sufficient attention to it. In extreme cases, it tried to transcend and negate it. The most flagrant example of this negation is the Platonic world of ideas, which is described as “colorless.” When I first knew this, a strange sense of estrangement assailed me. However, this is a logical conclusion of philosophy that in its aspiration of the eternal and the universal leaves behind and intentionally abandons the phenomenal world of senses. It is, therefore, no wonder that this neglect of color remained a hidden feature of (Western) philosophy. Calling Mahayana Buddhism and Nietzsche for aid, his presentation tries to retrieve color in philosophy.

Morimichi Kato is an Emeritus Professor of Tohoku University, Sendai, Japan and a former professor at Sophia University, Tokyo, Japan. Starting his career as a scholar of Plato and Aristotle, he has extended his research to various fields such as Renaissance philosophy, East Asian humanistic tradition, and environmental philosophy.

Embodying the site of memory: place pedagogy, Merleau-Ponty, and Serres

Ruyu Hung

Shared memory plays a significant role in the formation of individual identity and the history of the nation. Paralleled with the temporality of history, the spatiality offers important resources for ‘the worldliness of the mnemonic phenomenon’ (Ricoeur, 2004, 149). This paper aims to explore the meaning of the ‘place’ by the phenomenology of the body. This paper begins with the description of the author’s teaching experience on site. The school closure caused by the Covid-19 pandemic has forced teaching and learning to be conducted in the virtual world. The collective memory is preserved, transmitted, and represented through the digital media. The field study casts doubt on the virtual memory education. Next this paper discusses the relationship between memory and the body by drawing on Merleau-Ponty’s view. Then this paper seeks to explore the relationship between embodiment and emplacement from the perspective of Michel Serres. Merleau-Ponty’s and Serres’ insights provide new possible ways of thinking about place pedagogy.

Ruyu Hung is a Distinguished Professor of Philosophy of Education, Department of Education, National Chiayi University, Taiwan. Her research areas include ecopedagogy, place pedagogy, educational ethics and aesthetics, with special approaches in deconstruction, phenomenology, and intercultural comparative studies.

Reevaluating cultural heritage for education of digital generation

Duck-Joo Kwak

Bernard Spiegler warns of the loss of *memory* with contemporary youth of digital native, while Hannah Arendt was concerned about the disappearance of *the world* in the minds of her contemporaries. In fact, we are experiencing “All that is solid melts into air” in the very front of our eyes, once Karl Marx said more than a century ago. What is unique about the region of East Asia, or Korea in particular, is that people here are facing all these *three phases* of cultural phenomenon almost at the same time the west has gone through over two or three countries in the form of modernity. It tends to create serious generational conflicts in education. This presentation attempts to describe what is happening to the psyche of the Korean youth today, who are surrounded by highly pervasive culture of digitalization, by drawing upon Stiegler’s concepts of attention deficient disorder and the tertiary memory, among others. It will explore how our cultural heritage can affect again the youth in cultivating their *savoir-faire* or *savoir-vivre* as embodied knowledge in education.

Duck-Joo Kwak is a Professor at the Department of Education, Seoul National University in Seoul, Korea. Her research interests are: philosophy of arts education, philosophy of teacher education, and comparative studies in the humanistic traditions of education between the east and west.

Philosophy of education as a clinical and critical activity

Mika Okabe

Words and phrases in the philosophy of education should be interpreted not as mere signs but as symbols. They should be historicised by being placed within specific historical, social, and cultural contexts of the people who wrote, read and heard them. Therefore, the primary premise of text-critique activities of the philosophy of education is to reflect the place (positionality) of the researchers and to conceive and understand the place (positionality) of speakers and authors being reviewed, even if their works were written decades or centuries ago. From this perspective, the philosophy of education can be said to form a panoramic image of a past place using academic knowledge and skills and to allow one to imaginatively and academically experience life within it. In this presentation, I aim to examine the possibility of conducting reflective and interactive textual critiques of the philosophy of education, while comparing this with anthropological fieldwork.

Mika Okabe is a Professor of Educational Anthropology in the Graduate School of Human Sciences at Osaka University, Japan. She focuses her interests on philosophy and anthropology by which educational thoughts have been fundamentally defined and regulated. She has been the member of PESA since 2016 and serving as the reviewer of the PESA journal of Educational Philosophy and Theory (EPAT) since 2017.

Walking methodologies as public pedagogy

Stephanie Springgay and Sarah E. Truman have proposed that walking methodologies demand that ‘intersectionality, the place where research takes place, and how one moves through space be critically complicated and accounted for.’ They do so because they complicate our understanding of the *who*, the *where* and the *how* of research. When they are employed as educational experiments, as lessons in what Gilles Deleuze has called ‘affecting and being affected,’ their *who*, *where* and *how* must even more urgently be critically complicated and accounted for. We propose that walking methodologies are collective, site-specific and prefigurative, which accounts for their critical-creative purchase on contemporary political and ecological issues, not least of which is the issue of what comes after ‘the human’ (understanding the human to be a particular constellation of Western post-Enlightenment concepts about the self and its way of being with others and in the world). This panel presentation will discuss the theoretical and practical implications of three related walking methodologies that all attend to the pedagogical implications of posthuman publics: protest walking, walking with cyborgs and campus drift-walks (*dérives*).

Protest walking for collective human and more-than-human justice

Angela Molloy Murphy

For many, the period following the death of George Floyd revealed injustice as a matter of human and more-than-human concern experienced in multiple, uneven and entangled ways. From the streets of Minneapolis to the Border Minors Center in Reynosa, Mexico, to the wet markets of Wuhan, and all the zones in-between, the connections between the violence(s) of racism, speciesism, climate violence and ongoing projects of colonisation and erasure were felt by many. During 100 consecutive days of Black-Lives-Matter protests in Portland, Oregon, protesters walked in protest with/in the ancestral lands of the Multnomah and Clackamas peoples, as well as material entanglements of smoke, wind, Covid-19 and significant absences and presences. In this paper, I advance *protest walking* as a speculative method for conjuring human and more-than-human justice. Protest walking includes preparing to walk, intentional pauses and stoppings such as the group ‘die-in,’ as well as speaker practices of testifying-witnessing. It works to unravel ongoing legacies of settler-colonialism and re-story collective, relational futures for multispecies futures of living and learning.

Angela’s post-qualitative research and writing activates feminist new materialisms and experimental arts practices to explore children’s multimodal storying with place and the more-than-human. Recent research includes a participatory inquiry regarding children’s relations with place and the more-than-human on the stolen lands of the Multnomah, Clackamas, Tumwater, and Chinook peoples in Portland, Oregon.

Walking with cyborgs: Posthuman pedagogical experiments in placetimes of precarity and possibility

Joanna Pascoe

Walking in/with public sites offers rich territory for posthuman pedagogical experiments that include interconnections between human and non-human entities. In this paper, I explore a playful encounter inspired by speculative fiction heroine cyborgs that embody a constellation of figurations drawing on Rosi Braidotti's 'Mothers, Monsters, and Machines.' Holly is mother in David Mitchell's *The Bone Clocks*; Isserley is monster alien in Michel Faber's *Under the Skin*; Ava is machine in Alex Garland's *Ex Machina* and Jane is caught in the machinery of a production house in Kitty Green's *The Assistant*. In this presentation, I map liminal spaces of transformation for each heroine onto a walk through inner-city Auckland: a labyrinth for Holly, a shoreline for Isserley, an intersection for Ava and a diner for Jane. What this walk, conducted after a flood, reminds us of is that we live in precarious times but that such times offer possibilities of transformation for those who walk such liminal places. Such an experimental posthuman pedagogy may help learners process what is happening and consider how to take action in and for a changing world.

Joanna Pascoe is a PhD student at the University of Canterbury, writing a thesis in Education. She explores research in education worthy of our times through stories, critical posthuman theory and the ethics of joy. She works at AUT as a lecturer on the Graduate Diploma in Secondary Teaching programme.

Moving higher education: The dérive as a methodology of manaaki (care)

Sean Sturm

Walking methodologists in higher education have increasingly employed the Surrealist procedure of the dérive (French, 'drift, diversion, leeway') or its derivatives as a non-representational educational medium that enables the multisensory exploration of educational sites, an exploration that is both affective and creative: it 'moves' participants in new ways and 'moves' higher education in new directions. The dérives that I have curated on university campuses in undergraduate courses, conference workshops and research have served two purposes: to open participants both to trans-specific 'alliances' with the more-than-human existences that cohabit educational sites with them and to trans-historical 'correspondences' that hint at the hidden histories of educational sites. In this presentation, I bring together these purposes in the concept of the dérive as a methodology of manaaki (Māori, 'care') that enacts an ontological 'response-ability' that is both generous toward other beings and generative of new ways of being. Such a methodology opens up new trans-specific and trans-historical possibilities for being-with educational sites in higher education.

Sean Sturm teaches at the School of Critical Studies in Education at Waipapa Taumata Rau|the University of Auckland. They lead the Higher Education programme and research at the intersection of the philosophy of higher education and indigenous studies.

Beyond the known and the thinkable: Relationalities of young children in/with people, places and things

Relationalities in/with young children are undeniably complex, multiple and, we argue, perhaps unthinkable. Yet, dominant understandings are often bound by particular (dominant, male, and Euro-centric) truths, that narrow and minimise conceptions of and potential ways of knowing, being and doing of young children and of the adults and teachers who spend their time with children. This panel presentation is grounded in scholarly work that conceptualises transforming relationalities of place through poststructural, new materialist and feminist posthuman philosophies. It problematises constructions of childhood and constructions of teachers themselves. The presentation takes the form of a dialogue between four scholars pushing theoretical and philosophical boundaries to reimagine onto-epistemological ways of working/thinking/being that aim to enhance understandings of the multiple diversities that shape children's realities. By elaborating on and reimagining children's and teachers' intra-relationships in human and more than human realms, this dialogue brings to the fore nuanced and critical questions that shape research and pedagogies in, with and for young children and their education.

Leading pedagogy in the early years: Theorising a topographical symbiosis of care.

Rachael Keating

With few exceptions, existing research concerning the nature of pedagogical leadership rests largely on humanist assumptions that ostensibly drive the production of rational, scientific and thus, 'valid' knowledge. In this discussion I wish to make the case for renewed attention to the ontological foundations that underpin such assumptions, which arguably constrain the conceptualisation of practice in early childhood education and care (ECEC) to static, arborescent crystallizations. I argue that such assumptions remain firmly tethered to the humanist (androcentric) ideals of the Enlightenment and thus, rarely account for the breadth of social, political and material complexity that early childhood professionals negotiate in practice. In so doing, these assumptions similarly constrain what might or might not be thinkable in relation to the practice of leading pedagogy. By drawing care into the posthuman convergence, I suggest that Carsten's articulation of the *posthuman ethic of immanence* offers the necessary space through which to illuminate the topographical symbioses of ethical care arrangements that propel pedagogical leadership in ECEC.

Rachael Keating is a second year PhD candidate in the Melbourne Graduate School of Education at the University of Melbourne. Using a post-qualitative approach, Rachael's research intersects post-structural philosophies with new materialisms and feminist posthuman scholarship to deepen current understandings of pedagogical leadership in early childhood education and care. Rachael is also a practicing Early Childhood Teacher at Gowrie Victoria in Melbourne, Australia.

Intra-lude – Ongoing becomings – feminist posthuman care in/and multiple relationalities

Sonja Arndt

This intra-lude offers a diffractive disruption of the notion of care in early years settings and pedagogies. It opens up to a provocation that perhaps we don't know care at all. Drawing on Puig de la Bellacasa's questioning of the notion of care as not solely a human-only matter and applies that in relation to the early years, this intra-lude questions what it might mean when we cannot know all that cares or is cared for, in particular when we include more-than-human elements and factors, and when what is care remains to a large extent uncertain. Explicating the complexity of care in the early years assemblage, this intra-lude offers a philosophical diffractive reading of care as a method of turning and re-turning to emphasise the non-linearity and fluidity between the doing, receiving and thinking about care in a human and more-than-human world. It urges a push beyond expected understandings of care and thus also pedagogies, culminating in potentialities that re-view a world in which things and beings are increasingly recognised as crucial, influential and potentially care-ing.

Dr Sonja Arndt is a Senior Lecturer in the Melbourne Graduate School of Education at the University of Melbourne. Her scholarship, teaching and research intersect philosophical conceptions of subject formation, cultural otherness and early childhood studies. Sonja leads the Global Childhood Seminar Series, is the placements coordinator for early childhood education and facilitates the COLAB unit focusing on teachers' intercultural awareness. She is the Vice President of the Philosophy of Education Society of Australasia (PESA).

Beginnings, beings, and becomings

Jen Boyd

Situating myself in a milieu of prior and future research, I lose sight of the subject in process. Thinking about the concept of care from a number of ontological, epistemological and ethical positionings, I inhabit human-centric and posthumanist worlds. Mapping the notion of care in the context of early childhood creates a complex interplay of theories and philosophies of education, which bring particular bursts of flavour to the pedagogical dishes that teachers serve or are served.

Yet the early childhood setting itself – the places and spaces in which an ecological sense-making occurs hold stories and metaphors of their own. I sit with theorisations and enactments of care and caring – entangled in kinship with human, non-human and more-than-human relationalities. The scholarship of Barad, Braidotti, Haraway, and sometimes Kristeva dances through my mind in what I have described to other posthumanist

and new materialist thinkers as dancing in the darkness of self-doubt and swimming in the lightness of speculative possibility.

Jennifer Boyd is a professional teaching fellow in the School of Learning, Development and Professional Practice at the University of Auckland. Her teaching and research are underpinned by a commitment to more equitable and caring practices for our youngest citizens. Her work utilises critical theory, posthuman and feminist new materialist theories. Her recently completed master's thesis reconceptualised the concept of agency with infants and toddlers. She is currently embarking on her PhD which will focus on ecologies of care in early childhood education.

Ongoing potentialities

Marek Tesar

This concluding presentation offers not so much a conclusion, but rather a summary of the ongoing potentialities opened up to throughout the theorisations and narrations presented in the earlier presentations. This section of the presentation wraps up the dialogue between and suggests the theoretical and philosophical boundaries that might be further reimagined through future research, scholarship and pedagogies in, with and for young children and their childhoods in contemporary educational, political and philosophical landscapes.

Professor Marek Tesar is Head of School of Learning Development and Professional Practice, and the Associate Dean International at the Faculty of Education and Social Work, University of Auckland. He is the director of Centre for Global Childhoods, and the Chair of Early Years, Childhood Studies and Child Development Research and Teaching Hub. His award-winning scholarship is focused on early childhood education in both New Zealand as well as in cross-country contexts. His academic work and consultancy focus on educational policy, philosophy, pedagogy, methodology and curriculum, and draws on his background as a qualified teacher. Currently, Marek serves as a leader of two leading learned societies in his fields; he chairs the Steering Committee of the Reconceptualizing Early Childhood Education (RECE) and is elected President of Philosophy of Education Society of Australasia (PESA).

Critical *and* generative: Reimagining and re-storying educational research philosophies

In this panel researchers from the Early Childhood Studies Academic Group at the Melbourne Graduate School of Education explore critical junctures in post qualitative, post foundational and post humanist research assemblages. Each presentation shares research co-creations that have emerged from methodological orientations which re-imagine, re-conceptualise and re-story teaching and learning by activating relational, socio-material and affective theoretical and philosophical perspectives. Together, the papers offer possibilities for listening-with and coming alongside diverse philosophical and relational perspectives, voices and truths in the co-creation of research with and for children which attends to place and the more than human. The panel responds to the social, political, and ecological challenges and crises that demand our collective attention as education researchers.

Rolling with the unruly south

Jayson Cooper

In this paper I explore the unruliness inherent in the Global South as a departure from the dominant discourse of settler colonialism. I challenge imported logics and seek a nuanced understanding of our place in the world. This resistance is political, ethical, environmentally and culturally responsive, rejecting essentialism and oversimplifications. Through a post qualitative framework, I engage with the intricate transformations and interconnections that emerge as pedagogical ecologies, mycorrhizal patterns and systems. These polyphonic modes of knowing, being, and doing with all the complexities found in southern places allow me to compose counter-cartographies that illuminate lived experiences and imaginative constructs through vibrant relations. Within the diverse landscapes and climates I embody, I articulate various creative mediums and fluid inquiries to consider senses of places and belonging. Embracing place-based knowledges and fostering sustainable and relational ecologies that break the logics of standardization, extraction and replacement to imagine and perform new realities.

Jayson is an interdisciplinary artist who grapples with southern theory through creative modalities. His work disrupts monochromatic approaches to understanding and being in the world by articulating polyphonic ways of knowing and being. Jayson's scholarship thinks-with southern theory, place-based cartographies, public pedagogies, and settler relations. He is a lecturer at Melbourne Graduate School of Education.

Multimodal storytelling with children, place, and the more-than human

Angela Molloy Murphy

We are being called into connection to bear witness and to offer care to our earthly relations, and multimodal storytelling in partnership with the more-than-human can provide a way to respond to this call. In this paper, I engage with diffractive analysis to examine three post qualitative inquires with children, land, materials, and the more-than-human. These three inquiries depict children responding to matters of care and concern with/in their worlds through various modes of storying, such as multimodal mapping, arts-based methods, and large-scale interactive installations. The storytelling in these inquires is generated in alliance with things, such as plastic bottle caps and bones; beings, such as worms, insects, and plants; processes such as crystallization, decomposition, and decay; and place: the unceded and traditional lands of the Multnomah, Clackamas, Tumwater and Chinook people. These inquiries reveal multimodal responses to a world aching from the severed ties of kinship and the sorrows of indifference. Through speculative, entangled storying with place and the more-than-human, children can conjure worlds where care can come to matter more profoundly.

Angela's post qualitative dissertation, *Animal Magic, Secret Spells, and Green Power: More-Than-Human Assemblages of Children's Storytelling* activates feminist new materialisms and experimental arts practices to explore children's multimodal storying with place and the more-than-human. Her recent research includes a participatory inquiry regarding children's relations with place and the more-than-human on the stolen lands of the Multnomah, Clackamas, Tumwater, and Chinook peoples in Portland, Oregon.

Ethography: generating practices for learning with and from our local Places.

Catherine Hamm

This paper shares practices for activating the vital role of Place in learning in early childhood. I share ethographic practices from the Out and About with Kulin seasons pedagogical inquiry on Boonwurrung/Bunurong Country in Melbourne, Australia. Ethographic practices focus firstly on more-than-human ways of life, and then over time draw humans into the story. Ethographic practices generate ways of noticing places differently, where more than human lifeways are foregrounded. In the Australian context, this includes respectfully foregrounding First Nations worldviews, and taking seriously the response-abilities and accountabilities of engaging with ongoing colonial inheritances and activating environmental justice. I share lively multispecies stories that respond to the provocation; How do we learn with our local Places? This storytelling process is speculative, partial, experimental and includes being present in ordinary moments, to learn with and from the world.

Dr Catherine Hamm is a settler to Kulin Country and a senior lecturer at the Melbourne Graduate School of Education at the University of Melbourne. Catherine's teaching, post-qualitative research and writing foregrounds First

Nations worldviews and engages with critical perspectives of early childhood studies, philosophies, pedagogies and curriculum.

Thinking-with Bush Kinder: possibilities for inclusivity and diffractive companionship

Ame Christiansen

This paper draws from my doctoral research, a post qualitative inquiry which explored the possibilities of relational ethico-onto-epistemologies for reconceptualising inclusion and storying dis/ability otherwise in early childhood education. Activating post qualitative research practices - pedagogical narration, thinking with theory and writing as method – with one ‘Bush Kinder’ on the unceded lands of the Wurundjeri Woiwurrung in Naarm, Melbourne, this research created small, situated knowledges which re-story dis/ability and inclusivity beyond ableist and deficit discourses. I argue that attuning to and amplifying the lively-ness of place and the experiences of dis/abled children themselves offers possibilities for relational, inclusive and diffractive early childhood pedagogies which respond to the political and ethical challenges of our times and reimagine teachers and learners as activist-practitioner-researchers.

Dr Ame Christiansen is a lecturer and researcher in the Early Childhood Studies Academic Group and Global Childhoods Research Hub at Melbourne Graduate School of Education (MGSE). A founding member and former secretary of the Early Childhood Outdoor Learning Network, Ame has been a lecturer in Initial Teacher Education since 2009.

Constructions of teachers’ belonging through human and more-than-human intra-relationalities

Sonja Arndt

This presentation rethinks early childhood teachers’ cultural identities, belonging and subject formations within their teaching teams. Theorised through poststructural and feminist posthumanist philosophical constructions of the self and other, the presentation argues that teachers’ intra-relationalities and onto-epistemological orientations directly influence children’s engagements with human and more than human things and beings in their lives. Despite increasing scholarship in the posthumanities and the influences on young children, little is known about teachers’ cultural identities, who tells their stories, and how their stories shape teaching attitudes and practices. Teachers’ cultural stories of place, home and belonging raise intra-cultural understandings, and contribute in crucial ways to more open attitudes towards children’s active participation and relationships in their truths, lives and place.

Sonja Arndt is a Senior Lecturer in the Melbourne Graduate School of Education at the University of Melbourne. Her scholarship, teaching and research intersect philosophical conceptions of subject formation, cultural otherness and early childhood studies. Sonja leads the Global Childhood Seminar Series, that pursues the aim of elevating diverse

conceptions of and engagements with children and childhoods. She is the Vice President of the Philosophy of Education Society of Australasia (PESA).

COLLOQUIA

Reimagining schools as places for human flourishing

Christoph Teschers

Arguments that schooling and education should be about more than job-readiness and the accumulation of knowledge and competencies are increasing in the educational philosophical discourse (e.g. Biesta, 2013, 2022; Brighouse, 2008; de Souza, 2009; Kristjánsson, 2019; Lau, 2009; Teschers, 2018; White, 2011). However, changes to existing structures of schooling might not be sufficient to orient schooling broadly towards aims such as student wellbeing, flourishing, or the pursuit of a beautiful life. In this colloquia session, I will present a set of considerations regarding schooling thought differently, from the ground up, towards an aim of human flourishing – individually and societal. Attendees will be invited to join the discussion, expand the canon of key aspects to consider, and re-envision how aspects of a classroom, school and/or schooling system should/could look like if the aim of education towards some form of human flourishing would be taken seriously.

The ideas discussed in this sphere will be considered as in the public domain and attendees are invited to take up points of the conversation for the development of papers, either as stand alone, collaborative or as part of a special issue of some form, if interested. Details to be discussed as part of the session.

Dr Christoph Teschers is Senior Lecturer at the Faculty of Education, University of Canterbury. He has published widely and is author of *Education and Schmid's Art of Living* (2018). Christoph's research interests lie in the art of living, flourishing, philosophy for children, positive psychology, inclusive education, ethics and social justice.

Moving Beyond the Echo Chamber: New Voices in Critical Studies in Education

Aristotle Motii Nandy, Bethany Cox, Gabrielle Morin, Jack Webster, Kirsten Locke, Manal ElMazbouh, Maria Ahmad, Smridhi Marwah, & Sean Sturm.

The homepage for the journal *Critical Studies in Education* states it “does not assume that ‘critical research’ has a fixed meaning. It aims instead to generate conversations and debates about what it means to be critical in shifting theoretical, empirical and methodological contexts of education. What is constant is our commitment to a critical ontology and epistemology.” Our colloquium, comprising academics and doctoral researchers in a School of Critical Studies in Education, creates a place in which we interrogate together what research in this field *is* and the extent to which it is possible or even desirable to ‘name’ a field of research as critical studies in education. The task is challenging, not least because our School reflects the ontological and epistemic diversity arising from many personal histories, disciplinary specialisms, paradigms, and theoretical

and methodological approaches. The contributors to this colloquium bring a range of starting points to address the central question: postcolonial interruptions, critical studies in the digital age, international standpoints, raising young people's voices, reclaiming voice while writing 'academically', geographies of education, and a critical orientation to underlying worldviews. In plotting and tracing our current ideas and lines of critical enquiry back through time and mapping the connections and developments in critical studies globally, these disparate topics sketch a temporal and spatial understanding of critical studies. While finding common ground as scholars has been demanding, our hope is that we are able to articulate a collective, polyphonic but provisional 'manifesto' as a response to our question – a manifesto that reimagines, perhaps even undoes, the project of critical studies in education in the very same breath as announcing it.

Aristotle Motii Nandy is a PhD candidate in Education at the University of Auckland. His research is in the field of Worldview and Character Education, and he is particularly interested in the philosophical paradigms underpinning education curricula, as well as the synthesis of science and spirituality in education and the common space.

Bethany Cox is a PhD Candidate in the School of Environment, Waipapa Taumata Rau | The University of Auckland. While she is predominantly based in human geography, she is interested in critical geographies of education, and practices of care and resistance in Aotearoa's universities and wider research system.

Gabrielle Morin is a PhD student in Education at Waipapa Taumata Rau | University of Auckland. Her research interests focus on critical theories in (sexuality) education and students' and families' experiences and voices. Her doctoral research project aims to (re)think culturally responsive sexuality education for/with Māori and Pasifika students.

Jack Webster is a PhD student at Waipapa Taumata Rau | University of Auckland. Jack's research uses critical theory to examine education's response to the pervasive influence of digital technologies, spaces and narratives on learners. His doctoral study examines digital citizenship education through a postdigital lens.

Kirsten Locke is an educational theorist and philosopher interested in key thinkers and themes in continental and feminist philosophy (such as Nietzsche, Lyotard, and Cixous; affect, the sublime, infancy). She works with art and music to explore philosophical questions, as well as intersections of feminist and critical philosophies in education.

Manal El-Mazbouh is a PhD candidate at Waipapa Taumata Rau|University of Auckland. New to academia and the field of Critical Studies, she wants to explore what it means to "write academically" from a critical if personal lens as she considers the place of identity and personal voice within the academic space.

Maria Ahmad is a doctoral student in the school of Critical Studies in Education at the Faculty of Education and Social work, University of Auckland. For her doctoral project, she is interested mapping the postcolonial affective governmentalities in research-based higher education in the context of Pakistan.

Sean Sturm is an Associate Professor in the School of Critical Studies in Education at Waipapa Taumata Rau|University of Auckland. They teach and research at the intersection of the fields of the philosophy of higher education and indigenous studies.

Smridhi Marwah is a PhD candidate, and her research interests lie in gender, sexuality, body image, and eating disorders. With a history of working in the not-for-profit sector, she is particularly interested in research for impact and social innovation. As Chair of the Post-Graduate Student Association, she brings forward students' experience with academia.

Educational Ethics in Teaching and Teacher Education: a Colloquium

Liz Block, Maree Davies, Daniella Forster, Paul Heywood, Sara O'Brien, Janet Orchard

Overview/framing

This session brings together three perspectives on the place of ethics in teaching and teacher education to inform a wider discussion with participants. As an inescapably relational practice, teaching is inherently ethical. It is 'embodied, played out in specific social-cultural contexts' which change over the course of a career. Teachers constantly confront unique, ethically complex situations. These may include quotidian challenges like personal conduct, and student misbehaviour, or abstract questions, about the purpose of education, for example. Strike notes frequent ethical considerations in teaching, in pedagogical practices, curricular content, relations with pupils, parents and colleagues, evaluation.

The exact nature of the 'ought' in teaching is unclear and contested. Is it concerned with how teachers should behave 'professionally', as defined by codes of conduct or ethical standards statements? Or more broadly, as Higgins has suggested, to be concerned with living well as someone who teaches? How helpful is it to view these conceptions dichotomously as Maxwell and Schwimmer do? Are there commonalities between them? Questions then follow concerning what programmes might promote ethical deliberation, and to what ends.

Despite the ethical complexities and challenges that educators routinely face, preparation for ethical decision-making is 'under-represented' in current teacher education provision. Given this, how can we help teachers prepare to lead 'ethical' working lives? One tradition under discussion views teaching as an inherently moral endeavour, requiring an 'existential and humanistic' approach to teacher formation. A second tradition centres on ethical decision making in educational settings, guiding experiences for educators to unpack their own perspectives, values, and thought processes in conversation with others. A third tradition frames teaching as a 'profession' requiring formation, similar to other vocations, particularly medicine. This colloquium brings the three approaches into conversation with one another to examine the philosophical space of teacher learning about educational ethics.

1. A Moral Tradition for Teaching and Being Human

Janet Orchard and Paul Heywood consider recent attempts to reimagine the 'moral' tradition of ethical reflection in teacher education. The development of teachers' ethical sensibilities, for Higgins and others, entails an existentially driven exploration of educational ideals going beyond individual ethical issues. They explore a cluster of initiatives (the 'Person Project' 'Philosophy for Teachers', Drama used to promote ethical discussion, 'Going Global') which promote critical reflection through dialogue, within a 'community of enquiry' or 'practice'. An unconscious bias in work of this kind is highlighted, dominated by Anglo-American

perspectives and experiences. How does the ‘moral’ school of thought in ethics and teaching expand to include a broader range of understandings of being human? Also, an absence of the political in some treatments of teaching and ethics, raises concerns about discontinuity between teachers’ personal and professional selves.

2. Professional Ethics and Normative Case Studies

The approach to professional ethics developed by Levinson and Fay brings together moral and political philosophy, promoting reflection on ethical dilemmas found in educational contexts using ‘Normative Case Studies’ (NCS). Short, accessible, and empirically-researched, NCS are a tool to help all educators, including teachers, develop their ethical decision-making skills through cultivating discussion about everyday educational dilemmas. NCS represent a variety of voices and spark conversation that welcomes different perspectives on open educational issues, as case discussions build understanding and empathy rather than consensus. Sara O’Brien and Liz Block will explore the value of NCS in setting out the ethical fault lines that teachers need to navigate, and their aim to create space for ethical dialogue and critical thinking in teacher education, whether pre- or inservice provision.

3. Teaching and Talking Ethics

Daniella Forster and Maree Davies will discuss findings from the ‘Talking Ethics’ project to stimulate reflection on how the impact of pedagogical initiatives promoting ethics in teacher education can be assessed. Offering a Normative Case Study as stimulus in a small group setting, the project applied a critical thinking interaction analysis to explore the conceptual tools pre-service teachers used to discuss their moral obligations and share their reasoning about how they would solve the case. Hitherto, individualised competency-based conception of the ‘effective’ teacher, have often been favoured as a response to the requirement to tabulate tangible outcomes of teaching. However, when teaching is understood contextually and as an ethical matter, it cannot be captured fully by such measures.

Sara O’Brien, Curriculum and Pedagogy Specialist, EdEthics, Harvard Graduate School of Education. Sara O’Brien creates pedagogical tools that help educators, school and district leaders, and policy makers think through challenging ethical questions in education. She has written or co-written over a dozen normative case studies and co-edited two forthcoming international volumes of case studies and case conversations.

Liz Block, Director of Strategy, Partnerships & Outreach, EdEthics, Harvard Graduate School of Education. Liz Block has 20 years experience in teaching, principalship, and professional development in P-12 schools. She holds degrees in political science and educational theory, and works in educational ethics, sociology of education, and democratic models of schooling. (lizblock@gse.harvard.edu)

Dr Daniella J. Forster, Senior Lecturer, School of Education, University of Newcastle. Daniella is an educational ethicist, researcher and teacher educator with experience as a philosophy teacher at primary, secondary school and tertiary levels. She’s interested in dialogue, ethics and epistemology, educational policy and the normative case study methodology.

Dr Maree J. Davies. Senior Lecturer, Faculty of Education and Social Work, The University of Auckland. Maree has researched extensively in the area of critical thinking and dialogue. She has developed a talk framework called *Street Smarts* that addresses the dispositional and skills of critical thinking. The model encompasses the philosophical, critical pedagogy and meta cognitive indicators of critical thinking but also values ‘street experiences/stories as key to critical thinking.

Dr Janet Orchard. Associate Professor, School of Education, University of Bristol. Janet is a philosopher of education taking a comparative interest in relationships between philosophy, religion, and teaching in teacher education, pre- and in-service. Details of the various ethics in teacher education projects in which she is engaged may be found at <https://www.rehumanisingteaching.org/>

Paul Heyward is Associate Dean and Head of Initial Teacher Education at Waipapa Taumata Rau, the University of Auckland. Paul’s research interests include the ethics of teaching, teacher identity, effective professional supervision and drama in education. Paul teaches a range of courses in education, professional studies and the arts.

The potential of (per)zine-ing as concept and method for a feminist-materialist pedagogy of feeling

Shanee Barraclough, Raewyn Tudor, Rachael Dixon

As tertiary educators in the professions of counselling, social work and health education, we are concerned with feeling, transformation, and social justice. Through our feminist, arts-based research we explore intersections of these concerns with creative, activist methodological and pedagogical possibilities. Drawing on our recent post qualitative research exploring anxious affects through zine-making with a group of young women, this colloquia will explore the potential for a feminist-materialist pedagogy of (difficult) feeling through thinking with zine-making as concept and method. Zines, or (DIY) handmade, self-published booklets, have their origins in grassroots, feminist, political, punk, underground, and participatory movements. Reflecting the inseparability of the personal, social, cultural and political, the material form and discursive history of zines makes possible particular ways of knowing, for both creators and readers of zines. As a methodological, and pedagogical, object, we have become interested in what zines *do*, in what im/possibilities emerge through their creation, individually and collectively, and in their ‘after-lives’. We are interested in what kinds of presents and futures zine-making might make imaginable, and possible. For our inquiry, and in this colloquia, we turn to ‘perzines’, zines about people’s personal experiences of distress, or what we are calling ‘difficult feelings’, to explore what new knowing might be produced in the interstices of zine-making, feelings and posthuman theory. Our aim of this colloquia is to present our emergent thinking from our inquiry with young women and their zine-making around anxious affects, as well as to invite attendees to engage with the material process of zine-making themselves. The colloquia invites participants to actively explore zine-making as a performative way of understanding what a feminist-materialist pedagogy of feeling might be and do. By engaging with an open, indeterminate, and generative space, we aim to explore

different modes of thinking-being-doing made available to us through making-being together with/in this place.

Shanee Barraclough is a senior lecturer in Te Kaupeka Oranga | Faculty of Health at the University of Canterbury. Her research has explored identity, practice and pedagogy in counselling and counsellor education, using posthuman and decolonising frameworks. She is currently engaged in an arts-based research project examining young women's experiences of anxiety and fear, through zine-making.

Raewyn Tudor is a senior lecturer in the Department of Social Work at the University of Canterbury. Her work focuses on the utility of post-structural, posthumanist and feminist materialist thought and methods for social work research, education and practice. She is currently engaged in an arts-based research project examining young women's experiences of anxiety and fear, through zine-making.

Rachael Dixon is a senior lecturer in the Faculty of Health at the University of Canterbury. An ex-secondary school teacher, she researches in the area of school-based health education, with particular interest in the contribution health education can make to people's lives beyond school. Methodologically, she works with/in a range of qualitative approaches, including posthumanism.

Night-time for Dreaming: Two emergent experimental architecture collectives using pedagogy as a site for change

Tessa Forde, Maxine Goon

The pedagogical setting is a virtual reality space in which the realities, hierarchies and systems of life and disciplines outside of education are performed and enacted. In defining pedagogy in this way, we can also understand it as a space in which novel forms of relating, being, and working can be imagined and deployed. Teaching, learning, and architecture are fundamentally collaborative practices. *Social Dreaming* and *The Night School* are two emergent pedagogical architecture collectives established in 2022 that employ ritual practices that seek to reimagine how we relate to each other, to the more-than-human and to the world.

Social Dreaming: A Collaborative Pedagogy established by Maxine Goon narrates the ongoing experiment of the Social Dreamers, a network of people who use collaboration and 'flax-roots' methods to practice and advocate for an architectural education system driven by social and community values. Social Dreaming critiques the current education system and theorises, experiments and puts into practice alternative ways of learning under real-life circumstances, using stealth, collaboration through scaffolded making processes at a variety of scales, and multi-disciplinary tactics.

Troubling Architecture: The Night School established by Tessa Forde is a platform for testing other modes of operating in architecture, learning and exploring ideas about the built environment, about art, economy, ecosystems, poetry, and how architecture might fit into these spheres, particularly through strategies of resistance and challenge. *The Night School* replicates existing workshops, invites young architects to theorise

their practices through collaborative events, and builds workshops with collaborators to explore conceptual and real overlaps in approach.

This Colloquia session will explore these two emergent pedagogical models, where they diverge and overlap, and what they might offer back into the spaces of academia and commercial practice that they are critiquing. This will be a live event in which a hybridised version of their collective methodologies will invite participants to the learning space, embodying the practice of both *Social Dreaming* and *The Night School*, and speculating on their capacity to reimagine how architecture is learned, who with, and who for.

Maxine Goon is a creator and educator who recently completed her Master in Architecture (Professional) exploring radical collectivised pedagogy as a challenge to the increasingly commercialised setting of architecture education. Her interests lie in psychology, anthropology, political activism, advocacy for change and the threshold between art and architecture.

Tessa Forde is an architectural practitioner and a doctoral candidate and lecturer at AUT's Huri Te Ao - School of Future Environments. Her interest in experimental education and how it can reimagine the discipline of architecture has seen her co-organizing the Free School of Architecture and the Architecture Beyond Capitalism School, and establishing The Night School in Aotearoa.

POSTERS

Social and Emotional Learning (SEL) Contents Created by Taiwanese Educational Influencers on Instagram

(Audrey) Yu-Ching, Lin

Despite the increasing number of influencers sharing Social-emotional learning (SEL) contents on Instagram, there has been limited research on their motivations. This study aims to delve deeper into the promotion of SEL contents on Instagram and the underlying reasons driving individuals to post such content.

SEL is an educational field that has widely grown in popularity recently. It includes five necessary skills of a person: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making (CASEL, 2003). It has been more popular because of several reasons. For example, it helps in increasing students' academic performance, students' career satisfaction, general well-being, interdependence, and self-awareness (Babalís et al., 2013; Ura et al., 2020; Dyson et al., 2019). However, Asian countries such as Taiwan, China, Singapore, and Korea, are still more concerned with students' academic performance rather than SEL education (Tan & Yates, 2011). It would be important to promote SEL education in these countries.

When it comes to promotion, Instagram has become a popular social media platform among the younger generation (Gil-Quintana & Vida de León, 2021). More educational influencers spring up, positioning themselves as leaders of their followers and producing and spreading trans-media projects and creative works in this field. Although it seems like Instagram influencers could play a vital role in advocating SEL education, according to Shelton et al. (2020), educational content posted on Instagram is understudied. As a result, this study could be a valuable resource for people seeking to learn more about this gap.

The research carries out online interviews as a qualitative data collection method. There are 8 Taiwanese educational Instagram creators who have 4000-30000 followers as participants. All of them have tried to publicly post SEL relevant contents on their platform.

The interviews are conducted individually for 45 minutes in Mandarin Chinese, and the whole conversations are audio-recorded. The recordings then are transcribed in Mandarin and translated by the researcher into English. Following the completion of the transcriptions, the narrative data are imported in NVivo 12. The descriptive codes mark and categorize the special description from the data.

(Audrey) Yu-Ching, Lin is currently pursuing a Master of Education degree at the University of Auckland. Besides being a certified Positive Parenting instructor and an ECE teacher at the Reggio center, she is also proudly to be an educational influencer on Instagram with over 20K followers (@toyerguide).

Fostering Intellectual Humility Through a Philosophy Summer Camp for Teens and Tweens

Claire Katz, Daniel Conway, Joe Maffly-Kipp, Rebecca Schlegel, & David Anderson

Our current research project measures the impact of a week-long philosophy summer camp on middle and high school age youth, with specific attention paid to the development of intellectual humility in the campers. In June 2016 a university in Texas hosted its first philosophy summer camp for youth who had just completed 6th grade-12th grade. In order to foster a community of inquiry among the campers, and thus afford them a safe intellectual space to be introduced to philosophy, we based the design of our camp on the discussion-intensive model of the Philosophy for Children (P4C) pedagogy. In 2017, we launched a formal longitudinal study to determine what impacts a week-long philosophy summer camp would have on teens and tweens. Examining quantitative and qualitative data collected from 2016- 2020, we found that the camp has had a significant impact on the teenagers who have participated. In particular, we found that intellectual humility increased over the duration of their camp experience; we also found that this increase correlates with an increased affinity for philosophy and philosophical discussion. We continued to collect data from the 2021 and 2022 summer camps. We now can demonstrate a statistically significant difference between the precamp and post-camp participant surveys vis-à-vis the development of intellectual humility. We found marginally significant results for pre- and post-camp surveys in the perceived moral distance of a political outgroup. Finally, we found dramatic changes in specific individuals over just a three-year period. As our charts demonstrate, there was a significant increase in the following four areas:

- Tolerance for Ambiguity
- Rejection of External Authority (Authenticity)
- Purpose in Life
- Mattering in Life

The qualitative responses from the camp participants not only support these numerical results, but also identify the philosophy camp discussions as contributing significantly to this growth.

Claire Katz is professor of philosophy and education and interim department of Teaching, Learning and Culture at Texas A&M University. Her research and teaching interests follow two distinct lines of inquiry: the intersection of Contemporary French philosophy, gender, Jewish philosophy, and education, and preK-12 philosophy, with a focus on the philosophy for children program. She is the founder and director of P4C Texas and the Aggie School of Athens Philosophy Summer Camp for Teens and Tweens.

Daniel Conway is Professor of Philosophy and Humanities, Affiliate Professor of Religious Studies and Film Studies, and Professor, by courtesy, in the TAMU School of Law and the Bush School of Government and Public Service at Texas A&M University (USA).

Joe Maffly-Kipp is a PhD candidate in Clinical Psychology in the Department of Psychological and Brain Sciences at Texas A&M University. His research interests lie at the intersection of existential psychology and mental health/illness, particularly surrounding concerns about mortality, meaning, and identity. He is currently doing a clinical residency at the Ohio State University.

Rebecca Schlegel is Professor of Social Psychology in the Department of Psychological and Brain Sciences at Texas A&M University. Her research foci include ‘the true self,’ ‘well being,’ and ‘meaning in life.’ Her publication venues include, *Motivation Science*, *Journal of Personality*, *Journal of Experimental Social Psychology*, and *Self and Identity*.

Playing with Deleuze through Acts of Research-Creation to shift the Disabled Child

Kate Waterworth, Dr Michael Gaffney, Professor Lisette Burrows, & Professor David Nicholls

The disabled child has variously been constructed, known, empowered, deconstructed and decolonised in bodies of academic scholarship published since the 1870s across an array of disciplines. I have been thinking with Deleuze to develop a series a research-creation practices that unsettle these ways of understanding (and being) the disabled child. This process is encouraged by working with concepts (including the Time-Image, the Movement-Image and Haecceity) as method of inquiry to produce lines of flight towards the new, the different and the remarkable. This poster will trace the ontological and methodological considerations (and tensions) I have folded into my research-creation practices to encourage this movement. It will also discuss the series of acts (of reading, writing, ethics, research-creation, anarchiving, and rigour) I have curated to be congruent with the positioning of this work.

An example of this research-creation process will be shared to map out the creative and intellectual moves that occurred in attempt to move the disabled child from being 'known' to something else. This example demonstrates a digital collaging process which was 'thought through' via anarchiving with the concepts the Time-Image, the Movement Image and Haecceity. This process provoked consideration of a more expansive notion of 'the body' (as always more than one) and opened up questions of 'what the body might be capable of?' In turn I will indicate how this process was critiqued and fed into further acts of research-creation in an iterative process towards 'something else'.

As we come together in/with place, playing with notions of the disabled child can open up new ways of being and becoming – for disabled children, for coming together, for being in/ with place, for philosophy and pedagogy (and and and ...). Acts of Research Creation may allow 'something else' to happen.

Kate Waterworth is experimenting with concepts from Deleuze and Guattari to unsettle notions of the disabled child in her PHD. She has worked as a physiotherapist in the community for disabled children and is currently a senior lecturer in critical disability studies and critical rehabilitation studies at AUT.

Teacher Leadership Practice in Chinese Public Kindergarten

Mengyang Gao

Leadership is a crucial factor in shaping quality early childhood education (Heikka et al., 2019). However, the discussions of leadership in the early childhood education (ECE) context are mainly located in the Western context and revolve around headmasters from private ECE institutions. There is still a relative lack of attention to teacher leadership practices and leadership skill development in the Chinese public ECE system.

The purpose of this study is to investigate the leadership practices of ECE teachers in China and their professional needs. Specifically, this research will explore Chinese public kindergarten teachers' perceptions and exercise of effective teacher leadership practices, their understanding of these practices' positive impacts on children's ECE experience, as well as enablers and barriers for teachers to develop their leadership practices. The research will adopt a mixed methods case study design. In the quantitative study, an online questionnaire will draw on the latest Teacher Leadership Scale (Wang & Xia, 2020) and aim to investigate the dimensions of public kindergarten teachers' perceptions of leadership practices. The researcher will analyse the quantitative data and identify 2-3 public kindergartens to participate in a case study to understand this phenomenon in further depth. In the qualitative phase, the researcher will conduct observations of teacher leadership practices and in-depth interviews with participants to further understand how the teachers exercise leadership practices and explore the factors that influence teacher leadership practices in the Chinese public kindergarten.

The results of the research will fill an academic gap in the field of ECE leadership. Besides, this study will support ECE teachers' leadership practice and help ECE leaders recognise the teachers' leadership capacities. Finally, this study hopes to provide useful references for the development of the public ECE system and promote the quality of ECE, thereby promoting child development and social equality.

Mengyang Gao, graduated with an M.A. in Education from University College London and is now a PhD candidate in Education at the University of Auckland, working on teacher leadership in early childhood education.

Revolutionizing Education: Education as a Healing Space: Overcoming Trauma in a Post-Crisis World

Nicolene du Preez

This poster presentation offers an in-depth visual and text exploration of place-based learning environments as a catalyst for healing, autonomy, and student agency in the aftermath of significant global crises such as the COVID-19 pandemic and climate emergencies.

The poster showcases a real-life example of a learning environment, seamlessly integrated within nature, serving as a sanctuary for students to overcome trauma, exercise autonomy, and develop agency. Through this case study, we demonstrate how these healing spaces not only contribute to individual well-being but also facilitate the achievement of Sustainable Development Goals (SDGs) 3 (Good Health and Well-being), 4 (Quality Education), 5 (Gender Equality), 16 (Peace, Justice, and Strong Institutions), and 17 (Partnerships for the Goals).

Dr. Nicolene is a research-driven professional that understands that effective education requires initiative, self-motivation, and a wide range of skills from teaching to research. She has vast experience in teacher training at the tertiary level and has implemented high-level professional development in many education and non-education organizations. She

is an international workshop presenter and has presented in America, the Philippines, South Africa, Indonesia, Dubai, and Singapore.

Exploring the Educational Significance of the Upanishads through the Perspective of Existentialism

Yi-Ying Chiang

This study aims to explore the meaning and importance of the Upanishads in education from an existential perspective. The Upanishads contain ancient human wisdom and deep insights into the nature of human existence, consciousness and reality. By understanding the philosophical principles of the Upanishads from an existential perspective and pointing out the value brought about in their education.

The existential thought of Heidegger (1889-1976) provides important insights into how the individual can realize himself by being in the world. First, Heidegger emphasizes that the basic characteristic of being is "being in the world". "Being-in-the-world" means that one person knows the world, understands themselves and others. Through education, individuals can establish connections with the world and explore their own existence and meaning to have a better "being-in-the-world".

Second, Heidegger pays attention to the temporality and process of existence. He emphasized that existence is an ongoing process, that we realize ourselves through time. Education plays a guiding and shaping role in this process, helping individuals grow continuously, acquire knowledge, skills and experience, and gradually understand their own interests, values and goals.

When doing choices autonomy and freedom are important. Education should provide an open learning environment, encourage students to develop their interests and talents, and stimulate their motivation to learn and grow. Self-directed self-discovery enables students to discover their own potential and realize themselves.

In the Upanishads, Self-realization is an important concept that involves the process by which individuals find their true nature and realize their inner potential. Education plays a key role in this process, providing opportunities for individual development and self-realization.

The concept of self-realization in the Upanishads can be traced back to the ancient philosophy of Yoga, in which inner peace and harmony of the individual is achieved through meditation, spiritual practice and self-reflection. This kind of realization is not just the pursuit of material success or social status, but a deep level of spiritual and spiritual development.

Education plays an important role in this process. In the Upanishads education is not just about imparting knowledge and skills, but also about cultivating students' critical thinking ability, self-reflection ability and

self-awareness growth. The goal of education is to help students discover their authentic selves and achieve the highest expression of their inner potential. This type of education emphasizes the holistic development of the individual, including physical, mental, emotional and spiritual growth. By providing a balance of subject knowledge, moral values and spiritual guidance, education can guide students on the path of self-actualization.

In summary, exploring the significance of the Upanishads in education through the existential perspective, we can find that education is not only the transmission of knowledge, but also the process of cultivating students' self-realization and personal growth. The Upanishads offer deep reflection on human existence and meaning, and lead students to reflect on their own values and goals. Through existential education, we are able to develop in students the autonomy, free will, and critical thinking that enable them to realize themselves, fulfill their potential, and become meaningful life seekers and contributors.

Yi-Ying Chiang, I am currently a doctoral student in the Department of Education, National Chiayi University. I am very interested in philosophy and narrative studies, at the same time, I am also engaged in troupe actor and drama teaching.

PRESENTATIONS

“Always Ready to Defend:” Militant Masculinities, Resistance, and True Manhood, a Reflection from the Global South

A. M. Leal R. Rodriguez

Knowledge from the Global North showcases significant developments in the Critical Study of Men and Masculinities. However, Western theorisations of masculinity, such as hegemonic masculinity, overlook the exploitation and inequality that men and boys from former colonies in the Global South, such as the Philippines, experience.

No monolithic and dominant masculinity exists within the Philippines. Instead, the Filipino’s complex identity makes hegemonic masculinity context-specific, informed by local, regional, and global power structures. Universities, vestiges from the Spanish (1565 to 1898) and American (1898 - 1946) colonial regimes perpetuate colonial values while purporting ideals of liberation and nation-building, with powerful men coming from these elite institutions.

This paper explores the reproduction of power relations and violent masculinities within the university system. Utilising a feminist methodology, the author conducted nine (9) semi-structured interviews with policy-makers, non-teaching staff, lecturers, and students to explore the system of manhood formation within one elite public university in the Philippines. The concepts *loob* (inner self) and *kapwa* (other) from Indigenous Filipino Psychology (*Sikolohiyang Filipino*), an emic and Indigenous Filipino framework (Enriquez, 1992) informed the study’s adaptation of Connell’s (2005; Connell and Messerschmidt, 2005) Hegemonic Masculinity theory to understand the role educational institutions play in constructing *Tunay na Lalaki* or True Manhood narratives within the country.

Through a critical feminist lens, the study reveals how the strong all-male fraternity culture and militant student body in the larger university culture institutionalise patriarchal systems within the university. While university systems supports this social pattern, they offers ways to decolonise macho-patriarchal notions of dominance within the greater gender order of society. The results emphasise the importance of understanding how male-dominated groups can reinforce colonial values and complement patriarchal structures, which informs our reconceptualisation of hegemonic masculinity and furthers theorisations on masculinity from the Global South.

A. M. Leal Rodriguez (she/her) is a PhD candidate currently affiliated with the University of Auckland under the Department of Sociology and the School of Critical Studies in Education. Her PhD project focuses on masculinities in the global south, gender, and universities.

Muzzled voices of the Kashmir conflict: Developing a critical and contextual approach in phenomenology

Aarthi Srinivasan & Leon Benade

While the Covid19 pandemic was a global phenomenon, its influence on individuals, families, and communities, varied, based on circumstances, history and situatedness. A sense of precarity, isolation, and emotional responses to uncertainty, were among the everyday lived experiences evoked by the pandemic. This crisis phenomenon underlined the importance of a more humanised, localised, transformative, and contextualised approach in research. Precisely such an attitude informed the phenomenological approach of a study that focused on the voices of youth from Kashmir, a conflict region in India. A contextualised approach provided deep insight into the participants' lived experiences and their thinking. The use of phenomenological concepts can complement Indian philosophy, which is underpinned by religious concepts but lacking non-religious articulation. This study displayed a bridging of Kashmiri and Western phenomenological traditions so that it was possible to observe the Kashmiri youth participants' experiences, from their standpoint, providing scope for a holistic analysis. Consequently, a nuanced understanding of their perspectives, mundane experiences, and the underlying essence of their thinking that was deeply embedded in the local philosophies, was revealed. Living amidst violence, marginalisation, injustice, and hardship, their experiences of the pandemic restrictions, curfews and lockdowns imposed were simply extensions of their everyday life; the pandemic was not a crisis for them. Their views highlighted an unwavering love for Kashmir and faith, which extended beyond religion to strive towards ideas of peace, humaneness, and transformation. Considering the rich data that emerged with this approach, this presentation highlights the value of contextualised phenomenological research to ensure that the authenticity of lived experiences, their meaning, and what they represent, are preserved.

Aarthi Srinivasan is a lecturer at the School of Education at AUT University in New Zealand. Her research interest is on the intersection of education, peace, phenomenology, and moral formation of youth living in conflict regions. Apart from these, Aarthi is an avid traveller, humanitarian, and storyteller. Drawing on the voices and lived experiences of young people around the world, she hopes to motivate change and transformation in marginalised communities through education.

Leon Benade is an Associate Professor and the Head of School of Education at AUT University in Auckland, New Zealand. His current research interests include the influence of 21st-century learning imperatives on teachers and principals, transitions in the practice of teachers in innovative learning environments, pedagogy in innovative learning environments, parental and community voice in the establishment of learning environments, and philosophical, moral, and ethical inquiries. Leon's work has appeared in journals such as *Educational Philosophy and Theory*, *Australian Journal of Teacher Education*, *Policy Futures in Education*, *European Educational Research Journal*, and *New Zealand Journal of Educational Studies*, among others.

Listening to the camel: Relational pedagogies for being together in/with place

Abigail Diplock, Katie Maher, & Sam Schulz

As Settler teacher educators working and living on the unceded Aboriginal lands of so-called Australia, we ask: How can we learn to live together in better relation with the many peoples and more-than-peoples through which Country takes form. Here we contemplate new modes of pedagogical relationality by extending our consideration to relations, not only between individual humans but among human and other beings. We think about what it might mean to foreground our multispecies interdependence and to take seriously our accountability to others to forge new connections to learn from and with a plurality of human and more-than-human beings. Our point of departure is an 1893 photograph: ‘Unloading Camels at Port Augusta’. Examination of this image provides a basis for A) excavating excluded histories, B) examining modes of relationality of the past that floodlight present-day power relations, and C) rethinking decolonial forms of democracy through relational pedagogies that expand relationships between educators, learners, and knowledge production, to include more-than-human others (Kanngieser & Todd, 2020). We work within a liberal democracy yet are oriented towards decoloniality, but what can be made of the relationship between democracy and decoloniality? Democracy is imbued with an ideal of participatory equality, but it is also an imposed system sustained by settler colonial constructs of being in relation, which link subjectivity and personhood to Anglo-centric, property-owning, human individualism. When thinking through the ways that the Australian curriculum may work towards new democratic *and* decolonial futures, we contest this assumption of the dynamics of being-in-relation (Hickey et al, 2022), to learn with and from a plurality of others such as the camel in the photograph, about the worldly relationships that curricula opens or overlooks. Hundreds of thousands of camels now roam across Aboriginal land. It’s a scene heavy with the weight of colonial burden, daunting and expansive in terms of what might yet be. We ask the camel: What if those of us - the ones whose goods you carried who never learnt to know you - had listened? What if we had come to work alongside you? Is it too late? And how does it matter to learn from you now?

Dr Abigail Diplock completed her PhD in 2022 and now works as a research assistant and sessional academic at the University of South Australia. Her research interests include culturally responsive pedagogy and schooling, affect theory, the transformative possibilities of everyday teacher practice, and the pragmatics of teaching for social justice.

Dr Katie Maher is a scholar and educator of pedagogies for justice. Her fields of study include decolonising and relational pedagogies, First Nations justice, critical Asia literacy and arts based praxis. She co-chairs the Pedagogies for Justice Research Group at the University of South Australia.

Dr Sam Schulz is a sociologist of education with expertise in race critical theorising, First Nations Education, culturally responsive schooling, gender equity, and decoloniality. Dr Schulz is co-chief investigator on the ARC Discovery Project Culturally Responsive Schooling, and has led major research-consultancy work centred on culturally responsive system-wide educational change.

Social justice or subjectification, enlightenment or ignorance: the progressive teacher's dilemma of being together with their student

Adam Brodie-McKenzie

Many progressive teachers have been in this place. They are teaching a lesson relating to social justice but there are some students that just aren't buying it. It's not that they don't believe in the cause even, they just can't relate to it, they just don't think it's a thing for them. How should a progressive teacher respond?

For me, it was the Year 8 girl who was adamant she hadn't experienced sexism. Without mansplaining to her and immediately proving her wrong, what should I do in this instance?

Many social justice educators would claim the girl is coming from a place of ignorance. She should be enlightened of the systemic inequality of women and she will cease to have these views, emancipated from this oppressive ignorance. As it happens, it was exactly trying to do this that elicited her response.

Should I honour the student's pronouncement, as an equal, also as an exercise in education for subjectification? Rancière explains that emancipation is not possible through explanation. Explanation is inescapably unequal, the transfer of knowledge from the knower to the ignorant. Therefore, emancipation must come from an equality in intelligence between the student and the teacher, together in ignorance. For subjectification though, Biesta never lets the student uniquely coming into the world necessarily get away with saying ignorant things, they do after all exist in a social world.

Still, it seems hypocritical, if not necessarily wrong, to disempower my student by demanding she accept the knowledge of the injustice that inevitably lies before her. What if she's right and for her progress is being made? But what if she's wrong and I've failed to equip her with the capability to empower herself in a world of oppression? It's a dilemma. I have my ideas but perhaps you can help me through it?

Adam Brodie-McKenzie is a Lecturer at the Faculty of Education, University of Melbourne. He has taught in government schools in Melbourne for over a decade, leading student voice and agency initiatives. Adam was the inaugural Master Teacher in the Humanities at the Victorian Academy of Teaching and Leadership. His interests in philosophy of education focus on student agency and teacher agency in relation to the purposes of education.

Schooling on the edge of catastrophe: An anthropological portrait of future dropout students

Adriano De Francesco, Fulvia De Francesco

The education disruption caused by covid-19 has accelerated school dropout on a global scale and with a differential impact on structurally vulnerable populations. It seems to be in the nature of catastrophes to reveal the patterning of inequalities. Yet, the pandemic uniquely urges us to confront a painful reality: the school's failure to represent, in many places, an agent of social change and liberation. The causes of this failure are

complex and context-dependent, like its possible solutions, and precede the challenges brought by the virus itself. In a time of theoretical investment in reimagining the future of education, we advocate the need to dwell on understanding the lived reality of spaces that, for decades, lingered on the edge of catastrophe, unseen by many. These are spaces where ‘emergency’, before manifesting as a sudden rupture, was a permanent condition, an epistemological horizon informing teaching and learning. From 2017 to 2019, Adriano conducted ethnographic fieldwork in one of such spaces: an intermediate school in Turin (Italy) located in a cluster of low household income, material hardship, housing insecurity and poor infrastructure. By collaborating on a dropout prevention project, he spent two years alongside teachers and students, collecting data for his Master’s dissertation in Cultural Anthropology and assisting educators during workshops, learning support and co-curricular activities. Adriano’s analysis of the ethnographic data – visually re-elaborated by Fulvia’s illustrations – focuses on the pragmatics of interaction and the phenomenology of emotions. Through words and images, we explore a context where the educational alliance between students and teachers was constantly unsettled, and in its place, strange alliances emerged around the everyday struggle to find dignity and meaning between school walls. Suspended between the longing for a lost childhood, precarious dreams of unattainable futures, and a cruel pedagogy of humiliation, the present lived by the dropout students of tomorrow must keep interrogating educational philosophy.

Adriano De Francesco is a Ph.D. Candidate in Social Anthropology at the University of Auckland. His research moves on the border between anthropology and philosophy to explore the intersection of ethics, emotion, and play in the educational space. He is currently conducting fieldwork at a high school in Aotearoa.

Fulvia De Francesco is pursuing a Master’s in Architecture and Creative Practices for the City and Landscape at the University of Bologna, Italy. Her focus is on urban regeneration and sustainability through interdisciplinary spatial practices. Fulvia’s academic projects integrate illustration and art as tools to investigate and interpret reality.

Telling University Stories

Agnes Bosanquet

My university story comes from the place now known as Sydney, Australia. Macquarie University, named for the governor of New South Wales from 1810 to 1821, is built on the homelands of the Wallumattagal clan on Dharug Country.

What does it mean to tell my university story? Judith Butler (2001) asks: ‘Who is this “I” who is under an obligation to give an account of itself and to act in certain ways?’ I must account for the social conditions under which the ‘I’ emerges. Tamson Pietsch’s (2019) call to rewrite academic biographies prompts me to locate myself as “a part of an historical process of formation (familial, settler colonial, religious) [that] points

to the ground I call home, foregrounds my commitments and my values, and understands my institutional location as the outcome of these commitments.”

From autoethnography, I turn to the university story that my institution tells: Macquarie University would avoid the rigidities, the hierarchies, the restricted traditions, and complicated structures of older universities. In *Liberality of Opportunity: A History of Macquarie University 1964-1989*, Mansfield and Hutchinson (1992) write: “Macquarie University was an act of faith and a great experiment ... Australia’s most radical and unconventional university” (p 317). Who is included and excluded in this academic biography?

In *Academic citizenship beyond the campus: a call for the placeful university*, Nørgård and Bengtsen’s (2016) consider the university not as “physical architectural spatiality (concrete) or imagined articulated space (concept)” but as place, with its own being “imbued with significance, belonging and commitment” (Nørgård and Bengtsen 2016, p 5). Drawing on their work and scholars of academic and institutional identities, I imagine a reflexivity or positionality of the university, a different story of “Macquarie University”, my complicity in its settler colonialism, and invite your university stories for our being together in/with place.

Agnes Bosanquet is an academic developer and higher education researcher. Her current role is Associate Professor and Director, Learning and Teaching Staff Development at Macquarie University in Sydney, Australia. Her collaborative research focusses on critical university studies and changing academic roles and identities. She blogs as *The Slow Academic*.

New Ways of Being Together in the post-pandemic era: “Drawing-writing” as ontological teaching and learning

Alex Jaehyun Kim

What does it mean to be ‘being together’ in the post-pandemic era that caused our ‘new normality’? We have experienced isolation, distrust, discrimination, and lypophrenia. On the other hand, we also have experienced dependence, empathy, solidarity, and the realization of the needs of communities we trust. As Noreena Hertz mentions in *The Lonely Century*(2021), epistemologically, we live in a hyper-connected world, yet ontologically, we feel disconnected from ‘the world.’ How can we deal with these highly contradictory ways of being in the post-pandemic era? As educators, how should we approach the understanding of ‘being’ and ‘togetherness’ despite endless conflicts between individualism and pluralism? What key philosophical concepts can we reflect our vulnerability in ways of ‘being together’? And how can we inquire about these matters in teaching and learning?

This presentation explores new ways of being together based on the concept of ‘Drawing-writing’ as ontological teaching and learning. I explore the idea of this pedagogical performance based on the concept of Jean-Luc Nancy’s ontology of Corpus(2008) and *The Pleasure in Drawing*(2009). In this context, I use his

terms to talk about 'writing the body' and 'drawing' and how these practices relate to the concept of 'ontological touching and pleasure.' For Nancy, writing senses our being(s) as 'singular-plural' by 'touching' the edge of ontological realization. In the drawing, Nancy finds 'pleasure' not as a simple sensual satisfaction but as a 'formative force' and 'thirst' aspiring the ontological opening. Based on these concepts, I find 'Drawing-writing' a performative practice for ontological teaching and learning.

Alex Jaehyun Kim is a visual artist and an educator. He studied FAV(Film/Animation/Video) at RISD(Rhode Island School of Design) for BFA and Media Arts at Yonsei Graduate School of Communication and Arts for MFA. Currently, he studies Philosophy of Aesthetic education as a PhD student at Seoul National University.

Pedagogy of Orientation: Ten Theses on Theory, Politics, and Solidarity

Alexander J. Means

This presentation will draw on the concept of a pedagogy of orientation, which is the title of a book I am currently working on. In this presentation, I will outline why educational philosophers should consider the idea of orientation in a time of disorienting speed and catastrophe. Moreover, I will draw distinctions between my approach and other trendy theoretical currents to outline a concept of solidarity that I argue is vital to pedagogy and politics. This includes a critique of transgressive theories, new materialisms, racial pessimisms, and purity epistemologies. My intent is not to reject these perspectives *tout court*, but to call their assumptions into question, particularly as they hinder formulating a common, and a political, rather than a moralistic, understanding of solidarity. The presentation, like my book, will take the form of ten theses and part of my aim is to rekindle a discourse of critical pedagogy adequate to this uncertain epoch.

Recently, some have suggested that critical pedagogy has said everything that it has to say and that we require a “post-critical” approach to pedagogical and political questions. I share a sense that the language and conceptual approaches that have become reflexive in education often feel stale and inadequate given the complexity and volatility of our condition. However, I think that adding yet another “post” prefix is more symptomatic of our problem than an escape from it. I too have found that working through different philosophical and sociological approaches that have informed critical pedagogy over many decades, that they need to be reworked in relation to changing historical developments. There are already numerous efforts in this regard and I see my contribution as part of a larger conversation. Importantly, this is a work *of* radical pedagogy and not *on* critical pedagogy. I do not attempt to go over the history, debates, or foundational ideas of this tradition. Others do that. I take inspiration from this tradition, while departing from it, mainly by drawing on other concepts in the social sciences and humanities.

Alexander J. Means is an Associate Professor at the University of Hawai'i at Mānoa and Chair of the Department of Educational Foundations. He is the author of numerous books including most recently *Learning to Save the Future*:

Rethinking Education and Work in the Era Digital Capitalism (Routledge, 2018); *Education and Technological Unemployment* (Springer, 2019) with Michael A. Peters and Petar Jandric; *Educational Commons in Theory and Practice: Global Pedagogy and Politics* (Palgrave, 2017) with Graham Slater and Derek Ford; and *The Wiley Handbook of Global Education Reform* (Wiley-Blackwell, 2018) with Kenneth Saltman. His research draws on interdisciplinary perspectives in sociology, cultural studies, and critical theory to examine education and pedagogy in relation to political, economic, cultural, technological, and social change. He is the co-host along with Amy Sojot of the Collective Intellectualities podcast.

What Might Decolonising the Mind mean for Teacher Educators in Nigeria? Towards A Theory of Decolonising the Mind to Support Teacher Educators in Nigeria.

Amambo Essien

In post-Independent Nigeria, despite efforts to change teacher education towards supporting learner active participation, reforms have not yet resulted in many significant differences in the art of teaching and learning to pre-independent times. Rather, it still adopts and promotes a model of transmitting ideas to passive learners, or what Freire calls a “banking education” model, which is widely considered a relic of colonial education (see e.g. Kassim & Saheed, 2017). I present my in-progress doctoral thesis, in which I aim to develop a three-pronged theory of decolonising the mind to support teacher educators in Nigeria. In particular, my theory is grounded in Brazilian philosopher, Paulo Freire’s notion of ‘critical consciousness’, American pragmatist philosopher, John Dewey’s concept of ‘critical thinking’, and Nigerian philosopher Innocent Asouzu’s concept of ‘complementarity’. I argue that each of these concepts are necessary, though not sufficient, for building a framework for decolonising the mind that would support teacher educators to make an ontological shift in their understanding of themselves as “teachers of teachers”, what it means to be a teacher, and who the learner is within educational interactions. While two of these philosophers are from the Global South, I recognize that one of them is from the Global North, namely Dewey, and I present his work with caution, arguing that each of the three concepts can support teacher educators in understanding this “ontological shift,” or, what Schwimmer (2004) calls the process of decolonizing the mind, by which colonised peoples engage in an ontological process of reclaiming their identity, self-worth, histories, language, rituals, art, philosophies, and social power. The aim of this theory is to afford teacher educators, and in turn pre-service teachers, opportunities to change engrained models of “banking education” and instead support learner voice and agency.

Co-creating relational, inclusive and intra-active early childhood pedagogies *with* place.

Ame Christiansen

In Australian early childhood settings, Bush Kinder is an increasingly popular means of exploring and strengthening children and teacher's relations with local places. While legally mandated to include all learners and premised on inclusive theories, quality standards and curriculum frameworks, until recently very little research has explored how these new practice approaches conceptualise and support inclusivity for children with diverse abilities.

Critical and post humanist approaches to disability (re)conceptualise ability and disability as relationally co-constituted (Goodley, 2018). Complexified as dis/ability, these approaches engender an inclusivity that attends to broader entanglements of relatedness, mutual belonging and more-than-human sociality (Taylor & Giugni, 2012; Tsing, 2014). Activating these conceptions in theory and practice requires that we story dis/ability otherwise in early childhood education - against the dominant traditions of developmentalism and ableist narratives which render difference as deficit.

In this session I'll share insights from my doctoral research - a post qualitative inquiry which activated these relational conceptualisations through pedagogical narration, thinking with theory and writing as method to create small, situated knowledges on the unceded lands of the Wurundjeri-WoiWurrung, in Narm (Melbourne). Amplifying the lived experiences of children with dis/abilities themselves, as well as the human and more-than-human others they are entangled with at Bush Kinder, this session offers possibilities for co-creating relational, inclusive and intra-active early childhood pedagogies *with* place that respond to the political and ethical challenges of our times.

Dr Ame Christiansen is a lecturer and researcher in the Early Childhood Studies Academic Group and Global Childhoods Research Hub at Melbourne Graduate School of Education (MGSE). A founding member and former secretary of the Early Childhood Outdoor Learning Network, Ame has been a lecturer in tertiary Initial Teacher Education since 2009.

Transformational Textures of Pedagogy's Irritations

Amy N. Sojot

From quiet quitting, the phenomenon of performing a job's bare minimum, to overwhelming student loan debt in the United States, contemporary discourse is shifting late-stage capitalism's hold on the economic purpose of education. Yet, ongoing educational habits treat pedagogy as an afterthought, the last in the sequence of technological innovation and policy implementation. However, I suggest that pedagogy is not necessarily late. Much like how feeling's constant presence contradictorily makes it easy to disregard until an

irritation disrupts that flow, pedagogy's presence similarly makes it easy to forget until an irritating texture's sensation. Rather than approaching irritation as an adverse sensation, this paper explores irritation's generative capacity to engage more relational and creative pedagogies for uncertain educational conditions. In particular, I draw from Lauren Berlant's (2022) argument that we are always in relation to others and the world; inconvenience, as Berlant conceptualized—or irritation, as I approach pedagogy's textures here—in this sense refers to the act of shifting or adjusting in response to another being, thing, or event.

Through philosophical inquiry and examples from speculative fiction juxtaposed with the quiet- quitting phenomenon, I illustrate the textures of pedagogy through Berlant's approach to being bothered. This paper has three aims. First, I describe the textural sensations of irritation. Second, I show how these pedagogical irritations function as reminders of pedagogy's persistent presence in all its playful "wickedness" (Ellsworth, 2011). Finally, I demonstrate how textures of pedagogy's irritations offer approaches to relating with others in a more creative, empathetic, and intentional manner. This pedagogy of irritation imagines beyond the uncertainty of the educational present for transformational educational futures.

Amy N. Sojot is postdoctoral scholar in Educational Studies at DePauw University. Using interdisciplinary approaches, Amy's research explores how sensations can generate open-ended pedagogies through philosophical inquiry, new materialism, cultural studies, and pop-cultural critique.

Object Lessons: Moss

Amy N. Sojot

This paper turns to the object lessons of moss to envision more creative and ethical pedagogies for these "current times of radical uncertainty" as noted by this year's conference call. In doing so, I examine what a moss pedagogy might entail and how the thingness of moss itself interrogates definitions of access to and engagement with subjects and objects that are taken for granted in Western approaches to education. By thingness, I mean the tangible and intangible aspects related to the materiality of an object, broadly considered.

Informed by new materialism and postfoundational inquiry, this paper presents a framework for moss pedagogy. First, it considers moss pedagogy as dynamic rather than inert. In other words, moss pedagogy can be an active participant in the learning experience. This participatory possibility—importantly though, already embedded within this participatory possibility is the option to not engage—counters those approaches in education that view pedagogy in a top-down manner. Second, it explores how the persistence and presence of moss offer alternative modes of resistance to accelerated linear temporal habits of the neoliberal university.

Finally, it examines the ways in which the affective qualities of moss reach beyond the moss itself, presenting nonhuman-human pedagogical strategies for educational spaces.

Amy N. Sojot is postdoctoral scholar in Educational Studies at DePauw University. Using interdisciplinary approaches, Amy's research explores how sensations can generate open-ended pedagogies through philosophical inquiry, new materialism, cultural studies, and pop-cultural critique.

Walking with More-Than-Human Times

And Pasley

This presentation recounts the walking research methodologies (Springgay & Truman, 2018) I employed as part of my research fellowship at the University of Oulu, Finland. At the heart of this work is the desire to better understand the temporal nature of ethics (Barad, 2007) and how this materialises in various ways in research dynamics. Researchers were invited to choose a site and time to come on walks to discuss how time manifested in their work. Topics included horse and rat temporalities; the heterogeneous times of plant life; the temporalities of good lives and deaths; hauntologies of heritage sites, universities, queerness, genealogies, and sedimentary rocks; Indigenous temporalities; and more. This presentation unpacks the value of treating conversations as catalysts, rather than data, and the collaborative book that is emerging from this project.

And Pasley is a Marsden research fellow at the University of Auckland. In April-July 2023, they took up the Biodiverse Anthropocenes VisitANTS research fellowship at the University of Oulu, Finland. Their work centres on gender, sexualities education, disability, temporality, and coloniality, employing relational ontologies and postqualitative approaches to research to explore the possibilities for reconfiguring more just worlds.

How do we act for the good of a child when we have different interpretations about what is good?

Andrew Madjar

Being together is an opportunity for connection and community. Schools are spaces where teachers and parents can come together to develop a shared commitment to creating caring and nurturing spaces for children. However, being together also brings the possibility of conflict, disconnection and disagreement about what it means to live alongside children. Being together can complicate our ability to be what we need to be for children. In this presentation, I argue that the pedagogical good is not a grounding principle that we can appeal to in our actions. Instead, the pedagogical question, 'How are we to act in the lives of children?', is a question that needs interpretation. How we answer will depend on how we find ourselves in the world. But since how we find ourselves will be different from how someone else finds themselves, it is inevitable that there will be conflicts between our interpretations of the pedagogical good. Drawing from the lived experience of a teacher interacting with a parent, I explore how the teacher and parent come into conflict about what is best for a child. I describe how this situation is not about one person being

right and one person being wrong; rather, both the teacher and the mother understand the situation differently because of their different values. While both the mother and the teacher share a sense of responsibility for the child, they do not share the same interpretation about how to fulfil that responsibility.

Andrew Madjar was a primary school teacher in New Zealand for 10 years before completing his PhD at the University of Auckland in 2022. He currently works as a research assistant at the University of Auckland. Andrew's research explores moral uncertainty in the lives of teachers. His research uses hermeneutic and phenomenological philosophy to develop understandings of pedagogy and practice that are grounded in lived experience.

Living together: Post-structuralism, performative contradictions, and provisionality

Andrew Mulherin

In liberal democracies, education is often assumed to be political. It is sometimes understood that what, and how, children are taught may either contribute to the perpetuation of injustices, or allow existing power structures to be dismantled.

The focus on attending to systemic inequalities is underpinned by a commitment to the idea that humans are equal. By virtue of being equal, it might be argued, individuals ought to be permitted to pursue the good, as understood by them. This norm may be expressed colloquially as a command: "You should be free to determine how to live your life, so long as this pursuit does not lead you to encroach upon others' freedoms."

Accepting this norm is not unproblematic, for two reasons. Firstly, if this norm implies that there is no ultimate good, we cannot defend a transcultural understanding of justice. Secondly, if this norm implies the affirmation that there is no ultimate good, we find ourselves caught in a performative contradiction.

This paper is a provocation. I suggest that some educational theory adopts a generally critical, and perhaps anti-foundationalist, stance. Drawing on the work of Habermas, and Fraser, I ask educational theorists to think about the epistemic commitments that drive our work. I propose that a post-structuralist, or anti-foundationalist, approach—what Habermas describes as a totalising critique of reason—may preclude committing to the end-goal of human emancipation.

Andrew Mulherin is a PhD candidate at the Melbourne Graduate School of Education. I am interested in discussions in the public sphere in liberal democratic societies. I draw educational theory into conversation with political philosophy. I consider the influence of Critical Race Theory, and post-structuralism, on policy decision-making in education.

Neurodivergence, civil disobedience, and subjectification in the classroom

Andrew Thompson, PhD

In the context of the public school, an institution historically designed for neurotypical socialisation, neurodivergent students' resistance to norms and expectations can be negatively perceived as arbitrary,

unnecessary, and unyielding. However, their refusal to conform can also be viewed as an important expression of civil disobedience that deserves attention. The teacher, an authority and representative of the neurotypical institution, has a choice to make when confronted with neurodivergent obstinance: They can openly receive their student's unremitting call to nonconformity, or they can exercise their own authority against the student's call in an effort to restore the process of neurotypical socialisation.

Gert Biesta suggests that these seemingly discordant exchanges between a teacher and student are valuable because they are unexpected. For Biesta, when the teacher is receptive to an unanticipated call, the possibility of educational freedom surfaces. This is the process of *subjectification*, a sudden and existential realisation of unscripted educational possibility. This paper explores the radical potential for civil disobedience in the classroom via neurodivergent resistance to socialisation. It examines the role of the teacher in this process through the lens of Biesta's notion of *subjectification*. It questions what moral philosophy must underpin the teacher's self-cultivation towards openness and inclusivity when facing expressions of civil disobedience. If, as Ian Hunter suggests, the school is merely a locus of socialisation that relies on a Foucauldian shepherd-flock game, then what moral deportment is needed of the shepherd who is capable of allowing neurodivergent noncompliance and *subjectification* to flourish?

Andrew Thompson has been a high school teacher for nearly twenty years, currently serving as a Specialist Classroom Teacher at Selwyn College in Auckland. He continues to study the lineage of progressive education in contemporary educational contexts as a research assistant at the University of Auckland.

What is Agápē – philosophy of education or body pedagogy? Barron Field's roadmap.

Arpad Z. Mihaly

This paper's proposition is that a "slow pedagogy" grounded in time, place and physical practices, can rediscover historical precursors of western ways of imagining what is difficult.

To view language learning as merely literary and functional and eschew the physical, is to delink language from an inner dimension. Especially for languages it is the very absence of physicality which has reduced learning to a mind game. Body pedagogies, when applied to language learning, can make inner dimensions more apparent by connecting to traditional philosophies and practices which present methods no longer retain.

For example, for modern Australians to become familiar with Australia's indigenous culture requires that three challenges be met. First, take up the opinion of Australia's first published poet, Barron Fields, "...that until [new settlers] know the names of local flora and fauna they will not be able to write poetry in this country." Second, follow the example of our traditional owners and become multilingual, and hence access

the mind expansion afforded by learning new languages, new modes of thinking and new words for experiences previously unrecognized.

Third, take steps for us to embrace the world's oldest indigenous traditions. Here is a cosmology worthy of our attention, yes, but start with the body. And a warning, this paper may contain graphic content. These three challenges can be met by considering how the Classical West engaged with difficult and unknowable content in the past. We could start with the know-how of Aristotle, Libanius, Giotto, Michelangelo and Rembrandt, and how they went about the process of engaging with new or difficult content. As Aristotle told poets and painters "theatricalized it." Gather friends together to stage the problematic in your laboratory/studio by rehearsing it, seeing it and feeling its effects. Come to know and experience your question with-in your own body.

Slow pedagogies embrace agápē (a love that relates things and people to each other) and corporality in replacing post-traditional education.

Arpad's current research investigates the role of theatre in language learning. His hypothesis is that by engaging with Shakespeare's education and his plays for learning English connects us to 2000-year-old education practices. That bilingualism is a necessary component of education, and that re-inventing a "best practice language" pedagogy offers new opportunities for learning.

Arpad trained as a drama/media teacher and worked professionally in theatre, film and television. For ten years he taught in secondary schools where he adapted to teaching without cameras or computers. Arpad was a professional researcher for documentary films and lectured on media at the tertiary level.

University Spaces As Sites Of Resistance In Post Pandemic Era: Decoding The Three A's "Autonomy, Academic Capitalism And Academic Freedom"

Arushi Kaushik

The universities in India are undergoing a transformation due to emergent forms of institutionalisation of Neoliberalism especially after the pandemic. Wherein the idea of university is diluted and the immediate outcome is a massive shift towards growing corporatisation and commercialisation of knowledge wherein university spaces have seen as sites of resistance by teachers and students. The higher education is further tilted to an input and output oriented model which views the stakeholders of education as consumers. The passive nature of market oriented model is also extended to governance of universities. The decision making is not only centralised by increasing bureaucratisation but also by market mediated interventions. This paper therefore aims to understand the nature and shift of university spaces as sites of resistance and the ongoing post-pandemic operational processes in entrepreneurial universities. It further aims to explore the pathways of how the market oriented model of governance dominates the changing trends of governance in public universities further diluting the idea of public good. The paper overlays the analysis of cooperate influence and

vulnerability of universities by analysing academic capitalism and how it is engaging with autonomy and academic freedom of the all the stakeholders involved in public universities. The paper will then elucidate Gramsci's theory of hegemony and Althusser's conception of Intellectuals, positioning the rights and identity of teachers and students in university governance. Therefore, manifesting the changes and unravelling the nature of universities by a critical stakeholders analysis of the governance models legitimising economic rationality and legitimacy of capitalism.

Arushi Kaushik is a research scholar at University of Hong Kong (HKU) in Faculty of Education, SCAPE. Her area of research is on University Governance and Student Participation in Higher Education. She specializes in Educational Planning and Administration holding an M.Phil. degree in the same. She has diverse publications including articles and book chapters focusing on Indian Philosophy, Citizenship Education, Women Rights, Sociology of Education and Socio-Political Theories addressing various contemporary issues. Her expertise therefore satiates socio-philosophy and politics of education holding honors degree in Political Science and Masters in Sociology. She has been awarded by the HK government with the prestigious HKPF and HKU Presidential scholarship based on her excellent academic record and publications.

Mindful Masculinity: Exploring how Mindfulness and Compassion-based Practices Can Help Men Connect to their Emotional Worlds in Virtual Space

Benjamin Campbell

Since the European colonial and Enlightenment periods, men in the Western world have been conditioned to control and tame their emotional experience (Mies & Shiva, 1993; Mahalik et al., 2003). This conditioning, while perceived as a way to perform effectively and to advance society economically, politically, and militarily, is ultimately a form of violence toward men (hooks, 2004). And because men are trained in this form of self-harm, they then propagate this harm onto others, including women, minorities, and the environment.

If this process underlies profound harm around the world, from gender-based violence to environmental destruction, are there pathways to healing men and encouraging alternative ways of orienting? Are there ways to help men to welcome and invite – rather than suppress and control – their deep emotional experience? Are there ways for men to greet emotional pain with compassion?

Practices found in the Buddhist tradition can be especially supportive in this effort. In particular, mindfulness and compassion-based practices are well suited to connect men with themselves, others, and the environment, and to ultimately foster attitudes of interconnectedness, care and compassion (Nhat Hanh, 1988; Kornfield, 2008).

There is a growing movement to engage students in these practices at all levels of the education system (Roeser et al., 2022). However, there is limited understanding of how male- socialised individuals may relate to mindfulness and compassion-based practices. There is also limited understanding of how this work can be

done in virtual space, which is where educational experiences have increasingly gravitated, particularly in the wake of the pandemic.

This presentation will discuss the implementation of a bespoke, virtual 6-session mindfulness-based workshop for 10 male-identifying adults. The experience of participants was captured through qualitative research methods, including ethnography and in-depth interviews. This presentation will offer key findings, implications, and suggestions for future research.

Ben Campbell is a PhD candidate in the School of Education and Social Work at the University of Sydney. He has a Masters in Buddhist Studies from the Nan Tien Institute. His PhD explores how contemplative practices like meditation can support men in shaping healthy forms of masculinity.

Walking Together the Emancipatory Path

Carolina Peña

This paper explores walking as a political practice that leads to a relational understanding of the body as territory and territory as a body. The principles that aim to defend the first territory that is the physical body and the land as the second body were developed by community feminists Lorena Cabnal in Guatemala and Julieta Paredes in Bolivia. These ideas are considered part of an emancipatory proposal that includes the plurality of life and other feminisms that are created from personal perspectives and daily experiences. For community feminism, trying to understand, think and explain the world far from life and daily realities, reinforces structures of colonization in territories and in bodies of the colonized people.

This paper proposes that walking as political practice and the epistemic framework of community feminism connect with three dimensions of struggle and resistance. One that defends the land from forms of exploitation, a second dimension that conceives the body as a territory that also defends itself and the third one that implies walking together. Walking with, suggests that academic conversations, debates and ideas walk with historical wounded territories and bodies on a path that requires awareness of the territory and body's memory to support historical healing. This paper brings those dimensions into a dialogue with walks that have been carried out in different parts of Latin America and in Aotearoa, to display that despite of the geographical distance and apparent borders, some Indigenous struggles and ideas are shared between the march of the Color of the Earth in Mexico, The work of the Indigenous Guard of Cauca in Colombia and The Māori Land march in Aotearoa.

Carolina Peña received a bachelor's degree in English and Spanish (2010) and a master's degree in Literature (2016) from La Universidad Pedagógica y Tecnológica de Colombia. She is Ph.D (c) at the School of Critical Studies in Education at The University of Auckland and she is interested in creation research, studies on body and territory, counter mapping and activism as well as in teaching strategies that promote creative writing and critical thinking.

Deconstructing the lecture theatre and becoming-with (chair): Education within an ecological worlding

Cassandra Tytler

In early 2023, RMIT University's Posthuman Creativities group, consisting of scholars and HDR researchers from The College of Design and Social Context were 'gifted' a lecture theatre to deconstruct spatially, aesthetically, and conceptually. The lecture theatre could be 'creatively hacked' according to preference and research interest with an eye to showcasing the work to visiting researchers such as Distinguished Professor Rosi Braidotti while on her lecture tour of Melbourne. The decommission of the gifted lecture theatre in this instance points to larger changes within the university system's conceptualisation of 'space.' That is, given the rise of online and hybrid educational approaches, how we can be together, and what our conception of place might mean. Through an analysis of my creative contribution and performance lecture, *Becoming-with Chair* that was a part of the theatre deconstruction, this paper investigates the traditional university lecture theatre as a contested site. It problematises architectural configurations of space that shape and construct subjects within educational institutions, challenging the cognitive capitalism promoted by universities (Haghighi, 2020). Leaning on difficult lessons learned from online teaching alongside a posthumanist critique of human exceptionalism (Braidotti, 2019), it analyses the lecture theatre as more than a container of bodies, emphasising its agency in reiterating established social norms that are antithetical to bodies and cognitions otherwise. I build upon the theory of becoming-with (Haraway, 2008) and the trans-corporeal (Alaimo, 2008) to offer a pedagogy otherwise that cultivates an extended, more equitable and welcoming learning environment; one that looks at different modes that coming together as ecological beings, can take. Through an analysis of *Becoming-with Chair*, as well as the theatre deconstruction as a research-community and pedagogical act of resistance, this paper suggests new relations with place that facilitate interactive networks of diversity, complexity, and relationality within education.

Cassandra Tytler is an artist and researcher with the Centre for People, Place, and Planet at Edith Cowan University. She is currently a Forrest Creative Fellow. Her research interests lie in site-specific video artworks and their encounter within Place, to create a relational and aware politics of resistance to normalising narratives of exclusion.

Pedagogy for Meaningful Lives in the Form of the Analects

Chang Liu

Many studies Confucian educational ideas, but few pay attention to his form of writing. This paper suggests there is a particular pedagogy in Confucius' *Analects*' forms. It explores what it is and how it works differently

from other pedagogies. Such pedagogy offers valuable insights into educating meaningful lives that address current existential and social issues.

Confucius' texts are characterized by short but profound aphorisms. This writing style inverts the Analytical Philosophy tradition by challenging the long-form argument structure to allow space for students to think for themselves. It avoids directing them to work on theories in mind but to practical interpretation and realization of deep meaning in real-life. Confucius' texts answer his students not with concepts or definitions but with 'how to do' by maintaining an ambiguous nature that drives the student towards seeking personal answers in action rather than universal theory across mundane life. This requires hermeneutic interpretation and wisdom embodiment in each different life rather than objective knowledge outside the subject's life. The use of poetry and metaphor in the text cultivates students' ability to 'Xing' (兴), which means associating, enlightening students to learn one thing and know the others and help them navigate later lives. The language of the Analects is simple and sincere, which allows a spiritual encounter between the teacher and students to grow together within the place.

Such forms imply a different pedagogy to cultivating meaningful lives: connotative, indirect and poetic. It does not teach objective knowledge but opens the construction of subjects' onto-hermeneutic Way (Dao道) of living. The Way is broadened by creative interpretation, not as creating conceptual meaning but as embodied lives to reduce the disconnect between education and life. It considers students not merely as cognitive entities but as affective and holistic beings, touching and motivating them rather than reasoning towards meaningful lives.

Chang Liu is a PhD candidate at the Moray House School of Education, University of Edinburgh. Her thesis topic is 'Education for Meaningful Lives', mainly through the lens of Confucius. Her interests began with questioning the aims of current educational system and the unique encountering of ancient Chinese philosophers.

The Paradox of the Embodiment of Morality for Confucian education in the Transformational Times

Cheuk-Hang Leung

When it comes to conceptualize the idea of virtue, ancient Confucians often refer to actual moral scenario to explain the relationship between the concepts of benevolence (仁), right (義), ritual (禮), wisdom (智) and the framework of moral psychology. This articulation also comes with the emphasis of secular politics in relation with the concepts of loyalty (忠), monarchy (君), and governance (治) which could commonly found in the dialogues of Confucius and Mencius. In fact, the congruence account of benevolence and ritual signifies the essential feature of Confucian moral psychology for the cultivation of oneself. It also portrays the Confucian

embodiment of morality in the contexts of social and political interaction, that is, the articulation of moral sentiment through contextualization of moral scenario with particular social and political characters interacting rituals with each other.

Unlike their contemporary counterparts of political theorists and Chinese philosophers who somehow endeavor to reconstruct the essence of the political in their studies of Confucianism for the modern world, educational theorists would rather focus on the insights from the idea of learning, moral understanding, and moral cultivation of Confucian education without critical assessment of the political essence within the Confucian ideology and cultural practice. This paper will argue that the theorization of contemporary Confucian education should either go through a process of depoliticization upon the embodiment of morality from the Confucian framework of moral psychology, or establish the tools of reconstruction towards the political essence and its underlying values of Confucianism that would make them become compatible with the educational and social needs in the transformational times which we take on alternation, insecurity and hardship in various regions of the world.

Cheuk-Hang Leung is lecturer of General Education Foundation Programme at the Chinese University of Hong Kong where he has taught courses on humanities classics, ethics for teaching profession, citizenship education, and social and political theory for a decade. Born in Hong Kong and obtained a PhD from the UCL Institute of Education, his research interests lie in the intersection between education and politics with focuses on values education, civic transformation, and cultural politics of education. Recent work includes *Words in the World: Humanities Classics and General Education* (eds.) (CUHK Press, 2021) and articles on issues of democratic education, higher education, and student activism.

Education for a beautiful life in local contexts and places

Christoph Teschers & Te Hurinui Clarke

An education for a beautiful life as a concept has been developed by the presenter and a number of colleagues internationally, drawing on the philosophy of the art of living, positive psychology and human development concepts, and educational theory. It aims towards enabling students to develop their own art of living and strive actively towards what they perceive a good and beautiful life to be and to potentially flourish in the process. In this presentation, following a brief introduction to key concepts, I will discuss how education for a beautiful life can be contextualised to local places and communities. Guiding principles for curriculum development and classroom practice will be presented, and suggestions for specific pedagogies made. The presentation aims towards a reasonable application of educational philosophy and theory to practice in local places and communities.

Dr Christoph Teschers is Senior Lecturer at the Faculty of Education, University of Canterbury. He has published widely and is author of *Education and Schmid's Art of Living* (2018). Christoph's research interests lie in the art of living, flourishing, philosophy for children, positive psychology, inclusive education, ethics and social justice.

Learning with the Aotearoa New Zealand's histories curriculum content.

Christopher Burns

The *Aotearoa New Zealand's histories* curriculum content has been introduced as a government response to social and political movements for historical reassessment. In its recognition of Māori histories as the foundational and continuous history of Aotearoa and critical consideration with how colonisation and power have shaped New Zealand history, the curriculum content responds to calls for new ways of engaging with the past and greater public awareness of marginalised historical narratives. Through the curriculum implementation, students and teachers in Year 1 to 10 classrooms become active participants in this reassessment. The relational practices that are taking place in classrooms and teacher work spaces can play a significant role in shaping the kinds of historical knowledges that are developed and shared in Aotearoa. This presentation draws on doctoral research exploring how this curriculum content is enacted in a single secondary school social studies department. It draws on the voices of student participants after a unit on Te Tiriti o Waitangi and the invasion of the Waikato to examine the complex and contradictory relationships that are formed between new knowledge, their prior knowledge, and wider public discourses.

Christopher Burns is a doctoral candidate at Te Puna Wānanga at Waipapa Taumata Rau | University of Auckland. His research interests are shaped by his experiences as a Pākehā secondary-school teacher. Of particular interest has been the connections between school history, public engagement with New Zealand history, and the political processes inherent in both.

A Study of Life's Meaning for a Father with a Disabled Child Through Existentialism

Chuyi Ting

Parents with disabled children find themselves in a similar situation to Sisyphus, who was stuck pushing a boulder up the mountain for eternity, due to the helplessness they feel regarding their inescapable and repetitive difficulties. Under such circumstances, how do they understand their own existence and that of their children? What is the meaning of the world and themselves? Have they forgotten their own existence? Is their understanding of the field of existence independent or unified? We know that thoughts form decisions, and decisions in turn shape the fate of families. This study seeks to answer: How do parents with disabled children view their own existence?

This paper seeks to study how a father with a disabled child views the meaning of his own life through the lens of Heidegger. The paper consists of two parts. The first part studies Heidegger's concepts of existentiality, facticity, and being-fallen. These three concepts are mutually unified, which is a specific characteristic of Heidegger's "Dasein". The discussion of these three concepts serves as the foundational theory of this paper.

The second part of the paper utilizes semi-structured interviews and phenomenological research methods to understand how a father courageously confronts reality and delves into the interviewee's experiences of childhood, education, work, and faith to discern the meaning of his life. Subsequently, it applies the foundational theory discussed in the first part to conduct a comparative analysis and discussion.

Throughout the research process, the author was most curious about and drawn to how a person's thoughts can take action in order to authentically comprehend themselves and, between "the other" and "the self", take actions that best suit the meaning of their lives. As life is composed of a series of actions, some people are able to find significance in their lives while others are not—but what causes this difference? How can people better grasp the manifestation of their own thinking? The clarification of these questions, along with the contextual exploration of traces of Dasein found in the life experiences of the interviewee, form the focus of the study's results and discussion.

Sympathetic magic and the educative value of displacement

Claudia Rozas

Place has become a dominant and compelling notion in education. Its potent pull is tied to the idea that place elicits national and local identities through a connection (and sometimes reckoning) with the literal and figurative ground beneath our feet. The transformative promises of place are particularly evident in the recent curriculum refresh as well the Curriculum Transformation Project at the University of Auckland. In these contexts, place becomes a central structuring principle; ascribing value to what is taught by the extent to which it advances our engagement with local, national and regional knowledges.

In this presentation I think against the grain to consider the educative value of *displacement*. I draw on the concept of metaphor, a literary device that puts significant demands on the reader: a suspension of belief and the willingness to be transported. I use British poet Fiona Sampson's explanation of metaphor as a type of 'sympathetic magic' to suggest that to be educated must always involve movement from one place to another. Against this conception, I look for possibilities in the newly 'refreshed' secondary English curriculum as well as the curriculum transformation project to consider how the turn to place may both open up and close down opportunities to be displaced.

Claudia teaches courses in initial teacher education in the School of Critical Studies in Education at the University of Auckland. She writes about the secondary English curriculum and its possible relationships to education aims and ideals.

Events and actants

Conor Lorigan

Grenfell Tower in London was named after the Grenfell Road that was named after Field Marshal Francis Wallace Grenfell, 1st Baron Grenfell of Swansea who fought against the Xhosa in South Africa, the Zulu Kingdom and an Egyptian uprising against British rule. He took the title Commander in Chief, Ireland for eleven years before the beginning of the Irish War of Independence. Following the Forensic Architecture Investigation, the Steve McQueen film showing at the Serpentine Gallery (2023) and the Public Investigation final report due to be published later this year, this presentation will ask how those of us without direct trauma think of the counter-colonial possibility that this paper argues, rise from this event of the Grenfell Tower fire in 2017. The disparate time and space, events and actants that mark the complexity and devastation of the Grenfell Tower Fire are attempted to be brought to bear here through what Mika (2019) calls an ‘eventing’. In what way can we approach these scales of devastation and what counter-colonial potential does this offer us in New Zealand?

Conor Lorigan is a PhD student at Aotahi: School of Māori and Indigenous Studies, University of Canterbury. He is supervised by Professor Carl Mika and Garrick Cooper. He holds a Master of Arts in Research Architecture (2017) from Goldsmiths University of London. In this thesis he explored spatial theory at the ongoing colonial encounter between Māori and non-Māori in New Zealand. Before this he completed a Bachelor of Arts in English Literature at The University of Auckland (2014).

A tale of two schools: arguments for a theory of post-Education

Cristian Rodriguez

The focus of this article is an inquiry into how the convergence of new models of cognition; a post-human sensibility and the emergence of a post-digital society, whilst paving the way for the emergence of a new kind of school, is creating a complex educational landscape that challenges the traditional notions of best practice and, particularly, the ways in which we integrate digital learning in secondary schools in Aotearoa New Zealand.

The school, as we know it, (the Anaesthetic School) emerged toward the end of what Vial (2019) calls the Mechanical Technological System. It's towards the end of this technological system that the ‘fordist’ school (Leadbeater et al., 2005) emerged, with the goal of educating the learner in the Humanist values of exceptionalism and the human capacity to impose its will and transform its environment. In this school, technology adopts a Cartesian, dualist, disembodied representationalist approach, and it is seen as a tool to solve a problem.

By contrast, in the emerging Aesthetic School, digital technologies are embedded on an embodied, perceptual experience of learning. This school is defined by a post-human, post-digital sensibility, rooted on an extended, embodied, embedded and enacted lived-experience that is mirrored in the digital.

A post- theory of education recognises that both human and non-human aspects involved in education are agential. This shift in the centrality of the ‘human’ has also its correlation in the postdigital, where the ubiquitous presence of digital technologies is permanently changing our subjectivities to directly and indirectly shape the global society. They become, I argue, a structure of perception that redefines the conditions of possibility.

This paper is organised in 4 sections. Section 1 explores some of the main ideas that have driven the establishment of the configurations of the Industrial school (in particular around cognition and learning). Section 2 delves into the role of technology as a force that shapes the ways we interact with our surroundings. Section 3 explore the notion of post- particularly in relation to the post human and the post digital. Finally, Section 4 intends to offer an argument for the consideration of particular arrangements and configurations (Biesta, 2009) that lead to a post- theory of education.

Cristian Rodriguez is an Assistant Principal at a secondary school in Auckland, New Zealand. He is also a third-year PhD Candidate at AUT. His thesis, *The Digital Entanglement: how students and devices come (and stay) together*, looks into the role of digital technologies in supporting cognitive processes in the context of secondary school.

Laughing teachers. Or, Bataille, excess, and pedagogical sabotage.

Daniel P Gibboney Jr

A hearty share of Marxist adjacent critical theories of education begin from an assumption of scarcity. In these views, socio-political asymmetries are consequent to how limited resources are allocated. Capital, prestige, educational access, labor, material resources, and the like are both in demand and unequally distributed. Accordingly, schooling operates to discursively replicate, resist, placate, and/or retroflex the gnarled association between economic structures and pedagogical practice. Knowledge of and educational resistance to capitalism amounts to an attempted negation of class structure. In sharp counter distinction, George Bataille strikes a decidedly Nietzschean pose and begins his political economy with excess. The extravagance of the sun produces a surplus of energy; “the living organism...ordinarily receives more energy than is necessary...[energy] must be spent, willingly or not, gloriously or catastrophically.” The problem for Bataille is not the allocation of scarce resources; rather, the urgent matter at hand is one of expending stockpiled excess (read: wealth). War, rioting, scapegoating, and homicide are “catastrophic expenditures” of excessive energy. Nonetheless, violence is not the only collective means of sacrificing excess. Like war, laughter is a “sacrifice” of excess.

Beginning from Bataille's inversion of Marxist political economy and his writings on laughter, this paper offers a playful reimagining of educational resistance. This essay develops a cursory framework for theorizing political pedagogy from laughter. Rather than thinking about resistance strictly as direct engagement, Bataille-ian laughter offers absurdity, satire, inversion, and farce as potentially generative forms of socio-economic sabotage. Following an introduction to my reading of Bataille's inversion of Marxist political economy, this paper offers laughter as a "glorious sacrifice" that can both interrupt stockpiled excesses and offer sabotage as a means of pedagogical praxis.

Daniel Gibboney Jr. is an early career scholar teaching at the University of North Carolina at Chapel Hill's School of Education. His research and teaching interests are in the history of science, youth studies, social foundations of education, and the work of Michel Foucault. He is currently writing a book on the conceptual fabrication of childhood and the salad days of "Education Science" in early twentieth-century America. He has previously published in the fields of curriculum studies, philosophy of education, and history of science.

Should we understanding the difference between Knowledge and Knowing as the difference between Transactional and Transformational learning?

David Kayrouz

This session explores critical learning skills as outcomes of unresolved tensions, and invites thinking about the ways in which affective capabilities constitute impetus for felt senses of engagement with learning.

In a world that appears over-invested in rational thinking, the knowers *felt sense* seems consistently subjugated in favor of objective ends. Yet this same felt sense, defined as Descartes own *radical doubt*, provided his "I" with the basis to proffer rationality as a superior way to know the world.

Deeper considerations of the "I" readily reveal it also observes and knows itself as part of its experiences of being-in-the-world where it is embedded in an ever-constant state of knowing through its bodily senses.

For mature students taking a first-person perspective to explore learning processes, the "I" as the subject of inquiry, offers significant possibilities for contemporary learning and changes of core curriculum in education.

Unlike generalisable *knowledge* found in the stasis of proposition, *knowing* is an ever-moving relational event centered in living. By considering the bodies ever vigilant felt sense of knowing as underlying all judgements, this can be seen as fundamentally conditioning the knower's disposition towards learning. The engagement of critical capabilities and skills for higher learning, when viewed as *activated by felt sense*, gives possibility to a pedagogical consideration of the affective support needed to foster learner's outcomes as the emergent shift in feelings that contribute to transformational learning.

Contending optimal forms of transformational learning rarely commence with knowledge acquisition as a strategy, it might be argued that transformational learning must first address and process the learners embodied felt

senses. Here the roots of transformational learning are suggested as being established through exploring felt tensions founded within the agency of the learner's personal experience in their ownership of curiosity and an ability for faithing into one's own questions of life and learning.

This presentation will offer a pedagogical framework suitable for initiating a reflexive inquiry demonstrating the part perception plays in forming crucial tensions essential to critical learning. What is being proposed is that highlighting felt sense's processes as affective forms of knowing can radically open learners to the ontological and epistemological assumptions at the heart of transformational learning and knowledge creation.

David Kayrouz is an accomplished facilitator leading in the field of multi-sensory experiences that contribute to self-learning, adaption and creativity. David's work combines his practical engineering background and experiences in manufacturing as CEO with his extensive participation in the arts as a practitioner and teacher. His interests lie in sensual perception as part of metacognition and how it contributes to everyday learning and adaption. His journey has included research, lecturing, and facilitation of organisational changes in private, corporate and government sectors in New Zealand and abroad.

Rethinking Planning Education in the Urban Automation Era

Elham Bahmanteymouri and Mohsen Mohammadzadeh

Cities worldwide are rapidly adopting technology to tackle economic, social, and environmental challenges, including climate change, economic efficiency, and residents' well-being. Integrating automated systems, artificial intelligence, sensors, and City Information Modeling (CIM) into urban environments necessitates re-evaluating planning education to equip future planners with essential skills. Urban planning traditionally regulated urban spaces to mitigate capitalism's impacts, but rapid urban automation presents new challenges and opportunities. This paper highlights the importance of understanding emerging technologies and their implications for cities, planning knowledge, and practice. Planning students should grasp automation's potential effects on transportation, infrastructure, public services, the built environment, and social and political dynamics. Drawing from philosophers like Heidegger and Foucault, the authors outline three transformative streams for planning education. Firstly, planning courses should incorporate technical skills such as coding by engaging experts in data science, engineering, and computer programming into planning courses. Secondly, critical thinking should permeate all planning courses to address privacy, equity, justice, and power dynamics disrupted by urban automation. Equipping future planners with critical thinking skills enables them to mitigate adverse effects in automated urban environments. The paper emphasises adaptive learning approaches, involving communities in course content creation, community-based projects, and fostering innovation and creativity. These methods facilitate planners' adaptation to evolving urban automation trends. The authors argue that transforming planning education is crucial to redefine planning as a problem-solving discipline rather than a bureaucratic one in the era of urban

automation. By reshaping planning's role, future planners can effectively navigate and shape evolving cities and communities.

Dr Elham Bahmanteymouri is a senior lecturer in urban planning at the University of Auckland's School of Architecture and Planning. Her research encompasses the fields of Urban Critical Theories, Economics of Incomplete Markets, Urban Economics, The Experience Economy, Sharing and Smart Economy, and Behavioural Economics, employing a Lacanian post-Marxist approach. With expertise in overseeing the preparation, implementation, and evaluation of urban plans.

Dr. Mohsen Mohammadzadeh is a senior lecturer in urban planning at the School of Architecture and Planning at The University of Auckland, New Zealand. His research interests include, but are not limited to, planning theory, urban critical theory, planning education, urban automation, and the ethics of big data.

A 'pedagogy of hope' for the future: climate change education in the Pacific

Elisapesi Havea & Lynley Tulloch

The world is in crisis a result of significant economic, social and ecological fallouts from late-stage global capitalist development. One of the most alarming of these is the growing global environmental crises that are affecting people, environments and non-human animals unevenly across the globe. Italian philosopher Antonio Gramsci discussed the concept of 'morbid interregnum' to express the idea that we are in transition. The neoliberal model of development is catastrophically failing. The old world of rampant consumerism and hyper capitalism is dying. However, a new social order has yet to form.

In this presentation we explore our response as educators to the current ecological fallout, particularly the possibilities of a 'pedagogy of hope' (Freire, 2014). We ask what role might education have in bringing about a new social order based on collective consciousness, ecological democracy and multispecies wellbeing? Freire's 'pedagogy of hope' offers guidance for educators at all levels and across geographies to practice compassion and social and ecological justice in their pedagogy. In this presentation we discuss how a 'pedagogy of hope' might be expressed in climate change education (CCE) in the Pacific region through both the talanoa approach and ecopedagogy.

Ecopedagogy is a transformative pedagogy which opposes globalisation and neoliberalism and is instead based on holistic ecological values of community, peace and caring for the Earth (Kahn, 2008). It attempts to support the development of collective ecoliteracy that is grounded in culturally located forms of knowledge. Talanoa is an approach which is culturally relevant to Pacific peoples. It is based on the connectivity and relations between people and places across time (ta) and space (va) and it prioritises indigenous knowledge systems. Coupled with the principles of ecopedagogy, we suggest that the talanoa approach offers a 'pedagogy of hope' for a way forward in developing a place-based and culturally relevant form of CCE.

Dr Lynley Tulloch is a lecturer in early childhood education (ECE) at AUT. Her research interests include critical discourse analysis of sustainability policies, ecopedagogy, education and human-animal studies. Lynley recently taught at the University of the South Pacific (USP) and has an interest in sustainability education in the Pacific region.

Dr 'Elisapesi Hepi Havea is a Senior Lecturer at Wintec/ Te Pukenga. her PhD research focused on climate change education (CCE) in Tonga. She introduced 'talanoa' as a culturally responsive pedagogy for teaching and learning about climate change in the Pacific. 'Elisapesi's research interest revolves around the role of education in climate change mitigation and adaptation.

Comenius - a light for the current darkness

Emma Daly

John Amos Comenius was a 17th-century priest who contributed a wealth of ideas to the field of education (Elkind, 2015). He designed curricula and proposed education theories and pedagogical principles that are still relevant and discussed today. This presentation focuses on applying these principles to pedagogy in a post-pandemic environment experiencing an economic crisis, using Comenius's work "Via Lucis, vestigata et vestiganda" or "The way of light" (Comenius, 1938). By using the metaphor of education and knowledge to bring light to the darkness of our lives and the world, he proposes four areas to eliminate this darkness. The first of these fields, universal books, will be the focus of this presentation, discussing Comenius' ideas of pansophia, panhistoria and pandogmatia in the context of global information technology and knowledge sharing. With the dissemination of online modes of knowledge replacing the physical 'book', the presentation will explore the usefulness of these ideas without the underlying pedagogical ideals Comenius explored in his further work 'The great didactic' (Comenius, 1907). In humanity's quest for pansophia, the need to read texts critically become more apparent as many perspectives and values underline the material available (Comenius, 1907, 2018; Piaget, 1993). The other areas of universal schools, universal colleges and, above all, universal language will also be discussed in light of the global nature of the pandemic. "The way of light" (Comenius, 1938) will also be analysed through the lens of issues of equity and social justice exacerbated in education during this pandemic, especially through the lens of online learning for tertiary students. Finally, the barriers to Comenius's ideas on universalism in education will be explored through the lens of the United Nations Convention on the Rights of the Child (United Nations, 1989).

Emma develops and teaches courses in the Bachelor of Education programme. Emma also teaches courses in the Graduate Diploma of Teaching (ECE). She has more than 25 years of experience in early childhood education in teaching, supervision, parent education and teacher education. She joined Te Rito Maioha in 2005. Emma's teaching values and philosophy reflect her interest in social justice, public policy, advocacy, inclusive education and issues of marginalisation in education. This is reflected in the content of the courses she teaches in the Bachelor of Education programme.

Music in Science, Neuroscience, and Neuroeducation: Implications for neuromusic education

Erica Shelton Gilstrap

Music prevailed in Ancient Greece as a tool to understand the universe. Music has since been removed from scientific contemplation and firmly established as an aesthetic art which currently suffers budget cuts in global curricula. Paradoxically, music has been deemed the “food of neuroscience” as comparing musicians and nonmusicians’ brains are the primary source of findings within neuroscientific research (i.e., neuromusic research). Neuroeducation has been established as a successful new field that is founded upon neuromusic research; however, music has not been explicitly recognised for its contributions to these research findings. Furthermore, neuroeducation researchers have not yet found a method to implement its principles and tenets in the classroom and argue that music still needs more research in this context before it can be recommended; arguably, a misguided stance. A critical discourse analysis reviews how the status of music philosophy has evolved from science to art, while still implicitly supporting scientific research such as neuroeducation. Implications are considered regarding how music can foster learning in science, technology, engineering, and mathematics (STEM) subjects, and why they dominate current curricula. Recommendations promote a neuromusic education curriculum which interweaves arts and sciences together for efficient learning, while promoting music as both an art and science. Moreover, current hegemony of discourse in and demand for scientific empiricism versus expressive art curricula establishes a need for music educators to promote change in the philosophies of music and music education.

Erica Gilstrap is a PhD Candidate of Music Education in the University of Auckland’s School of Music. She completed her MM in Music Education at California State University, Los Angeles in 2015 with a thesis on Neuromusic research and Education. She also completed a BM at Appalachian State University in Music Education. Her current research analyses Neuromusic research and the subsequent discourses between the fields of Neuroeducation and Music Education regarding curricula development.

The settler remains: Hauntings of death rituals and material belongings.

Esther Fitzpatrick

I’ve been thinking about death. I’ve been thinking about death in relation to bodies, stones, rituals, feasting and mourning. And what haunts how we engage with death in Aotearoa New Zealand. I have been curious about how we deliberately forget and/or remember settler bodies. As a serendipiter I have been plugging into memories, into my daily encounters with death rituals, and haunted memories, DNA and archival histories of ancestral landscapes, burial mounds and piles of stones. I have been speaking with my ghosts. It is a story of settler death in absence of ritual, when confronted with ‘buy-a-funeral’ packages from websites, hauntings of a ‘stiff upper lip’ juxtaposed with Indigenous rituals, storied through the death of my dad. There was no ‘one’ ritual. We pick

and choose from remnants of a host of ancestors, from foreign places. My first memory an Indigenous tangi in Ōpōtiki. As a small child I walked with the school to the local marae, where when called onto the marae, we shuffled by the family, weeping in black, past the coffin with the pale boy lying quietly. We were then ushered into another room to eat and drink, relaxed and laughed a little, and later walked back to school. It was a ritual I have repeated several times since then, participating also in increasingly ‘modernised’ funerals for settler relatives and friends. In this autoethnography I story the importance of ritual, of gathering together, in/with place. I explore settler death as a witness to how antipathy for religion obscures connection, the felt anxiety about social expectations and ‘funeral norms’, and the slippage between performance and ritual. It is a conversation with Connerton’s ‘remembering and forgetting’, Derrida’s ‘hauntology’, and Smith’s ‘decolonising methods’. I attempt to answer my sister’s question at dad’s funeral – “so now it’s a tangi”?

Esther Fitzpatrick is a Senior Lecturer in education at The University of Auckland. She uses hauntology, decolonising and critical innovative methods to explore complex issues in communities of practice. She has published on issues Pākehā identity, academic identity, through critical family history, critical autoethnography and arts-based methodologies.

The Ethics of Passion and Passion-Based Economy

Ezechiel Thibaud

The 21st century has brought challenges (climate change, covid19, economy, etc.) that force us to re-evaluate who we are, and what are the things we value. More than anything, it has led many to question their relationship with work and how to make our work life meaningful. We see this through concepts such as quiet-quitting or the Great Resignation, but also in the increase in demands for a better work-life balance, a growing interest in slow-living, “cottage-core” aesthetics, anti-work movements, and the general rejection of the “hustle-culture” that defined the end of the XXth century. In this climate, passion-based jobs have gained popularity. Author Adam Davidson (2020) goes as far as saying that passion will define the 21st century economy. To him, work no longer needs to be synonymous with pain and sacrifice, but can and should be based around the pursuit and monetization of everyone’s unique talent. If at first sight, the idea of a passion-based economy seems intuitively appealing, it also raises numerous concerns. This paper argues that the mere focus on passion runs the risk of providing a non-inclusive and overly individualistic picture of work, designed for people who already meet the conditions for a fulfilling work-life (financial stability, higher education, time, health, energy....). The Passion-Economy also often allows us to overlook the root-causes of our problems with work, neglect work-conditions, and can even create more alienation for those engaged in it. When it comes to educating future generations of workers, if passion can certainly play a crucial role in learning, how can we prepare students for an economy that offers less and less stability, and relies more and more on individual talents and enterprise instead of cultivating collectiveness and focus on improving work-conditions?

Ezechiel Thibaud is a lecturer in the Education University of Hong Kong, where she mainly focuses on ethics and philosophy of education. This paper is part of her general interest in business ethics and larger considerations on work and meritocracy.

Site of intervention and invention

Farzaneh Haghighi

In this presentation I will analyse the diverse range of pedagogical approaches I undertook to establish critical theory within architectural curriculum and familiarise students with political role of architecture and urban space. In particular, I will focus on a postgraduate seminar course, *Architecture and Political Philosophy*, that I coordinated at the School of Architecture and Planning, The University of Auckland for 5 years (2017-18, 2021-22, 2023). First, I will outline the transformation of the course structure informed by students' voice and external reviews, and secondly, I will examine exemplars of students work to map the impact of structural changes on students' learning. To problematise an architectural education dominated by aesthetics discourse perpetuating the authority of the male genius architect; *Architecture and Political Philosophy* is an attempt to shift towards understanding architecture as a political force. Students are introduced to writings by Michel Foucault, Gilles Deleuze, Chantal Moufee, David Harvey and Albená Yaneva, in order to understand that architecture is produced and constrained by various financial, socio-political, cultural and/or military forces whilst having an agency to generate real alternative worlds.

Consequently, students are familiarised with the spatial aspects of global crises, like racism in urban planning, mistreatment of asylum seekers, and prioritizing capital accumulation over civic empowerment. The global pandemic and lockdowns further exposed the structural inequality in tertiary education evident through access to digital devices, internet, and private study spaces. And within the context of teaching *Architecture and Political Philosophy*, students came to realise that the organization of physical space is an integral aspect of any political endeavour. It is this realisation through a lived experience (from remote online discussions with private lives being exposed, to theatrical in-person performances in the classroom with our faces being covered with mandatory masks) that I will explore in this presentation.

Farzaneh Haghighi, PhD, is a Senior Lecturer at the School of Architecture and Planning, The University of Auckland, New Zealand. Her research is concerned with the intersection of political philosophy, architecture and urbanism, and seeks new avenues to enrich our creative analysis of complex built environments through investigating the implications of critical and cultural theory for architectural knowledge. She is the author of *Is the Tehran Bazaar Dead? Foucault, Politics, and Architecture* (2018) and the co-editor of the two volumes of *The Routledge Handbook of Architecture, Urban Space and Politics* (2022 & 2023).

Authoritative genre: Opening up and closing down teachers' political dialogues

Fiona Westbrook

Political polarization has been denoted as escalating, prompting queries as to whether political dialogues are becoming impassable, expanding divides in/with place (Hoxworth, 2021). In this presentation, I explore how Bakhtinian authoritative genre within teachers' political dialogues can diminish such entreaties. Drawing on data in which early childhood teachers share their political dialogues, I explore how their encounters were imbued with authoritative genre. Mikhail Bakhtin (1981) described authoritative genre as a monologic, silencing language device; an "old authority and truth [that] pretend[s] to be absolute, to have an extratemporal importance (p. 212). Steeped in official, monologic seriousness, authoritative genre seeks to silence divergent and inconvenient voices, canonising worldviews as profaned and thus when reproached, eliciting the potential for a death of dialogue (Bakhtin, 1981; 1984a; 1984b). As a consequence, the teachers' political dialogues silenced divergent and inconvenient voices, implicating differences between Bakhtinian dialogism and dialectic strategic language intents. Contemplating their use of authoritative genre, I explore the differences between Bakhtinian dialogism and dialectic strategic orientations. By comparing the intent of these language approaches, I offer insights into how dialectics can sever political dialogues, discussing the consequences of this opening up and closing down of discussions. I suggest a series of provocations for what might shut down political dialogues, disestablishing teachers being together in their public spheres. Turning toward the optimism, which Bakhtin offers, I argue that embracing divergent and inconvenient political dialogues, even when they are vexing, can lead to a more robust and inclusive educational environment. Such endeavours require a willingness to engage with multiple viewpoints, and a recognition of the value of disagreement. Utilising the Bakhtinian notion of carnivalesque, I end this presentation with satirical provocations that may suspend the official seriousness of authoritative genre, and offer a renewed viewing of the self and other within political dialogues.

Fiona Westbrook is an early childhood lecturer at AUT. Her research interests include early childhood teachers' political dialogues and Bakhtinian explorations of voice, listening, speaking and being heard in early childhood contexts. Fiona is also interested in how social media sites and language forms, such as memes and GIFs, open up and close down political dialogues.

An Aesthetics-Education for the Human Future?

Flora Liuying Wei

With regard to a possible human existential threat not far a way (at a time it looks no more strange to ask whether human being has future), it is significant to think about how humanity can gain control over their own fate. Recent developments in artificial intelligence technologies in particular brings back a basic question

to humans--what is human being (if human being is replacble with machines in terms of utility, then anything that is irrepplacble in human with which we can reveal the essence of humanity)? In order to explore how humanity can establish themselves in a context of AI age though with much uncertainties, I reconsider and reevaluate relevant arguments in an imporatatnt text by Philosopher Zehou Li (2008) entitled 'On replaing religion with aesthetic education: an interview'. Li has long been concerned about the destiny of humankind which he sees as one of the fundamental questions that philosophy should grapple with. In a detailed study of Li's aesthetic proposal generated a decade ago for the development of humanity at both species and individual level, I frist expound what aesthetics means herein, what aesthetics-education (a term originally coined by Li himself) means. Then with well-known verses and poems from traditional Chinese literature that Li's broadly cited, and with percipient comparisons he made with 'western cultures', I draw up some specific suggestions made by Li, such as an emphsis on humans to learn from history and a prospect that 'emotion shapes substance'. Although Li does not advice intentionlly, nor elaborate on, these thread of thoughts I regard as valuable precautions for humanity to avoid the decrease of distinct human abilities. Finally, I also reimagine educational thoughts and pedagogies with inspriations from Li's theory of aesthetics-education and with reevaluation of it in an ever more changing time in human history.

Flora Liuying Wei is Lecture in Philosophy of Education at Beijing Normal University (Zhuhai Campus). She has been focusing on philosophy of education in a cross-cultural context as well as Zehou Li's philosophy, for her most recent work, see: Wei L.Y. Flora. (2023). *Zehou Li and the Aesthetics of Educational Maturity: A Transcultural Reading*, Routledge.

Reimagining inclusion in higher education in transformational post-pandemic times.

Frederic Fovet

Much of the discourse around inclusion in higher education has thus far been grounded in scholarship on disability and impairment. As a result, inclusion in this sector has been defined and discussed mostly in terms of an 'accommodation vs. universal design' dichotomy – or retrofitting after the fact versus proactive inclusive design ahead of the class. The COVID pandemic has forced, around the world, an overnight online pivot, as well as many other periods of pedagogical innovation and disruption over a two-year duration. The overall outcomes of this period of transformation in teaching and learning has been mixed with scholars and practitioners showcasing both new opportunities and continuing hurdles for students with disabilities.

The most unexpected outcome, however, of the emergence of the tertiary sector from the pandemic is the realization that issues of accessibility and inclusion which have been energized by the pivot are now discussed widely by the student body and are no longer restricted to issues of disability and impairment. This presentation will draw from qualitative data collected within the student body on a campus in Western

Canada about the way their expectations about accessibility, inclusion and student-centeredness have evolved during and post-COVID in their experiences of their progression through their degree. It explores the emerging advocacy that surrounds these topics.

The discussion and outcomes section of the presentation will lead participants on a reflection about the ways the pandemic experience and the online pivot have radically transformed: (i) learner expectation with regards to inclusion and accessibility, (ii) blurred the delineations between students with disabilities and the rest of the student body, and (iii) created the need for a new conceptualization of inclusion in the tertiary sector in the post-pandemic landscape. One of the assertions developed in the presentation is that this redefinition of inclusion for the post-pandemic tertiary sector presumes a reflection on being together in/with place in the way teaching and learning redefines presence, connection, and engagement for fuller accessibility.

Frederic is an Inclusion and Universal Design for Learning scholar and advocate. He is an Assistant Professor in the Faculty of Education and Social Work at Thompson Rivers University. He has previously held faculty positions, in turn, the Faculty of Education at the University of Prince Edward Island and in the School of Education and Technology at Royal Roads University. He also held the position of Director of the Office for Students with Disabilities at McGill for four years over the duration of his PhD. He acts as a consultant, domestically and internationally, both in the K-12 and post-secondary sectors, in relation to the integration of UDL and to management of change in the context of inclusive pedagogy.

Looking after each other in Māori learning spaces

Georgina Tuari Stewart

A concept of a 'Māori learning space' capitalises on the productive tension between the notions of Kaupapa Māori and MLE/FLS theory and practice. This research imagines how flexible learning spaces (FLS) and innovative learning environments (ILE) might enable and support the implementation of Kaupapa Māori principles and practices in education.

The terminology continues to change and evolve, but the underlying ideas often remain entrenched. The aim of this presentation is to join up an understanding of Kaupapa Māori and learning environment theory, history and philosophy, and, in doing so, open doors to new avenues of investigation.

The concept of a Māori learning space allows Māori curriculum to escape the 'page' of the policy document text. A Māori learning space is flexible by definition; the space is part of the curriculum. It is a way of working in which the curriculum, the design of the space and the culture of the teaching and learning community are all aligned and working together.

The purpose of this presentation is to provide an update on this research.

Georgina Tuari Stewart (Ngāpuhi-nui-tonu, Pare Hauraki) is Professor of Māori Philosophy of Education at AUT. Deputy Editor of *Educational Philosophy and Theory* (EPAT), and Co- Editor of *New Zealand Journal of Educational*

Studies (NZJES). Principal Investigator of Marsden-funded research (2022-2025) investigating how flexible learning spaces can support Māori aspirations in education.

Education in an age of organised lying

Hannah Spector

In “Truth and Politics,” Arendt (1967/2006) draws a distinction between factual truth and rational truth, between the singular liar and “organized lying” (246). If factual truths concern events that take place which involve eyewitness reports and testimony, then rational truths are philosophical, mathematical, and axiomatic. According to Arendt, the former type of truth is argued to be more fragile than the latter because facts can be denied, evidence can be destroyed, and witnesses won’t live forever. In the 20th century, the fragility of factual truth opened the door to what was “the relatively recent phenomenon of mass manipulation of fact and opinion as it has become evident in the rewriting of history, in image making, and in actual government policy” (247) that characterized totalitarian regimes. In the 21st century, organized lying has become commonplace in (and beyond) the US context vis-à-vis “alternative facts,” “fake news,” and disinformation campaigns that move at the speed of a tweet. However, what distinguishes the dangers of today’s organized lying on the rational truth of the climate crisis is that it poses an existential threat to life on earth. According to Chomsky (2017), the US Republican Party’s stance on climate change makes it “the most dangerous organization in human history...given its dedication to trying to destroy organized prospects for human existence.” This paper builds upon Peters’ (2017) editorial “Education in a post-truth world” given these new organized lying developments. Questions to be interrogated include: (How) does organized lying influence classroom teaching and learning in different contexts? What happens when institutions created to speak, interpret, and protect the truth, such as the judiciary and university, have dirty hands? The paper concludes by imagining what education’s capacities are in contexts where the dignity of truth is no match for the art of lying.

Hannah Spector is Associate Professor at Penn State University and Visiting Professor at the University of Vienna (Foundations of Education) and the Vienna Anthropocene Network in summer 2023. She has authored *In Search of Responsibility as Education* (2023) and is coediting the forthcoming anthology, *The Elgar Companion to Hannah Arendt*.

Classroom Time, Deep Time, and the Anthropocene

Hannah Spector

If education has been concerned with the subject of time, then a type of time that has been described with numerical precision is life in classrooms. For some, classroom time has been theorized as monotonous hours meant to teach passive conformity (Jackson, 1969). For others, school time is characterized by the efficiency doctrine that seeks to eliminate waste in education (Callahan, 1962). This paper also pays heed to the significance of time in education. However, it is concerned with the intersection between school time and deep time at the onset of the

Anthropocene. This latter type of time has not, historically, been a primary educational preoccupation. However, science is learning that human activities are impacting earth systems on deep time scales. As education is one of the major human activities, it seems about time that educationalists began to heed the role that our activity has played in contributing to the highly contested “human age” (Monastersky, 2015). The first analysis builds upon Peim and Stock’s (2022) understanding of education as a hyperobject facilitating the end of the world. Hyperobjects are non- local objects that cannot be pointed to in the way that pens and paper can; they are “uncanny and strange, massive and daunting” (255). If education is indeed a hyperobject, it is beyond our ability to control it – much like The Great Pacific Garbage Patch and nuclear waste (Spector, 2023; 2015; 2012). The second analysis considers the ways in which classroom time contributes to a time in the deep future that may or may not include those whom we care about the most, ourselves. The last analysis looks to Pinar’s (2009) argument that to understand something (e.g., the intersection between school time and deep time) is to transform it. Understanding provides an educational foundation for political action in the Anthropocene.

Hannah Spector is Associate Professor at Penn State University and Visiting Professor at the University of Vienna (Foundations of Education) and the Vienna Anthropocene Network in summer 2023. She has authored *In Search of Responsibility as Education* (2023) and is coediting the forthcoming anthology, *The Elgar Companion to Hannah Arendt*.

Transforming Educational Spaces: Nurturing Musical Play in Early Childhood Settings for a Changing World

Helen Pritchard

This presentation explores the transformative power of *Musical Play* in early childhood settings as a means to co-create more livable, equitable, caring, and welcoming educational and philosophical spaces and enhance a sustainable future. Inspired by the philosophical and educational ideas of Dewey and Gadamer, this study delves into the profound ways in which very young children engage with and derive meaning from their encounters with music.

Dewey’s emphasis on experiential learning serves as a foundation for understanding the importance of providing spaces for young children to experience and explore their personal musicianship within their communities and alongside their musical partners (Dewey, 1934). By actively engaging in *Musical Play*, children develop their aesthetic sensibilities, imagination, and creativity, while also sustaining their agency and evolving identities (Dewey, 1934).

Gadamer’s hermeneutic approach to interpretation complements Dewey’s ideas, highlighting the significance of dialogue, interpretation, and understanding in educational contexts (Gadamer, 1975). Through musical experiences, children engage in a form of expressive dialogue, interpreting and co-creating meaning with

others and their surroundings. This fosters a sense of belonging and a holistic understanding of their environment (Gadamer, 1975).

By intertwining these philosophical and educational perspectives, the presentation seeks to inspire fresh insights and practical strategies for creating inclusive and responsive, early childhood educational environments. It aims to nurture a holistic and empathetic approach that acknowledges the influence of aesthetics on educational spaces and the impact of the environment on children's musical and artistic engagement through co-creating inclusive and equitable spaces.

Dr. Helen Pritchard is lecturer in initial teacher education with *Te Pūkenga* and early childhood educator. Her doctoral research identifies the nature of transformative experience through the arts in early childhood settings and highlights how artistic and affective dimensions within the arts form a crucial part of children's learning.

Postdigital research into education: enriching digital citizenship education to create alternative ways of being.

Jack Webster

Broadly, digital citizenship education (DCE) is understood as a means to engage learners with opportunities and issues in a digital world. In Aotearoa New Zealand, conceptions of DCE view digital technologies as tools for skills development and productivity; however, there is a lack of support for examining knowledge, power and ways of being in the digital age. In the face of a new wave of digital technology developments, exploring the pervasiveness of digital mediums across public and private life and unpacking how social, cultural, political and economic issues traverse digital and place-based boundaries is warranted. This paper explores how a postdigital lens can orientate DCE towards a critical questioning of sociotechnical relations. Postdigital philosophy suggests realities are co-constructed alongside digital technologies and therefore looks to problematise established understandings of digital technologies and ways of being in digital spaces. The aim is not to discredit the Ministry of Education's conception of DCE, but rather to use the call for a cross-curricular DCE approach to develop new knowledge and ways of being through transdisciplinarity. Key to this is, firstly, examining a digital way of being across and beyond discipline knowledge, and secondly, by enacting speculative methods to imagine alternative futures. Speculative research methods, such as mapping and tracing, emphasise the digital world as a temporal concept that engages with the interplay of the past, present and future, while also allowing for multiple, non-hierarchical entry and exit points in data representation and interpretation. In this sense, speculative approaches view the future as a space of uncertainty and uses that uncertainty creatively in the present. Postdigital research therefore opens up the possibility of decentring digital technologies from DCE and, instead, engenders opportunities to think beyond existing ways of being with digital technologies as citizens in the digital age.

Jack Webster is a PhD student at Waipapa Taumata Rau | University of Auckland. Jack's research uses critical theory to examine education's response to the pervasive influence of digital technologies, spaces and narratives on learners. His doctoral study examines digital citizenship education through a postdigital lens.

A certain wilderness in uncertain times.

Jacqueline Young

Presenting from a body of artwork I created during Covid 19 lockdowns I share a transformative process in my life as an artist, educator, and autoethnographic researcher, as it was informed by "Staying with the Trouble: Making Kin with the Chthulucene" by Donna Haraway (2016). When my teaching contracts and income ceased with the arrival of Covid, and my elderly mother's health simultaneously declined rapidly, I withdrew from PhD studies after 5 years.

Bushland near my home became a refuge, but not because I strode into the bush with just the right theory intending to turn crisis into creative outcomes. Rather I stumbled along a dirt road, and paused to ponder why an old tree that caught my attention seemed so vitally important. After climbing through a fence to sit on one of its fallen branches I returned to this place almost daily until the ritual stretched into months, filling a journal with drawings. It was when Haraway's voice filtered in that I started to realise potential in this activity, especially her observation that it matters what thoughts, stories, and worlds we apply to staying with the trouble of re-worlding processes (2016, p.12). My encounter with non-human others as co-creativity, while evident in my imagery, would have been indescribable without the affordances of Haraway's conceptual language. It is because her distinguished example validates speaking of such "sympoietic" works with "Oddkin" that it becomes more possible to apply related thinking to shifting dominant human thought patterns.

In ancient stories a motherless child would enter the wilderness and locate a Chthonic one, maybe a Yaga, complete difficult sorting tasks and come out of there with ancient wisdom burning in a scull on a stick! Strange; I think that just happened. Could it be because uncertain times call for such tales?

I have worked as a visual artist and educator for 35 years in formal education settings from Primary to Tertiary levels, as well as designing community art programs. Most recently I taught in the Education Faculty of Monash University in Melbourne and Singapore, while working on my PhD.

Knowledge, curriculum, and student agency

Jake Muir

In this presentation I will discuss a chapter from my thesis on student agency. This research comes from the finalisation of a research master's degree in which I investigated how student agency functioned in my teaching

context, that of a government secondary school in Melbourne, Australia. The methodological approach taken was a teacher self-study with a theoretical emphasis. To understand the complex nature of the topic I employed Lacanian Psychoanalysis as a theoretical frame. In this presentation I unpack how the authority of (capital 'K') knowledge, when abstracted, has implications for the concept of student agency. I use Lacan's notion of the four discourses to make sense of the ways in which students in my teaching context discuss knowledge and curriculum. I also chart, using Lacan's discourses, the possible opportunities for agency in the face of restrictive curricular demands. Through this talk I explore the tensions between the delivery of valuable knowledge, and the agency of students to explore areas of curiosity. I also touch on potential relationships and tensions between concepts of agency and evidence-based practices for greater learning outcomes.

Jake Muir is a graduate researcher at The University of Melbourne, and a secondary school teacher at Preston High School in Melbourne, Australia. As well as teaching Jake has recently taken up a leadership role implementing a whole school approach to philosophical inquiry. Primarily through a p4c model, Jake is passionate about philosophical inquiry with secondary school students. Jake's recent philosophical interests sit in the theoretical tensions and affordances found in the cross sections between recent posthuman thought and Lacanian Psychoanalysis.

Tino Akoranga – An Auckland secondary schools approach to support exceptional teaching and learning.

James Heneghan

In 2019 Long Bay College reviewed its approach to teaching and learning. With a view to considering research-based approaches and developments in culturally responsive practice, relational pedagogy, and cognitive science; our goal was to support teaching and learning in being exceptional. That involved the consideration of educational approaches from across the world through an Aotearoa New Zealand lens and led to the development of our Tino Akoranga approach.

Tino Akoranga: Is mindful of the needs of the individual ākonga and the specialist subject. Seeks to secure knowledge and understanding of the skills and concepts taught to all ākonga. Considers high quality teaching practice and whanaungatanga. Is culturally responsive, considering the ākonga, their background and their whānau. Seeks to foster cultural competency. - Seeks to secure learning and is mindful of not overloading ākonga. Supports a professional learning culture grounded in "improving not proving". Supports personal excellence for all. Is a consistent focus for professional learning at a whole school, faculty, and individual level over the course of years. Has a shared language and shared approach that supports the classroom teacher, faculty, and college in adapting their individual and collective practice to the needs of our ākonga. The initiative is now in its fifth year and is a foundational support for teaching and learning, school wide professional development and the delivery of our strategic plan.

James Heneghan is a Father of three, Husband, and Deputy Principal. An advocate for research-informed practice with twenty years of teaching experience. James is the son of Irish immigrants to the UK and started his teaching career in

Southampton. He moved to New Zealand in 2008 and has spent the past fifteen years on Auckland North Shore and works at Long Bay College, developing the schools approaches in curriculum, pedagogy and leadership spaces. This has included developing the Colleges approach to teaching and learning, Tino Akoranga.

From Cyborgs and Replicants to Digital Educators: Exploring the Transformative Potential of Technology for Education and Educators' Being in an Increasingly Cyborg-Like Reality

Jamie Denton

The rapid advancement of digital information and communications technologies and their ever-increasing integration into educational practices have given rise to a new breed of educator: the 'digital educator'. These digital educators' identities and professional practices are assemblages formed in the interplay of humans and machines.

Drawing on Donna Haraway's influential 'Cyborg Manifesto' framework, I propose that digital educators can be conceptualised as cyborgs, embodying hybrid identities that combine human traits with the technological knowledge, skills, and tools they utilise in the educational sphere. This perspective allows for a re-evaluation of the role of these digital educators within the contemporary educational landscape, highlighting the transformative potential of technology in reshaping education.

Similarly, Ridley Scott's science-fiction masterpiece, 'Blade Runner', immerses the viewer in a dark, dystopian world where the distinction between humans and bioengineered androids — replicants — has become blurred to the point of near- indistinguishability. Set against a flickering neon backdrop, the film delves into themes of morality, mortality, identity, authenticity, and the consequences of uncontrolled and unchecked autonomous technology, stimulating viewers to contemplate contemporary issues related to the relationships between humans and machines.

By considering the intersection of Haraway's Cyborgs and Scott's Replicants / Blade Runners, this presentation seeks to examine the ethical, social, and pedagogical implications of the digital educator as a cyborg, as well as the implications of technology in education and its impacts on and for educators, learners, and the educational environment. Further to this, this presentation aims to contribute to the ongoing dialogue surrounding the philosophy of education in the digital era, offering a fresh perspective on the transformative potential of technology for education and the evolving nature of the educational landscape in an increasingly cyborg-like reality.

Jamie is a part-time PhD student within the Faculty of Education and Social Work and a full-time Curriculum Design Manager within the Business School at Waipapa Taumata Rau | the University of Auckland. His research explores the intricate connections and patterns of daily experience for 'digital educators' and the potential impact(s) the increasing integration of technology into educational practice may have on educators' professional identities.

Embodied animate learning, phenomenological inquiry and musicking

Jane Southcott

The understanding of embodied ways of knowing and being in music encompass the social, situated, temporal and experiential nature of musicking which embraces all music engagements including teaching and learning. The relational and social are at the heart of musical behaviours, with musicians are guided by their history of somatic and cognitive engagement with and within social, material, and sonic environments. Processes of meaning-making through these experiences involves a range of exploratory, experimental, and socio-culturally negotiated behaviours from which concepts of thought and action may emerge. Inherent in musicking is being together. Even if alone, we carry the imagined musical other.

We consider the intriguing turns musical life-worlds take when viewed initially through the prism of Merleau-Ponty's embodied knowledge assumes an accumulation of *a priori* knowledge that informs the foundations of our acting and thinking. We extend this argument. Sheets-Johnstone eloquently argues that this body or fabric is not static but that only through constant moving that we engage and come to be and know. Applying these notions of embodied, animate musicking, Greenhead (2021) spoke of relational, exploratory opportunities for musickers to encounter their inner and outer worlds where the personal, social and musical intentions and actions coalesced, affording growth in liminal spaces. We suggest that Merleau-Ponty's grip, or 'prise' would be momentary before the fingers open, the musicking moves on and new experiences flood in. This ongoing sense of 'there is always something more' drives musickers to continue, seeking the new, consolidating the known, encountering self and others in relational communes within musical spaces. A musicker's world offers insights into the relational world of education practice, a world of coming together of *community* and *union* – communion that renders phenomenologically sociological implications of significance to understanding how music plays a profound and dynamic role in everyone's perceptions.

As a phenomenologist, **Professor Jane Southcott** (Faculty of Education, Monash University) researches education, cultural identities and hybridity, and community engagement with the arts focusing on lifelong education. A revisionist historian, Jane researches music education in Australia, Europe, England, and the USA.

Dr Leon de Bruin is an educator, performer and researcher in music education, creativity, cognition, pedagogy, improvisation and phenomenology. He coordinates the MMPT program at the Conservatorium of Music, University of Melbourne. He is current National president of the Australian Society for Music Education.

Rethinking Multiculturalism, Chinese Education, and Teacher Education in Malaysia in Transformational times

Jason Cong Lin and Zhen Cheng

The racial structure of Malaysia is primarily composed of Malays, Chinese, Indians and various indigenous groups. Given the diversity of race, language, culture and religion, multiculturalism has always been the

dominant ideology and policy orientation of Malaysia. There are two ways to understand *Chinese education*: one means “Chinese language education” in which Chinese is used as a second language, which is Chinese literature education in the form of a discipline; and the other refers to the education with ethnic language and culture carried out by overseas Chinese in the country of naturalization to maintain their mother tongue and culture through education. In Malaysia, *Chinese education* refers to the latter, that is, a complete form and system of education carried out by Malaysian Chinese to inherit and learn their ethnic mother tongue and culture. Its origin, development, and purpose are often closely related to multiculturalism. There are three main types of Chinese education schools in Malaysia: the national-type Chinese primary School, the national-type Chinese secondary School, and the

Chinese independent secondary school outside the government system. In addition to schools at the primary and secondary levels, Chinese education in Malaysia also includes several private tertiary institutions and private professional organizations. The establishment of these Chinese schools, institutions, and organizations was motivated by the Malaysian Chinese people’s commitment to mother tongue education and their fight to preserve the coexistence of multiple racial groups and cultures in Malaysia. The COVID-19 pandemic poses significant challenges and potential opportunities to the development of Chinese education in Malaysia, especially regarding the relationship between Chinese education and multicultural education, the forms of teaching and learning, and teacher education. In this context, by examining recent policies and practices related to Chinese education and teacher education in Malaysia, this study explores 1) what new challenges have appeared for teachers in Chinese education, 2) what resources and interventions have been provided to support teachers, and 3) what can/should be done in the future?

Jason Cong LIN is Assistant Professor in the Department of International Education at the Education University of Hong Kong. His research interests are philosophy of education, civic/multicultural education, identity, and politics in education. He is the secretary/treasurer of the AERA SIG 171 and is an editorial board member for *Compare* and *The Curriculum Journal*. His books include *Multiculturalism, Chinese Identity, and Education: Who Are We?*

Zhen CHENG is a doctoral student at Zhejiang University. She was born and raised in Malaysia, and worked as a school teacher for several years. Her research interests include teacher education and multicultural education.

Searching for Reality in a Post-modern haystack: Education in a World of Subjectivity

Jānis (John) Ozoliņš

The post-modern world lurches from one crisis to another, or at least seeming crisis to another. Having consigned religion to the private sphere and in many cases, to the dustbin of history, Western society has lost confidence in its culture and traditions, especially in countries such as the United States, United Kingdom, Australia, Canada and New Zealand. Relentless criticism of their colonialist pasts have seen countries such as

Australia and New Zealand, for example, adopt revisionist perspectives of their own histories in which indigenous peoples are cast as the oppressed and the white colonisers as the oppressors. This draws, ironically, directly from American critical race theory, which has colonized thinking in other parts of the world, such as Australia and New Zealand. Meanwhile, the Covid pandemic saw various democratic freedoms eroded by government and the orthodoxy that heavy investment in renewable energy together with forswearing the use of coal and gas will reduce global temperatures sufficiently to prevent catastrophic warming has seen dramatic increases in poverty because people can no longer afford to pay their power bills. At the same time, the generation currently in education is disengaged from the world around them, self-absorbed in their mobile devices, apathetic and preferring to socialize online than in person. The turn to the subject which has seen the valuing of individual autonomy over communal responsibility has exacerbated this self-absorption. This paper makes use of the work of Emmanuel Lévinas to argue that his idea of ethics as first philosophy anchors truth in a transcendent reality because the subject cannot be self without the other that is external to the self. This suggests an education which emphasizes the virtues and the importance of embodied community in becoming a responsible citizen with an interest in democracy.

Jānis (John) Tāivaldis Ozoliņš, FHERDSA, FPESA, FACE, LZA HSZN is former Professor of Philosophy at University of Notre Dame Australia and Australian Catholic University, Honorary Fellow, Institute of Philosophy and Sociology, University of Latvia and Adjunct Lecturer, Catholic Theological College, University of Divinity, Melbourne.

Reimagining deeply rooted intersubjectivities in/with the collective place of 'API in Tongan ECE

Jeanne Pau'uvale Teisina

In Tongan epistemology, the interplay of mind, body and soul, self and collective, time and space, subjectivity and objectivity, provide complex notions of how Tongans understand being. This paper explores the notion of subjectivity in Tongan being and in New Zealand (NZ) Early Childhood Education (ECE), by theorising, critiquing and linking notions of 'self' in official documents on the one hand, and the understandings of Tongans on the other. In the NZ ECE context, Tongan philosophy concerning the subject has to exist against a background of European theory and practice. The problem, as experienced by practitioners, is that the official documents do not acknowledge the expression of Tongan ideas concerning subjectivity. My aim has been to clarify the Tongan theories of the subject that come into conflict with ECE documentation (including Te Whāriki and Tapasā) and to clarify Tongan ideas on subjectivity which influence the behaviour of Tongan teachers and children.

Therefore, this work has taken the dangerous step of bringing Pacific cultural knowledge and material into the discourse of the Anglophone academy of Aotearoa. This research will allow Tongan philosophy and

practice to disentangle its own ideas from universal notions of subjectivity, and to adopt a philosophical examination of the 'self' within the context of official ECE documents in Aotearoa. The collective place of the Tongan subject embedded within *tangata kakato*, deeply rooted intersubjectivities within the 'api demonstrates the inseparability of Tongan ontology, epistemology and axiology. The reconciliation of the two would be a futile aim: rather, awareness of the differences will enable policy makers and practitioners to approach the 'self' with more humility, tolerance and understanding.

Capturing the Global in the Local: A Postqualitative Analysis of Chinese Internationalised Schools (CIS)

Jennifer Cutri

This presentation offers a post-qualitative inquiry into the phenomenon of elite international schools in China known as Chinese Internationalised Schools (CIS). These schools cater to the children of transnational Chinese elites who practice flexible citizenship. Drawing on the work of Aihwa Ong, this study explores how these schools are shaped by and shape the cultural logics of capitalist accumulation, travel, and displacements, inducing subjects to respond fluidly and opportunistically to changing political-economic conditions.

In adopting a post-qualitative approach, this analysis moves beyond traditional qualitative methodologies to embrace the complexities of globalisation and its impact on education, identity, and social relations. By utilising Aihwa Ong's conceptualisation of cultural logic within a post-qualitative framework, valuable insights are gained to understand and analyse the complex dynamics at play in transboundary educational research. The study examines how cultural logic is constantly negotiated, contested, and transformed within transboundary educational contexts.

Moreover, the research highlights the fluidity and interconnectedness of social processes across national boundaries, emphasising the hybridity and border-crossing nature of contemporary social phenomena. It challenges essentialist assumptions about culture and identity, promoting reflexivity among researchers. By critically examining their own positionality and subjectivity in relation to cultural logic, researchers can adopt a more inclusive and balanced approach to transnational and international education research.

This study contributes to more culturally sensitive research practices in transnational and international education contexts. It lays the foundation for reimagining more equitable and liveable educational spaces in transformational times. By shedding light on the intricate interplay between CIS, cultural logic, and globalisation, this research offers fresh perspectives and insights into understanding the complexities of educational experiences in transboundary settings.

Dr Jennifer Cutri is an Australian educational lecturer at the Swinburne University of Technology. Her experience as a former international teacher and researcher in Chinese international schools informs her current research. She examines the transnational flow of educational discourses between China and Australia, focusing on teacher and learner identity and agency within intercultural contexts.

Collaboration and Diversity: The Purpose of Quality-Oriented Education Dance in China

Jiabui Liu

In the last three decades, the Quality-Oriented Education reforms in China have sought to foster creativity and collaboration as graduate attributes in tertiary education. This has led to the introduction of Quality Oriented Education Dance (QOED) in 2012. As a new curriculum and teacher-training method, QOED presents an alternative to the deeply entrenched authoritarian pedagogical model experienced by hundreds of thousands of tertiary dance students in China each year. The transition of teachers into this new teaching method has been complex however, particularly within an educational landscape that prioritises hierarchies, competition, and conformity. This thesis therefore explores the question: How do the former educational purposes of QOED teachers challenge their current approaches to teaching creativity and collaboration?

This foregrounds the importance of an educational purpose, as a rationalising mandate for teachers that is distinct from *what* they are teaching and *how* they are teaching it. If our education is to be emancipatory, then our teaching practices need to be guided by a pragmatic sense of *why* we are teaching. To explore this sense of educational purpose, this thesis engages a qualitative method and constructivist theoretical framework, using semi-structured interviews to elicit the teaching narratives and reflections of eight experienced teachers of QOED. Their experiences and perspectives reveal how traces of their former authoritarian educational practices sustain hierarchies, competition and conformity, thereby diminishing the value of diversity and challenging the emergence of collaboration within their classrooms. These findings emphasise the educational importance of a metacognition of creativity and collaboration, which involves an understanding how difference and diversity underpin collectivised innovation. This metacognition may allow teachers to have a more coherent educational purpose in QOED, and identify when and how the legacy of former educational purposes may inhibit collaboration in the classroom. This research therefore offers valuable insights into current QOED teaching mindsets, which can inform the evolution of dance educator training in QOED.

Jiabui Liu is completing her doctoral study at Dance Studies, the University of Auckland (UoA). She holds a master's degree with first-class honours in Community Dance from the UoA, a master's degree in dance education from Beijing Dance Academy. She is interested in teaching pedagogy, creativity, collaboration and diversity, community dance.

Digital territory and educational philosophy: Revisiting Bernard Stiegler's thought of place

Jimin Wang

The traditional concept of territory is a political, temporal and spatial entity. The culturality of any educational practice in the history of education is based on the concrete understanding, abstraction and memory storage of territory. However, territory in a digital society is taking on a modern form, namely digital territory. In his masterpiece *Technics and Time*, Bernard Stiegler mapped out the digital territory. Digital territory refers to the deterritorialization of territory with the assistance of digital technology, which manifests itself as the real-time of time, the virtualization of space, the globalization and concealment of political power. The emergence of digital territory opens new possibilities for educational philosophy. These include exploring the educational value of tertiary memory based on digital territory, thinking about the meaning of time, speed enslavement and ethics of respect in trans-temporal international education, learning about interactive justice and interface ethics of educational dialogue in digital space and criticizing the technocracy of spiritual politics of capitalist ideology in internationalization and globalization of education. Thus, it figures the current images of educational philosophy in the transformation of philosophy of place in the digital era.

Jimin Wang is a PhD student at Beijing Normal University. His research mainly concerns Educational Philosophy and Marxist Philosophy. He has written theses as *Realistic Pictures and Educational Implications of Children's Bodies* (2021), etc. He participated in several conferences and did oral presentation in the 5th International Phenomenology and Pedagogy Conference and achieved an Outstanding Student Paper Award.

Forging a Daoist Path to Global Citizenship Education: A Philosophical Review of the Three Domains

Jing Dang

In the modern globalised world, there is a growing realisation that a global awareness and transnational efforts are required to address global challenges. One attempt to foster this is to develop people's global citizenship identity through global citizenship education (GCE). However, existing research shows that the content of GCE is often dominated by Western paradigms and thus there is a need for GCE to draw on diverse traditions. This talk supports this endeavour by drawing on the Daoist concepts of *da zhi* (great knowledge), *wu qing* (without emotion) and *wu/you* (indeterminacy/determinacy) to add to our understanding of GCE. I apply these Daoist ideas to the three domains of GCE. (1) The cognitive domain: the concept of great knowledge in the Zhuangzi posits that multiple perspectives can all be equally good, in contradistinction to the so-called "little knowledge" that artificially imposes one perspective on everyone (e.g., mono-cultural dominance); this way of knowing and understanding the world has implications for the cognitive goal of critical literacy and thinking skills in GCE. (2) The socio-emotional domain: the idea of *wu qing* in the Zhuangzi tries to

counteract our tendency to rely on fixed criteria to define what is “right”; the practice of wu qing can offer learners an alternative way to improve crosscultural communication and cooperation by giving everyone a space to coexist in. (3) The behavioural domain: at the heart of the Daoist ideas I make use of is the value of indeterminacy, accordingly the interplay of wu and you (indeterminacy and determinacy) can provide a useful paradigm to help learners take action for a peaceful and sustainable world. The Daoist philosophy, although over 2000 years old, is still able to provide a refreshing perspective on modern topics like GCE – this is surely because of its flexible and fluid nature. This also makes it an excellent guide in transformational times like our own.

Jing Dang is a PhD student at the University of Sydney. She currently holds two Masters in applied linguistics and educational psychology. She has taught traditional Chinese culture and philosophy in both Australia and China. Her doctoral research is on the application of Daoism to global citizenship and education.

The ‘dark side’ of principal practice: Leadership, neoliberalism, and the purpose of education

Joanna Anderson & Christopher Boyle

Education is ‘an inherently political act’ (Aasen et al., 2014, p.721) and has been profoundly influenced by decades of operating within a neo-liberal paradigm. As a result, elements commonly attributed to neo-liberalism – marketisation, standardisation, accountability, competition, and continuous improvement – are now imbued within education policy and systemic structures. These elements penetrate the act of schooling and are determining factors in response to critical questions in education such as ‘who?’, ‘what?’, ‘when?’, ‘where?’ and ‘how?’ – the purpose of education (for example, see the works of Gert Biesta and Michael Apple). It is widely accepted that principals play a crucial role in the creation of sustainable, inclusive school cultures that support the learning and wellbeing of all students and staff. The purpose of this study was to capture the ideas and understandings, feelings, and opinions, struggles and successes of primary school principals as they endeavoured to grow inclusive cultures within their school. The approach taken to this research yielded some unexpected and troubling findings. Practices that align with the notion of ‘dark’ leadership were described. The ‘dark side’ of leadership is a new phenomenon in the field of educational research (Sam, 2021a), and there is evidence to suggest this style of leadership is on the rise (Sam, 2021b). Researchers describe the ‘dark side’ of leadership as encompassing practices that are destructive or counter-productive and directed towards specific groups of people that engender a level of control (Cohen, 2018). This paper will present findings from a qualitative study of ten primary school principals in Queensland, Australia that explored leadership for inclusive education. While there is a need for principals to be mindful of their leadership practices and the consequences of them, education systems must also bear some responsibility (Artiles & Kozleski, 2016). In

this presentation, these findings will be explored through the lens of systemic expectations driven by the neo-liberal principles of standardisation, accountability, improvement, and choice, and we posit the need for policy makers to revisit the purpose of education.

Joanna Anderson (PhD) is a Senior Lecturer in the School of Education, University of New England, Australia. She researches, teaches and supervises in the areas of inclusive education, school leadership, education policy, and the ethical and moral considerations of inclusive education. Dr Anderson has published widely in these areas and presented her work at conferences around the globe.

Christopher Boyle (PhD) is a Professor in Inclusion and Educational Psychology in the School of Education, University of Adelaide, Australia. He researches and supervises in the subject areas of school belonging, labelling, inclusive education, and school psychology. Professor Boyle has published and presented his findings widely at both international and national forums.

Reframing Education Pedagogies on the Ethics of Care Toward More Meaningful Mindset on the Environment and Humane Decision Making on Institutional Continuity During Disasters

Joanna Rose T. Laddaran, Maricris B. Acido-Muega, & Michael Arthus G. Muega

This study takes on Nel Noddings' philosophical position of the ethics of care as a key lens in looking at how higher education institutions (HEIs) in the Philippines confront, deal with, and plan for continuity, as they confront disasters. As a case study, it takes into consideration the ability of higher education institutions (HEIs) to provide continuous service to students, as they are greatly being challenged by the uncertainties and threat posed by calamities such as the COVID-19 pandemic. At the same time, it considers how these HEIs must also take into consideration the frequent exposure of the Philippines to natural and human-induced hazards, which also have the potential to disrupt operations and impact on the lives and mindsets of people. It investigates how HEI members and stakeholders view the relational nature of human interaction with the environment (especially during disasters), caring for the environment, and making decisions on key responses toward the environment. It then argues that education is central to the cultivation of caring in the community and society, hence, emerging challenges on learning pedagogies will also be presented, with the goal of reframing education pedagogies into ones that will embrace ethics of care as a central theme.

Joanna Rose T. Laddaran is a University Extension Specialist of the University of the Philippines Institute for Small-Scale Industries, Senior Lecturer at the UP College of Education, and Director of the Business Continuity Managers Association of the Philippines. She was named the "Continuity & Resilience Professional in the Public Sector" in the 2020 and 2021 BCI Asia Pacific (APAC) Awards. She has degrees in Master of Arts in Education Major in Philosophy of Education, and Bachelor of Arts in Philosophy cum laude from UP Diliman.

Dr. Maricris B. Acido-Muega serves as a professor of Philosophy of Education - Educational Foundations in the UP College of Education, an affiliate faculty of education at the UP Open University. She was a former Fulbright Senior Teaching and Research Fellow in Indiana University Southeast, USA. She has degrees in PhD History and Philosophy of Education, PhD Special Education, Master of Arts in Philosophy, and Bachelor of Arts in Philosophy from UP

Diliman. Her research interests include the areas of philosophy of education, ethics education, and humanistic education.

Dr. Michael Arthur G. Muega serves as a professor of Philosophy of Education - Educational Foundations in the UP College of Education. He has degrees in PhD History and Philosophy of Education, PhD Special Education, Master of Arts in Philosophy, and Bachelor of Arts in Mass Communication Journalism. His research interests include the areas of philosophy of education, values education, and social and critical education.

Problematizing the 'Aims of Education' Discourse in the Philippines: Constructing a Robust Set of Criteria of the Aims of Education

John Israel U. Cunanan

It is a fact that there exists a plethora of aims of education. Books, monographs, journal articles, etc. have been released by educationalists itemizing their proposed aims of education. This overabundance warrants a more foundational question: What set of criteria is to be used in determining whether a putative or purported aim of education qualifies as a genuine aim of education or not? This paper intends to look at the existing aims-discourse from a critical perspective by problematizing the existence of this set of criteria (or the lack thereof). In other words, this research attempts to produce a robust set of criteria to be used in deciding whether something is a genuine aim of education or not. The methodologies to be employed are philosophical reconstruction and generalization, covering a three-level procedure. First is to select representative works of philosophers of education who wrote explicitly on the aims of education. Second is to identify the reasons, values, etc. they put forward in support of their claims regarding the aims of education. Third is to generalize from the reasons collated, and concretize the set of criteria. The works of Jacques Maritain, Alfred North Whitehead, Harry Brighouse, Colin Wrings, and John Dewey shall be scrutinized. Aside from being a theoretical endeavor in the area of Philosophy of Education, the produced set of criteria is very much practical, especially here in the Philippines, because of two reasons. First, it equips educational policymakers with the wherewithal to foundationally revamp the curriculum of Basic Education at the national level. Second, it re-humanizes the continuing professional development (CPD) of Filipino in-service teachers.

John Israel U. Cunanan holds a MAEd in Philosophy of Education from the University of the Philippines, Diliman. He is currently a lecturer at the Philosophy of Education and Values Education programs at the College of Education, University of the Philippines, Diliman. He also works at the Office of Curriculum Development and Instruction at the University of the East, Philippines.

Education as search for the truth / Education as desire for the good: Levinas and Heidegger on being and the good beyond being, and implications for educational challenges, human and more-than-human.

John Quay

What is more basic in education, search for the truth or desire for the good? Levinas addresses the questions of good and truth via his encounter with Heidegger's phenomenology, problematising aspects of Heidegger's analysis via a juxtaposition of their phenomenological descriptions of death and what this means for phenomenological accounts of the other. For Heidegger it is the truth of being that is the focus; for Levinas this is problematic as it positions being as truth and does not see beyond. Levinas acknowledges Plato's reference to the good beyond being and proceeds to explore desire for the good, and the infinity this gives access to, as a means for disrupting the totality available in any concrete being as truth. I unpack Levinas's analysis and apply the outcome to considerations of education, highlighting the distinction between totality and infinity as informing educational relation and educational practice. Both being-with (side by side in a totality) and face to face (infinity as surplus beyond totality) are relevant in education. But it is important to understand how they come together to enable education as desire for the good to underlie and inform education as search for the truth. Such understanding has implications for embracing educational challenges that can be perceived as human, while also and always more-than-human.

John Quay is an associate professor in the Graduate School of Education at the University of Melbourne. His research and teaching interests connect educational philosophy and educational practice, emphasizing challenges of human and more-than-human import. His books include *Education, Experience and Existence: Engaging Dewey, Peirce and Heidegger* (Routledge).

Posthumanism and education in outdoor settings: Possibilities for improved human environment relations in the Anthropocene.

Jonathan Lynch

In this presentation, I explore aspects of my research that draw upon posthumanist thought (Braidotti, 2019) around being-together in place for educational purposes and improving human-environment relations in the Anthropocene. Posthumanist theory is being harnessed across a range of areas in educational research and has particular value in research related to the outdoors such as outdoor learning and environmental education. This is because it can offer ways of conceptualizing the pedagogical potential of the outdoors that challenges human exceptionalism. Influenced by many sources of critical and social theory, such as Science and Technology Studies, Material Feminism and Poststructuralism, posthumanism offers ways of conceptualising the educational potential of the outdoors in non-dualistic and non-anthropocentric ways. These include: a

rejection of human exceptionalism; a concern with relations over entities; distributed agency and a concern of matter and materiality. In the presentation, I will explore features of posthumanist and new materialist thought that offers potential in educational research concerned with human-environment relations and how we might be-together-in-place as human and more-than-human. I share examples from two research studies and the implications they have on curriculum making in outdoor learning for the Anthropocene.

Jonathan Lynch started his career as an outdoor educator across primary, secondary, and tertiary education in the United Kingdom. Moving to Aotearoa New Zealand, he then worked as a Postgraduate Director with The Mind Lab, a future-focused educational company committed to the growth and implementation of contemporary practice in the teaching profession across New Zealand. Now an associate professor at Te Pūkenga (formally Otago Polytechnic), he co-leads the postgraduate programmes in Professional Practice. His research is focused on education, with specific interests in human-environment relations, curricula, teacher expertise, and many aspects of technology enhanced education. He is inspired by non-foundational thought and difference in education and how it shapes sustainability, decolonisation, and embedded/relational knowledge making.

The Inadequate Subject and the Illiberal University.

Julian Castano Gallego

Although spaces that foster education may imply a sense of being together, of community, a hierarchical relation between those who educate and the ones who learn is almost inescapable. This position seems almost always determined by a ‘limit to knowledge’, an imagined line demarcated by the pedagogue who knows and the pupil who is yet to know. This is particularly salient in the liberal university, a site whereby knowledge becomes something to be imparted and more importantly, measured.

I propose that we dismantle the position of the pedagogue as the all-knowing subject. This, I argue, could be achieved if we critically analyse the place of the pedagogue in a liberal

university via two ideas, namely: Jacques Lacan’s notion of the ‘subject supposed to know’; and second, Baruch de Spinoza’s conception of the inadequacy of the subject, applied to the pedagogue.

These two points of analysis will help us demonstrate that a progressive account of the pedagogue in a liberal university is untenable, especially if we are to consider the possibility of doing away with hierarchical relations. This is because the one who teaches is always counted as an individual, an insular subject who needs to spouse a position of completeness in contradistinction to others. This is not only impossible for the subject as pedagogue to sustain, it is also a great cause of anxiety.

The aim of this presentation is to demonstrate that knowledge can never be entirely attained at the level of the individual, but also, to emphasise that for a relational pedagogy to fully flourish, the liberal university must be called into question.

Julian Castano Gallego is a PhD candidate at the University of Auckland – Waipapa Taumata Rau. Where he convenes the Critical Theory Network and teaches in the departments of Sociology and Politics & International Relations. His main research interests are metaphysics, psychoanalytic theory and the theory of the subject.

Philosophy of Philosophy Education in Australian Universities

Kaitlin Smalley

To what extent are philosophy educators working in Australian universities today responsible for the ongoing settler colonisation of the continent and its peoples? How seriously ought academic philosophers take institutional educational obligations and recommendations, as representatives of the discipline which promotes critical engagement and consideration of the ways of being, knowing, and doing underpinning these obligations? Is it possible that philosophy as a discipline is uniquely failing to embody the very critical self-awareness and reflective practices it espouses to teach? In this presentation, I explore the unique positioning of the professional philosopher in contemporary Australian society, paying particular attention to the historical influence of dominant Western philosophies on and through Australian universities, and the ways in which settler colonial logic continues to present itself and exert power in contemporary Australian society.

I am a white, non-Indigenous PhD candidate living and working on unceded Turrbal and Jagera Land, studying in the University of Queensland's School of Historical and Philosophical Inquiry, currently working as an Academic Support Officer for the Griffith Business School at Griffith University. I am supervised in my PhD by Gilbert Burgh, Simone Thornton, and Mary Graham.

The Moral Value of Anonymity for Democracy, Peace, and Reciprocity

Kanako W. Ide

The purpose of this paper is to demonstrate the moral value embedded in a practice of generosity which does not come with the giver's name tag. I use *caffè sospeso* as a good example of this kind of anonymous generosity. This paper also argues that, beyond benefiting the receiver, anonymous generosity signals a kind of positive social value. In order to articulate the morality of anonymous generosity, I will apply the metaphor of three different cups of coffee, all given as gifts in different contexts. The first cup of coffee is a commercialized one, treated by a business person to his or her present or potential client. The second cup of coffee is gifted in friendship, in the way that friends or community members treat each other to a coffee to express loyalty or solidarity. The third cup of coffee is *caffè sospeso*, a gift given without knowledge of the donor's name or the receiver's face.

Through the first cup of coffee, I will examine the preliminary question: is it a waste of money to treat somebody to a cup of coffee? The paper then asks, in what way is it a worthy way of spending money?, applying in response the argument that mutual aid is a priceless social value and practice. After that, the main

question is examined: what are the moral differences between two cups of coffee, one as a gift that bears the donor's name, and one that does not? By discriminating the quality of generosity embedded in the second and third cups of coffee, the paper demonstrates the moral values of anonymous generosity. The paper concludes that anonymous generosity is a precious moral value that maintains community ties, is a moral practice for good, and a very important aspect of moral education.

Dr. Kanako Ide is associate professor of Soka University, Japan and adjunct professor of University of Maryland Global Campus Asia. Her recent work includes "From Listening to Asking: Issues of Power Balance in P4C." in *New Zealand Journal of Education Studies* (2021).

Finding a decolonisation orientation as a Pākehā teacher

Karen Finn

Linda Tuhiwai Smith (2012) supports Pākehā taking a role in decolonisation. As a Pākehā geography teacher, I am interested in how I and other geography teachers can think about decolonising our practice. When I look to the ways decolonising geography is represented in international literature, I am reminded that decolonisation is place-specific with each country and system needing to decolonise in ways that address its historical and contemporary actions and effects. Much decolonising geography literature comes out of Britain, and focuses on critiquing power and colonisation, but positions indigenous peoples as distant Others. This contrasts with literature by indigenous peoples, which centres indigenous experiences. As Pākehā I want to take a role in decolonising geography. Is there a way to think about decolonisation from a non-indigenous position that does not 'other' indigenous people?

I gratefully learn from leading Māori educational scholar Te Kawehau Hoskins' (2010) reading of Emmanuel Levinas' (1969) philosophy that brings this European scholar's work on relationality 'face to face' with Māori philosophy. Taking Hoskins' lens of *kanohi ki te kanohi* relationship and Levinas' notion of responsibility to the other, I draw from and critique decolonising geography and whiteness studies to examine notions of what relationality might look like in decolonising geography in Aotearoa New Zealand. What might ideas of relationality and responsibility offer Pākehā teachers as we work with Māori to decolonise education?

Karen Finn is a Pākehā PhD student in Te Puna Wānanga, Faculty of Education and Social Work, Waipapa Taumata Rau|University of Auckland. Karen's PhD research is on decolonising school geography in Aotearoa New Zealand. Karen also researches initial teacher education and critical and decolonising pedagogies.

The Scaffold: how a new performance work about theatre and social change can create spaces for creative revolution in schools and communities

Kat Thomas

Are you ready for revolution? Are you ready to change the world? Do you believe the arts has a role in changing the world? And have you experienced the ability to change or transform your own world? If so, do you know how your abilities and experiences can initiate sustainable change on larger scales? This session shares *The Scaffold*, a new performance work developed from my doctoral research. *The Scaffold* is a performative tool that can be activated in a myriad of public and private spaces to initiate dialogue, embodied knowledge-making, new connections and an activist space for change.

Through collaboration with theatre artists we developed a one-act play where theatre and social change are in human-form to express/expose their relationality. To develop *The Scaffold* our sessions encouraged the group to 'perform' rather than "talk'. Our process revolved around the constraints of our own humanness – how human bodies allow a specific understanding of the experience of our world. Our co-creation explored how the arts have impacted change in the life of theatre artists, and we discovered the importance of place/space and not only the *being-together*, but the *coming-together* of our biases, ideologies and expectations in public spaces.

The Scaffold is a radical vehicle for generating dialogue, and has potential to exist in temporal spaces because it is ultimately unfinished. It can be applied in multiple spaces to reaffirm agency, community and creativity by reminding us how reimagining knowledge-making through the arts and academia is a crucial relationship to navigate transformational times. Often we ask how to gain distance from the work, or more specifically how we can try to get outside of it. *The Scaffold* reminds us to accept our entanglement, and remember every scaffold comes down. What is left, is what matters.

Kat Thomas is radically impulsive and familiar with disasters. She recently completed her PhD with creative component at UoA with Dr Molly Mullen and Prof. Peter O'Connor. Kat creates creative work on the borders of academic spaces, and holds an interest in post- human feminism, critical autoethnography, directing and applied theatre.

Co-productive partnerships with parents and carers – toward the Pedagogy of Hope.

Katarzyna Fleming

Amongst the multifaceted desolation in the worldwide communities caused by the pandemic, the glimpse of a silver lining was threaded by people turning their gaze to closeness, appreciation, and gratitude for the moments of connection with others and nature. While many of us reconsidered the importance of everyday

interactions and our interrelation with the natural world, many remained on the periphery of these silver linings, continually being subjected to marginalisation due to their differences.

Prior, during, and post-pandemic, parents and carers of children and young people categorised as having Special Educational Needs or/and Disability have continued to be on this periphery – their voices silenced and lived experiences devalued. This disregard stands in direct opposition to Freire’s notion that parents are the natural educators of those whom we [the practitioners] [are] the professional educators’ (Freire, 1994, p.15). Instead of working ‘with’ parents, practitioners often exercise their professional dominance to meet the performative measures and ‘deliver’ the services ‘to’ families as ‘one size fits all’. Despite these dehumanised interactions, in their unwavering advocacy for their children, parents continue to turn their gaze toward hope for just and equitable educational outcomes for all.

Drawing on a small-case study with practitioners and parents in the UK, I will argue that this hope is not in vain as it can be anchored in practice (Freire, 1994) – the practice of co-productive partnerships. Co-productive partnerships with parents and carers step beyond the normative power imbalances and give way to Freire’s (1994, p.3) pedagogy of hope by ‘unveil[ing] the opportunities for hope’. They enable spaces where epistemic differences of stakeholders can be ‘soldered’, where exhibiting vulnerability is welcomed, and where honest, human connections can lead to mutually transformative ways of working together. It is in this ‘hopeful’ endeavour where the bearings for change are reciprocal and re-cognized (Freire, 1994).

Cultivating moral imagination with future educators: The dilemma of teacher assessment

Kate Duffy

The COVID-19 pandemic placed a spotlight on the ethical issues of assessment practice across all phases of education but most importantly, in relation to the high-stakes assessment (HSA) at secondary and tertiary stages of schooling. This presentation documents the views of final year BA (Hons) Education Studies students as they critically analyse their position on this topical ethical dilemma in education. As part of their final year undergraduate curriculum, students take a module called ‘Ethics in Education’. Its aim is to encourage students to discuss moral dilemmas that occur within education. During this module, university tutors and students engage in dialogue and reflection around a range of ethical dilemmas faced by teachers and policy makers with the aim to understand the motivations and consequences of the actions resulting from these dilemmas. The aim of the module is to illuminate the complexity of ethical decision making in education. The classroom dialogues seek to enhance student’s critical and creative thinking around the issues while fostering an increased sensitivity to the needs and expectations of others affected in the situations. The

dialogues help to prepare the students for their written assessment which requires them to produce a critical analysis of two dilemmas in education, one of which was the planned teacher assessment to replace national examinations in the UK in 2021. The aim of this presentation is two-fold. Firstly, it will present the themes which emerged from 66 student papers and their responses to the temporary change in the assessment practice during COVID-19. Their responses are highly informative around their views on trust and fairness in assessment practice and allude to a moral imagination for new ways of thinking about the value, importance, and methods of high stakes assessment. Secondly, more generally, the presentation will reflect upon the extent to which a module such as this, can prepare future educators to both understand decision making in education and their role within it.

I am a Senior Lecturer, in Education at the University of Sunderland in the Northeast England, UK. I teach undergraduates and postgraduates in a range of topics areas such as; relational pedagogies, teacher education, assessment, critical thinking, philosophy of children and relational methodologies such as autoethnography. I also convene the research seminar series for Centre for Research in Education (CRE) at the University.

STEMM Education Policy and Gender Equality: A Tale of Success or a Successful Failure?

Katrina Lawrence-Honeycombe

In a time where terms such as ‘inclusive’ and ‘gender equal’ have become lingua franca in education policy creation, issues of power, legitimacy and agency have become increasingly important. In this session I will explore notions of power to understand how discourses of agency and legitimacy are constructed and articulated within education-based gender equality policy. One such example is the prevalence of STEMM focused education policies. Endorsed by national and international institutions alike, these policies seek to encourage young women and girls to pursue studies at both secondary, and tertiary levels, in the science, technology, engineering, mathematics, and medicine fields. In such policies, it appears that agency is ‘given’ rather than ‘expected’ and this then suggests there is a disconnect between gender equality theory and practice. Drawing on a larger doctoral research project, this paper engages a post-structuralist framework to explore how contemporary STEMM education policies published by the Australian Government are failing to address the underlying gender biases and issues that contribute to gender inequality. I argue that, instead of fostering the development of a more gender inclusive community, STEMM based education policies preserve, and perpetuate, a gendered curriculum that continues to devalue ‘feminine’ subjects while endorsing ‘masculine’ ones, thus further delaying the success of gender equality initiatives.

Katrina Lawrence-Honeycombe is a PhD Candidate from MGSE. Her work interests lay in the fields of feminism, education, pop culture, and literature. She holds a B.Ed and B.A (Hons) from Federation University, and M.St of Women’s Studies from Lady Margaret Hall, Oxford.

Manabi and Minna as Japanese Educational Anthropology: How Can We Learn to Live Together in Schools?

Kayo Fujii, Yasunori Kasbiwagi, Masamichi Ueno

Our study discusses Japanese educational anthropology from the perspective of Manabi (learning) and Minna (everyone, all). It embraces a unique theory regarding how students will learn to live together in schools. Manabi and Minna are related to East Asian ideas seen in Nothingness, Selflessness, Emptiness, and so on. It is the wholistic practice of educational anthropology that transcends the distinction between the Self and others.

Manabi is embedded in many aspects of current school practices. For instance, educators are encouraged to teach Selflessness rather than how to build a strong Self; to be recognised as part of a collective voice, a voice of Minna rather than to be recognised as an individual voice; and to encourage inclusive education rather than being exclusive. The voice of Minna is an ambiguous and indirect voice that cannot be easily defined. We will explore how we can support children developing Manabi based on Nothingness theory and Minna theory through typical activities in Japanese schooling, that is Nyugaku-shiki and Sotsugyo-shiki, Souji, Kyushoku, Shiiku activities, Undo-kai, and Bukatsu. All of those activities aim to support Japanese learning, namely Manabi in school.

Kayo Fujii is Professor of Education at Yokohama National University, Japan.

Yasunori Kasbiwagi is Professor of Early Childhood Care and Education at Chiba Keizai College, Japan.

Masamichi Ueno is Professor of Education at Sophia University, Japan.

Stories From Practice: (Re)conceptualising Kindergarten Philosophy Statements As Research-Creation Presentation type: Individual presentation

Kelly Boucher

This presentation foregrounds the role of a pedagogist in leading the transformation of practice in a group of kindergartens in Victoria, Australia. Presented here are stories from practice that showcase the process undertaken by kindergarten teams to (re)conceptualise their centre's philosophy statements. Through a series of pedagogical leadership coaching sessions, these everyday documents depicting the centre's goals, beliefs and values are transformed via a robust process of research-creation. The coaching sessions interrogate practice through a highly developed critically reflective lens and diverse theories disorient and interrogate practices and philosophies. The main framework drawn on with this work is the notion of place as a pedagogical contact zone (Hamm & Iorio, 2020). This thinking-with place offers a pathway into unpredictable collisions of concepts and ideas with children, teachers and the more-than-human, resulting in dynamic (co)production

of knowledges (Hamm & Boucher, 2017). This presentation shares the practical ‘doings’ of philosophy work undertaken by teams and how this work is embodied in the everyday rhythms of the kindergarten which, in turn, generates opportunities for co-collaborative research-with children, place, materials, families, communities. By crafting philosophy statements that are finely tuned to each centre’s situated contexts and communities, these data act as vibrant living documents that shape their communities as much as they are shaped by them. This exciting process is an opportunity to lead the way into a dynamic and inspired early childhood educational future by supporting early childhood educators to radically (re)think practice/s by promoting ‘thought leadership’ and ‘pedagogical activism’.

Kelly Boucher is an Early Childhood Art Specialist & Pedagogical Leadership Coach based on Dja Dja Wurrung Country, Central Victoria. Kelly supports organisations across the education sector to activate collective critical dialogue in order to ‘think otherwise with the world’. By facilitating robust exchanges within theory and practice, Kelly nurtures and develops research culture within education settings. This in turn leads teachers to (re)conceptualise what teaching and learning could be as they bring joy into practice through art, play and a deep curiosity (with) the world.

Shadow education as oppression or liberation? Evidence from students’ experiences in private tutoring

Kevin Yung

Around the world, private tutoring, or ‘shadow education’, is one of the unintended outcomes of the privatisation of education. It is particularly prevalent in contexts which value performativity in high-stakes testing. Because of its fee-paying nature, private tutoring exacerbates educational inequalities because students whose families cannot afford the tuition fee may be disadvantaged. Drawing on Freire’s (1972) *Pedagogy of the oppressed*, this paper conceptualises the current educational context driven by neoliberalism and high-stakes assessment as a form of oppression. With this premise, a question is: What is the role of shadow education under such an oppressive educational context? Based on the experiences of Hong Kong secondary school students in three longitudinal narrative studies, this paper argues that shadow education can further oppress the students by intensifying the “banking” concept of education, teaching as the “authority”, emphasising performativity and offering “false generosity” (Yung, 2021). On the other hand, private tutoring can liberate students by providing personalised, focused learning environments that cater to individual needs, thereby fostering a sense of empowerment and increased academic self-efficacy.

This paper posits that the role of shadow education is not entirely oppressive or liberating, but rather, it is a paradoxical entity that is shaped by the interaction of multiple factors including societal norms, the educational system, family expectations, and individual learner agency. It underscores the pivotal role of learner agency (Biesta & Tedder, 2007), urging that it be recognised and harnessed to empower students and

transform the oppressive elements of shadow education into liberating opportunities. This paper seeks to reimagine the narrative of shadow education. Rather than viewing it as a binary construct, it urges educators, policymakers, and stakeholders to perceive shadow education as a complex, multifaceted phenomenon that holds both challenges and opportunities for educational equity and transformation. It calls for a holistic, nuanced analysis of shadow education, one that acknowledges its oppressive potential but also its liberating possibilities when rooted in a pedagogy that empowers learners.

Dr Kevin Yung is an Associate Professor at the Department of Curriculum and Instruction, The Education University of Hong Kong. He has published in international journals such as *Assessment and Evaluation in Higher Education*, *ELT Journal*, *System* and *TESOL Quarterly*. His research interests include language assessment, motivation and shadow education.

A Paradigm Reset for Pandemics, Plights and Panics: Reimagining the Wheel

Kim Robinson and Rachel Buchanan

In the context of this post pandemic paradigm, educational systems are grappling for pedagogies and philosophies that can both educate and equip themselves and the communities they serve in the event of anticipated or unforeseen adverse events. These can include environmental or societal events occurring locally and at times co-occurring on a larger scale across the globe.

As a species we have survived such events for millennia, such is the nature of life. Though we have advantages of living in a technological age, in large scale crises these technologies often fail us or are insufficient to deal with the crisis at hand. In global catastrophes, as in the case of Coronal Mass Ejections and their impacts, we would be essentially thrown back to pre-technological times. In any case, in times of stress we naturally revert to depending on both our internal (subjective selves) and our relational resources (intersubjective selves) including how we navigate ‘in crowd’ and ‘out crowd’ alliances. How well we do this can make the difference of not only surviving but thriving at an individual, familial, community, and societal level.

A relational approach as a transformative pedagogy could be the answer in these uncertain and unpredictable times. Extending on the work of Dan Siegel and propounding the Relatome Model as developed in the Sleep and School Life Study, this pedagogical approach includes growing personal and interpersonal resources increasing adaptability and pliancy to responding to internal and external crises. This would focus on building the ability at all levels to identify, reframe and curate personal and interpersonal narratives around what works and what does not work in these exposures to ongoing adverse experiences. Both the utility and significance of this approach can be captured in the simple phrase “Relating for Life”.

Kim Robinson is a doctoral student at the University of Newcastle. Her thesis entitled 'The Sleep and School Life Study', explores the impact of inadequate sleep for school-aged children, their families, and their school life from an educational perspective.

Rachel Buchanan's (School of Education, University of Newcastle, Australia) research spans educational technology, teacher education, digital identity, and educational policy. Her focus is the intersection of educational philosophy and educational policy around the use of technology and how this impacts the practice, education and identities of educators and students.

Disrupting Dogmatism: ontological exchange in creative collaboration

Kingsley Spargo Melhuish

With the advent of AI and machine learning we are entering a new era of the knowledge economy, with opportunities for agile thinkers who are adept at disrupting dogmatism. With unfettered access to knowledge from all fields and disciplines comes a requisite need to filter out the clutter and identify what is important. If subjectivity is mediated by society as Rosi Braidotti and others claim, then our perspectives of being (ontology) is how we filter what is important in the world.

Preparing a new generation of thinkers for a world we can barely imagine will require a pedagogy that fosters creativity and skills of collaboration. Taking inspiration from Graham Harman's *Object-Oriented Ontology* (OOO), I contemplate means of ontological exchange in collaborative settings and the educative implications, such as finding new ways of being in the world including creative expression. Creativity in a collaborative context requires cocreation of an output (artwork) that is not predetermined, as distinct from co-operatively achieving a specified goal by merely combining knowledge. If a creative work by an individual artist is an actualisation of self-expression informed by the artist's *reality*, then cocreated works might be considered expressions of *ontological* exchange. It is proposed that this exchange is greatest when collaborators' inherent differences are embraced (Giles Deleuze's *difference-in-itself*), broadening the field of possibilities (the *vā*) so optimising the potential for unexpected and creative results, than if they were to just focus on what they have in common. Furthermore, relinquishing the need for a defined output or solution can encourage creative thinking and help break through dogmatic thinking patterns. In these unprecedented times, effective connection with each other is ever more important, and I petition future generations to embrace creative collaboration to disrupt dogmatism.

Kingsley Spargo Melhuish is a PhD candidate and professional teaching fellow at the University of Auckland (School of Music), a candidate advisor at AcademyEX (Masters of Technological Futures), sound artist, multi-instrumentalist, music educator, and co-owner of the Kim Meredith Gallery.

Elevating and reimaging ideas of community, collective agency and activism in ECE

Kiri Gould & Olivera Kamenarac

This paper seeks to critically engage with the complexities and contradictions of the construction of individualist neoliberal teacher subjects and subjectivities within contemporary early childhood education (ECE) in Aotearoa. It is obvious that the neoliberal order in ECE is unsustainable - failing teachers, the children, and communities they are supposed to serve and work with (Robert-Holmes and Moss, 2021). Whilst teachers continue navigating the multiple subjectivities produced within the neoliberal imaginary, we look for ways to interrupt these neoliberal 'figurations' of teacher selves.

This paper examines opportunities for deterritorialization and transformation of the neoliberal individualised teacher subject through a feminist posthuman lens (Braidotti, 2019a, 2019b, 2022). We ask what are we capable of becoming when we reject the positioning of oppressed neoliberal teacher subjects and recognise instead teachers as relational entities, "connected up to networks of human and non-human elements, yet simultaneously situated and accountable" (Braidotti, 2018, p. 214). Inspired by Braidotti's concern for collective positivity in the face of multiple existential, social, and environmental 'troubles' (Braidotti, 2018) we look for opportunities to elevate and reimagine ideas of community, collective agency, and activism in ECE in Aotearoa, to ignite hope and a belief that creative alternatives are possible. To do so, we pose some necessary questions: what has happened to our collective relational selves?

What might collective subjects and subjectivities, that have emerged through and as part of their entangled intra-relating, look like in ECE? How can we increase our capacity to relate to multiple others in a mutually empowering, ethically affirmative manner? And, how might we come together, across differences, to work on the construction of a "we" that can take on this task of creating alternative ways of being and doing ethically and collectively in education and ECE?

Dr Kiri Gould is a Lecturer in the Faculty of Education and Social Work at the University of Auckland. Through her scholarship she is committed to supporting the wellbeing and sustainability of an equitable ECE sector. Her work examines problematic discourses of professionalism, ECE teacher and leader identities, educational policies and seeks to re- envision alternative ways of being and doing in ECE.

Dr Olivera Kamenarac is a Senior Lecturer in the School of Education at the University of Waikato and a Co-Director of the Early Years Research Centre at the Wilf Malcolm Institute of Educational Research. Her scholarship intersects feminist poststructuralist philosophies, constructions of subjects and subjectivities, educational policies and politics.

Death by poison: the contradictions of 1080 deaths in the forest

Lauren Willing

In Tāmaki Makaurau Auckland, biodiversity protection goes beyond council driven agendas. It is a way of being that reaches from the remotest forests, to trapping and education programmes in schools. The aim to protect native wildlife is actioned through predator control, with the most economical, large-scale method being 1080 poison drops targeting rats, stoats, and possums. 1080 is synthesised from fluoroacetate which is generated in some Australian plants to ward off grazing animals, however outside of its own ecosystem poison cannot distinguish one vulnerable body from another. In one local forest dogs and their human companions are warned away due to the risk of exposure to either the poison or contaminated carcasses. Rats, humans, and dogs are all introduced mammals here, yet their deaths are marked differently. Socio-cultural norms frame which bodies are expendable, and those beings that are grievable. This raises the questions: who belongs in the forest, or more precisely, which bodies count as beings, and how do the affects elicited from their deaths differ? The first half of this paper responds to these questions by critiquing an old humanist philosophy, the severing of nature and culture, followed by reconfiguring this dichotomy back into what it has always already been, a synthesis of natureculture. The work of Donna Haraway, Rosi Braidotti, and Judith Butler is called on to understand what the human is becoming now in natureculture and what this means for other species. With a framework of belonging in place the second half of this paper situates the natureculture citizen of this forest using narrative, images, and place-based accounts of death. This is followed by the researchers journey into one Auckland primary school, where children are learning about those deaths and how they should respond in the space where the natureculture citizen and environmental education meet.

I am a PhD candidate at the University of Auckland, faculty of Education. I am also a registered teacher with over 12 years' experience working in early childhood. My research interests and teaching specialities are inclusive education and child-animal relations, which are both countering traditional ideas of belonging and exclusion.

Attending to slow violence at school: Recognising others within affective ecologies of displacement

Leanne Higham

This paper provides new insights into the potentialities of attention to slow violence in schools—and ultimately, an ethics of nonviolence—through recognising others within our affective ecologies. Drawing on Spinoza's concept of *conatus* and approached through critical posthumanist and feminist new materialist theories, this theoretically informed empirical paper explores how slow violence works in the affective ecologies of two government secondary schools in Melbourne, Australia, to displace others. Through selected ethnographic material from fieldwork for my PhD, I consider how affect and material forces emerge as

constitutive aspects that work to displace others. At Suburban, these displaced others are a crackle of sulphur-crested cockatoos taking up residence on the outer-suburban school's tennis courts; at Urban, the displaced other is a man rough sleeping on the inner-city school's doorstep. While these slow violences are not set in motion by either school, these displaced others go mostly unrecognised by those within the schools' ecologies, whose ethical commitments, attentions, and responses remain focused elsewhere—in these cases, preventing certain violences against the human, such as homophobia and transphobia, and towards protecting their own communities and students. The argument is made that when we remain focused on particular violences we can miss other violences that might be in play—such as the displacement of cockatoos or rough sleepers—and that such a narrow focus can limit our capacity for ethical responses towards others. The paper argues for attention to *how* slow violence works within affective ecologies, rather than focusing on *what* it looks like, or *who* it works upon. In doing so it illuminates the possibilities for an ethics of nonviolence that takes in others: an affectively attuned ethics that works to *meet* slow violence where it occurs, with nonviolence—that is, to apprehend slow violence that is *actually* at work, and respond towards it in ways that address what is *particularly* needed.

A former secondary teacher of History, Politics, and Law, Leanne is interested in the micropolitics that constitute school climates, cultures, and ethos. Presently, she is researching aspects of the politics and ethics of school climates in Victorian government schools.

Are foundational courses in educational philosophy still relevant to graduate students? The case of the aims and conceptions of education.

Leon Benade

This presentation explores the relevance of foundational courses in educational philosophy for graduate students, despite transformational times that suggest more pressing concerns. The problem of whether these courses retain value is addressed by reflection on educational theory and practice and by focusing specifically on the aims and conceptions of education. In 1969, Betty Sichel, writing in *Educational Philosophy and Theory* asked: 'Are aims of education suffering from a case of rigor mortis?' This question was raised in the context of the seeming reluctance of educational philosophers (from Sichel's point of view) to express definitive, ideal or ultimate aims, focussing instead on 'means' or 'methods'. One contemporary educational philosopher who has ensured that discussions regarding the aims and purposes of education are not buried, is Gert Biesta, who is well-known for his contention that education should be oriented toward three domains of purpose, namely qualification, socialisation, and subjectification. A consideration of these two starting points helps to frame a reflection on foundational courses in educational philosophy for graduate students, specifically the provision of robust theoretical and conceptual investigations of the purpose and goals of

education. Such study, it will be argued, can empower students to critically analyse educational systems, policies, and practices. Moreover, these courses foster reflective thinking, prompting students to examine their own beliefs and values, enhancing their ability to make informed decisions and engage in self-reflection as educational professionals. Such courses enable students to consider cultural and historical contexts, exchange viewpoints, and foster intellectual growth, all while enhancing their communication skills. In the context of the anomie, alienation and listlessness that seems to characterise schools and many workplaces in the post-Covid period, a renewed commitment to discussing the aims and conceptions of education is timely and relevant.

Leon Benade is an Associate Professor and the Head of School of Education at AUT University in Auckland, New Zealand. His current research interests include the influence of 21st-century learning imperatives on teachers and principals, transitions in the practice of teachers in innovative learning environments, pedagogy in innovative learning environments, parental and community voice in the establishment of learning environments, and philosophical, moral, and ethical inquiries. Leon's work has appeared in journals such as *Educational Philosophy and Theory*, *Australian Journal of Teacher Education*, *Policy Futures in Education*, *European Educational Research Journal*, and *New Zealand Journal of Educational Studies*, among others.

(dis)orientating commonplace transitions in early childhood and beyond: non-linear encounters with babies

Lindsay Michelle Schofield

This paper reflects upon an exploratory study with babies, in England in the United Kingdom and the United Arab Emirates (UAE). The study explored the intra-active relationships between bodies, places and spaces in relation to ECEC practice, to re-figure care through the prism of Feminist New Materialist theory. Working within a (post)qualitative paradigm the paper attempts to shift the focus of observation and analysis to the impersonal flows of affect through an ethics of care. The paper suggests the importance of a Childs' belongings, in the form of objects and things, rather than being something that needs to be managed and controlled.

The transition from home to early childhood caring and learning environments and the process of moving between these places and spaces can be considered one of the most important aspects in early childhood. Young children entering caring and learning environments for the first time must feel loved, cared for, safe and confident. As such, these environments should be viewed as an extension of the world that they already inhabit. Therefore, being open to how practitioners, families and young children navigate such transitions is not only essential in supporting thoughtful, attentive and responsive early childhood caring and learning spaces but further develops the understanding of "transitions" within early childhood.

Focusing on the exclusivity of one-way dyadic attachments risks overlooking ways that care-full practice is expressed as an ‘attachment to the world’ (Chandler, 2013:516). For example, Aslanian (2017) re-conceptualises care as more distributed, and explores ways it is expressed through intra-active and material encounters. Here the child is de-centred, and more attention to how affect is materialised. The paper develops this thinking to investigate ways that materiality and affect are entangled with questions of transitions and care (Barad, 2012), opening a more nuanced understanding of an ecology of care.

Adopting a post-humanist paradigm, using ethnographic methods the paper opens- up a discussion on care-full practice; dismantling anthropocentric, corporeal notions of “transition” to re-imagine and re-engage with new conceptualisations of more- than-human transitions.

Dr Lindsay Michelle Schofield is an Assistant Professor at the United Arab Emirates University. She has a background in midwifery, tertiary education and early childhood. She engages with feminist new materialisms to inform her community collaborations, research and pedagogy. These speculative and performative forms of inquiry not only critically orient her work around matters of motherhood, babyhood and childhood, but they also foreground the urgency to rethink and reconceptualize the field to support culturally sustaining early childhood programs.

The Politics of Indigeneity: Chinese Contexts

Liz Jackson

Indigenous experiences and identity claims have local and international dimensions. It can therefore be educational to consider how Indigeneity is understood across diverse political contexts. This presentation examines various ways that Indigeneity is expressed in Chinese societies, focusing on different approaches used in the Chinese Mainland, Hong Kong, and Taiwan. As discussed here, Indigenous identity is seen in diverse ways across these contexts: as (a) a global-level identity that pits the Han Chinese majority in the Mainland against homogenising western and global cultures, (b) a legal and political status protecting traditional groups that have been oppressed in the modern era, and (c) a local political identity that separates and distinguishes a political minority from a political majority. While some of these approaches to Indigeneity have parallels with orientations found elsewhere in the Asia Pacific, some of these are highly particular to the situations of Chinese societies.

This presentation explores these different orientations to Indigeneity in Chinese societies with reference to curricular materials and other academic and political discourses. It compares these orientations to each other and considers to what extent these are competing discourses in the Chinese Mainland, Hong Kong, and Taiwan. It reflects on these discourses as strategies for seeking empowerment, agency, recognition, and belonging in particular, highly complicated political circumstances.

Liz Jackson is Professor of Comparative and International Education at the University of Hong Kong. She is Past President and Fellow of PESA and Interim Editor-in-Chief (with Marek Tesar) of *Educational Philosophy and Theory*. She has expertise in philosophy of education, moral philosophy, and global studies in education.

From “Teaching” to “Teaching and Learning”: The Second Shift in Educational Discourse and Reflection

LV Xinlei & CHEN Gang

Researchers in an Anglophone country can easily recognize that the phrase “teaching and learning” has become prominent, and this phrase has replaced the word “learning” (Buckley, 2021). This phenomenon manifests the “learnification” of education revealed by Biesta (Biesta, 2017). “Learnification” reflects the dominance of learning, which is caused by many reasons (Biesta, 2020). On the one hand, ideas from constructivism, critical pedagogy, and neoliberalism have brought to the fore the discourse of “learning” to emphasize the subjectivity of students. On the other hand, developing digital technologies has given students realistic conditions for independent learning. The emphasis on “learning” existed in ancient times. Education in ancient Greece emphasized “learning” and advocated the use of questions and answers and dialogue to make education meaningful. The Socratic method requires teachers and students to discuss and stimulate each other and eventually lead students to find the correct answer, which essentially emphasizes “learning” based on dialogue and interaction. However, after the Industrial Revolution, in the context of the need for a large number of skilled workers, education began to emphasize standardization and uniformity, and the meaning of “teaching” was exalted. As a result, there were two essential shifts in our educational discourse. The first shift was from a discourse of “learning” that emphasized individualization to a discourse of “teaching” that emphasized standardization and uniformity. The second shift is the return from the “teaching” discourse to the “learning” discourse. After the second shift, some scholars argue that the excessive emphasis on the “learning” discourse will lead to educational risks, and it is necessary to renew and rediscover both the definitions of “teaching” and “learning” (Kansanen, 2003; Biesta, 2017). To redefine and rethink “teaching” and “learning”, we argue that we need to consider and compare the two shifts to further understand the demands of different times, discuss the motivations of discourse shifts, and rethink the education development after the second shift in the digital age.

LV Xinlei, Ph.D. student of the College of Education, Zhejiang University, focuses on discipline development and teacher professional development.

CHEN Gang, Ph.D. student at the College of Education, Zhejiang University, focuses on educational theories and the philosophy of education.

Collective re-imagining of the ontological and epistemological relations of ‘westernised university’ with indigenous world views in once colonised lands

Maria Ahmad

Education as conceived in the indigenous world views involves making specific types of ontological and epistemological relations with the society, people, nature and self that can be in tension with the relationships that modern, euro-centric world views encourage building. Contemporary ‘westernised university’ (Cupples & Grosfoguel, 2019) in the post colonies with its newly emerging consciousness of these tensions is facing a moral and existential conundrum. In the present situation, any way forward is bound to be a road never taken and need to be collectively re-imagined. However, this collective reimagining can be a challenging task that involves not only being physically together in a space and time but also requires empathy, spirit of sacrifice and sharing, intellectual humility along with willingness to unlearn and learn from differences. This involves reworking not merely of ‘what’ and ‘how’ of education but also needs facing the big ‘why’ of education. On the other hand, these re-imagining efforts are under the real danger of turning into hollow rhetoric in the wake of increasing push from neo-liberal market forces and squeezed government budgets due to post-pandemic global financial crisis. This proposed paper aims to explore the possibilities and challenges of collective reimagining of ontological and epistemological relationships of universities as seats of learning with the once colonised lands and selves. However, before discussing the possibilities and challenges of such a reimagining, I will theorise the idea of collective re-imagining from the lens of indigenous theories and Foucauldian view of relations of power.

This paper will argue that such collective reimagining is important to envision a more just and equitable future for postcolonial societies and especially for navigating democratic future for westernised universities in once colonised lands.

Maria Ahmad is a doctoral student in the school of Critical Studies in Education at the Faculty of Education and Social work, University of Auckland. For her doctoral project, she is interested mapping the postcolonial affective governmentalities in research based higher education in the context of Pakistan.

The *safetyfication* of education and the risk of transformation

Marta Estellés

Over the last decades, there has been an increasing use of the term ‘safety’ in educational debates, including those related to citizenship (Estellés & Fischman, 2023), in a process that could be named *safetyfication*. Through this process, which is, at a smaller scale, similar to what Biesta (2010) calls the ‘*learnification*’ of education, safety has acquired an omnipresent status “in all things educational” such as safe schools, safe learning environments, safe teachers and students, safe classroom conversations, etc. This process has not only

involved a shift in the language of education, but also a reconceptualization of the aims and processes of education, the role of teachers and students and their relationship with society/citizenship. From a Foucauldian perspective (Foucault, 1980), the discourses of safety contain numerous assumptions that operate, even if inadvertently, producing (or reducing) possibilities for action (Smith, 2014). In this presentation, I reflect upon one of the main assumptions that underlie the recent scholarship (2007-2022) that intermingles the concepts of safety, citizenship and education, which is the notion of *safety as an educational right*. What is problematic about this assumption is not only that safety is often taken for granted and presented as an always-virtuous principle, but also that it confines the scope of educational action to a closed, limited space where safety can supposedly be guaranteed. As I argue, the widespread reception of the ideal of safe schools not only signals a reminiscent in Western pedagogical thought of Rousseau's separation between the natural world of childhood and the corrupt society (see Romero & Luis, 2005), but also the capacity of fear to contain bodies within a social space (Ahmed, 2004, p. 69). Under the rationale of safety in education, past efforts to strengthen the connections between schools and society for the sake of (often, risky) social change surrender to the goal of creating 'safe bubbles'.

Dr. Marta Estellés is a Lecturer at the Division of Education, The University of Waikato. Her research is focused on the discourses, policies, and practices of citizenship education. Her latest research uses Foucauldian lens to explore the increasing confluence of safety and citizenship discourses in educational debates and schooling practices.

A space without time: youth experiences unveiling impossibilities of transformation at school

Marta Estellés and Janina Suppers

Redemptive dreams of education as a social saviour and the entrenched ideology of productivism in schools have led us to a seemingly never-ending expansion of the amount of time that young people spend in these institutions under strict, overloaded, and non-democratic schedules. While the relationship between schooling and youth participation in public affairs has been largely questioned by several scholars (e.g., Persson et al., 2016), the ideal of schools as sites of social transformation via the formation of engaged citizens is still pervasive in the public imaginary (Estellés & Fischman, 2020; Hunter & Rack, 2016). In this presentation, drawing on Byung Chul Han's (2023) 'praise of inactivity' and Suppers' (2022) framework on youth citizenship contexts, we reflect upon the experiences of a group of young New Zealanders involved in two participatory research projects. The first project –a mixed methods case study (focus groups, questionnaire) on 48 Year 11 students' experiences of dissent at school– suggests missed opportunities to develop young people's transformative citizen capabilities due to rigid, busy, and undemocratic school schedules. Through an array of qualitative methods (interviews, focus groups and artefact analysis), the second project delves into

the citizenship experiences of 30 young people during the Covid-19 lockdowns that created unexpected, fertile conditions for collective action (i.e., time, boredom, introspection, contemplation). Contrasting both cases sheds some light on the constraints that the ‘grammar of schooling’ (Tyack & Tobin, 1994) imposes on students to exercise their citizenship. Implications for educators on the possibilities of bringing *time* to schools as ‘miniature communities’ (Dewey, 1915) that can give young people the space to grow as transformative citizens are discussed at the end.

Dr. Marta Estellés is a Lecturer at the Division of Education, The University of Waikato. Her research is focused on the discourses, policies, and practices of citizenship education. Her latest research uses Foucauldian lens to explore the increasing confluence of safety and citizenship discourses in educational debates and schooling practices.

Dr. Janina Suppers is a Lecturer for Social Sciences in Education at Te Kura Toi Tangata - School of Education, University of Waikato. Her research focuses on citizenship education, young people's political participation and rural communities. Previously, Janina worked as a citizenship education teacher in Aotearoa New Zealand and Germany.

A Care-full Balance: Pedagogy, Hermeneutic Labor, and a Humble Emancipation

Individual Presentation

Matthew A. Myers

Reimagining educational philosophies and pedagogies with the orientation of creating more caring, equitable, and welcoming spaces runs the risk of reinforcing the inequalities and hierarchies that comprise the nexus of care work. Caring is inherently lopsided: the carer (knower) and the one who receives care in order to fulfill a need or relieve harm. Delivering upon those needs successfully in the care relationship is similarly dependent on the distribution of resources; which of course can waylay equitable relations. This presentation seeks to intervene in this dilemma, that of building a caring educational space capable of not propagating oppression or harm, by introducing Anderson’s (2023) distinction of hermeneutic labor (HL) alongside Dalmiya’s (2016) notion of relational humility (RH). HL provides the possibility of viewing teacher care work as that which prioritizes a potential self rather than an essentialized vision of self that is at the base of Hardt’s (1999) theory of affective labor and Hochschild’s (1983) emotional labor. RH synthesizes care ethics, feminist epistemology, and the Mahābhārata into a notion of viewing others as epistemically superior, a reflective act necessary to diagnose and calibrate appropriate delivery of care. RH and HL drastically alter how we approach teacher labor under life-altering (and life-ending) experiences such as Covid-19, climate disaster, and mental health crises. A renewed analysis of Jacques Rancière’s (1991) *Ignorant Schoolmaster* with an eye turned towards RH and HL as they appear in the teaching relationship are compared with the curriculum of Social Emotional Learning (CASEL, Fundamentals) and what this means for contemporary teacher labor. The result of this marriage is the illustration that caring can be “more than romanticized empathy” or the

“disposition of ahistorical humility” by recasting them both as “correctives to injustices of different kinds” (Dalmiya, 2016, p. 23). Justice is perhaps, in the end, best served care-fully.

I am a Masters candidate at the University of Hawai'i at Mānoa within the Department of Educational Foundations. My robust interests in pedagogy revolve around its capabilities for creating a less harmful or violent world both within and outside of ourselves. I also love warm cookies.

AI: Algorithmic Inferencing. An Alternate Interpreting of Artifice and Intelligence.

Maurice Alford

Being together: reinforcing the prevailing discourses while considering other perspectives that exist more at the margins of our collective philosophising. Education, and by extension, philosophies of education, are being reshaped by having to adapt to new realities. How we think about algorithmic inferencing is analogously interconnected with how we feel about the roles of technology in our lives. In this article I submit that thinking and feeling are both reshaped by the technologies we use. Our assumptions and interpretations about what might be described as real or artificial are aligned with how we perceive our species. Intelligence is an attribute typically associated with living organisms, so I argue that the outputs from running computer algorithms should not be described as intelligence. That then raises the question of how we might best describe and understand what are currently referred to as Artificial General Intelligence (AGI) and Artificial Super Intelligence (ASI). AGI and ASI may represent challenges to our philosophies of being, as well as our conceptions of computation, capability and cognition. AGI and ASI may also be regarded as just further iterations of human-centred discourses, because attributing intelligence and sentience to data-processing machines also implies a human-centric philosophy of being. In the context of increasing uncertainties, algorithmic inferencing may appear to be simply another distraction. However, as an increasingly important factor in the dominant discourses of progress, AI or machine-learning is already impacting our notions of authorship, ethics and creativity. One challenge is to understand the impacts of such technologies, but a more important one is to contribute to an evolving philosophy of being as the context for such understandings. Existential challenges demand that we explore disconnects between our philosophies of education and our perceptions of the natural world that our survival depends upon. That is what is needed and is the purpose of this paper.

Maurice Alford spent most of his career as a secondary school teacher, and the last 20 years of that as a teacher of digital technologies. Since he retired from teaching he has continued to work in the field of digital technologies, and has been engaged in community research based on complexity theory. He lives in Gisborne, Aotearoa/New Zealand.

Iris Murdoch on Recovering Sovereignty and Salvaging the Creature

Megan J. Laverty

Have you ever read a famous poem or encountered a famous painting only to find that your experience of it failed to live up to others' excitement? In his 1954 essay, "The Loss of the Creature," Walker Percy analyzes this all-too-common phenomenon, concluding that the mediation of our interaction with these objects by the expectations that have been set for us by the past experiences of others prevents us from attending fully and openly to their particularities. He therefore tasks teachers with the work of inviting students to engage in the "sovereign discovery" of such encountered "creatures" as texts, objects, poems, paintings, and people. Percy wanted students to experience even the simplest elements of life—"the thing, the tree, the rock, the swallow"—as if they were the first to ever encounter them. Sophie Grace Chappell echoes Percy's educational mandate in her defense of "objectual knowledge," which she defines as knowledge of the particular entities we encounter: this poem, this tree, or this person. According to Chappell, objectual knowledge is exploratory and value-laden; it is the kind of knowledge at which contemplation is aimed. Iris Murdoch calls for this same form of knowledge—or the recovery of sovereignty in Percy's sense—taking it to be inextricably linked with the very concept of the Good. According to Murdoch, the Good is necessary for the recovery of sovereignty because it puts us in touch with that which is outside or beyond the reach of the ordinary or conventional, opening us up to new discoveries, values, and possibilities. Murdoch thus reinforces and interestingly complicates Percy's educational mandate: the teacher's task is not only to bring students closer to the objects and works they encounter but also to initiate and foster their nascent relationship with the Good itself. g)

Megan J. Laverty is a Professor and Director of the Philosophy and Education Program at Teachers College, Columbia University.

The Impact of Mental Health Problems of Teenagers in Transformational Times and their Educational Implications

Meng Han Li

Over the past decade, people's lives have been subjected to numerous impacts, whether it be the advancements in internet and artificial intelligence or issues like diseases, wars, politics, and the economy. These phenomena largely stem from intergenerational resource allocation issues, matters of fairness and justice, as well as elements of market economy and utilitarianism, which have led young people to bear more pressure about the future. Examples include the phenomenon of "Quiet quitting" in Taiwan, "goblin mode" in UK and China, the "MZ generation" in South Korea, and the "Satori generation" in Japan. So, British philosopher Derek Parfit (1942-2017) discussed issues related to different generations in his books "Reasons and Persons" and "On What Matters," while American communitarian philosopher Michael Sandel addressed various factors of

these times in "The Case against Perfection: Ethics in the Age of Genetic Engineering" and "The Tyranny of Merit: What's Become of the Common Good?" These factors have accelerated human progress but have also gradually distorted people's definitions of success, such as the belief that "everyone should go to college for a chance at upward mobility." However, the phenomenon explored in this article is relatively new from the perspective of generational justice, and it is rarely discussed through the lens of mental health. Therefore, this article will be based on the viewpoints of these two philosophers, discussing justice and education issues that differ from the past, taking into account the current chaotic and uncertain world environment (including the influence of the internet).

Ph.D Student, National Tsing Hua University, Taiwan. My research interest is the Philosophy of Education.

'Being' in a 21st Century Visual Arts Studio and 'Becoming' empathic: Parents talking about their boys' artworks and ethical understandings.

Michael Whittington

An important feature of visual arts education is the presentation of the art exhibition. This is an opportunity for artists and audiences to be together and share in the experience of the students' artistic practice giving insight into the students learning. This presentation speaks to a section of the doctoral study 'Contemporary art making: an affordance of empathic concern for boys. I focus on Year 8 boys, aged 13-14 years, studying mandatory visual arts (n.13). The boys were invited to participate in a 10-week study using Critical Participatory Arts Based Research (CPABR) for their learning. This presentation focuses on the parental interviews of the boys involved in the study. It explores the parental perceptions of the boys learning including how the boys perceive, imagine, experience and act in the world as it emerges through their study. It applies a Post- Structural lens as it considers the experiences of the 'entangled learner' and their material practices as they create a 'sym-poesis' within the art studio involving their encounters with materiality, other students, the audience and the world. The findings suggest that Neoliberalist educational ideas are affecting parental attitudes towards visual arts pedagogies and highlights some of the problematics that have emerged within this space as students navigate the visual arts classroom together in the process of 'becoming' empathic.

Michael Whittington is a Head of Art at an independent boy's school in Sydney, Australia. He has taught Visual Arts in the UK and Australia for over 20 years. He is currently a PhD candidate studying boys' visual arts praxis, education and the development of empathy at the University Of Newcastle, Australia

You've Changed My Life: Creating an Academic Community of Romanian Early Childhood Teachers in New Zealand

Mihaela Enache

My study investigated Romanian immigrant teacher identities through dialogical self theory, following the methodological framework of critical collaborative autoethnography with arts-based methods. Five participants, including myself, as both the researcher and a participant, contributed with autoethnographic stories and boundary artefacts to the investigation of our identities.

A central concept in dialogical self theory is that of I-position (Hermans, 2001, 2015). I-as Romanian and I-as New Zealander were two I-positions identified within the participants' position repertoire (Hermans & Hermans-Konopka, 2010). The process of returning to and advancing the I-as Romanian-position started with the reconnection to boundary artefacts that the participants possessed at home or made during the study.

Boundary artefacts enable boundary crossing (Akkerman & Bakker, 2011; Carr et al., 2012). As Romanian-born early childhood teachers, we have transitioned and interacted across different borders, using cultural artefacts to bridge sociocultural differences (Akkerman & Bakker, 2011). We have crossed physical borders between two or more countries, whilst, in teaching and everyday life, we cross metaphorical borders all the time. These borders are created due to differences in people's ways of being and ways of understanding the world.

The methodology, research topic and theoretical lenses enable the creation of a small academic community, a cultural and ethnic communitarian space that has the potential to change the participants' lives individually and collectively. Romanian immigrant teachers in New Zealand cross physical and metaphorical boundaries and thus transform their identities in a perpetual action and on a permanent basis.

Entangled Professional and Ecological Identities

Naomi Pears-Scown

How we think about and live as professionals is intimately entangled with our place-ness. Our particular geographies inform much about how we practice and who we are. Through place-ness and geography, we experience complex entanglements with politics, education, economy, language, history, culture, worldviews, and the more-than-human world we share our spaces with. This presentation locates itself specifically in the world of creative arts therapies, a small, young profession in Aotearoa. It aims to demonstrate how in our place-ness, Karen Barad's theories of entanglements (2010) and intra-actions (2014) are embodied and experienced through the profession. Given the centrality of geography in this work and how it invites

consideration into the importance of places and spaces, I wonder how we could conceptualise and stretch the humanist notion of ‘professional identity’ to meet the post-human, by noticing how we entangle with our environments. Within this inquiry, other theories are woven through to expand Barad’s and consider how we may ‘think’ professional identities through practices of cartography and mapping. Mapping allows stories to be juxtaposed with other stories over landscapes, histories, and time. I argue that as humans (professionals, educators, therapists, or otherwise), we entangle with our unique geographies and are both made by and make these places codirectionally. I am informed by ideas about wayfaring, psychogeography, and mapping to annotate space. We move and exist on this earth in our phenomenal, material bodies, and I am reminded that landscapes are constantly on the move too. Perhaps we can draw on the wisdom of cartography as a contemplative pursuit to wonder how to map both histories, actualities, and potentialities in our identity formations. How may we use mapping concepts to enliven how professional identities intra-act and entangle with ecological identities? And how may mapping annotate the in-between spaces of these formations, between humanist and post-humanist thinking?

Naomi is a registered Arts Therapist and supervisor. In her doctoral work, she is interested in the position of Creative Arts Therapy as a mental health profession in Aotearoa, particularly paying attention to the many entangled phenomena involved in becoming a professional here. She is drawn to the natural world for inspiration and creativity in this work.

The Connection between Being Together and Individuality: Exploring Educational Place in Rosenzweig’s Dialogical Thought

Naomi Tanaka

The purpose of this presentation is to clarify what kind of place is a place where self becomes self and exists together with others, using “dialogue” as a clue.

In the field of education, both theoretically and practically, “dialogue” has been one of the clues in the search for being with others. In attempts at dialogue practice, on the one hand, school education efforts call for proactive participation and involvement in dialogue. On the other hand, it has been pointed out that only the strong can actually participate in such dialogues, and if there are some teachers and students who are more dominant in a dialogue, it may turn out as one-way conversation. However, does dialogue involve these dangers from the beginning? It may be necessary to, first, theoretically elucidate dialogue as a place to be with others.

This presentation focuses on Franz Rosenzweig, a German Jew who is one of the originators of 20th century dialogical thought, and whose definitive thought on a dialogical understanding of existence predates Buber’s famous *I and Thou*.

Rosenzweig's dialogical thought has been introduced based on his main work *The Star of Redemption*, and it has been pointed out that he was also active as an educational practitioner at the Freie Jüdische Lehrhaus and that dialogue was also emphasized at the Lehrhaus. However, the educational significance of dialogue and how self-formation takes place in it has not been clarified.

Therefore, this presentation will theoretically answer the following questions to clarify how the self is with others in a place where the self becomes the self, and what kind of place such a place is.

- (1) What is the self?
- (2) How are the self and others involved in dialogue?
- (3) How is education involved in the formation of self in dialogue?

Naomi Tanaka was received the Ph.D. in social science from Ochanomizu University, Tokyo Japan, in 2016. She is currently a lecturer at Fukuyama City University. Her research focuses dialogical thinking of around 20 Century German Jews, such as Hannah Arendt and Franz Rosenzweig.

The History and Future of Apologetics Courses in Christian colleges: The Historiographical Challenges from Marc Bloch (1886-1944).

Neville Buch

The paper is an examination on the history and future of apologetics courses in Christian colleges, with an argument that such courses are either collapsing or being redesigned, but that the better educational philosophy would be in the **teaching of reasons for faith -- that is, such 'apologetic' sources -- be returned back into the larger disciplinary and open discourses of history, sociology, philosophy, and theology proper**. In 1981 Vernon Bates put forth the argument that "... Christian apologetics are treated as legitimating formulas designed to ward off threats to one's universe. Various schools of religious thought, Modernism, Neo-orthodoxy, Neo-evangelicism, Evangelicism, and Fundamentalism, are considered as examples of attempts to develop viable apologetics or legitimating formulas" (1981). This is the same argument of Buch's American Revivalist Tradition (ART) thesis (1995). Frameworks in Christian philosophy of education are being critically considered.

Although there is a current re-think on Christian Apologetics for the 21st Century (Sudduth 2003, Penner 2013, Siniscalchi 2013, Stackhouse 2014, Smith 2023), much of the thinking still pertains to the early 20th century debates and outlooks. Marc Bloch (1886-1944) was a historiographer whose work on the historian's craft (1954, 1992) pointed out the problems in apologetic thinking for history teaching and learning. Since Craig's (1984, 2008) work on rethinking Christian Apologetics, teachers have misunderstood the semantics from critics such as Fodor (2018), which are precisely clarified in Bloch. The misunderstanding comes largely

from the difficulties in comparative histories (Sewell 1967, Hill 1980). The paper arises from a dialogue with Dave Benson, an apologist at The London Institute for Contemporary Christianity, and a critical examination of PE620: Christian Apologetics, Master of Divinity, Master of Ministry and Related Programs, Malyon College, Australian College of Theology. The interaction brings together, globally, a reimagining of educational philosophies and pedagogies in transformational times (Buch 2021).

Dr Neville Buch is a scholar in studies in religion and Australian-American intellectual history. He was a higher education policy researcher for Professors Roy Webb, Glyn Davis, Kwong Lee Dow, and Alan Gilbert. He is an active member of the Australian and New Zealand History of Education Society (ANZHES). <https://drnevillebuch.com/>

Integrating Posthumanism and Arts-Based Methodologies into Teacher Education: A Study

Nicole Ross

In this presentation, I will share my experience integrating the philosophy of posthumanism and arts-based methodologies into a Masters of Teaching (MAT) course. The course is EDUC 615: Schools and Community Collaboration. Students (pre-service teachers) examine the history of the problematic relationship between schools and marginalized communities, the connections between community/culture/identity/learning and our own relationships as educators and citizens in our communities, with attention to our positioning with respect to race/class/gender/sexual/ethnic/religious/linguistic diversity. Despite the course's felicitous approach for justice-oriented thinking, it has historically been conceptualized according to narrowly defined, humanist, and anthropocentric notions of community, culture, learning, teaching, and equity. This past summer I reconceptualized the course to encompass a social *and* eco-justice orientation through a posthumanist lens, using arts-based methodologies.

The syllabus, assignments, texts, and implementation were re-designed to encourage a social *and* ecological understanding of community, expand students' awareness of who/what/when is present in educational spaces, and challenge their conceptions regarding the response-ability of education, the role of the teacher, and what meaningful learning is. Students engaged with humanism, anthropocentrism, posthumanism, new materialism, ecocentrism, entanglement, intra-action, social reproduction, critical race theory, queer theory, ecofeminism, and culturally sustaining pedagogy through texts, podcasts, films, visual studies, and discussions. Students also participated in a field-based study where they explored the spaces, ecologies, histories, and discourses that make up the community of Durham, NC. They complicated their understanding of this community, and what it means to teach in and with the communities we serve through arts-based methodologies, technologies, theories, and philosophies—entangling indigenous knowledges,

identity politics, educational studies, and onto/epistemo/eco/geo/bio/climato/ornitho/paleonto/myco/pedo/dendro-logies.

The presentation will review the context, design, and implementation of the course, as well as analysis of students' visual, text, and interview data regarding the impact of the course on their perceptions of community, self, education, teaching, and learning.

Nicole is a 5th year PhD candidate at the University of North Carolina-Chapel Hill. Her research engages posthumanism, ecocentrism, new materialism, social justice, teacher education, critical discourse analysis, and arts-based research/methodologies. Her personal artistic practice, experience as a K-8 art teacher, backpacking guide, and farmhand have informed her research and pedagogy.

Revolutionizing Education: The Imperative of Inner Development Goals for Post-Pandemic Systemic Change

Nicolene du Preez

This presentation attempts to highlight the significance of the Inner Development Goals in shaping the future of education, especially in the aftermath of a global pandemic. This presentation delves into the critical need to revolutionize education by integrating the Inner Development Goals (IDGs) in a post-pandemic world, highlighting the framework's potential to drive systemic change in a place-based environment. We are currently facing an era of radical uncertainty, with challenges brought on by the COVID-19 pandemic, climate emergencies, and an ever-higher need for mental health and well-being support. Amid these challenges, the IDGs emerge as a pivotal framework in education, nurturing personal growth, and collective resilience, and facilitating the development of sustainable solutions.

Employing a mixed-methods approach, our study underscores the transformative power of IDGs in fostering a sense of community, agency, creativity, and commitment among the community, learners, and educators alike. By prioritizing aspects such as internal growth, empathy, resilience, and well-being, we contend that IDGs can serve as instrumental catalysts for systemic change in education, steering us toward more equitable, caring, and welcoming educational spaces.

Our findings indicate the successful incorporation of the IDG framework into curricula, management, and operations. This approach enhances learners' adaptability, fostering a shared responsibility for personal and global challenges. Moreover, they cultivate a profound sense of connection to place, linking learners' immediate realities to the broader global context.

In the face of these transformational times, the IDG framework provides an essential roadmap for co-creating resilient and adaptive education systems that are responsive to crises and foster holistic development. Our

research has been intensively conducted with various stakeholders such as Indonesian universities, youth, and academics and in a place-based learning centre in Bali, Indonesia.

Echoing the conference's theme of "being together in/with place," our research underscores the pivotal role of inner development in spearheading systemic educational change and illuminates the necessity of assimilating IDGs into our post- pandemic educational landscapes through case studies and practical examples."

Dr. Nicolene is a research-driven professional that understands that effective education requires initiative, self-motivation, and a wide range of skills from teaching to research. She has vast experience in teacher training at the tertiary level and has implemented high-level professional development in many education and non- education organizations. She is an international workshop presenter and has presented in America, the Philippines, South Africa, Indonesia, Dubai, and Singapore.

Silent Ping: Rachel Carson, Shitposting, and Place-Based Learning

Noah Khan

With the advent of the COVID-19 pandemic, relationships to place within educational systems were radically altered as, in the main, a shift to virtual spaces was effected. The massive influx of students, educators, and administrators to digital platforms such as Zoom and Canvas gave rise to a heightened focus on digital literacies; however, the present paper contends that pedagogical attention to reading technologies mistakes them as abstracted entities devoid of place. In Rachel Carson's (1962) *Silent Spring*, one finds a critical moment in environmental consciousness where, pedagogically, Carson reintroduces place as an antidote to the ills of its absence. As such, *Silent Spring* is turned to as a potential guide for integrating the pedagogical values of place-based learning into sites of learning about emerging technologies. Through a philosophical reading of the book, it is found that Carson's mechanical materialism speaks the same language as her techno-optimist opponents, but offers persuasive environmental metaphors such as incorporation (bringing the environment into oneself), compromise (reaching agreement with the environment), and self-harm (harming one's own conditions), by remaining committed to the ontological validity of the ego-self. While place-based learning literature has largely moved beyond the ego-self to more interconnected understandings, the present paper argues that the former is an effective stepping stone to ecological understandings of emerging technologies. Through examination of such phenomena as ping (a digital pulse and resultant echo) and shitposting (creating minimum-effort content to maximally troll digital spaces), Carson's pedagogical moves are translated to the complex ecology of artificial intelligence systems to develop intermediate steps toward deep relationality, responsibility, and respect for entities more broadly construed than conceptions of life currently permit. In doing so, the present paper seeks to advance the pursuit of radical appreciation of artificial intelligence systems without losing sight of the environment that begets them.

Noah Khan is a PhD student in Social Justice Education at University of Toronto. His research is situated at the intersection of philosophy of technology and digital literacies, exploring the complex relationships between artificial intelligence systems and people.

Transcending Pedagogical Walls: A Creative Educational Paradigm Shift

Noel S. Pariñas

In an attempt to critically examine the effects of the abrupt shift from the traditional classroom-based education to distance education in the Philippines, this philosophical paper articulates relevant pedagogical concepts that are necessary for a transformative and humanizing academic modalities despite the departure from the old approaches due to the unexpected rise of the new normal in education. More specifically, indispensable concepts in philosophy of education are reinterpreted and discussed. Significant attention is given to deconstructive, revolutionary, and inclusive pedagogy that aims to renew certain approaches in order to prevent educational paralysis and give way to alternative avenues that best fit the current and future situations notwithstanding the challenges that this pluralistic age poses to every academic site.

Noel S. Pariñas, LPT, JD, PhD is a Peace-Teach Ambassador and an Accreditor of the Accrediting Agency of the Chartered Colleges and Universities in the Philippines (AACCCUP). He authored and published the books "Dialectics of Pedagogy" (2011), "Essentials of Logic" (2014), "Pedagogy of Inclusion" (2016), "Random Philosophical Reflections" (2016), and "Ethics: The Philosophy of Human Acts" (2018). Devoted to public service, he served as the Social Sciences Department Chair at Benguet State University in 2015 and as the Graduate School Dean while concurrently serving as the Quality Management Executive Chair at Urdaneta City University in 2020. Prior to public service, he was a Philosophy Instructor at Lyceum Northwestern University in 2003 and at the University of the Cordilleras in 2004. Currently, he is a Visiting Professor at Adamson University and a Senior Education Program Specialist at the National Educators Academy of the Philippines under the Department of Education where he incorporates his readings on Paulo Freire in his practices.

Learn to Think about Our Common World through the Buddhist Detachment from Selfhood

Nopparat Ruankool

Since 2019, the pandemic crisis has caused millions of deaths and the disruption of people's lives across the world. This phenomenon presented us not only with challenges but also the opportunity to stop what we are doing and to think of our lives more profoundly, i.e. about *who* we are in *the world* we live in. It differs from modern thought, which for centuries emphasised human freedom, progress and expansion that can even lead to a dream of escaping from this earth. This research aims to unpack this pandemic crisis that invites us to think beyond this modern thought and to uncover how we can reimagine our education today. It begins by exploring Bruno Latour's idea in *After Lockdown: A Metamorphosis*, which underlines the positive side of lockdown during the pandemic: we are reminded of our existence as 'terrestrials' and our interconnection

with other people and creatures. This research also examines Latour's thought through the philosophical lens of Buddhādāsa Bhikkhu, a Thai Buddhist scholar, notably on his concept of 'detachment' from selfhood based on Buddhist teaching. As I argue, on top of Latour's idea, detachment plays an essential role in enhancing our sense of being terrestrials because it creates a reflective space that involves our relationships with others in our thinking process. This leads to the ways in which we reimagine our teaching, both curriculum and pedagogies, that prompts students to think about and take care of the common world we share.

Nopparat Ruankool is currently undertaking doctoral studies in the Department of Education, Practice and Society at the Institute of Education (IOE), University College London. His research interests lie in the philosophical ideas of Hannah Arendt and Buddhādāsa on 'critical thinking' in education, particularly in Southeast Asia. He holds a BA in Philosophy from the Driyarkara School of Philosophy, Jakarta, a BA in Theology from the Pontifical Gregorian University, Rome, and an MA in Philosophy of Education from the IOE.

The Stranger as Teacher

Peter Roberts

One of the most important 20th century contributions to what might be called a 'Continental' approach to philosophy of education is Maxine Greene's *Teacher as Stranger*. In that ground-breaking work, Greene demonstrates that the teacher is a figure who defies easy categorisation – who remains, in some respects, unknown to us. This paper builds on Greene's insights, but with a reversal in the ordering of terms – from the 'teacher as stranger' to the 'stranger as teacher'. There is much that can be learned, it will be argued, from those who present themselves to us as strangers. This presentation may be in a variety of lived contexts, or it may be via novels, plays, short stories, or other works of the imagination. The paper takes Cervantes' *Don Quixote* as an example and reflects on what this strange character – an archetype of madness – has to teach us. The pedagogical reading of *Don Quixote* offered here will be informed by insights from Miguel de Unamuno, Franz Kafka and Joshua Dienstag. The paper is divided into three main parts. The first section introduces the idea of the 'stranger as teacher', prefacing this with a brief account of Greene's notion of the teacher as stranger. This is followed by a discussion of *Don Quixote*, with a focus not just on Cervantes' title character but also Don Quixote's faithful companion, Sancho Panza. The final part explores some of the implications of the 'stranger as teacher' point of view for teaching and learning in classroom contexts.

Peter Roberts is Professor of Education at the University of Canterbury. His latest books include *Philosophy, Death and Education* (with R. Scott Webster and John Quay, 2023), *Performativity, Politics and Education: From Policy to Philosophy* (2022), *Education and the Limits of Reason: Reading Dostoevsky, Tolstoy and Nabokov* (with Herner Saeverot, 2018), and *Happiness, Hope, and Despair: Rethinking the Role of Education* (2016).

Redefining Education and Pedagogy: Delivering a Conscious Education Model for People & Planet through this wisdom of Land.

Peter Thomas Sudiyasa Philips

At the height of the global pandemic in March 2020 - Peter was offered a 2-year leadership position at the world-renowned 'Green School Bali', to which he humbly declined and followed his intuition, founding Open Flow Learning Centre, Bali alongside co-founder, Dr Nicolene du Preez.

As the world and the island of Bali completely shut down to stillness and silence, Peter listened to the Land and his vision for education. He was guided to an untouched location on the island of Bali where in a mere few months he delivered a new identity that forms a part of a paradigm for education globally.

Dr Nicolene and Peter's Conscious Education Model evolved from the historical wisdom of great educational philosophers and genius'. Their evolutionary threads were consciously woven together, shaping the new identity that Open Flow Learning Centre continues to evolve into now 4 years on after the pandemic.

Open Flow Learning Centre, Bali is an independent learning ecosystem for children, youth and adults where Earth Care, People Care and Fair Share (Permaculture Principles), the Sustainable Development Goals (SDGs), the Inner Development Goals (IDGs), Biomimicry and Place-Based Indigenous wisdom are held as 'North Stars' that catalyse inclusive growth and cross-industry relevance through relentless reconnection and regeneration of Human and Nature Systems.

In this presentation, Peter will share the evolution of his educational, cultural and experiential journey that exhaled Open Flow Learning Centre, Bali into existence in one of the most challenging times in modern human history. Possessing the sacred ability of storytelling that he received from his late Balinese grandfather and his ancestral bloodline of Hindu Brahmin Priests, Scholars and Philosophers, Peter will weave sacred threads of Indigenous wisdom, profound insights into the human system, and deep connection to Land and Spirit.

This presentation will deeply move listeners as Peter weaves golden threads together that enabled Open Flow's Conscious Model of Education to emerge as a consequence of beautifully selfless beings before him. This presentation is for all people across all Lands to realize that education is for life as it is, and as we consciously create it out of the free will of the human spirit."

Peter embodies multicultural wisdom and lived experience across various forms of traditional, independent and progressive education systems and industries. Peter has led numerous teams across design, strategy, operations, conscious branding, well-being and aesthetic media. A relentlessly inclusive Leader and Founder, Peter creates potent containers for individuals and organizations to harmonize through serving Humanity & Nature.

Supervision, Sci-fi, and Silliness in PhD Production

Philippa Isom and Peter Maslin

The training of new educational philosophers is essential to the continued theorising of education within the radical uncertainty of the time. One of the ways in which this happens is through supervision during the doctoral journey. Our experience of supervision has been with supervisors who ask questions, suggest further reading, support connections to philosophy and theory, inquisitively critique, and iterate on our thinking with us. However, even with incredibly supportive supervision the doctoral journey can be lonely and at times supervision conversations have felt like our thoughts stop inside our heads and refuse to come out, stammering on our tongues like hitchhikers subjected to Vogon poetry, or perhaps it is us who sound like we are reciting Vogon poetry. This presentation explores an idea of doctoral supervision as community, developing places to play with and practice the articulation of educational philosophy. Following Biesta (2020) and his work around subjectivity and space which invites coming into being, we present the importance of third spaces that encourage philosophical play within the doctoral supervision relationship. Play being vital in sustaining the emergence of educational philosophers or theorists who produce research that contributes to the continuing openness of educational philosophy rather than reflect or reinforce deterministic attempts to reduce understanding of a particular perspective to a singular viewpoint. The confidence offered through playing with and practicing philosophy with one's peers, especially those who share supervisors and know how to avoid or trigger academic allergies, almost magically transforms us from the realm of Vogon poetry to Dicksian masters – articulate, witty, subtle, and strange, participating in philosophical tinkering. Join us for a practical presentation of how supervision, Sci-fi, and silliness can support a caring and welcoming doctoral journey of being~becoming educational philosophers.

Philippa is a lecturer at Te Kunenga ki Pūrehuroa – Massey University. Her work focuses on preparing teachers to navigate their way Aotearoa, inclusive education, and interrogating the taken-for-granted norms of educational practices. Philippa's research interests are in the Philosophy of Education and the exploration of thought through short story writing.

Peter is an Kāiako within the School of Teacher Education at Te Whare Wānanga O Peterehema – Bethlehem Tertiary Institute. His current PhD study explores how pre-service teachers develop their digital identity within practicum experiences. His research interests involve philosophy of education, digital technology, the post digital and teacher identity formation.

Existential Intelligence: Through the Lenses of Epistemology, Existentialism, Ontology, and Virtue Ethics in Transformational Times.

Phillip A. Horne

In this paper I will introduce existential intelligence and the essential role it plays in the conception of individual competence. This concept will argue that existential intelligence is a philosophical approach to

education that focuses on personal meaning, purpose, and individual growth which emphasizes the significance of subjective experience, self-reflection, and self-awareness in the learning process, Gardner's existential theory provides a foundation for developing innovative approaches to education such as multiple intelligences, and community building that incorporates existential intelligence into educational settings and abilities that allow students to grapple with existential questions relating to meaning, purpose, and identity. It will be examined through the lenses of Epistemology, Ontology, Existentialism, and Virtue Ethics. It encourages students to explore fundamental questions about their existence, values, and purpose in life. It recognizes that education is not solely about acquiring knowledge and skills but about personal transformation and development. It aims to cultivate student's critical thinking, authenticity, and engagement with the world. Existential intelligence encourages students to reflect on their own experiences, confront existential dilemmas, and find meaning in their lives. It involves self-examination, discussion on ethical and moral issues, and exploration of personal beliefs and values by fostering introspection and a deeper understanding of oneself. Existential intelligence, as proposed by Howard Gardner, plays a significant role in the theory of learning that emphasizes the importance of engaging existential questions that explore deeper meaning and purpose. He argues that existential intelligence enables individuals to ask deep questions about human existence that shape personal identity and life goals. It will involve grappling with abstract and philosophical concepts that enhance critical thinking, analytical skills, and the ability to navigate complex ideas by integrating into the learning process, educators can create opportunities for learners to explore deeper questions fostering personal growth, critical thinking, and a sense of purpose. Existential learners within this framework demonstrate a strong inclination towards philosophical and existential questions. Resonating with existential intelligence as a commitment to self-reflection, growth, and authenticity. In a transformational time, it is crucial to foster creativity and imagination that sparks imagined philosophies into their pedagogical practices during periods of transformation; it is essential to reaffirm and reflect on educational philosophy by examining the relevance of different philosophies and theories to current context. Educators can create inclusive and personalized learning environments that nurture creativity and foster a sense of agency in students and implement transformative pedagogies that provide further insights into integration.

Phillip A. Horne, Ms. Ed. Is an educator and researcher in education for the past twenty years who has been a strong supporter of Gardner's Multiple Intelligences, specifically the existential intelligence and the ability to encapsulate the existential learner into the existential teacher and leader.

International Mobility Programs: Is It an Effective Approach for Building Global Connection?

Phuong Quyen Vo

As a core component of internationalisation in higher education, international mobility programs have been considered as a prominent trend towards developing countries as senders. The value of international mobility experiences was supported in the literature to offer long-term impacts on graduates' personal growth, professional development, attitudinal and behaviour changes for global engagement. Degree mobility schemes, therefore, have been opted by many Southeast Asian governments as initiatives to build the capacity of their academic community. As a part of the PhD project conducted during the COVID pandemic, this paper used Dewey's theory of experience and Bandura's reciprocal determinism model to explore the perspectives of Vietnamese academics on their personal and professional growth from their international mobility experiences. Adopting a mixed methods approach, this study involved the online survey of 132 Vietnamese academics who have been participating in degree mobility programs over 10 English-speaking countries, with further qualitative data gained through 20 in-depth interviews with selected survey respondents. The findings revealed these academics could develop various aspects of knowledge, skills, and dispositions from participating in international mobility programs. These mobility-acquired aspects were found not only to prepare these Vietnamese academics for their global engagement but also to allow Vietnam to evolve its traditional culture for its next phase to be relevant in the global context. The study provides insights into how international mobility experiences could expand these opportunities to build global connection and to help address the big problems of the world with new ways of thinking, knowing, and doing.

Ms Phuong Quyen Vo is currently Vice-chancellor's HDR scholar for her PhD study in the University of Newcastle, Australia. She was also a NZDS-Open scholar for her Master of Education in Unitec Institute of Technology, New Zealand. She completed recent research related to at-home internationalisation in higher education, graduate employability, and intercultural competence.

Indigenising curriculum and pedagogy through epistemological and ontological pluralism

Piata Allen

Māori (the Indigenous peoples of Aotearoa New Zealand) invoke the words of *karakia* (oral chants) to bind ourselves to the environments we inhabit on land and at sea. In this way, spatial awareness and reasoning intertwine with Māori oral and visual narrative practices and daily rituals. To ensure the intergenerational transmission of *karakia* and other forms of *mātauranga* (Māori ways of knowing, being and believing), Māori aspirations for education should include living in a way that is recognisably Māori to Māori, while also accessing notions of academic success. However, due to the colonisation of Aotearoa New Zealand by the

British Crown, Māori have endured more than 100 years of hegemonic education policy, including the exclusion of the Māori language from schooling. Māori communities, academics, policymakers and teachers have agitated for change, causing considerable shifts in education policy in Aotearoa New Zealand since the 1970s, including how curriculum is developed. Notions of learner success espoused by the Ministry of Education and Tertiary Education Commission now promote greater epistemological parity for mātauranga. However, tensions between Māori aspirations for education and colonial education ideologies continue to shape curriculum development across sectors. This includes minimising mātauranga to promote the acquisition of curriculum content imported from countries with colonial legacies. By utilising the cultural symmetry framework, a Bourdieusian analysis of policy and curriculum development, and teaching as inquiry, this research explored the opportunities, challenges, and tensions for repositioning mātauranga in education at macro and micro levels. In doing so, epistemological and ontological pluralism alongside the illumination of Māori wayfinding and spatial reasoning practices were identified as ways to indigenise curriculum and pedagogy in Aotearoa New Zealand.

Piata Allen (Ngāti Kahungunu ki Heretaunga, Ngāti Hinemanu, Ngāti Apa ki Rangitikei) is a Senior Lecturer, Māori-medium graduate, teacher, parent and PhD candidate. She also designs bilingual online content for te reo Māori and STEM subjects. Piata is currently mātauranga pathways lead for the University of Auckland's Curriculum Framework Transformation.

"Kind of business": the commercialization of inclusion through non-formal dance learning

Puchao Yang

Sustainable development can emphasize the need for broader societal values, such as inclusion, to promote learner's engagement with popular cultural activities, such as hip-hop. This rationalization may seem innocuous and present a useful synergy of arts and ideals, within a pluralist society. The economic exploitation of this arts- sustainable development synergy can have impacts however, that ultimately lead to greater social alienation.

My paper therefore questions how the societal ideal of inclusion has been commodified within commercial dance learning, leading to a phenomenon of 'paying to belong' that does not always fully achieve this arts-sustainable development synergy. My qualitative, ethnographic research identifies how new migrants in an urban environment can experience dance learning as a dissatisfying transactional experience that promises but ultimately fails to enhance their sense of belonging.

Through semi-structured interviews with hip-hop learners attending casual studio classes in New Zealand, I critically examine how the instrumentalization of arts education in the name of sustainable development is economically rationalised within the arts learning industry, but not fully realised as a pedagogic practice. The narratives of my interviewees reveal that the pedagogic practices they experienced within so-called inclusive dance classes actually maintained implicit layers of exclusion. This prompts the need for further research into how arts learning is being economically rationalised, as a result of alignment with sustainable development aspirations, and the implications that this has for inclusion within culturally diverse societies.

Puchao Yang is currently a PhD student in Dance Studies at the University of Auckland. She holds dual Master's degrees from the University of Auckland and Beijing Dance Academy through a joint program. Her research interests include public art education, community dance, and inclusive arts.

Policy into practice in relationships and sexuality education: Experimenting with affirmative ethics

Rachael Dixon

The enactment of educational policy into practice in schools is a perennially difficult task; therefore a re-imagining of approaches to policy enactment is worthy of thought in our complex and uncertain times. My interest is in school-based health education, and relationships and sexuality education (RSE) within. Perhaps more than any other subject in the school curriculum, RSE/health education is strongly framed in educational policy in New Zealand, and many people and groups have strong ideas about approaches to the subject in our schools. In this talk, I present an experiment with posthuman thought, specifically Rosi Braidotti's (2013, 2018) affirmative ethics. In using affirmative ethics, I articulate a way of shifting challenges into opportunities in the area of RSE policy enactment in New Zealand schools. I begin by outlining key aspects of Braidotti's critical posthumanism, and then hone in on her notion of affirmative ethics as a way of exploring possibilities for action and change. I use assemblage thinking to present four areas of current challenge to policy enactment for teachers and schools working in the RSE space — matters of interest, challenge and/or concern that schools and teachers are grappling with. Viewing these matters through the lens of affirmative ethics, I explain how I attempt to shift the challenges into opportunities and possibilities for the future. I conclude with some thoughts on the value of posthuman thought in my work, and for educational possibilities and social inquiry more broadly.

Rachael Dixon is a senior lecturer in the Faculty of Health at the University of Canterbury. An ex-secondary school teacher, she researches in the area of school-based health education, with particular interest in the contribution health education can make to people's lives beyond school. Methodologically, she works with/in a range of qualitative approaches, including posthumanism.

Exploring the methodological valence of care with/in post- qualitative inquiry.

Rachael Keating

In response to the constraints of traditional empirical research practices, this discussion draws from ongoing experiences with/in a post-qualitative research inquiry that considers the human and more-than-human relational complexities associated with leading pedagogy in Australian early childhood education and care settings. Situated in a space-time of uncertainty, in which the sustainability of the early childhood education and care sector teeters on a knives-edge, nuanced ways of thinking that attend to the thick heterogenous complexities of the now have never been more urgent. While the opening to post-qualitative inquiry, grounded in poststructural, new materialist and posthuman philosophies effervesces with radical possibility, it is nonetheless fraught with discomfort, complexity and unknowability. The affirmative re-imagining of immanent research practices that characterise post-qualitative inquiry, while liberating, present a relentless stream of decisions that demand a deepening of researcher response-ability. Simultaneously, the allure of philosophy in re-imagining the ‘taken for granted’, alongside the removal of ‘safe’ pre-determined methodologies risks exposing the becoming-researcher to an overpowering sense of disorientation.

In grappling with Barad’s call for a re-imagined ethico-onto-epistem-ology, I argue that the affective force of care represents a critical piece of navigational equipment through which to negotiate the methodological complexities of immanent inquiry in transformational times. Crucially, care-full methodology that is responsive to human and more-than-human relations of power, resists theoretical and empirical polarisations that threaten to perpetuate dichotomies of power. Rather, care-full practices that surface the complex liminal spaces between theory and practice are, I argue, better equipped to sit in conversation with more traditional methodologies that continue to produce vital work in a language that is perhaps more audible to those at the helm of policy formation.

Rachael Keating is a second year PhD candidate in the Melbourne Graduate School of Education at the University of Melbourne. Using a post-qualitative approach, Rachael’s research intersects poststructural philosophies with new materialisms and feminist posthuman scholarship to deepen current understandings of pedagogical leadership in early childhood education and care. Rachael is also a practicing Early Childhood Teacher at Gowrie Victoria in Melbourne, Australia.

Epistemic injustice and AI: Implications for education and career access

Rachel Buchanan

With the release of ChaptGPT in November 2022, the educational zeitgeist has been captured by discussions of artificial intelligence (AI). Within education being AI is used for lesson planning, marking, learning analytics, app-based behavioural management and more. Outside education systems, AI is impacting on

individuals' employment and career access. Emerging recruitment and selection practices - such as AI analysis of candidates' social media presence and performance in interview, and the use of bots or virtual agents interacting with prospective candidates to evaluate, shortlist and profile them - demonstrate the utility of AI and the potential impact on people's life chances that this technology can have. Such use of AI raises questions about whether the educational uses of AI are preparing individuals for the transition to the workplace and whether the use of AI in schools has the potential to impact on students' post-school opportunities. This paper compares the uses of AI in schools and in human resource management and provides an analysis of emerging practices through synthesis of the extant research. With the emerging practices sketched, the paper then draws upon Fricker's notion of epistemic injustice, to outline the social justice and ethical risks of the increased reliance on AI in education and career access. Given the nascent nature of AI, exploration of the ethical risk provides an opportunity for advocacy as legislation around the use of AI is still being developed.

Rachel Buchanan's (School of Education, University of Newcastle, Australia) research spans educational technology, teacher education, digital identity, and educational policy. Her focus is the intersection of educational philosophy and educational policy around the use of technology and how this impacts the practice, education and identities of educators and students.

Dark nature: rethinking being with/in the natural world

Rebecca L. Hopkins

As children play and interact with/in their environment they use all senses available to them. While infants and toddlers, exploration of the surrounding environment sees the young child putting foreign objects in their mouths. Including, when possible, small sticks, leaves, rocks or shells, dirt and sand. While this investigation of the material world is generally safe, and indeed strengthening in terms of physical health, it is one that can cause anxiety in caregivers and teachers alike. The worry of disease and illness, or choking, driven by a perceived need to keep the child safe, can mean young children are prevented from this exploration. This paper uses that point of tension, when the young child's body and the natural world come together in such closeness, as a way to disrupt and rethink the boundary between human-body and nature. The closeness is where individuality, singleness, and separation, can dissolve into togetherness and connection. This reflection on children's embodied and relational engagement with/in the world, presents a way to contemplate the material, cultural, and historical complexity that claims a division between human and nature. The fear of nature exhibited in the prevention of children having foreign objects in their mouths, the fear of contamination and attack upon the individual by outside forces, while problematic, also holds potential. Using the notion of dark nature, a nature of uncontrollable viruses or bacteria, a dark nature that can contaminate or weaken the human, allows for rethinking being with/in nature from a holistic and more -than-human perspective.

Rebecca L. Hopkins lectures at Auckland University of Technology, in Aotearoa New Zealand, on the Postgraduate Diploma in Teaching and Learning, Master of Teaching and Learning, Bachelor of Education (Early Childhood), and the Bachelor of Arts. Rebecca is interested in the ethics of image production and consumption, and the interplay between ecology, sustainability, and education.

Ecological economics and developing an alternative ecological approach to education policy

Robert Stratford

There is an enduring critique of neoliberalism and, to a lesser extent, neoclassical economics in educational sociology, policy and practice. While this critique comes in various forms, much of it insightful, the unending (zombified) rationality and economic policy forms that continue to structure the education landscape are arguably more hegemonic than ever.

While in New Zealand, we bounce between blue and red/green forms of neoliberalism, more work needs to be done across this finite planet by educational philosophers and theorists to articulate an alternative, future educational policy approach with ecological economics at its core. Ecological economics is far from a 'finished' economic paradigm, but if we are to develop something akin to an ecological 'Mont Pelerin' society, there is a need to build the alternative paradigm for education policy. In this presentation the beginnings of how ecological economics and education policy might work together are presented.

Dr Robert Stratford completed his doctorate on the ecological university in 2019. He has a background in secondary education evaluation, policy and leadership. He currently works in Academic Policy and Evaluation at Te Herenga Waka - Victoria University of Wellington. He is a previous winner of the PESA doctoral scholarship.

Metabolic economics and education futures

Ruth Irwin

Neoliberal economics has been informing educational policy, curriculum, and assessment since the 1990s in New Zealand. This economic system externalised pollution and focussed on ever more efficient resource extraction. Education creates expert human capital in students. After the Brundtland Report (1987), the economic discourse of 'decoupling' tried to separate growth in the Knowledge Economy (KE) from pollution. Education is a key player in KE, and an increase in student fees and strong pursuit of foreign students followed. From an emissions point of view, decoupling has proven ineffective. Energy intensive machine learning increasingly dominates KE. Thermodynamic economics has a more grounded approach to economic throughput. An onto-epistemology of individuals who are intra-active with an ecological network of relationships combines well with thermodynamic economics. This is a more holistic approach to society and education. This paper explores an intra-connected ontology where each person is aware of the skein of

connection to other people, species, strata, waters, and atmosphere, to generate a new educational policy paradigm.

Ruth Irwin is an Adjunct Professor at RMIT university, currently working on a new book called *Economic Futures, Climate Change and Modernity*, which will come out with Routledge early next year. She was the Dean of Education at the University of Aberdeen, and the HoD of Education at the University of Fiji. She has written over 60 articles and the following books, *Heidegger, Politics and Climate Change* (2008), *Climate Change and Philosophy* (2010) *The Handbook of New Zealand Education Policy* (2010) and *Beyond the Free Market* (2014).

Entangled bodies and education

Ruth Irwin

The focus of the western Enlightenment has been on the rational individual. But what happens when the boundaries of the individual prove illusory? Using feminist philosophy of embodiment and quantum physics I examine the body's intra- relationship with locality, and entangled objects in quantum field theory to reconceptualise subjectivity in its relational form. These ideas challenge traditional individual education, without abandoning individuation.

Professor Ruth Irwin is an Adjunct Professor at RMIT University. She has written 4 books and over 60 articles and is still working on a new book called *Economic Futures, Climate Change and Modernity*.

Composing a missing people in the educational landscape: enactments and entanglements of music studio teachers

Ryan Lewis

Music studio teaching as an outside-of-school activity remains largely unregulated within education. As musicians doing educational work, they are rarely required to have minimum qualifications or prior pedagogical training, and yet one-to-one teaching in their instrument or voice is often integral to their portfolio careers. To speak of teaching effectiveness then becomes contingent on the capabilities and perceived responsibilities of the individual teacher, with no wider professional accountability or support for their work. This is problematic in several Asian countries, where consumer demands for Western music examinations drive practices and educational outcomes of one-to-one music learning. In this presentation, I want to explore what becoming a teacher means in such privatised contexts, where music studio teachers' non-belonging is held in tension by simultaneously identifying with a profession and yet remaining outsider to it. From the lens of the posthuman subject, I situate music studio teachers as missing peoples in the educational landscape, whose ongoing enactments are part of a complex and potentially indeterminate process of profession-

being/doing/making. Existing research mostly focusses on classroom teachers in formal schooling settings, often relying on essentialist forms of identity theories to explain the produced teacher subject. These do not account for more unpredictable and non-linear approaches to professional growth. Furthermore, assumptions that teachers are active agents in their own identity construction fail to consider less privileged perspectives, where resilience as survival is practiced out of mere necessity. By troubling the power relations that impact and colonise their teacherly ways of being in the world, such critical openings can provide more nuanced understandings of what it means to teach as an 'outsider'. Overall, this presentation aims to differently conceptualise who and what an expanded professionalism could account for in music education, affirming the value of all stakeholders that are entangled through it.

Ryan is a pianist and music educator from the UK. As an examiner for ABRSM, he spent over 11 years working in Asia supporting thousands of music studio teachers. He is currently a PhD candidate in education at the University of Melbourne, Australia, focussing on the professional identities of musician-teachers.

Problematising research methodologies in conceptualising the agency of learners

Sam Shaw

Defining agency is a topic of contemporaneous philosophical debate, and by extension how the agency of a learner is defined within the classroom. Yet much of the philosophical debates on agency are grounded, primarily, within a singular epistemological stance. Within Australia, decolonial research methodologies have done much to critique and problematise philosophical approaches, however little has been done to look at these problematisations from a non-indigenous standpoint within Australia. This paper will consider how decolonial methodologies of research might be used with posthumanist methodologies to speak to how non-Indigenous philosophers might utilize these research methodologies to problematise anew the agency of a learner, as subject. This paper will explore the diverging understandings of each research methodology, and the epistemological stances that distinguish them, and through this analysis, it will consider the extent to which a collaboration between research methodologies brings new approaches for questioning the learner as subject. Questions that seek to problematise how we conceptualise the relationality of the learner to other learners, to the community, and to their world. Through this exploration of diverging understandings, this paper speaks to our need to co-create more liveable philosophical spaces, to value within these spaces questions on what it might look like to act with/in these spaces.

Sam is a student at University of Melbourne currently undertaking her Master of Philosophy of Education, she has a Bachelors in Early Childhood and Primary school teaching from ACU. Sam has been teaching in schools in Australia and overseas for several years, while pursuing studies in philosophy.

A pluriversal feminist resistance to technoscientific hegemony

Sara Tolbert & Mahdis Azarmandi

In this paper/presentation, we start with 2 provocations of students' (in one case, a high school student, in another case, a 5 year old student), critiques of their own experiences of disembodiment in classroom science activities. First, we look at possible 'lines of flight' from exploitative technoscientific practice emerging from the students' critiques – through enacting (the five year old) and reflecting on (the high school student) how culturally situated and Indigenous ritual practices of the students' own family and community offered alternatives to de-sensitising and disembody-ing science experiences.

However, with growing attention to 'integrating' Indigenous knowledge in science and education, we wonder about the ways in which Indigenous knowledge becomes re-appropriated and re-colonized by non-Indigenous scientists and/or educators as 'tools' to fix science or 'solve' problems that patriarchy-capitalism/colonization/imperialism have created – while the analysis of the imperialistic/patriarchal/capitalist roots of the problems are unchallenged – or (worse), the integration of Indigenous knowledge within current (oppressive) arborescent structures is positioned as, in and of itself, a liberatory practice, while the structures are left reasonably intact. As non- Indigenous scholars we draw from decolonial and feminist Marxist theories to challenge prevailing practices at risk of reproducing binary (and reductivist) views of 'Indigenous' *vs* 'Western' science. We use the students' provocations as a springboard for highlighting the patriarchal-capitalist and imperialist roots of technoscientific practice, and, building from the students' provocations, explore radical possibilities offered by a pluriversal Marxist feminist design for science and education.

Mahdis Azarmandi is Senior Lecturer in Educational Studies and Leadership at the University of Canterbury. Her research interests are peace studies, anti- racism, critical race and whiteness studies, memorialization and decolonization.

Sara Tolbert is Associate Professor in the Faculty of Education at University of Canterbury in Aotearoa New Zealand. Her scholarship draws from feminist and anti-colonial/critical theories, feminist science studies, and critical pedagogy to explore possibilities for justice through education in the Anthropocene(s).

The sustaining nature of education

Sarah Crinall

Australia is one colonised country in the Global South trying to live differently with our 'morbid symptoms'. The global South's education framework has a neoliberal coating that hopefully can be perforated – even if slightly – with intentional and unintentional shifts in how we do education that allows oxygen into scholarship with some different scholarly processes. The health of the planet, where we are inextricably linked to planetary health, calls for care within and between academic bodies – (non)human bodies, water bodies

and bodies of knowledge. I have examined some old blogposts playfully to understand creative blogging as one hopeful way toward an educational sustenance. This submission proposes to listens like a record to select blog posts created with while being together with/in place as an environmental arts educator querying the alternative knowledge attained between artists and waterways in artmaking processes. The focus is a sustainability beyond lack into pleasure and excess: What could the sustaining nature of education be? These posts are influenced by women as artists and children as artists with art and water as muse. The blog posts will be heard through the voices of feminist black scholars and First Nations informed expertise in the post qualitative, new material turn. By re-experiencing and expressing the sustaining nature of education, both, to date there are some practical possibilities for an everyday, mothering, emerging academic to do education everyday and professionally differently. Entangled with the unceded lands and waters of Australia's First Nation people's – the Boonwurrung / Bunurong – a moment of everyday, educator emergence asks – an education that plays out one creative, embodied, oxygenated breath at a time – how would you do that?

Dr Sarah Crinall, with the everyday, ecology, and concepts of sustenance, is committed to playful relational emergent inquiries as education on unceded lands. Sarah is most committed to methodologies that take communities beyond patriarchal, economy-system agendas compromising ecological, climate and public health. Sarah is Anglo Indian Australian on Boonwurrung land. Sarah is an adjunct research fellow of science childhoods, creative methodologies & philosophies at the Centre for Educational Research, Western Sydney University and a lecturer in Science and Technology Education at Southern Cross University, Australia.

What is sustenance: Education beyond lack for our future's renewal

Sarah Crinall and David R. Cole

Sustenance, regeneration and the future are brought into focus. We are now in the Anthropocene, a new geological era dominated by human action on planet Earth. The imperative to do radically different research and educating is emphasised by those who share the view changes must happen if humans are to sustain into the Anthropocene. How, where and why we educate are questions that will be at the forefront of changes in the Anthropocene, as the next generation will critically experience these transformations, for example, global warming, as they mature. A national and international educational response that is locally emergent and globally impactful is necessary to understand what to do and how to adapt in the Anthropocene. An interdisciplinary, pro- environmental program is getting to work in collaboration to investigate the theory, methods, as well as practical and real matters for education to consider and connect in the Anthropocene. This paper is a start as an early examination of the term 'sustenance' in relation to the traditionally termed "sustainability" which currently underpins Australian Curriculum syllabi. A veer from qualitative into the post-qualitative turn has proliferated theoretical contributions that provide a much needed theoretical framework of heart and creativity, and marvellously messy multiplicity that enables the voices and realities of

many to conjure a future together that is a renewed one to the neoliberal capital kind. We will speak to this with guidance from the First Nations scholarship of Karen Martin and Booran Miraboopa, Miriam Ungunmerr from upon unceded, colonised Australia as well as the allied scholarship of Deleuze and Guattari Karen Barad and Margaret Somerville among others thinking for eventful planetary justice.. The concept of sustenance is tantalising but why sustenance? This paper is composed with a playful nature as the programs inception to underpin and emphasise the importance of how pleasure and excess can elaborate education to do its thing - already, always able to regenerate and renew.

Dr Sarah Crinall is Anglo Indian Australian on Boonwurrung land and has a special interest in innovations in education for just futures. Sarah has a special interest in relational pedagogy and emergent methodology for climatic, public and planetary health. Sarah is an adjunct research fellow of science childhoods, creative methodologies & philosophies at the Centre for Educational Research, Western Sydney University, and a Lecturer practitioner and researcher in Primary Science and Technology Education with the Sustainability, Environmental, Arts and Education Research Centre at Southern Cross University, Australia.

David R. Cole has been working in the field of 'Deleuze and Education' since the 1990s, where he studied Continental philosophy at the University of Warwick. He has contributed more than 100+ significant publications and 15 books in education. Recently, he has been researching on climate change through the concept of the Anthropocene and has started an online research institute to further this aim: <https://iiraorg.com/>. He is also an Associate Professor at Western Sydney in teacher education and cultural analysis.

Cruel Optimism, Environmental and Sustainability Education and the Australian Curriculum

Ms Sarah K. Gurr

While sustainability is an essential aim for education in the context of climate change, the transformative potential of education can be restricted due to the pervasiveness of neoliberalism. In the Australian Curriculum, Sustainability is recognised as a Cross-Curriculum Priority which highlights the importance of education for aims of sustainability and environmental and social justice. However, this 'priority' sits against a backdrop of neoliberal education policies that prioritise human capital development and commercialisation. These policies impact how Sustainability is framed in the curriculum and the degree to which it can be meaningfully engaged with in practice. In this presentation, I draw on Lauren Berlant's (2011) concept 'cruel optimism' to examine the complexity of pursuing Sustainability from within a neoliberal capitalist system. With reference to a policy analysis of the Sustainability Cross-Curriculum Priority and autoethnography of my experiences living in fossil fuel communities, I discuss some of the challenges of pursuing transformative environmental and sustainability education in through the Australian Curriculum. I emphasise the importance of creating space for educators to engage in contemplation to navigating the impasses they may encounter when engaging with Sustainability in education and to support the imagining of other ways of living, being and educating.

Sarah Gurr is a PhD (Education) candidate, academic, and project officer in the School of Education, at The University of Newcastle, Australia. Her doctoral research explores ethical, normative and epistemic tensions in environmental and sustainability education and translates these to Australian educational policy and fossil fuel community contexts. Sarah is a qualified English and History teacher and currently teaches educational philosophy, ethics and sociology to teacher education students.

Exploring Norm Aware Approaches to Relationships in Sexuality Education

Simon Ceder

There has been a thorough debate in international sexuality education scholarship around critical approaches to aspects of gender and sexuality drawing on theorists such as Judith Butler (1990) and Kevin Kumashiro (2002). These studies have introduced critical and norm aware ways of teaching sexuality education and contributed to keeping the area alert on societal changes (Bengtsson & Bolander 2020). Relationships have a central role in sexuality education, for example as part of the terminology in the UK, ‘Relationships and Sex Education’, and in Sweden ‘Sexuality, Consent and Relationships’. A corresponding critical discourse on the topic of relationships is emerging lately in academia; however, it is rarely or never seen in the sexuality education discourse and practice. This paper explores this emerging critical discourse of relationships and discusses possibilities to develop norm aware approaches to relationships in sexuality education.

The paper discusses that relationships need to be placed into a context, drawing on Illouz (2012) who argues that since the beginning of the 20th century, the marriage market has slowly been deregulated in the Western world in tandem with societal changes such as secularization, industrialization, and individualization. Secondly, I will discuss the normative assumption around monogamy where Andersson (2015) shows how intimate relationships are regulated through sanctioning marriages and divorces. She maps out a multitude of practices in her informants’ non-monogamous lives, such as open relationships, polyamory, swinging, and relationship anarchy.

Two other aspects of relationships which are highly politicized are the variety of ways of how to start a family (IVF, adoption, surrogacy) and organizing domestic life (collective living, intergenerational living arrangements, the increase of single households). Less politicized – but equally relevant for people’s lives – are aspects such as friendship, online communities, and loneliness (Ceder & Gunnarsson, 2021). Apart from teaching about the less common ways of organizing relationships, teaching can be about the current normative structures, how they came about and what societal challenges they have ahead of them.

Simon Ceder is associate professor in Education, working at The Department of Visual Arts and Sloyd Education at Konstfack University of Arts, Crafts and Design in Stockholm, Sweden. Committed to challenge theoretical paradigms within the field of education, his research interests span across transdisciplinary areas such as sexuality education, museum studies, posthuman theory, and the philosophy of education.

The Role of Place in Knowledge Production about Human Evolution

Simon Ceder

This paper is part of a broader research project that explores knowledge production of human evolution in natural history museums. The project has collected empirical data from 28 museums across four continents to date. This paper investigates place as an aspect of knowledge production in museums.

The underlying theoretical foundation for this work is around posthuman knowledge production which has explored a broader approach to education in which knowledge and learning are seen as being co-produced in complex entanglements, assemblages, and in relationality (Hasse, 2020; Ceder, 2019; Lenz Taguchi, 2010). Hence, this project builds on a critique on science as the rational uncovering of a pre-existing world; rather scientific production is considered a social and contextualized process, or ‘co-produced knowledge’ (Jasanoff 2004). Posthuman scholars emphasize knowledge as being produced through the agency of both humans and non-humans, but also a process that is local and situated (Braidotti, 2019; Mol, 2002). To further investigate how place is co-constructing knowledge in/with/through the museums, I will draw on Elisabeth Ellsworth’s (2005) book *Places of Learning*.

A central aspect for Ellsworth in exploring places of learning is embodiment: learning bodies, bodies in the making, and affective bodies. The museum site is constructed based on providing an experience of embodied learning. In the case of human evolution, particularly striking examples are the museums placed in proximity to fossil excavation points. Further, the aesthetic elements of museums - the architecture, the interior and exhibition design, the artwork used in exhibitions, and the use of multimedia – are also discussed as part of places for embodied learning.

Exhibitions contribute different versions of human evolution depending on the situatedness of the museum. However, place is not primarily relevant in terms of its geographical location, nations, or cultures. Rather, in this study, other lines are drawn between museums that resemble each other. One such linkage is whether the place has a nearby known excavation point for human fossils. These museums share a more situated narrative compared to other museums that share a more generic evolutionary narrative.

Simon Ceder is associate professor in Education, working at The Department of Visual Arts and Sloyd Education at Konstfack University of Arts, Crafts and Design in Stockholm, Sweden. Committed to challenge theoretical paradigms within the field of education, his research interests span across transdisciplinary areas such as sexuality education, museum studies, posthuman theory, and the philosophy of education.

The design and implementation of the Western Australian ‘Philosophy and Ethics’ ATAR course: Influences, implications, and alternatives

Simon Kidd

The ‘Philosophy and Ethics’ ATAR elective became part of the Western Australian curriculum in 2008, following a four-year development process involving the Philosophy and Ethics Reference Group, which included members of the WA Curriculum Council (now the School Curriculum and Standards Authority), the WA Association for Philosophy in Schools (APIS), as well as representatives of schools, vocational training organisations, and universities. My research has investigated the influences on the design and implementation of the course, the implications of those influences, and possible alternative forms that the course could take. I claim that the two primary influences were the Philosophy for Children (P4C) movement that spread from America to Australia in the 1980s, and the outcomes-based model of education (OBE) that was being trialled in WA at the time the course was being developed. I further claim that these primary influences are best understood in the context of two other factors: the broader background of twentieth-century education reform in Western Australia, and the dominant ‘analytic’ culture of Australian academic philosophy. Finally, I claim that this combination of influences resulted in a course that overemphasises development and assessment of argument skills at the expense of learning philosophical content and intellectual history. This has two significant implications. First, it promotes a ‘thin’ conception of philosophy that fails to do justice to the richness of the Western philosophical tradition. Second, it perpetuates pedagogically questionable assumptions about the teaching and learning of thinking skills. I conclude by suggesting that both of these problems could be overcome if the course were redesigned along the following lines. First, the content should include a historical dimension in addition to the thematic and thinking-skills components. Second, some content knowledge should be assessed directly through essay writing. Both of these changes would likely have implications for teacher selection.

Simon Kidd is a PhD candidate at the University of Western Australia. He is a graduate of University College Dublin (MA Philosophy, 1994) and UWA (Master of Teaching – Primary, 2011). He has been a senior research officer in the UWA Vice-Chancellery (2008-09); Secretary of the WA Association for Philosophy in Schools (2010-14); a full-time primary teacher (2012-15); and Secretary of the Federation of Asia-Pacific Philosophy in Schools Associations (2018-19). In 2017 he taught the ‘Philosophy and Ethics’ course that is the subject of his PhD research. His paper questioning the value of competitive philosophy (‘The Philosothon: Philosophy as performance’) was published in *The Journal of Philosophy in Schools* in 2022. He was also awarded the PESA Doctoral Scholarship that year. Following his PhD, he would like to conduct research in the historiography of philosophy.

Listening to Children's Voice: Re-Conceptualizing Educational Philosophies and Pedagogies in Transformational Times

Sonal Nakar & Kym Fry

In this paper, the authors talk about a research study that engaged in a philosophical exploration of adult-child relations within a local knowledge-producing community in Logan- Brisbane. Central to the study is the organization and hosting of a Childhood Summit, an event designed to amplify children's voices and aspirations within the community. This research project aimed to philosophically explore how adults in a local community involved in a Knowledge Producing Community (KPC) (community, school, adults, and teachers) create spaces for children to talk about what matters to them, and how they might create better futures in the local community. The research investigated the philosophical implications of this endeavour, including the tensions arising from asymmetric relations of unequal autonomy between adults and children. Moreover, the study critically examined the difficulties associated with the Kantian moral ideal, which calls upon adults to prioritize the child's interests as if they were their own. The findings of this research can contribute to philosophical discussions surrounding adult-child relations, autonomy, and moral obligations. By exploring the experiences of children and processes involved in creating spaces for children's voices, this research enhances our understanding of the complexities inherent in engaging children within a knowledge-producing community. Additionally, this research provides insights for practitioners and policymakers on navigating ethical challenges and promoting equitable participation of children in community development initiatives.

Sonal Nakar is a Lecturer and GTPA (Graduate Teacher Performance Assessment) lead for the School of Education and The Arts, at Griffith University. Her current and published research is in vocational education and training, with a particular emphasis on understanding teacher experiences during COVID. Her other major research interest and project lies in understanding pre-service teacher development and ethical reasoning.

Kym Fry is a Lecturer in Primary Mathematics Education in the School of Education and Professional Studies, Griffith University, Queensland. Building on her 19 years primary experience as a classroom teacher, Dr Fry's research interests include a focus on building teacher capacity with implementing inquiry approaches in the mathematics classroom, that are student centred, and strengths focused.

Reimagining the posthuman subjectivity of the PhD: The magical entanglement of becoming

Soyon Park

Doctoral students consistently grapple with different theories and their varied ontologies and epistemologies. This process of absorbing and understanding these new ideas is often a slow and complex one that affects the way they make sense of who they are (ontology), how they come to know (epistemology) and how these questions change their research practices (methodology). This study explores the formation of academic

identity within PhD candidature in relation to learning and engaging with theories. Using a critical autoethnographic approach, I draw on my own experiences of doctoral education and reflect on my encounters with theories. Thinking beyond the human-centric notion of identity, I turn to posthumanist and new materialist understandings of the subject as embodied and embedded in the material-discursive practices of academia.

Using Karen Barad's concept of intra-action, doctoral education is recognised as a phenomenon that offers limitless opportunities for intra-actions to take place. Doctoral student (human) and theory (non-human) are not separate and distinct entities but rather co-constituted within and through intra-actions that are entangled with materiality, discourses, affect, space and time. Theories are agential components in the intra-activities that (re)configure academic subjectivity. Theories have agency; that is, theories have dynamic and morphogenetic capacities to transform the way we see and understand the world, which in turn changes how we think and do research. The emerging doctoral subjectivity is conceptualised as *becoming* – that is relational, multiple and constantly evolving – and theories are my nomadic companions that are always already intertwined in this magical entanglement of becoming. This study (re)imagines the posthuman subjectivity of the PhD and offers an alternative way of thinking about who and what a PhD can be in the here and now.

Soyon Park is a doctoral candidate in the Faculty of Education and Social Work at the University of Auckland, Aotearoa/New Zealand. Her research interests include questions of identity, doctoral education, posthumanist theories and post-qualitative inquiry.

Discipline and daddy issues: speculative tensions in the modern university

Symon Palmer

Scholarship hinges on education, research, subject, finance, universities, and career progression, all of which are located in the mythic Ivory Tower and culminate in the notion of 'discipline'. Foucault's view on discipline established the critique of penal punishment and the link to education and society. For minority groups this rings true but what happens to those who find solace in their discipline? We rely on academic convention and dead white men to diffuse ideas in an environment that undervalues and holds back. These sometimes ghostly figures are omnipresent in the act of presenting research at a conference; we gather, share, and generate knowledge against a backdrop of opportunity and at-risk infrastructure. Thinking alongside these realities, an academic's relationship to discipline is not dissimilar to that of a father figure in which we seek gratification and pride, for better or worse. I explore this tension as a first generation solo-parented early career queer Māori academic in precarity where the need to be validated by colleagues and the institution is at times overbearing.

Returning to the likes of Foucault and Deleuze – whom for many are regarded as fatherly figures – I speculate on a disciplining discipline or what might be better understood colloquially as daddy issues.

Symon Palmer (Ngāi Te Rangi) is a PhD candidate at Aotahi School of Māori and Indigenous Studies UC. His thesis explores the intersection of Māori metaphysics and Western thought. He also works as a project co-lead in the National Science Challenge Biological Heritage.

A Divergence of the Japanese Collective for Teaching Citizenship in Senior Secondary Education: How the Philosophical Ethos and Narrative Teaching Records invited this process

Takenori Sagara

This paper introduces the ‘divergent history’ of the Japanese Collective for Teaching Citizenship in Senior Secondary Education (JCTCSS) in order to characterise its current search for its relation to educational theory. It is contended here that the diverging process which JCTCSS has taken in its formation was possible because of the philosophical ethos that is based on Narrative Teaching Records (NTR). NTRs are narrative descriptions employing the first person “I” in relation to the practice of experienced educators (Asai, 2019). JCTCSS has been continuing the (de)construction of educational theory which has potential for responding to one of the long-standing challenges, *‘how can we respond to the present realities of student(s)?’* Engagement into NTRs collectively invites educators first and foremost to *see* the practice, not to understand. Engaged subjectively, NTRs challenge one’s preconceptions because they influence how one is possible (and impossible) to see.

JCTCSS is one of the few associations, who have critically inherited the philosophical ethos invented through *Seikatsu-Tsuzurikata*, the grassroots national-scale pedagogic movement, which has resisted the nationalistic as well as the objectivistic research interventions for *“their own iconoclastic approach to the ‘pointless’ methods of ‘liberal’ progressive educators in order to help students better ‘control’ their own lives (Shorb, 2020, 63)”*.

In this paper I will introduce the works of two existential philosophers, *Tsunekazu Takeuchi and Takashi Fujimoto*, who have been influential for the divergence of JCTCSS. Although both shared the philosophical ethos, their understandings on the purpose of articulation of the educational theory made a significant difference as to their later explorations. Takeuchi’s conceptualization was framed by an assumption that education ought to address the problematics of our society in terms of social justice, whereas Fujimoto’s conception assumed educational justice. It is argued that the recent search by members of JCTCSS would be characterized as the latter.

Takenori Sagara is a full-time PhD student at the University of Queensland and was a teacher in senior secondary schools in Japan for about 2 decades. He has been playing a part in JCTCSS, such as the deputy- chief editor of its educational journal, *Koukou Seikatsu Shidou*, which features emerging NTRs.

What matters in an educational work of divergence?

Takenori Sagara

This paper pays particular attention to what matters to the work of the educator, when/if one wishes to instigate divergence in practice. It will be outlined how the focus of the work is not on some achievements of individuals, but rather on what is ‘becoming possible’, which was ‘being impossible’ before within a collective. I argue that an event that invites such divergence happens, when the protagonists become more collectively intelligent about, and through, the process with others, so that, eventually, the members learn to accept the need to exist with common concerns, and that these may incite a creation of rapport. Such lines of thought, for Isabelle Stengers, have nothing to do with creating affectionate relationships nor teaching some legitimate knowledge. Rather, one of the prime challenges of the educator is to create an artful culture where paying sensible and existential attention, not careful attention, becomes feasible.

Takenori Sagara is a full-time PhD student at the University of Queensland and was a teacher in senior secondary schools in Japan for about 2 decades. He has been playing a part in Japanese Collective for Teaching Citizenship in Senior Secondary Education, as the deputy- chief editor of its educational journal, *Koukou Seikatsu Shidou*, which features emerging Narrative Teaching Records.

The Dancing Ocean: Indigenous Tertiary Dance Learner’s perspectives from Te Moana-nui-a-Kiwa.

Teuila Hughes, Jasmin ‘Ofamo’oni, and Nicholas Rowe

The *Dancing Oceans Project* is situated in Te Moana-nui-a-Kiwa and engages in talanoa with indigenous dance learners from four tertiary dance programmes: NAISDA in Darkinjung country in Australia, Waipapa Taumata Rau University of Auckland in Aotearoa, The University of Papua New Guinea in Port Moresby and VOU in Nadi, Fiji. First brought together through collective international dance classes during Covid-19 lockdowns, this project developed a cross-indigenous learning partnership. Through embodied dialogues and narrative interviewees, graduates of these institutions share improvised physical expressions and personal stories to reflect on the question: What is the purpose of tertiary education, for the indigenous dance professionals of tomorrow? Their responses emphasize the significance of place, embodiment, relationality and the activation of the wā/vā as a means of growing confidence as professionals. This includes considerations of how values instilled within tertiary education extend into subsequent professional practices that sometimes intersect with, and sometimes contend with indigenous cultural knowledge and practices. Blending

ethnographic and creative practice approaches to this query, this project has involved the development of a short (15-minute) dance film. The authors of this study share their experiences of developing this film, including its relationship building, conception, and weaving of stories through dance and words.

Teuila Hughes is a Ph.D. candidate and Graduate Teaching Assistant from the Dance Studies Programme at Waipapa Taumata Rau | University of Auckland. As a Samoan-Australian woman, storyteller, researcher, and dance artist, she is drawn to discourse that unearths socio-cultural narratives, pertaining to identity and sustainability of indigenous ways of knowing, doing, and being. Her work has moved her through diverse cultural contexts that include China, Hawai'i, Samoa and Fiji. Grounded in Oceanic theory and methodology, her current research explores the concept of *vā* in relation to Samoan dance practices.

Jasmin 'Ofamo'oni is a graduate dance teacher, creative, and award-winning emerging dance researcher. Identifying as an Aotearoan-born Tongan-Pālangi (European), her family are from the villages of Houma and Kolofo'ou on Tongatapu, Tonga. She has worked in diverse cultural contexts such as; teaching secondary students in Singapore, choreographing with communities in China, presenting research in Malta, and leading Indigenous Australasian dancers on tour to Hawai'i and Macau.

Dr Nicholas Rowe is a professor in Dance Studies at the University of Auckland and UNESCO Chair in Dance and Social Inclusion. A graduate of the Australian Ballet School and the London Contemporary Dance School, Nicholas has a PhD from University of Kent at Canterbury. Nicholas choreographed and performed with dance companies around the world and is an international award-winning filmmaker, directing the feature-length films *The Secret World* and *Dancing7Cities*.

Who are they and will they return “home”? : How identity influences Ethnic Minority Students in Chinese Universities

Tianze Liu and Jason Cong Lin

Over the past decades, the Chinese government has implemented many national policies (e.g., preferential education policies) to strengthen national unity and foster educational equity by educating and recruiting ethnic minority students. This, to some extent, has been considered by the government as a national strategy and a political task. However, to what extent these policies are desirable is a philosophical question that remains controversial. This paper joins the philosophical debate by focusing on the ethnic minority students of Xinjiang who benefit from the policies and graduate from top universities in other places in China. The place of employment that they prefer after graduation is influenced by both external forces and their identities, reflecting the continuous intersection between individuals, others and society. Previous studies have shown that some of these graduates preferred to return to Xinjiang for personal or family reasons, and that they had an overall preference for more stable jobs in government agencies or state-owned enterprises. However, how their complicated identities are shaped by the national policies and their educational experiences, and how the identity plays a role in their choices remain unclear in the literature. This study fills the research gap by exploring how these students' regional identity, cultural identity, ethnic identity, and national identity are impacted by the national policies and their educational experiences, and how these four identities influence

their willingness to return “home” (i.e., Xinjiang). By conducting in-depth interviews with nine students from five top universities in the East of China, the preliminary findings of this study show different results than the previous ones: almost all of them prefer to stay in other places of China for work rather than back to their hometown. This study then discusses the results and sheds light on the philosophical debate that whether the national policies are desirable.

Tianze Liu is studying at the College of Education of Zhejiang University with the major in Principle of Education as full-time Master candidate. Her research interests include ethnic minority education, identity and teacher education.

Jason Cong Lin is Assistant Professor in the Department of International Education at the Education University of Hong Kong. His research interests are philosophy of education, civic/multicultural education, identity, and politics in education. He is the secretary/treasurer of the AERA SIG 171 and is an editorial board member for *Compare* and *The Curriculum Journal*. His books include *Multiculturalism, Chinese Identity, and Education: Who Are We?*

“When humor becomes a Form of Humiliation”: Research on Humor Experience of Students in Higher Dance Education in China

Tianzhi Nan

Teachers' language and behavior are essential ways to construct learning situations and convey learning materials, and humor, as a form of communication, is undoubtedly a powerful tool for teachers. Using some forms of humor in class can help students improve and maintain their interest and attention in learning topics and create a more attractive class. However, not all forms of humor will positively impact students. In contrast, some forms of humor may lead to ridicule and rejection. Humor often shows aggression, emphasizing the power distance between teachers and students, causing fear and shame in the target audience, or causing *schadenfreude* among the audience and senders. In China, Confucianism, Taoism, Buddhism, and other schools hold different views on humor. The drag and drop between different philosophies complicates the appreciation of humor deeply rooted in Chinese culture, which makes China people's attitude towards humor very contradictory. The theory of power distance tries to measure the cultural attitude towards inequality in social relations, emphasizing the emotional and social distance between people occupying different positions in a hierarchy. In the dance classroom environment, this paper's primary goal is to clarify how teachers' humorous behavior deepens students' perception of power distance and group exclusion. In order to make students get a better educational experience and sense of self-actualization, this paper constructs the complexity of self-discourse types according to the experiences and feelings of different participants and thus implies the problems existing in the management construction and power distribution of higher education in China and the future development ideas.

Tianzhi Nan is now a Ph.D candidate in Dance studies, Auckland University. He obtained master's and bachelor's degrees in dance in China. In 2021, he won a public grant for studying abroad from the China Scholarship Council (CSC). His research fields include community dance, higher dance education, and digital technology.

Being together in the Anthropocene –educating in crises laden times

Tina Besley

Now that we are living in the Anthropocene, working together and educating for survival has become vital amid climate warming; ecosystem changes and degradation with mass extinction of our wildlife and biodiversity; multiple military conflicts; and the recent advent of AI Large Language Model (LLM) chatbot systems such as ChaptGPT4. There is now substantial data and reports that Anthropogenic climate heating resulting in a range of climatic consequences is largely caused by increased greenhouse gases especially from CO2 emissions from burning fossil fuels. Moreover, UNHCR estimates that 117.2 million people will be forcibly displaced or stateless in 2023, largely as the result of multiple wars, where the dangers of World War III erupting amid the nuclear threat hang over us all. It is no surprise then that an increased level of fear and anxiety has developed in the post-Covid 19 years about an existential crisis with the possible collapse of our civilisation in the near future. While this may be alarmist and some scenarios seem extreme with many of the hallmarks of a moral panic (Cohen, 1973) multiple protests by people of all ages (e.g. Extinction Rebellion, Just Stop Oil, School Strikes) have occurred. For many young people around the world the blame lies with the current older generation. All of this creates a very real existential crisis for so many people that is too important to dismiss and needs exploring. While some in philosophy and education may not want 'to follow the science' as Greta Thunberg exhorts, challenging those who refute or deny the contemporary climatic and environmental changes in our world, it is vital that philosophy of education engages with current world issues, which have ramifications that are practical, economic, political, philosophical, existential, moral and ethical for us all – after all there is no Planet B.

Tina Besley is Distinguished Professor, Faculty of Education, Beijing Normal University, China. She is a Fellow of the Royal Society of Arts UK; Fellow and Past President of PESA, deputy editor of *Educational Philosophy and Theory*; Founding President and Fellow of the [Association for Visual Pedagogies](#).

“Do not dance Chinese dance”: Intercultural Attitudes and Collaboration within Tertiary Education

Tingyu Yang

Small-group, task-based learning activities are valued within tertiary education as means of preparing students for 21st-century workplaces, as such group work can extend the students the collaborative abilities and intercultural aptitudes.

Acknowledging that such group tasks are not always without problems, this research examines how an intercultural attitude (Byram, 1997) can impact the way students approach a collaborative task within an intercultural learning environment. This research mainly draws on the theories of intercultural competence (Bennett & Bennett, 2004; Byram, 1997; Fantini, 2000) and collaboration under the educational context, realising such attributes are necessary for the nowadays 21st-century educational aims that have been asserted by UNESCO (UNESCO, 2006; 2011). I particularly focus on how a negative intercultural attitude can be expressed and experienced in different ways within a collaborative group task, and consider how this attitude might impact the symmetries of action, status and knowledge within a collaborating group (Dillenbourg, 1999).

Examining data collected from qualitative, semi-structured interviews, I critically analyze international student experiences of intercultural collaboration within task-based activities in tertiary education. This research also presents how the teaching philosophies between liberal arts education in Western countries and the conservatories training programs in China may challenge each other, influencing my participants to approach intercultural collaboration in choreography classes. By focusing on the narrative reflections of graduates of dance programmes in China who subsequently completed studies in dance programmes in Western countries, this research explores how students encounter complex and challenging intercultural attitudes within collaborative small-group tasks. This presents a mandate for educational practitioners and theorists to further examine how small-group creative learning tasks may require sophisticated intercultural facilitation competencies from the teacher, in order to establish a more equitable collaborative platform within culturally diverse classrooms.

Tingyu Yang is now a PhD Candidate in Dance Studies, The University of Auckland. Tingyu Yang holds a dual Master's degree from the University of Auckland and Beijing Dance Academy. Her interests include community dance, higher dance education and cross-cultural collaboration

Promoting technological discernment as ethical creative arts education

Tom Pierard and Dr Fabio Morreale

Online autodidactic practice is at an evolutionary stage that requires reconsidering the function, purpose, and motivation of face-to-face teaching in the creative arts. Learners are targeted by profit-driven algorithms in a way that subverts conventional sequential learning through a less linear, 'cherry picking' model that disrupts traditional ideals of fundamental knowledge being a prerequisite for achieving quality output. An example of this is the fragmentary online learning styles sometimes seen in music technology education. Given this new learning paradigm, clinging to a technique-focused approach in the classroom may be insufficient in justifying

institutional learning for creatives. This is especially relevant in regard to learning new technologies. The tendency to use technology to facilitate traditional ways of making instead of exploring its innovative potential has been raised as a concern in modern music education; Partti (2017) refers to this as a ‘tool-oriented’ approach. This presentation discusses the challenges and responsibilities for educators to respond to the changing relationship between the classroom and autodidacticism. Much of the current creative arts curriculum and assessment design is based on a traditional notion that there is a hierarchical order to creativity (Crawford, 2014), and that the transfer of fundamental ‘how to’ knowledge takes precedence over ‘why to’ conversations that explore users’ contexts. We argue that technological discernment through social, political and cultural contexts should be an overarching priority in creative arts education moving forward, and posit that teacher-facilitated discourse is an integral step in prioritising this shift. Doing so can delineate between classroom learning and autodidacticism in a way that may offer new directions for teachers while rationalising classroom music education for learners. We also discuss future implications of continuing with tool-oriented pedagogy, and explore the concept of curriculum longevity as a product of shifting focus towards technological discernment in learners.

Fabio Morreale is a Senior Lecturer in Composition and Critical Music Studies at the University of Auckland. He has a PhD in Human-Computer Interaction a master’s in computer science. His research is aimed at critically assessing the ethical, political, and cultural impact of new technologies, in particularly Artificial Intelligence, on the Creative Arts and on the broader society. He regularly publishes in academic journals and conferences from various disciplinary areas, including computer science, philosophy, and music technology.

Tom Pierard is a performer, academic, and commercial composer currently living in Hawkes Bay, New Zealand. Prior to 2023 he led a tertiary music department for many years lecturing in music technology, contemporary performance and drumset. Recently, his research focus has mainly been on exploring new student centred pedagogies for music technology, exploring the impact of AI generated music on identity development, and agents of change in mainstream drumming and percussion. His PhD explored an identity pedagogy for Digital Audio Workstations (DAWS).

Reimagining girlhood sexualities with feminist new materialisms

Toni Ingram

This presentation explores the generative potential of feminist new materialisms for reconfiguring the girl ‘subject’, girlhood sexualities and femininities. Feminist new materialisms advocate for a conceptualisation of girls’ bodies, femininities and sexual subjectivities as emergent through expansive material-discursive entanglements. Drawing on Karen Barad’s (2007) agential realist framework and a new materialist ontology of sexuality (Allen, 2015), the presentation explores girlhood sexualities as dynamic emergent matterings involving an array of human and more-than-human forces. Some of these lively entanglements are drawn from a research project conducted in Aotearoa New Zealand exploring girls, sexuality and the school ball. This landscape reveals an array of material bodies, objects, spatial-temporal configurations, affective atmospheres

and imaginings as integral forces in the becoming of femininity and sexuality. I consider how such an approach opens up understandings of girlhood sexualities that are not confined to individual human bodies or fixed moments in space or time; instead, they become more fluid, relational and indeterminate. I consider the possibilities and quandaries this ontological reorientation might offer for rethinking gender and sexualities in/with the schooling environment, and importantly, how we might reimagine girls in-relation with place, space and time in ways that avoid popular cultural narratives. Ultimately, this presentation signals the theoretical potential of feminist new materialisms for doing justice to the complexities of girlhood sexualities in their multifaceted and infinite richness.

Toni Ingram is a senior lecturer in the School of Education, AUT. Her work is situated at the intersection of Girlhood Studies and research examining gender, sexualities and schooling. Toni's current research is informed by posthumanism, feminist new materialisms, affect theory and postqualitative inquiry.

Being-there in digitized space and place

Trevor Thwaites

Globalization imagines a world without borders, and this erasure of frontiers has brought digital technologies and the management of space and place to the fore. Spaces of circulation, consumption and communication have multiplied across the globe to the point where the highly visible networks have blended such disparate fields as history, geography, anthropology, culture, politics, climate disasters and even war into passive forms of entertainment. The power of the instant and the enhanced reality of virtual space have become a surrogate for the real spaces of the world. The importance of place in philosophical inquiry and its significance in the topological character of Heidegger's thought become concepts to challenge the dominance of the virtual illusion.

In contemporary contexts, making coherent meaning under the digitized conditions of hyper and augmented realities overlays the lived, physical space, with place an exaggeration of appearance and disappearance. Our direct perception in situ, with possibilities for contemplative reflection, is being replaced by perceptions of another world, perhaps accessed through a headset, becoming instantaneous yet at a distance from the original source. The meaning of our 'being-there' is disrupted.

My questioning of digital autonomy in the shaping of place and the unchallenged digital colonisation, in seemingly every space, is underpinned by Heidegger and draws on Stiegler, Virilio, Lefebvre and Malpas.

Trevor Thwaites spent 25 years as a senior lecturer in education and recently retired from a full-time position at the University of Auckland. Influenced by Heidegger, he sees the importance of questioning technological change and has had recent articles published in EPAT and a chapter in *Heidegger and Music* (Rowman & Littlefield, 2022).

Playing Community and Communities of Play: Inquiry and the In-between Places of Early Childhood Pedagogy

Viktor Magne Jobansson and Ylva Jannok Nutti

This paper explores the ideas of community of inquiry from philosophy for children pedagogies, play-world pedagogies, and storytelling pedagogies of land and place. The paper uses narratives or short stories of communities of play from an action research project with a Sa mi early childhood centre in northern Sweden to show how the three pedagogies emerge through the educators, children, and places interaction with each other. The narratives are about what happens in the in-between times and places, when traveling between places, in the few minutes after and before meals, when waiting for an activity, or while by the side of pedagogical activities others are involved in. In the narratives we also find that in-between places themselves emerge through in the pedagogical performances of children and educators as in-betweens of imagination and reality, play and work, fact and fiction, seriousness and fun, meaning and nonsense, when adults and children play together and create times and places for play. The narratives open for thinking broadly about an educational philosophy of the in-between. We argue that this educational philosophy can be developed when think of joint play as a form of community of inquiry where philosophical and existential questions are investigated performatively. The philosophical and existential investigations taking place in the narratives are read as a form of learning process that involves the kind of philosophical exercises Wittgenstein suggests by using the term language-game as a way of working with language that is embedded in embodied play. Finally, the paper concludes by discussing how communities of inquiry in communities of play, if understood as embodied philosophical exercises, can be thought of as part of and in relation to story-telling pedagogies of the Land in Indigenous philosophies of education.

Viktor Jobansson is Associate Professor at Nord University, Norway, and So derto rn University, Sweden. He works on philosophy of education, children's philosophies, children's literature, and indigenous early childhood education. His books include *Literature and Philosophical Play in Early Childhood Education* (Routledge 2019) and *Filosofi i tidig barndom* (Philosophy in Early Childhood) (Gleerups 2019).

Ylva Jannok Nutti, PhD, is associate professor and prorector at Sa mi allaskuvla/Sa mi University of Applied Sciences, in Guovdageaidnu, Norway. Jannok Nutti's research interests focus broadly on the field of Sa mi education, and in her dissertation she examined teachers' implementation of culture-based teaching in Sa mi preschools and Sa mi schools in Sweden using action research.

Problematizing “Being Together in/with/across PlaceTimeSpace” as China’s Culturally Responsive Pedagogy

Weili Zhao

Starting the 21st century, China strives to fulfil its Chinese Dream by rejuvenating its long excellent cultural tradition, popularizing the rhetoric of “cultural and educational self-awakening and self-confidence”.

Accordingly, cultural-educational television programs were created to revitalize the persons/places/events stories behind cultural relics, either collected in top Chinese museums (say, National Treasure premiered in 2017) or spread in places and covered in school textbooks (say, Traveling with Textbooks premiered in 2019).

Pedagogically, these cultural-educational programs claim to thrust the populace and students into an immersive experiencing of “being together with the cultural past, places/persons, across timespace”, making the otherwise dead museum or place cultural relics (and drab textbook knowledge) “alive and thriving” through innovative visual drama-like storytelling and in-place student trips.

Put differently, these cultural-educational programs successfully mobilize “being together in/with/across PlaceTimeSpace” as China’s culturally responsive pedagogy in rejuvenating its cultural soft power. Intrigued and drawing upon the rising “place/space as pedagogy” scholarship (Tuck and McKenzie, 2015; Soja, 2010; Ellsworth, 1988), this paper explicates the “paratextual” (Mitchell, 2015) orchestration and enactment of China’s above pedagogy, the onto-epistemic principles as its conditions of possibility, and its pedagogical governing effects in three steps.

First, I read into the paratextual discourses, say, the two television programs and relevant media/public reports, to unpack the multi-layered pedagogical construction/performance of “being together with in/with/across PlaceTimeSpace”. Second, I historicize a Chinese ordering of time, space, and place as an entangled movement, not a Western linear separate progression, as an episteme that legitimizes the above pedagogical construction. Third, I problematize the governing effects of such place-time-space pedagogy in subjecting the populace as both enthralled and participant agents, co-constructing a neonationalist ideology of cultural-educational “self-awakening and self-confidence”. In so doing, this paper enriches/complicates the international dialogue on co-creating place and space as a more livable and equitable educational pedagogy.

Weili Zhao, PhD from University of Wisconsin-Madison, is Professor in curriculum studies at Hangzhou Normal University, China. She is interested in explicating Chinese educational sensibilities with and beyond Western framework and epistemes, and has published a monograph, two edited books, and over 20 journal articles (ORCID ID: 0000-0002-0552-9347).

The Power of Pure Gift: Rethinking education from the perspective of gift and exchange

Xing Shuyu

Today, education and the whole society are in a situation of many crises that are brought by two major causes. The first of these is economic globalization catalyzed by neoliberal policies, and resulting in the permeation of capitalist principles and leaving widening economic disparity in its wake. The second phenomenon is, rising

in opposition against economic globalization, the emergence of nationalism resulting in the intensification of the exclusion of minorities, immigrants, foreigners, etc.

Confronting these interwoven crises has become a crucial task for education in our current time. Among the myriad approaches attempting to do so, one approach, namely gift theory, has attracted long standing attention from scholars across philosophy, anthropology, economics, political studies, literature, and education. Gift theory dates back to Marcel Mauss' classic *The Gift* (1925), and represents an approach that analyzes the society and human interaction from the perspective of "exchange", focusing on and reevaluating a certain mode of exchange: gift/gift-giving. This presentation provides an examination on the theory of gift and exchange in the philosophy of Georges Bataille and Kojin Karatani, focusing on its implication on educational philosophy and practice. I suggest that "commodity exchange" and "reciprocity" (gift exchange) are the two dominant modes of exchange at work in education. The principle of commodity exchange is manifest in the obsession with efficiency and the commodification of education. On the other hand, reciprocity is the fundamental narrative of national education in many countries. These modes of exchange have their parts in the permeation of capitalism and the rise of nationalism. To face this, I call attention to and trace the existence of the dimension of "pure gift", or hospitality without reservation in education, and the power it possesses to resist the dominant modes of exchange.

Xing Shuyu is a doctoral student at the Graduate School of Education, Kyoto University. His research interest is in educational philosophy, with particular focus on gift theory. He seeks to elaborate on and explore the possibility of gift-giving in education in order to confront a range of contemporary social problems.

Education for Human Subjectivity in the Technological Era: How to Become an authentic human person

Yuanting Huang and Ruyi Hung

The human life journey is a process of continuous learning, whether it involves actively seeking knowledge or passively receiving it. Through Education individuals gradually transform from a state of ignorance into more knowledgeable, cultured, and refined beings. However, learning and living of human beings in the 21st century are inseparable from technology. Both learning methods and educational content are deeply influenced or changed by technology. This study employs a literature review approach, starting from the current digital technology era, to explore the educational challenges and ethical issues that individuals in the technological age must face. In addition to focusing on the "significance of education" in the technological era, it also examines the educational implications of "technology" on individuals, drawing upon the perspectives of philosophers such as Martin Heidegger regarding human subjectivity and social systems.

This article will be divided into the following three parts :

1. Analyzing various educational phenomena and human images accompanying the social phenomena of the technological age.
2. Investigating the implication of the learning process facilitated and influenced by technology in the modern times.
3. Discussing Heidegger's philosophy of technology and authenticity and thereby reexamining the meaning of today's education and learning.

Based on the aforementioned discussion, this study argues that individuals in the technological era can become authentic human subjectivity through education by actively engaging themselves in the learning process, pursuing genuine learning, and avoiding becoming mere puppets of technology and avoiding falling into the phenomenon of anti-intellectualism.

Yuanting Huang is a first-year doctoral student in the Department of Education at National Chiayi University in Taiwan. Her research interests primarily lie in the fields of educational philosophy, educational psychology, and educational policy. She is particularly interested in exploring the theoretical foundations behind educational policy such as Taiwan's current 2030 bilingual policy and digital advancement program. Through her studies and personal growth as a doctoral student, she aspires to develop a deeper philosophical understanding and critical thinking skills to effectively contribute to the implementation of educational policies.

The need for pedagogical knowledge in dance education in China

Yue Liu

From the current feedback of dance graduates in China, many are faced with the problem of 'how to teach' after graduation. It seems that there is a knowledge gap between the knowledge gained in university and that needed for teaching in the dance classroom. Previous research focusing on dance teacher education in China has generally contrasted current teacher education against particular models of teacher education, from within China and abroad. By contrast, this research explores teaching and learning in dance teacher education at tertiary level from graduates' perspectives, to allow new knowledge to emerge from their reflections and insights. One way to discover and understand these students' voices is through understanding how they construct meanings from their learning at university. The theoretical concept of constructivism provides a reference to examine participants' understandings and meanings of dance teacher education (Rasmussen, 1998). As six involved dance graduates - Di, Hui, Lu, Min, Wen, and Yang - recall their learning experiences at university, they share stories of how they were taught to be dance educators, their understandings of pedagogical knowledge in dance education, and their meanings of teaching dance, critically reflecting on current teaching practices in dance teacher education in China. From a constructivist perspective, these

discussions provide an insight into pedagogical knowledge in dance, and how such knowledge is taught at a tertiary level in China. This may prompt tertiary dance educators to consider how to design programmes for future dance teachers, and how to help trainee teachers construct their understandings of pedagogical knowledge.

Yue Liu is a PhD student at the University of Auckland, majoring in dance studies. Her research interests are dance education in China, especially focusing on private dance education and tertiary dance education. You can reach her at yliu451@aucklanduni.ac.nz.

Constructing a professional identity in dance in China—A comparative analysis of formal and non-formal dance education experiences.

Yuxiao Shen

Recent employment data in China shows that over half of employees have experienced career transitions in their life. However, the job market does not recognize their professional identity for the mismatch between the position and the candidates' tertiary education majors. This reveals a common understanding of professional identity in Chinese society that over-emphasizes knowledge accumulation within tertiary education, which consequently cannot support individuals to have a professional identity transition. Moreover, such a perspective also impedes individuals from jumping into a new professional field because of social perceptions and individuals' beliefs of fixed professional boundaries.

This study proposes that education should help students equip with professional knowledge and transformational learning ability. Transformational learning theory refers to learning that changes how individuals make meaning of the world and themselves. It involves individuals' ability of critical reflection and engagement in rational discourse. It is a way of learning that goes beyond simple knowledge accumulation. This learning pattern happens within conflicts when an individual's original cognition cannot explain the present situation, which forces them to make new meanings. As a result, individuals could experience profound change and become more inclusive. Within the context of current research, especially in the dance field where formal education in dance still refers to a traditional elite education pattern that only focuses on dance technique training, this study considers transformational learning is an essential inner ability that could critically make meaning of professional identity rather than rely on society perception.

This study considers professional identity formation an ongoing issue in China, especially in dance. This is because Chinese tertiary dance education has authority on professional identity construction while it neglects to cultivate a sustainable 'professional identity'. By contrast, In non-formal Dance education, many amateur dancers have taken the path of professionalization. In forming this identity, they inevitably encounter

obstacles that conflict with social concepts. This study argues that non-formal dance learning classes can provide a natural place for practitioners to experience transformational learning and construct a professional identity.

Therefore, this qualitative research contrasts the experiences of dance learners who have experienced formal training in dance through secondary and tertiary education in China with those who have experienced dance learning in non-formal urban contexts but have nevertheless gone on to become dance professionals. It seeks to challenge the assumption in China that individuals without formal education in a discipline do not have a valid claim to being considered professionals. It also explores the problem that tertiary dance education only focuses on transmitting professional knowledge to students, that the future development of tertiary dance education is hampered.

I am a second year doctoral candidate at the University of Auckland, majoring in dance studies. In 2021, I received a master's degree in dance studies from Beijing Dance Academy and another master's degree in community dance from the University of Auckland.

The sense of becoming through experiencing creativity for creative dance teachers in Mainland China

Ziyan Zhou

There is an ongoing tension concerning creativity in education in China that seeks to develop creativity through issuing and enacting aesthetic educational policies and courses, and the hegemony of an authoritarian pedagogy and examination-oriented assessment system that impedes creative art teachers from being creative. Specifically, due to the influence of examination-oriented education, the implementation of aesthetic education, notably dance courses in schools, appears inconsistent with the policies issued. The government utilizes aesthetic education as a way to advance socialist core values rather than emphasizing dance as an intrinsic aesthetic and creative value. Meanwhile, public schools pay more attention to the students' academic achievement and lack of detailed programme or methods that guide how to approach creative education. Under the context of disjunction between creative policies and the implementation of creative pedagogy, creative dance teaching is surveilled by the discourse of authoritarian pedagogy. That is, creative dance teachers cannot be understood by the educational system and are required to teach for technical proficiency in isolated activity, rather than positioning dance teaching in a creative context. Chinese dance teachers thus experience stress and exhaustion, and are not intrinsically motivated to teach for creativity.

As noted above, the educational system in China affects dance teachers teaching for creativity in public schools to a certain extent. The research into the relationship between teachers and creative teaching experiences has

been studied by some educational scholars. According to the theory of Wise Humanizing Creativity (WHC), there is a reciprocal relationship between creativity and identity (Chappell et al., 2016). As dance teachers teach, they are also, as it were, teaching themselves via individual work, collective thinking and shared action; they are on a journey of “becoming” (Chappell et al., 2016). Such creative identity work can support their personal well-being and self-actualization (Chamundeswari, 2013; Chappell et al., 2012). The research question of my PhD study is the following: How do teachers experience a sense of becoming through creativity when teaching creative dance in Mainland China? The study aims to explore experienced dance teachers’ perspectives about expectations, experiences and challenges for teaching creative dance in light of the creativity agenda in dance education in Mainland China.