

KEYNOTE ABSTRACTS IN ORDER OF APPEARANCE

Michael Peters

Professor Waikato University, Centre for Global Studies

Marshall Lecture: Postcolonialism, Biopolitics and the Empire of Capital: Lines of Foucauldian Inquiry in Educational Studies

Foucault died in 1984 and even before the body was cold, so to speak, scholars were already talking up the prospect of post-Foucauldian or post-critical studies. He was most assuredly a “figure of discursivity”, a phrase he used in regard to Nietzsche, Freud and Marx that signals a thinker of the first importance who had established a discourse or field based on a set of original concepts that generated new thought or new lines of investigation and provided the tools to pursue it. This paper provides a reading of the trope “after Foucault” to indicate three lines of inquiry in Foucauldian educational studies: the postcolonial, following Edward Said; the biopolitical, following Giorgio Agamben; and the Empire of capital, following Michael Hardt and Antonio Negri. This is a synoptic paper that engages with the question of how to read Foucault after thirty years of theorising, following the advice of Foucault himself, and in each case of the postcolonial, the biopolitical and the Empire of capital there are hermeneutical gains and losses. There is always a geopolitics of reading and the reception of texts in both spatial and temporal senses - in translation, in intergenerational readings, and in the boundary crossings of genre, discipline, gender and culture. In each case the field of educational studies opens itself to new problems, new priorities and new orientations that need constant scrutiny and appraisal for what is potentially useful, pragmatic, and politically astute or fragile, mundane and intellectually bereft.

Tracey Bowell

University of Waikato

On Engaging with Others: A Wittgensteinian Approach to (some) Problems with Deeply Held Belief

My starting point for this talk is a problem in Critical Thinking pedagogy – the difficult of bringing students to a point where they are able, and motivated, critically to evaluate their own deeply held beliefs. I first interrogate the very idea of a deeply held belief, drawing upon Wittgenstein’s idea of a framework belief - a belief that forms part of a ‘scaffolding’ for our thoughts - or of a belief that functions as a hinge around which other beliefs pivot. I then examine the role of deeply held beliefs, thus conceived, in our ways of being in the world, exploring the extent to which engagement with others whose deeply held beliefs differ from ours may be possible through imaginative ‘travel’. Finally, I reflect upon the extent to which these imaginative moments also offer up opportunities for critical reflection upon our own deeply held beliefs and, thus, the possibility of changing or adapting those beliefs.

Catherine Legg

University of Waikato

Charles Peirce’s Limit Concept of Truth

This talk will present and explore Charles Peirce’s account of truth as “the opinion which is fated to be agreed to by all who investigate”. This account is arguably more objectivist than accounts of truth in terms of ‘usefulness’ found in other pragmatists such as William James and Richard Rorty. The account will be defended from three objections: i) Because it talks about a potentially infinite process of inquiry, it is incoherent. ii) Because it relies on a faith that inquirers will converge on one opinion if they inquire long and hard enough, it is too realist. iii) Because it defines truth as a kind of opinion, it is not realist enough.

Michael Apple

University of Wisconsin-Madison, USA

The Task of the Critical Scholar/Activist in Education

In the literature in critical social theory as well as in more popular commentary, a good deal of attention has been given to the role of “public intellectuals.” Yet much of this discussion has often been rhetorical and too general. I identify and discuss nine specific tasks for the critical scholar/activist in education. I argue that in a time of the increasing influence of neoliberal, neoconservative, and new managerial “reforms,” these tasks are essential if critical educators are to engage seriously with the assumptions, policies, and practices of “conservative modernization.” In the process, I point to a number of resources and strategic interventions, some of which we can learn from the successes of the Right,” that can assist us in creating what I call the “decentered unities” that are important to challenge the current fascination with markets, a (supposedly) common culture, audits, and other dominant reforms.

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In alphabetical order

Ashley Aitken & Rohini Balapumi

Curtin University

Factors Influencing Lecturers' facilitation of Students' Self-regulation of learning (SRL) at higher education: A study of Australian Universities - Development and Validation of a Structural Model using PLS.

While previous studies on self-regulation of learning predominantly focused on students, researchers have paid less attention to the role of educators in supporting students' self-regulation of learning (Hilden & Pressley, 2007). This study aims to explore the factors that could influence the university educators in facilitating students' self-regulation of learning in Australian higher education setting. The objective of this study was to explore, develop and test a model based on theory and research on self-regulated learning specifically in the context of higher education. The variance-based structural equation modelling (SEM) or partial least squares (PLS) approach was employed to evaluate the extent of the identified factors influence educators' SRL facilitation in students. Analysis of data collected from a survey of 32 Australian universities showed that availability of time, reward and recognition of efforts, educators teaching and learning beliefs, curriculum design, and university policies have significant contribution to the educators' SRL facilitation in students, whereas educators' knowledge of SRL and collegial influence were found to be insignificant. This study is among the few that attempts to empirically test an implementation model in the Australian settings. The results of this study could be instrumental in the advancement of future empirical research in self-regulated learning and higher education.

Eva Alerby & Susanne Westman

Luleå University of Technology, Sweden

Maurice Merleau-Ponty's ABC – openings for rethinking educational relationships

In this paper, we explore some of the notable concepts of Maurice Merleau-Ponty's philosophy of the life-world, namely *ambiguity*, *body* and *chiasm*. We start by discussing these philosophical concepts and their connectedness, and continue by focusing on the potential for thinking differently about educational relationships these concepts hold – moving beyond today's rationalistic and dualistic discourse. For Merleau-Ponty *ambiguity* signifies our existence, as various aspects within our experiences may occur simultaneously, but cannot be reduced to each other. As ambiguity signifies a pluralistic ontology, denying dualism, it is a key-concept for understanding his other notions. The concept of the lived *body* signifies an ambiguous intertwining of body and mind, and *chiasm* describes a cross-over of intertwined relationships, as for example a co-functioning between human beings as both subject and object, both nature and culture, both immanence and transcendence. In his later work Merleau-Ponty reaches beyond 'both and', towards an intertwining that is more than merely the sum of its parts. Human existence is constituted by intercorporeal relationships – pell-mell assemblages of mutual influence. As such, intersubjective relations can be signified by proximity and estrangement, the latter especially in practices that are dominated by economic and political forces. Accordingly, humans never exist in unconditioned freedom but in ambiguous and intertwined relationships and circuits of change. In the final discussion, we draw attention to how these philosophical concepts may enable educational engagement in terms of intertwined relationships, appreciating multiplicity and the unpredictable.

L. Maurice Alford

Auckland University of Technology

Engagement in dialogue: discovering common discourses, despite the dissonance

We engage in dialogue to better understand ourselves and our contexts. In conversation we share more than words — we create meanings with gestures, we acknowledge positioning with smiles or frowns, and together we construct a grammar of connectedness. To engage is to present a perspective to be affirmed or modified, to present the discourses that constitute our subjectivities. Interacting with an other is to engage with the ideas, beliefs, and values that shape their language, even as we expose our own. In seeking common ground we listen for what resonates with the other, we weigh our words to find harmonies, and we create spaces to enrich collaboration.

In this paper I explore the concept and implications of engagement between a self and an other, between those occupying positions at the margins and those who are more central, and finally, between one community and another. In the process, I aim to show how the subtleties of oral language interactions — intonation and syncopation, facial expressions and gestures — all contribute to both the form and the substance of the interaction.

Conversation offers an opportunity to engage with an other in creating connections, not as distinct autonomous individuals, but as linked in a web of relationships, discourses, and positionings. In conversation we foreground our values and beliefs to become ever more enmeshed in the social constructs of community. In engaging with others we shape their subjectivity as well as our own. Dialogue shows reciprocity, engagement represents learning and growth.

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Angel, Hsi-I Chen & Ming-Lieh Wu

National Chiayi University, Taiwan & National Chi Nan University, Taiwan

The Development of Elder Learning in Taiwan

The Development of elder learning is the current important policies in Taiwan. Elder learning is an important element of lifelong learning system. It's also a key to building of the learning Taiwan. This study aims to analyze the elder learning policies and the sustainable management strategies of elder learning institutions in Taiwan.

The purposes of this study are to analyze the policies of elder learning in Taiwan, including development context, problems and solutions, characteristic and effects, future development suggestions of elder learning policies; to explore the sustainable management strategies of elder learning institutions in Taiwan, including development context, development models, problems and solutions, characteristics and effects, sustainable management strategies of universities of elder learning and elder learning centers. To achieve the above-mentioned research purposes, the study adopts documentary analysis, questionnaire survey method and focus groups interview.

Petra Angervall

Department of Education, University of Gothenburg, Sweden

"Turn-taking practices in academia"

The rise of the marked driven and competitive university marks the ascent of a double coded, ambivalent academic practice that shapes the bodies and minds of those inhabiting this practice. In this article we analyse how researchers that struggle with their careers within academia, conceptualize the possibilities and limitations of their practices in academia. We use ambivalence to abstract some of the new formations sketched in recent studies, e.g. the demands and limitations we see rule academia. Data was generated from four Swedish universities, altogether 60 interviews with researchers in a transitional point of their careers. The results illustrate how these researchers move in-between, interpret, boundaries in career mainly concerning: 1. Their private- and/or public-lives. 2. Their professionalism, finding a recognized line of career. and, 3. Their memberships in various communities and/or possibilities in being individually independent. These boundaries seem to create different career paths and conditions in academia.

Natalie Araújo, Rachel Wilson, Bronwyn Clarke, & Landon Carnie

RMIT University (Araújo, Wilson, and Clarke) and RMIT Vietnam (Carnie)

The Global at Home, At Home in the Global

Study abroad and study tour opportunities have become the dominant model of intercultural exchange in Australian universities. While these initiatives can provide meaningful opportunities for the empathetic engagement with Others, the development of cosmopolitan consciousness, and multicultural identity (Paige, Fry, Stallman, Josic, & Jon, 2009; Bellamy & Weinberg, 2006; Ribeiro, 2005) for students who are able to access them, they are not unproblematic. As Waters and Brooks (2010) have noted in the UK context, these students "remain a highly privileged group and their experiences [may] serve only to facilitate the reproduction of their privilege." The fly-in, fly-out nature of these exchanges may limit the effectiveness of fully reciprocal relationships.

This paper draws on the research of The Belonging Project, a four-year longitudinal project at RMIT University that aims to support the participation and integration of students from diverse backgrounds, circumstances and cultures. Specifically it draws on qualitative research and an ethnographic case study of a course initiative between the RMIT Melbourne and RMIT Vietnam campuses. It explores low-cost possibilities for pedagogical innovation and virtual collaboration as means to develop more sustainable, equitable, and accessible intercultural opportunities.

Archives Symposium

Chair: Margaret Stuart

Margaret Stuart, Nesta Devine, Marek Tesar, Tina Besley, Michael Peters

PESA has over forty years of engagement with philosophy of education in Australasia. Several New Zealand office holders and members, engage with the epistemological and ontological aspects of archival materials. We ask questions about what is ordered, by whom, for what purposes. We employ ideas from Anne Stoler, Jacques Derrider, Michel Foucault and James Kaminsky as we seek perspectives on the PESA archives.

Archives may be sites where 'men and gods command' (Derrida,1995, p.9); 'pledge[s] to the future' (ibid, p. 18)... 'annotated bibliography[ies] ... reified account[s] of its of its intellectual heroes'(Kaminsky, 1988, p.1). None can be viewed in isolation, as internalist discourses, but must be located within the nexus of other disciplines and contexts of the time (see Kaminsky 1988; Stoler, 2002). The emergence of the Society must be seen within the context of a 'collective debates' (Kaminsky) around professionalism of education in Australia and New Zealand; on teacher training and general angst arising from the Vietnam war. '[T]he archive of a society, a culture, or a civilization cannot be described exhaustively; or even, no doubt, the archive of a whole period. On the other hand, it is not possible for us to describe our own archive, since it is from within these rules that we speak, since it is that which gives to what we can say – and to itself, the object of our discourse – its modes of appearance' (Foucault, 1972, p. 130). Archival reading Stoller(2002) says, must be 'against the grain'.

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Sonja Arndt

University of Waikato

On the genealogy of the Other

This paper is a genealogical, archaeological 'dig' into past engagements with and conceptions of Otherness and the Other. Through this excavation, grinding away at history, and unearthing commonly held and disputed thought, the aim of the paper is to create a backdrop for contemporary perspectives on Otherness, the stranger, the foreigner, and to situate Julia Kristeva and her work on the stranger. Following the notion of genealogies as open to overlapping discourses and accidental discoveries, the paper winds a serendipitous path through 18th, 19th and 20th century thought about being, self formation and particularly about being, becoming, and perceiving the Other. From selected Marxist thought, it traverses ideas of the existentialists, and various spirit-breaking *Grenzsituationen* through which we attain a heightened sense of ourselves. A journey across psychoanalytic developments and into the realm of the unconscious bring the investigation to 1960s Paris, and to Kristeva's entry, Other herself, a young woman from Bulgaria, in the male dominated French philosophical/psychoanalytical and linguistic milieu. Complicated and delicate, masked and explicit, this paper reveals earlier conceptions, through multiple epistemological, ontological and phenomenological contingencies and truths, as underpinnings for further engagements with the stranger, foreigner, Other.

Stephen Arnold

Auckland University of Technology

The limits of a rational mind in an irrational world - the language of mathematics as a potentially destructive discourse in sustainable ecology

Sustainability embeds concepts of systems thinking; renewable, recyclable and reductable energy flows. It requires a holistic mind, that is focused at once at a local and details level, while simultaneously being globally and dynamically fixated. Sustainability encourages an appreciation and celebration of networks, beyond egocentric to ecocentric. Finite resources require careful management, and sustainability thinking needs flexibility and futures-focused problem solving. Does engagement with the well-known structures of the philosophy of mathematics nurture responsible and ecological modes of thinking? When Descartes declared "cognito, ergo sum" he hailed the rational mind as central to existence, he also joined the worlds of algebra and geometry in his Cartesian plane. Maths, as a model for rationality, was to provide a model for the world. However, we can now see some of the consequences of this worldview.

What if, even the simple, yet powerful, language of maths itself precludes a responsible sustainable worldview? This presentation uses some simple examples to rethink mathematics and the potential that 'education' has for numbing us to our real world. For example: how can we justify teaching students of the arithmetic concept of "takeaway" when we also live in the real world and at the same time inculcate notions of the finite planet as a closed system. When can you takeaway anything? We can't take away rubbish, we only move it out of sight, and that is just temporary. What engagement is needed to reflect critically on the role of maths thinking in sustainability?

Shil Bae

University of Canterbury

Parenting in New Zealand early childhood education: a site of 'governance' or a site of 'engagement'

Educational policies have significant impacts on the lives of those involved, silencing or strengthening one mode of pedagogy over others in society. This presentation explores historical changes in educational policies in a New Zealand early childhood context, and identifies what is considered as 'good/desirable parenting' in these policies. Drawing on Foucault's notions of 'truth' and 'governance', the presenter examines the discourses evident in these policy decisions, and how these discourses influences parents' lives and the pedagogy of the people in the context. The presenter argues that recent shifts in early childhood education policies create further tension and pressure for parents, rather than providing sufficient support for parents. These educational policies pressurise parents to perform a specific pedagogy that is normalised within the policies. This presentation suggests that there has been a shift in educational policies which intensifies inequality and injustice, and strengthens the disengagement between individuals and the government.

Michaela Baker

Macquarie University

Aesthetics, resistance and education: A Sartrean approach

In this paper, I argue that Sartre's work on colonialism and neo-colonialism, when read as providing a basis for an account of aesthetics as resistance, can be mobilised to support a philosophy and practice of education that empowers political engagement. The paper has three parts. In the first, I argue that aesthetics can be a form of critical resistance. As Alana Jelinek argues, 'the capacity of [aesthetics] to speak to individual stories, agency and autonomy is particularly significant when faced with totalising narratives' (2013, p. 3). In the second, I argue that two such 'totalising narrative[s]' are colonialism and neo-colonialism, and demonstrate, via a focus on the existentialist aspects of Sartre's politics, how his philosophy provides us with a clearer understanding of how aesthetics functions as a powerful force of resistance. Sartre's existentialist account of intersubjectivity 'gets at something important about human relations and provides the foundation for...political radicality' (Reynolds, 2008, p. 71). For example, Sartre's discussion of the interaction between the colonial and neo-colonial situation and poetry ('Black Orpheus') and photography ('From One China to Another') demonstrates how positionality within one's situation opens up this potential for resistance. In the third part, I sketch some ways in which this applies the contemporary Australian situation, and how the insights in Sartre's work can be used as a tool to empower

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higher education students involved in community engagement work to be both more aware of their own and others' agency and positionality, thus empowering their potential for political action.

Khalid Bakhshov & Georgina Stewart

The University of Auckland (Tai Tokerau Campus)

Staff experience of ethnicity and inequity in regional tertiary institutions in Aotearoa New Zealand

The tertiary education sector is responding to on-going pressure to deliver better outcomes for traditionally marginalised groups in society, which provides an entry point for the further incursion of neoliberalism into the sector. Institutions and their staff are hence caught in a seemingly constant state of change and reorganisation at all levels. In a second-tier tertiary institution (TEI) in a high-Māori population region, equity policy (still) largely equates with Māori policy. At some point in the policy cycle the words move off the page and into the offices of particular staff employed by the institution. What can be said about the experiences of staff in such a TEI: staff members who are tasked with enacting the equity policies of their institution within their daily professional practice and longer term management portfolios? This research uses personal narratives to produce autoethnographic data from the perspective of the middle management academic staff member, on whom devolves personal responsibility for being the 'face of equity' and the 'brown face at the table' of running such a TEI. The purpose of the inclusion of personal narratives is to dig into the interface between policy setting and policy implementation. What are the micro-practices of discourse by which policy merges with personal agency? The data from personal experiences can be synthesised with critical policy analysis and critical literature review, under the unifying methodological umbrella of CDA (critical discourse analysis), to inform philosophical studies on the underlying theoretical issues of identity, equity and indigeneity.

Matthew Bannister

Wintec (Waikato Institute of Technology)

Engaging with creativity in education through Bergson

As teaching creative practice becomes part of education, it is timely to offer a critique of the kind of intellectual frameworks typically used to explain and evaluate creativity, for example the kind of research questions typically asked of a student commencing a creative project at postgraduate level. These questions are typically analytical, say, around the conventions of a genre and how they can be used to produce new work, but they fail in my view to acknowledge creativity as a process, analytical questions being more suitable to assess a finished work, not one that hasn't even started yet, or is in process. The conventional academic wisdom is that the "new" is a revoicing or recombining of the familiar, but in this formulation, the "new" remains essentially untheorised. I use concepts around creativity as novelty from Henri Bergson, such as duration and movement, to offer a critique of systems theories of creativity (Toynbee, McIntyre and Csikszentmihalyi) that seek to reduce the creative process to a series of "choices" between different pre-existing creative possibilities. In its place I propose a focus on novelty, duration and movement as aspects of creative process.

Rosie Barron & Daniella Forster

University of Newcastle

Becoming a teacher: navigating ethical phenomena

Professional experience in initial teacher education programs is a problem that raises enduring questions about the purposes of initial teacher education, given the multiple relations between agents situated in various contexts and within discourses with different expectations about the good teacher. Pre-service teachers are in an interesting ethical situation - a space between schools and university - assessed according to local norms, interpreted via national standards and who bring their personal values and university learning to events that unfold at school. They are making choices about engaging in action or inaction, and about silence and speech; and about accepting or holding at arm's length supervisors' and mentors' narrative constructions about the school, the students and colleagues. Teacher education can create opportunities for pre-service teachers to participate in dialogue about navigating these potentially disjointed normative landscapes during professional experience using online tools. In this paper we work in the space of ethical phenomenology to explore professional experience in initial teacher education, sharing insights from pre-service teachers facing significant incidents; especially those in which their subjective position is called into question. We focus on responses and replies between pre-service teachers in online exchanges to consider the ways in which participants framed and described significant events, the actions of other agents and their own perceptions of ethical obligation, how they recognised each other's meanings, acknowledged, deepened, and critically challenged each other's narratives.

Tina Besely

University of Waikato

Archiving PESA

Now that PESA is approaching its 40th anniversary in a few years time, we have begun an archive project, headed by a small sub-committee based at University of Waikato. This session will update details of progress to date and potential directions in future.

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Tina Besley

The University of Waikato

Social Exclusion, Participation and the Politics of Engagement: Foucault and the Possibilities for Socially Inclusive Democracy

In the Middle Ages, exclusion hit the leper, the heretic. Classical culture excluded by means of the General Hospital, the *Zuchthaus*, the Workhouse, all institutions which were derived from the leper colony. I wanted to describe the modification of a structure of exclusion.

--Michel Foucault, 'Madness Only Exists in Society' *Foucault Live*, p. 8

The related discourses of social inclusion and exclusion for a dyad that are useful perspectives through which to view and analyse forms of political participation. In this paper I suggest that we have a great deal to learn from Foucault's history of exclusion as one deeply embedded in the historical nature of emerging liberal institutions beginning in the Middle Ages with the treatment of "lepers". In the second section I chart the rise of the discourse of social inclusion as largely a French invention that came to dominate the policy agenda and fight against exclusion in Europe and elsewhere. Briefly, in the third section I identify challenges and prospects for an inclusive political process based on enhancing public participation. The related discourses of social inclusion and exclusion for a dyad that are useful perspectives through which to view and analyse forms of political participation. In this paper I suggest that we have a great deal to learn from Foucault's history of exclusion as one deeply embedded in the historical nature of emerging liberal institutions beginning in the Middle Ages with the treatment of "lepers". In the second section I chart the rise of the discourse of social inclusion as largely a French invention that came to dominate the policy agenda and fight against exclusion in Europe and elsewhere. Briefly, in the third section I identify challenges and prospects for an inclusive political process based on enhancing public participation.

Leon Benade

Auckland University of Technology

The role of trust in reflective practice

Trust as a philosophical concept in education seems largely taken for granted, either because it is embedded in other discourses, or is self-evidently assumed to be one on which there is general agreement and understanding. Trust is the unseen oil that ensures engagement between and among persons. Its associated notions, such as confidence and faith, may perhaps be better understood in relation to antagonistic concepts, such as betrayal, treachery and infidelity. These various notions highlight the extent to which engagement in relations that demand trust requires openness and self-critique. Conversely, in relations characterised by distrust, persons may seek to be self-protective or defensive, as they may experience vulnerability and sense they are open to attack. These ideas are among several that underpin notions of critically reflective practice in education. In this paper, two contexts will be considered and compared for their ability to further clarify the role of trust in reflective practice – the first is the dimension of teacher reflective practice, and the second is in research higher degree supervisory relationships. It will be suggested that the development of critical reflection is impossible in the absence of trust.

Karen Bennetts

Monash University

Re-engaging with Maria Montessori: a method, a movement and leadership emerging from the margins

Since the 1990s, there has been renewed interest in the work of Italian physician and educator, Maria Montessori (1870-1952). Multi-disciplinary investigations reveal the legacy of her scientific pedagogy, distinctive didactic materials, and ambitious approach to social reform. Emerging from a tradition of protectionism, Montessori's work has endured over a century of critique and development. Current research offers new possibilities to document the philosophical thinking of this feminist pioneer, and more clearly situate her legacy within the contemporary social and educational landscape.

This paper documents a perspective on leadership which has its origins in Montessori principles and practices. Drawing from Gadamer's 'Truth and Method', a hermeneutic phenomenological analysis of interviews with contemporary educational leaders confirms Montessori's ideas may have relevance for twenty-first century leadership. Centred on the notion of the child as the constructor of the adult, the Montessori leader adopts a long term view in which there is a constant rapport between the whole and the parts of human existence.

Jina Bhang

Seoul National University, Korea

What it means to be a teacher in Korean Society: By comparing Public School teachers and Hagwon tutor

I would like to explore what is at issue in current education in Korea and analyse the role of teacher through my experience of teaching between "private" and "public" initially rested on the source of financing, I found that my students put some value on the notion of "public." I will relate the meaning of "to be public" to the role of teacher in the class with the two meanings of the source of financing.

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Gert Biesta

University of Luxembourg

“Calling upon the unique within me” – Notes on the rediscovery of teaching.

Engagement can be understood as an act or decision by individuals to engage themselves, for example in a political cause. Yet, our human condition can also be understood as a situation of being engaged by what and who is other. If in the first the existence of the subject comes before the subject's engagement, in the second our being engaged calls forth our subject-ness. The latter way to understand the relationship between human subject-ness and engagement has been developed most prominently in the work of Emmanuel Levinas. In my presentation I explore the educational significance of this line of thought by showing how it allows for a rediscovery of teaching – one that has educational, philosophical and existential significance. I start from the observation that the main problem with what is often called ‘traditional teaching’ (or in Freire: banking education) is that the student cannot appear as a subject in its own right, but only as an object of the activities of the teacher. The common response to this predicament has been to sideline the teacher and reformulate education in terms of learning. I argue that the ‘freedom of signification’ which is central in the turn towards learning is a pseudo-freedom that still does not allow the student-learner to appear as subject. Against this background I articulate a third option where teaching is not seen as an act of control, but as an interruption of the self's egocentrism – an interruption that calls “upon the unique within me” (Levinas).

Vaughan Bidois

Te Whare Wānanga o Awanuiārangi

A Genealogy of Cultural Politics , Identity and Resistance: Reframing the Māori – Pākehā binary

Over the past four decades in Aotearoa New Zealand, anti-colonial and postcolonial theories have been engaged to analyse the historical and contemporary conditions of the indigenous peoples of the land. As a result, dualist and oppositional comparisons of identity, knowledge and understanding have been utilized to frame the (post)colonial experience between Māori and Pākehā. This presentation applies a Foucauldian analysis of the colonial binary and the implications upon Māori and Pākehā subjectivities, cultural identity and relations today. Foucault's genealogy analyses and uncovers the historical relationship between truth, knowledge and power and so provides a critique of conventional thinking and practices that are positioned within a traditional “Self and Other” binary of power. As such, this paper explores the possibility of reframing traditional Māori and Pākehā oppositional cultural politics. A cultural frame that centres on the notion of the “ethical subject” and a conceptual space that seeks to operate beyond the Self–Other binary.

Jennifer Bleazby

Monash University

The Problem of Curriculum Hierarchies: A Deweyian Response

The notion that some school subjects are more valuable than others. This paper will examine the epistemological assumptions that underpin two common and problematic curriculum hierarchies. The first is associated with the traditional, dominant knowledge-centred model of curriculum. It maintains that seemingly abstract and theoretical subjects like mathematics, the physical sciences and the traditional humanities are more valuable and intellectually demanding than subjects associated with concrete experience and the body, such as physical education and ‘hands on’ art and technology subjects (e.g., see Barton, Baguley & Donald 2013; Polesel 2008; Brown 2008-2009; Blake 2006; Quin 2003; Teese & Polesel 2003; Teese, et al. 1995). The second curriculum hierarchy is basically the inverse of the first and it is associated with progressive, student-centred models of curriculum, privileging subjects that seem most facilitative of experiential and imaginative learning. Drawing on Dewey's theory of curriculum, it will be shown that both these curriculum hierarchies are inconsistent with an educational curriculum. Contrary to common misinterpretations and misapplications of his ideas, Dewey did not prioritise subjects like art, wood-work and cooking over more traditional curriculum content like mathematics and history. Dewey proposed a curriculum grounded in authentic social problems that required students to simultaneously draw on knowledge and methods from multiple disciplines in an interconnected manner in order to work through such problems. This model of curriculum dismantled traditional hierarchies, emphasising the interdisciplinarity of all learning and inquiry.

Sean Blenkinsop, Laura Piersol & Michael W. Derby

Simon Fraser University

The Pedagogical Possibilities of Eco-Existentialism

Last year, just after midnight on the 7th of May, the carbon dioxide levels in the atmosphere touched 400 parts per million for the first time in eons and we are well on track to 450ppm at which point ‘catastrophic climate change becomes inevitable’. The Anthropocene has arrived and nothing, not philosophy, not education, not the very objective fabric of material reality will emerge *untouched*. We are, quite possibly, in the process of killing ourselves, a global exercise in radical freedom without full consent.

This paper proposes to explore what existentialism - an ostensibly eclipsed intellectual movement from a bygone era - might offer (environmental) educational philosophy today. As teachers struggle to wade through the deluge of greenwashed technocratic optimism whilst simultaneously reconciling the realities that critique has run out of steam (Latour, 2004), that we must jettison the very idea of a venerated nature (Morton, 2009), and that we are drowning in the flotsam of archaic philosophical assumptions it becomes quite apparent that education is in desperate need of a theoretical lift.

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The absurdity and intolerability of our position points clearly, we suggest, to the pedagogical possibilities of an eco-existentialism – most notably the works of Camus, Sartre and Buber. The existentialists provide the philosophical grist to critically diagnose the situation, offer insights into the seemingly disparate and often counter-productive responses to this crisis, and to potentially suggest possibilities whereby humans and our global brethren might exercise individual and shared freedom in response.

Judy Bruce

University of Canterbury

Global citizenship and service learning: Potential for pedagogies of interruption

This presentation will sketch an as yet unrealized relational approach to service learning, drawing on ideas about encounters with the Other in the work of the philosopher Emmanuel Levinas. The first part of the presentation will offer a brief critique to the field of service learning through exploring problematic aspects related to traditional and critical approaches in service learning initiatives, where ideas of objective knowledge of self and Other, teleological notions of progress, and server-served relationships limit possibilities of engagement and transcendence. The second part of the presentation will draw on post-structuralist ideas in education to propose a distinction between the desire 'to learn from the Other' and the risky and difficult disposition to be open 'to being taught by the Other' (Biesta, 2012). I will propose a strategic step beyond the limitations of traditional and critical approaches to service learning, where difference is seen as a productive and indispensable force, and where education is about encountering the world/the Other and being altered by it.

Rachel Buchanan & Erica Southgate

School of Education, University of Newcastle

What lurks beneath? An exploration of the Neoliberal University and the Ethics of Engagement.

The advent of the enterprise university indicates the proliferation of neo-liberal ideology within the field of higher education (Marginson and Considine, 2000). The enterprise university is permeated with ideas and practices of, accountability, calculability, efficiency, timeliness, productivity and institutional achievement. Digital technologies have become a ubiquitous feature of Higher Education, being used as administrative tools, virtual learning environments, learning management systems and for harvesting different types of student data. While such digital technologies are often described as providing or enlarging the public sphere, the data analytics generated through the use of such technologies could be understood as creating a new exclusive, institutional sphere where information is used for strategic purposes. This paper examines some of the problematic aspects of the use of institutional data for students and staff and includes a new consideration of Foucault's notion of the panopticon. Engagement will be examined in two ways, the manner in which academics engage with institutional Key Performance Indicators (KPIs) and ways in which academics engage with students via such digital spaces. This paper proposes that the use of data analytics generated from learning management systems is not only used a proxy measure for student engagement, but simultaneously operates as a driver to increase academic efficiency to meet institutional KPIs around student engagement, retention, and timely progression. We juxtapose these explorations with a consideration of the ethics of engagement and the implications of the operation of multiples layers of surveillance, and the types of subjectivities that neo-liberal enterprise university desires to produce.

Gilbert Burgh & Simone Thornton

The University of Queensland

Engagement as Dialogue: Camus, pragmatism and constructivist pedagogy

In this paper we will explore how Albert Camus has much to offer philosophers of education. Although a number of educationalists have attempted to explicate the educational implications of Camus' literary works (Denton, 1964; Oliver, 1965; Götz, 1987; Curzon-Hobson, 2003; Marshall, 2007, 2008; Weddington, 2007; Roberts, 2008, 2013; Gibbons, 2013; Heraud, 2013; Roberts, Gibbons & Heraud, 2013) these analyses have not attempted to extrapolate pedagogical guidelines to develop an educational framework for children's philosophical practice in the way Matthew Lipman did from John Dewey's philosophy of education, which informed his philosophy for children curriculum and pedagogy. To this end we offer comparisons and contrasts between Camus and the pragmatist educational discourse centred on communities of philosophical inquiry (or, more broadly, collaborative philosophical inquiry). In particular we focus on the phenomenology of inquiry, namely, that "inquiry must begin with a problem, question, or doubt and must aim at a solution or resolution, both of which are genuinely felt—something in which the inquirer actually has a stake" (Gregory & Granger, 2012: 13). We conclude that what Camus calls lucidity has implications for the notion of reconstruction, prominent in Dewey's thoughts on education, and central to Lipman's focus on philosophy functioning educationally.

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Vanessa Cameron-Lewis

University of Auckland

A new materialist rethinking of the teaching of pleasure and danger in sexuality education

This paper puts new materialism to work through a diffractive reading of Dolphijn and van der Tuin's (2012) cartography of new materialism and Cameron-Lewis & Allen's (2013) paper on "Teaching pleasure and danger in sexuality education". Utilizing diffraction to support non-dialectic affirmative thinking this paper pursues an affirmative building of new theory. Cameron-Lewis & Allen (2013) argue against the dualistic logic that structures the sexuality education curriculum. Their main premise is that the decreed separation of 'positive' and 'negative' aspects of sexuality in the sexuality education curriculum creates an untenable dualism because it draws an unqualified line between the pleasures and dangers implicit in sexual intimacy. The problem with this separation, Cameron-Lewis & Allen (2013) argue, is that learning opportunities for students to consider the interrelatedness of pleasure and danger in sexual intimacy are foreclosed. Applying the insights of Van der Tuin & Dolphijn (2012) allows me to think about this issue of separation differently, from "a monist philosophy of difference" (Van der Tuin & Dolphijn, 2012 p121). Recognizing the untenability of 'ordinary' dualism Van der Tuin & Dolphijn (2012) proactively address the negative rationality between terms that dualistic logic is structured upon. Drawing on the work of 'feminists of difference' Luce Irigaray and Elizabeth Grosz, this paper is ultimately a study of the philosophy of difference as it is taken up in new materialism. The insights of Bergson underpin new materialist theory and Bergson's work on difference takes center stage in this affirmative reading.

Jenni Carter

University of South Australia

Spectres and the Law: Naming, authorising and mobilising literacy policy

This paper explores how Derrida's understanding of the spectral, justice and law provide conceptual resources to examine how education policy is calculated, authorised and mobilised. Derrida's view of the law as an authorised force brings attention to the mythical axiological underpinnings of education policy and the processes, forces and procedures deployed to secure, legitimate and police policy initiatives and practices.

The paper examines literacy in Australian Commonwealth Government policy since the 1980s and how literacy has been called upon to authorise and legitimate broader policy initiatives. It argues that what counts as literacy has been confined within market logics and a conservative social agenda. Identifying how literacy is named and mobilised opens up for scrutiny the way in which a government engages with the inheritance of literacy traditions and practices. Such an inheritance is not benign, it is an injunction that demands a response that is political and ethical. From a perspective that is concerned with justice, the aporetic conditions of literacy policy as a spectral configuration are identified and the question of how literacy is named and mobilised in policy as an ethical responsibility is explored.

Amy Chapman

Australian Catholic University

Toward a Semiotics of Political Emotions in Classrooms

Semiotics considers signifiers and signifieds as the signs of engagement across the variety of levels, including social. In this presentation I address 'knowledge economy' as an empty signifier in education (Szkudlarek, 2008) used in both political and educational rhetoric to establish social consent to significant changes in the affective economy (Ahmed, 2004) of classrooms. This paper draws on two case studies taken from ethnographic data collected during a project on 'non-traditional classroom spaces' where the spatial organisation of schooling emerged as a potential fulcrum through which the imaginary of the conventional primary classroom was being replaced by prospects of a globally connected and competitive economic environments requiring student workers to continuously engage with, and respond innovatively and creatively to, a range of problems. Through an edusemiotic approach to ordinary (Berlant, 2011) moments of 'retreat' and 'play' in these classrooms, I hope to draw attention to examples of political emotions underwritten by the knowledge economy where repression, absence, disavowal and defence form part of the missing philosophical account of education.

Stephen Chatelier

University of Melbourne

From education to humanism: Postcolonialism, engagement with the 'Other' and the possibility of an emergent humanism

The idea of Humanistic education is usually conceived as a foundationalist philosophy, based on a set of humanist philosophical assumptions. Such a philosophy of education has been largely out of favor for some time. This is in part due to the powerful challenges to philosophical humanism by postcolonial critics, amongst others. Indeed, if humanism is to assume the white European male then, in today's world, it must be found wanting. This paper, however, seeks to explore the possibility of a non-foundational humanism. Rather than acting as a foundation on which education is built, it may actually emerge from organic and ordinary events in life, in an era of intense and extensive modes of global interconnectivities. Considering both the historical contexts of some postcolonial theorising and human engagements with the 'Other', I will explore the possibility that humanism might be better understood as a way to live in an era of globalization than as a philosophical category.

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Ting-Ting Chu & Ho-Chia Chueh

National Taiwan University, National Taiwan University

From egoism to altruism in environmental education for consumers : a case study of the Homemakes Union Consumer Cooperation, TAIWAN

Organic food consumption is a movement that involves many important concerns such as environmental protection, global food system, food safety and personal health. Past studies have shown that the most important reason for consuming organic food appears to be health consciousness. The consumers' ecological concern is not a priority issue, but a significant effect in affecting consumption of organic products. Yet, consumers' beliefs about the need for environmental awareness and protection through their purchasing choices could be developed through 'environmental education', and therefore becomes 'green consumerism'.

The focus of this paper is to examine the role of consumer education that is played in green consumption behavior change, based upon a case study of Homemaker's Union Consumer Cooperation (HUCC), a well-known environmentalist consumer organization in Taiwan. Paulo Freire's theory of critical consciousness and Stern, Dietz, & Kalof's (1993) idea of three dimensions of environmental concerns (egoistic, altruistic, and biospheric concerns) are applied to analyze HUCC's consumer behaviors, and identify their green consciousness of consumption. We found that egoistic consciousness still plays a significant part in initiating their consumption behavior. Some environmentalist proponents join the HUCC because of their altruistic consciousness. Moreover, HUCC's environmental education activities help consumers transfer egoistic consciousness to altruistic one. The contribution of this article is to offer an understanding the ways in which consumers are transformed into an altruistic green consumption, and this is the primary concern for environmental education.

Ho-Chia Chueh

National Taiwan University

Student's civic consciousness in the Internet age: a case study of the Sunflower student activism in Taiwan

In light of the New York Occupy-Wall-Street Movement in 2011, the Internet and its tools of social media that have been heralded as instrumental in facilitating the uprisings in student activism. In 2014, Taiwan has witnessed a student civil right and civic engagement movement: the Sunflower student activism. The Sunflower Movement held a successful protest on March 30, attracting about 350,000 people, as a result of several months of government unwillingness to take input from critics into account. Its impact had extended beyond Taiwan and served as an inspiration for other protest groups and activists in Hong Kong and Macau.

This paper uses the Sunflower student activism movement as a case to explore what opportunities and challenges this new media provide for reconsideration the meaning of student's civic participation and consciousness-raising movement. The focus of this study is to examine closely at the ways in which social media network such as Facebook, YouTube, weblogs and BBS as tools help to organize and generate student's civic consciousness in the Sunflower student activism movement. These will be a critical examination with the ways in which the social media are played in producing and shaping our knowledge/understanding about issues that are concerned. Further, the relationship between agency, participation and social change in the digitalized public sphere will be discussed.

Claire Coleman

University of Auckland

"That there were more things we were capable of doing rather than how we are now and I think that we can go further and yeah?": Reflecting on the use of role to engage students

This paper critically reflects upon my 2010 Masters research into the use of process drama to enhance engagement for Year 10 Pasifica boys in a social studies classroom. During this research students engaged with the subject also the process of their education deciding not only what they wanted to know but also how. Students also expressed great surprise at their own abilities. These findings motivated my PhD work and have raised a number of questions about notions of engagement that will be considered. Is it enough to have students engaging with the subject or do students need to be aware of pedagogical practices being used in order to fully engage with their education. How might the use of a fictional realm with an authentic focus allow students to engage in a different way? Finally considering how process drama actively seeks emotional, creative and thoughtful learning experiences and aligns with key aspects of engagement theory.

Claire Coleman

University of Auckland

More real than real: Process drama, participatory democracy and getting engaged!

The proposed presentation will discuss the suggestion that the fictional realm of a process drama is a space for participatory democracy, which engages students through a dramatic dialogue. It draws on my ongoing PhD research, which explores the potential relationship between the theories of critical pedagogy and process drama and the widely held hope that drama creates a realm of possibility for social transformation. Process drama demands genuine collaboration and negotiation between participants in creating and maintaining the narrative with the teacher often "in role" alongside students in a role of equal or lesser status to them. Effective process dramas ask participants to take risks and tackle conflicts as they arise. Participants may play with their beliefs and behaviours within the drama whilst at the same time reflecting upon them from outside the drama. I suggest that process drama actively seeks emotional, creative and thoughtful learning experiences and aligns with key aspects of engagement theory. Perhaps by working inside a fictional

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space rather than a real world task enabling students to operate in two worlds simultaneously, they can critically reflect on what they are actually doing and if they need to, change it.

Chris Coney

Monash University

'Education and the rational determination of ends of human life'

In his 1918 lecture 'Science as Vocation', Max Weber made a compelling case for the separation of the academy and the polity. The essential functions of the scholar were to create knowledge and to convey it to students. Knowledge creation led to the disenchantment of the world because rational explanations discern mundane causes for all effects and changes in it. Not only did reason explain the unexplained, it seemed also to comprehend the religious and mythological explanations that hitherto prevailed in the pre-scientific world. As a result, the progress of science meant the ineluctable erosion of religion and mythology. Rational knowledge clarifies what happens and can happen in the world, and education can enable students to be clearer about choices of the best means to achieve certain ends. However, science can say nothing about the ends or goals of life itself.

In this lecture, Weber showed no comprehension of some extraordinary changes in the humanities and cultural sciences that began at the turn of the century and the effect these could have on understandings of scientific endeavour and education. Two related examples: 1. psychoanalysis shows the existence of a psyche whose explanation cannot be reduced to biology or biochemistry. 2. Heidegger, Strauss and Klein et al revived the study of the Greeks in ways that demonstrated the permanent truth of their insights into the features and functions of the psyche and of human life generally. Contra Weber, classical philosophy as theory (pure looking at) can make visible rational ends of human life.

Janita Crow

Auckland University of Technology

Not any noise, a chaotic noise? Engaging (in) the world, with art, learning to live together, through thinking with Michael Serres' concept of the parasite

This paper explores how thinking with Serres' *parasite* contributes to an interdisciplinary research project, F.I.E.L.D.S.¹ Serres uses fable to reveal how all-human relations (e.g. guest-host, including institutional, disciplinary (education-art) relations) emulate those of *the parasite*. While the English meaning of *parasite* is biological or social, in French a third meaning is attributed to noise: static in the system, an interference that excites, agitates, disrupts the one-way flow of communication causing a rupture that turns communication and its relations in on themselves (host becoming guest/guest becoming host), noise is productive: it ignites something that enables transformation, change to occur. As a F.I.E.L.D.S participant, I enacted a collaborative pedagogical methodology involving a 20-day residency programme (December 2013), it offered a group of artists, curators, and others, a *being-together-in-the world* experience, living, travelling together engaged in reconstituted practices akin to fieldwork, in and around Cambodia. The encounters F.I.E.L.D.S created (in-)between people, places, and practices, were intent on engaging "*contemporary ritual practice[s] ... that traverse space, temporality, and culture through a politics of memory, inheritance, and tradition by performing a cartography that informs and alters its references*"². The peripatetic, nomadic and itinerant nature of this multidisciplinary event was intentionally associated with tensions (in, around modes of colonial exploration, exoticism, and contemporary tourism), anticipating that working together with tensions opens up relational spaces for reconfiguring ideas of knowledge exchange, challenges stratified roles that inform cultural exchanges, and enables personal levels of education and transformation to emerge.

Dr Laura D'Olimpio & Dr Christoph Teschers

The University of Notre Dame Australia and New Zealand Tertiary College

Philosophy for Children meets the Art of Living: a holistic approach to an Education for Life.

This paper will explore the meeting of two approaches towards philosophy and education: the philosophy for children (P4C) approach advocated by Lipman et al, and Schmid's (2000) philosophical concept of *Lebenskunst* (the art of living).

Schmid explores the concept of the beautiful or good life by asking what is necessary for each individual to be able to develop their own art of living and which aspects of life are significant when shaping a good and beautiful life. One aspect of Schmid's theory is the practical application of philosophy through the notions of *Bildung*, (self-) reflection, prudence and practical wisdom, as well as the requirement for each individual to take responsibility for actively shaping their life as an artwork. In this sense, each person is the artist responsible for living their own beautiful life.

We argue that there are some useful parallels between Schmid's concept of the art of living and P4C, such as the ideal of a holistic philosophy that is "lived". The pragmatic approach of P4C focuses on the embodied learner who practices critical, caring and creative thinking. Both P4C and Schmid's theory are reminiscent of the Aristotelian notion of practical wisdom (*phronesis*), which allows for an approach to an education for life that prepares young students to develop their own art of living. We will also critically discuss tensions arising between these two concepts.

¹ For more information, etc. see <http://f-i-e-l-d-s.com/>

² *ibid*

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Nesta Devine

Auckland University of Technology

The perils of the archive (or, songs my father sang me).

Working at the commencement from Derrida's 'Archive Fever' (Mal d'archive – une impression freudienne) this paper explores Derrida's definition of the archive – topographical, nomological, archontic – and alongside this official archive counters with an alternative archive, non-topographical, non-nomological, non-archontic forms of archive.

From this basis two case studies emerge: one of the official archive as delivered to students of decreasing age over 40 years of New Zealand educational history, and the other of the complicated archaeology of blame and virtue in the archives of the Troubles in Ireland as revealed through the turgid fortunes of Gerry Adams.

Lia de Vocht

University of Canterbury

Bakhtinian dialogism as a moral responsibility for teachers: Exploring the early childhood education setting as a carnivalesque market place.

Mikhail Bakhtin suggests that the dual worlds of, on the one hand, the formal, official world and, on the other, the carnivalesque world, are a condition for the ultimate structure of life. In this paper, Bakhtin's theory of the carnivalesque market place as a response to authoritarian discourses is applied to analyse activities and interactions initiated by children which seem pleasurable to them. Bakhtin's notion of the carnivalesque is closely connected with his key concept of dialogue. Bakhtin not only defines dialogue as utterances in everyday language, but believes in dialogism as a moral responsibility to respond. Bakhtin's "superaddressee" can be seen as teachers' moral responsibility to respond to children's utterances. An analysis of teacher-child dialogue in early childhood education settings shows the significance of young children's pleasure in bodily and earthy experiences, including scatological and sensual elements. Is this education? Do teachers have a role to play in children's carnivalesque underworld? I argue that child-initiated events can challenge the traditional hierarchy of monologic teaching and offer possibilities for more open-ended education.

Michael W. Derby

Simon Fraser University

Existentialism in the Anthropocene, or the Absurdity of teaching in a Post-400ppm World

What could existentialism – an ostensibly eclipsed intellectual movement from a bygone era – possibly offer educational philosophy in today's world of ecological emergency? On the one side, teachers struggle to wade through a deluge of greenwashed technocratic optimism with the established strategies of critical analysis. On the other side, we are told critique has run out of steam; that we must jettison the very idea of a venerated nature; that we are drowning in the flotsam of archaic philosophical assumptions. How are educators to keep afloat as the traditional categories of science, morality and politics are discarded into the great trash gyre of postmodernity?

Speaking of islands, there will not be one. Last year, just after midnight on the 7th of May, the carbon dioxide levels in the atmosphere touched 400 parts per million for the first time in eons and we are well on track to 450ppm at which point 'catastrophic climate change becomes inevitable'. The Anthropocene has arrived and nothing, not philosophy, not education, not the very objective fabric of material reality will emerge *untouched*. So why not just kill yourself?

The absurdity of this position returns us, I suggest, to the pedagogical possibilities of an eco-existentialism – most notably the works of Camus, Sartre and Buber. The existentialists provide the philosophical grist to re-engage in timely themes such as: the flight from displeasing truths to pleasing falsehoods or the pitfalls of a desperate and individualistic quietism. But also freedom, passion, an engaged life in spite of everything.

Jaswinder Dhillon

University of Wolverhampton

'Engagement', ethics and insider/outsider perspectives: researching the success stories of Sikh families in Britain

This paper will focus on meanings and levels of 'engagement' with a minority ethnic group in Britain. It will use examples from a study of Sikh families that have successfully combined different forms of capital to achieve quite phenomenal material success since they arrived as economic migrants in the 1960s. Sikhs are a very visible and successful minority ethnic group in Britain but research which analyses and documents the conditions and characteristics that have contributed to their socio-economic success is limited. Studies of Sikhs have focused on the Sikh religion rather than on social and cultural aspects of family and community life and presented a male perspective. This ethnographic study is led by a female researcher who shares the trajectories of families who came to settle in Britain in the 1960s. The fieldwork is being undertaken by three researchers who represent a continuum of insider and outsider perspectives: one researcher is a second generation Sikh, one is Indian but not Sikh and the third is Welsh and also not Sikh. The research team aim to provide a bilingual, bicultural analysis of the experiences and trajectories of three generations of Sikh families in an attempt to gain rich insights but avoid intrusion into the worlds of the families that have agreed to participate in the study. The presentation will use empirical data from the fieldwork to discuss ethical dilemmas and issues of interpretation(s) from insider and outsider perspectives and different researcher positions in relation to notions and meanings of 'engagement'.

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Lorenzo DuBois Baber

College of Education, University of Illinois at Urbana-Champaign

Multicultural Education in the 'Post-Racial' Era: Examining hegemony and (re)construction of otherness in US Higher Education

Many view the 2008 election of Barack Obama as a signifier for the 'post-racial' era in the United States. Cho³ defines post-racialism as "a belief that due to significant racial progress that has been made, the state need not engage in race-based decision-making or adopt race-based remedies, and that civil society should eschew race as a central organizing principle of social action" (p. 1594). Post-racial discourse diverges from its conceptual predecessor 'colorblindness' by supporting a transcendent retreatment from racial subordination (e.g., We are past it) rather than an aspirational retreatment (We should get past it). For this presentation, I will examine the roots of post-racial ideology and consider how it supports the continuance of hegemonic power in U.S. higher education. I argue that by isolating race-consciousness as outdated modes of divisiveness, post-racialism conceals the continuation of racial subordination. Using contemporary multicultural education initiatives as an example, I will discuss how post-racialism serves to marginalize non-white racial/ethnic identities as damaging forms of 'otherness' while muting forms of liberating pedagogy and curriculum. I conclude with a call for a return to radical forms of multicultural education at postsecondary institutions.

Dr Ursula Edgington

University of Waikato

Engaging with Educational Audit Cultures: Observations in Tertiary Teaching

Formal, graded observations of classroom-based lessons are used in educational environments worldwide. These strategies aim to 'measure' perceived quality in teaching to improve learning outcomes whilst supporting professional development. As Cockburn (2005) noted, observations create anxiety for some, because "the presence of an observer is thought to change the situation and make the behaviour of the observed contrived and artificial" (p. 377). An observation then, involves enacting and/or viewing the (dis)embodied 'performativity' (Butler, 1997) and 'emotional labour' (Hochschild, 1983) that is so unique to teaching and learning.

This paper reports a qualitative research project exploring lived emotional experiences of observation policies within the context of the UK tertiary sector. Using interdisciplinary theoretical frameworks - existentialism, psychoanalysis and social constructivism - interpretations of the participants' narratives illuminate complex notions and meanings of performativity. For example, for some staff, engaging in an observation involves choosing to 'lie' to oneself; upholding 'bad faith' (Sartre, 1943) in a belief that there is no choice but to conform to a specified role. This self-deception holds potentially stressful emotions in the dishonesty and by *a priori* agreeing to be deceived.

Increasing economic pressures in international educational contexts are creating audit cultures through managerial strategies (Benadé, 2012). Observations are an intrinsic part of powerful commercial pressures within educational systems (O'Leary, 2013). In seeking deeper understandings of the craft that is teaching, broader professional reflection and debate on philosophical perspectives of observations is now crucial.

Mihaela Enache

New Zealand Tertiary College

Teachers' cultural autobiography as means of civic professional engagement

This paper will present a teacher's autobiographical journey: from communism to capitalism, from the banking system and the pedagogy of the oppressed to problem-posing education (Freire, 1970). The presenter's personal experiences are seen as a way of emigrating internally and as part of the struggle through the process of self-actualization (hooks, 1994) and self-understanding.

In effect, the practice of intellectual freedom shifts from a personal to a civic perspective. The presenter's wish for social justice, especially for children from diverse cultural and ethnic backgrounds living in a global society, will be considered, with reference to the voluntary work in the Romanian community. Thus, from a postmodern perspective, the autobiographical process is not just about self, but also about the Other (Villaverde & Pinar, 1999).

³ Cho, S. (2009). Post-racialism. *Iowa Law Review*, 94(5), 1589- 1649.

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Tina Engels-Schwarzpaul

Auckland University of Technology

Inverse movements on the fringes of the academy

I am interested in the opposite movements of other thoughts and renegade knowledges at the boundaries of the academic institution. Whereas the first is a centripetal move towards the core of the Western educational system, the second moves centrifugally toward the fringes or outside. Jointly, they might be essential in preventing facile gestures and numbing assimilation.

Other Thoughts do not usually enter the academy unmediated: those who gain access bringing other thoughts have already demonstrated the expected level of mastery of Western concepts. *Renegade Knowledges*, begun within established teachings, practices and procedures, turn away, towards an oppositional scenario that is yet linked to their origin. Linked yet different, the practices and positions of feminists, Marxists, indigenous scholars, practice-led researchers, deep ecologists, candidates and supervisors of colour, radical anthropologists, artist activists and sexual minorities researchers, may provide critical distance for each other. Can they further an understanding of and even through the extent to which they talk past each other (in their relations and oppositions to the mainstream and each other)? Can they lay bare the respective contexts and working modes, interests and assumptions, and their analogous degrees of complexity? And can this, in turn, open up "'our' own self-referencing strategies (Strathern, 1990, p. 9) and enable 'us' to ask 'others' what issues *they* take to be in dispute in the knowledge of our common world (Latour, 2004: 452). Are such insights capable of preserving the differences between the participants? How might all this impact on and transform PhD supervisions?

Sandy Farquhar

University of Auckland

Focus Groups: Communities of Engagement

Focus groups have been acknowledged as avenues for engagement and community, notable in their ability to facilitate deliberation and reflection. They involve multidimensional social contexts where participants interact with one other, with facilitators, and with others who are not present but whose imagined presence affects participants. The paper draws on the 'ground up' approach of critical ecological models suggested by Carmen Dalli and Mathis Urban to explore the philosophical idea of community engagement through focus groups. Such engagement is seen as a way to (a) explore teacher identities and the significant role that social context plays in identity development, and (b) to help new early childhood teachers deal with feelings of disconnectedness by sharing experiences in a group.

Bernadette Farrell

University of Canterbury

Engaging with the University

This paper considers the idea of the university and the continuing debate over its responsibilities, including its role as critic and conscience of society. It will argue that engaging with university governance can provide an opportunity to reconceptualise the university beyond the confines of a neoliberal worldview. This engagement can contribute to the realisation of the university's role as society's critic and conscience. To this end, various conceptualisations of the university will be considered in terms of what they mean for the governance of the university. The purpose is to disturb our conventional understanding of the university in order to question these familiar conceptualisations, thereby allowing us to think differently about university governance in order to reimagine it.

Richard Finn

Whitireia NZ

Staging Engagement: Putting the student actors and their audience in the same room. - Research around my Year 2 Diploma in Stage and Screen Arts production of "The Comedy of Errors"

Although Peter Brook famously said "A man walks across an empty space whilst someone else is watching him, and this is all that is needed for an act of theatre..." (*The Empty Space*, 1968), the influences upon that 'man's walk' of the arrangements of that 'empty space' and the positioning of the 'someone viewing' has huge impacts upon 'the act of theatre'.

This research project used my 2014 student production of Shakespeare's "The Comedy of Errors" as its basis. In this production, I staged the play in a variation of 'theatre-in-the-round'. The politics of theatre-in-the-round were explored by RG Gregory (*Words and Action*, 1972). In his view the lit space of Proscenium Arch is analogous to the seat of power; the audience adopts the role of passive receivers. The actors are in control. However, once removed from the picture frame of the arch, the actors are compelled to turn their back on some members of the audience and so necessarily lose exclusive command of the acting space. All members of the audience can see the actor, but the actor can no longer see all of them. At this point, in order for the play to function, the audience themselves must be allowed to become key conductors of the meaning of the performance. Adding to this are the Tikanga structures within Whitireia NZ, which I explored in my casting.

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Peter Fitzsimons & Andrew Gibbons

Education & Management Services (NZ) Ltd and Auckland University of Technology

Accentuate the Positive – Avoid the Pandemonium

Positive behaviour is a phrase gaining significant traction in the recent discourse of engagement in education. Specific behaviours are considered positive for learning when they correlate with the desired learning outcomes of particular educational programmes, the nature of which depend largely on the intentions of the institution concerned and the social and cultural milieu of which it is a part. With reference to some programmes that focus on positive behaviour for learning, this presentation questions the hegemony of things 'positive', arguing that what counts as positive or negative is contestable, and that programmes claiming to be positive may serve as disciplinary mechanisms for shaping behaviour within a limited range of institutional and political parameters. We conclude by surmising what positive engagement programmes might look like within alternative valuations of what counts as positive drivers for education and society.

Peter Fitzsimons

Education & Management Services (NZ) Ltd

The possibility of trust in the educational relationship

In this presentation, I briefly examine some philosophical perspectives on the nature and value of trust, its role in relationships, and why it might be important in education. I then look at one approach to school leadership that promotes improvement of teaching and learning through the development of trusting relationships. One critical requirement for the development of trust in this approach is the ability to engage in 'open-to-learning conversations'. I then explore the degree to which such a dialogical approach might be possible in schools, given the increasing emphasis on compliance and control at the level of teacher and student engagement.

Daniella Forster & Daniel Perell

University of Newcastle

Making straight strange: (de)constructing sexuality discourse in the NSW syllabus for the English national curriculum

This paper highlights how the NSW English syllabus for the Australian national curriculum (stage 4) conceptualises sexuality and how it can be partial to reproducing heteronormative discourse. In doing so, our aim is to locate spaces in the syllabus that teachers can utilise to disturb heteronormative discourse and explore sexuality diversity with students. These spaces of possibility can benefit not just gay-identified students and teachers, but all subjects by allowing an exploration of the ways institutionalised regimes regulate what is deemed 'appropriate' gender and sexual performativity. We employ queer theory to guide and inform a critical discourse analysis of the NSW English syllabus in an attempt to contribute to conversations that undermine heterosexist narratives embedded in schooling contexts. The analysis focuses on the construction of sexuality in English and problematises discourse on fixed sexual identities. With its focus on language, students' personal enrichment, experiences and development of values and attitudes, the NSW English syllabus is embedded with discourses that influence the ways students think about themselves and others. Furthermore, English is the only mandatory subject for all school students from K-12. As such, we treat English as a major proponent in developing students' personal views on their own and others' subjectivities.

John Freeman-Moir

University of Canterbury

Academic Freedom

In the Preface to *Democracy and Education* Dewey announces his "endeavour to detect and state the ideas implied in a democratic society and to apply these ideas to the problems of education." At the time of working out his viewpoint, in 1914-15, Dewey was a central actor in discussions on academic freedom that, importantly, led to the founding of the American Association of University Professors. Against Dewey's picture of democratic society this paper looks at the meaning of academic freedom as critical engagement. How does academic freedom—as a way of life that is creatively democratic—frame the contexts of university teaching, learning, and administration? Without substantive answers to this kind of question, Dewey thought, "democracy will die."

Bronwyn Gallagher

University of Newcastle

Democracy: An idea that 'matters'. Engaging with Steiner's rationale for a tripartite social framework

This paper examines Steiner's rationale for limiting democratic principles to the 'political-rights' sphere of his tripartite social order in order to argue the possibilities of this rationale to enable considerations of democracy that would otherwise remain outside discussions of social organization. Steiner asserts that social structure is the expression of a living relationship between idea and form, challenging us to consider the importance of understanding our 'relational agency' in social matters. He argues that the nature of the human being must be understood prior to determining social order; and this means the re-incorporation of a 'practical spirituality' into considerations of social issues. Because discussions of democracy are framed within the broader context of the role of human thinking and knowing in world evolution, Steiner's rationale directs the focus of analysis towards that which is required from each individual. If democracy is to find fruitful expression we must cultivate our capacity for 'imaginative thinking' in order to participate in social metamorphosis. Steiner thus provokes us to consider that ideas have agency: ideas 'matter', ideas express the spiritual ground of the world, and therefore human spiritual evolution in a given age. Ethical greatness, in Steiner's view, is a free human being acting directly

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from the impulse of an individual idea. Democracy is an idea that ‘matters’; and for Steiner it is crucial that human beings have the capacity to ‘image’ *how* it ‘matters’. Only then, he proposes, can we engage in democracy.

Cristiane Gottschalk

University of São Paulo (Brazil)

Teaching critical thinking: a struggle against dogmatism

From a Wittgensteinian point of view, my goal is to argue against the idea that teaching critical thinking should have as one of its aims the possibility of changing or adapting our deeply held beliefs. As pointed out by the Austrian philosopher from his philosophical remarks in 1929 to his last observations published in *On Certainty*, “if there were only an external connection no connection could be described at all” (PR, III, 26), in other words, we have a world-picture which is neither true nor false, but above all, “it is the substratum of all my enquiring and asserting” (OC, §162). Besides that, in his remarks on Frazer’s *Golden Bough*, Wittgenstein insists on the idea that different communities have their own rituals that express ways of acting, which become crystallized in their customs and institutions, similar to the magical rituals described by Frazer. The degree of similarity among them is greater than we suspect, and what interested Wittgenstein was to understand how we see things by looking for the *links* between the various ritualistic events: “A hypothetical intermediate link, however, should (...) direct attention to the similarity, to the [formal] link between the facts” (BFGB, pp. 16-7). Based on these remarks, I argue that, if our deeply held beliefs are a source of necessity, instead of aiming to change/adapt them, teaching critical thinking should – by showing the links between diverse cultures – essentially avoid employing them in a *dogmatic* way, since our own deeply held beliefs could have been different ones.

Vasil Gluchman & Marta Gluchmanová

University of Prešov & Technical University Košice

John Dewey’s Philosophy of Education and Social Engagement

We can see Dewey’s philosophy of education as a model of the moral and social engagement. In this model, a main role is played by the experience of students and huge accent is assigned on the formation of an active attitude to the engagement and its application to the life of an individual and society. The goal should be seen in common good as a result of applying experience and engagement in the process of education and their presentation in real life (including the ability to foresee consequences of one’s behaviour and actions). Schooling should be a driving power for the engagement in the life of community, or, society. Dewey did not have in mind a lot of knowledge and information on the part of pupils and students, but, developing their motives, moral forces, engagement and finding their status in social life. He understood the individual as an outcome of the process of social development and, consequently, freedom and engagement, in his opinion, was a capability to create social change. In his view, any new, reasonable model of education had to correspond to the development of society and its new forms of social and moral life, the leading aspects being the capability of an individual to respond to varying situations, explore for innovative answers, and fight against rigidity and prejudices.

Clinton Golding

University of Otago

Engaging with thinking: A confusion between pedagogical and explanatory theories of thinking

One approach to educating for thinking is to make the thinking explicit, concrete, and visible so students can understand and emulate the thinking [the theory of making thinking visible]. This is a common approach in primary and secondary education, and the approach I take in educating for critical, creative or disciplinary thinking at the tertiary level. However, when I introduced this idea in a medical education journal it clashed with another line of thought. Medical education has studied the thinking involved in medical decision making – clinical reasoning – and this research shows that at least some thinking is unconscious and inaccessible to the agent [unconscious thought theory]. Where does this leave the theory of making thinking visible? The editors/reviewers in the medical education journal argued that the two theories are incompatible, and that the unconscious thought theory trumps making thinking visible because thinking cannot be made visible. I argue, however, that there is no clash between the two theories, as they are different kinds of theories with different purposes. Making thinking visible is a pedagogical theory whose purpose is to help students learn. It is a useful heuristic or model for teaching and learning thinking. Unconscious thinking is an explanatory theory whose purpose is to explain thinking, and it is silent about how we might then go about teaching and learning this thinking. Expert thinking may be partly unconscious, but this is compatible with giving students explicit, concrete prompts and questions – making thinking visible – as a learning tool.

Elizabeth Grierson

RMIT University

“Towards Topophilia: Urban aesthetics and place-making as a pedagogy of engagement”

With an ongoing concern for the ways the local vies for attention within globalized market conditions, this paper addresses the relations between place-making and the human subject. It investigates generative relations between aesthetics, subjectivity and urban space in the interests of pedagogies of engagement. It positions *topophilia* as a relational pedagogy demonstrating how art might activate one’s relations to place, and thereby contribute to an affective involvement in place-making and community. To assist this recognition, the discussion asks if artworks may act as a kind of cultural marker, impetus or language in the meaning-making processes of place. This is relevant to education. Advancing this line of thought the paper engages the philosophical lenses of the Nietzschean poststructuralist, Martin Heidegger, alongside Marxist

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sociologist, Pierre Bourdieu, with his work on a theory of practice and *habitus*. The paper draws from research undertaken in Australia, NZ and UK.

Vicki Hargraves

University of Auckland

Pedagogies of engagement: The use of Deleuze's transcendental empiricism for engagement at a molecular level

Thinking with Deleuzo-Guattarian concepts leads to understandings of 'doing research', and indeed, 'doing education', in a new way. The presentation will consider the use of Deleuze and Guattari's philosophical concepts in developing pedagogies of engagement. It will draw on my proposed doctoral research in early childhood centres around the use of *Te Whāriki's* concept of working theories in curriculum. This presentation will explore how research and curriculum might be seen as the assembling of something that meets the Deleuzian ethical imperative for increasing relations and capabilities for affect, and a more enhanced engagement in a diversity of encounters that underlie learning. Learning, for Deleuze, is an outcome of encountering other bodies and developing the capacity to enter into assemblages with them, and, therefore, affect and be affected by a greater range of bodies. In order to develop such an engaged presence, this presentation considers Deleuze-inspired notions of transcendental empiricism, becoming-other, molecularisation, abstraction and mapping which can guide ways in which we might engage more fully in educational and research practice. These strategies involve us in shrugging off our normal modes of perceiving, instead perceiving sensations without the interference of transcendent thought. To do so may enable a fuller appreciation of multiplicity and virtuality, and spark forth rhizomatic possibility and a more creative productivity.

Bruce Haynes

Fellow of the Philosophy of Education Society of Australasia

The role of trust in the teaching of history

In recent times, the mining industry has developed the concept of 'a social licence to operate' within a context of trust-based relations that complements legal, moral and contractual obligations. Applying this way of seeing to the teaching of history in schools may be more fruitful than some more standard views such as "transmission of important facts for citizenship", "transmission of accepted judgments of professional historians" or "empower the young to fight for social justice". The nature of the particular social licence to operate in its context of trust-based relations provides the criteria for curriculum content selection, teaching methods and standards for assessment.

Felicity Haynes

The University of Western Australia

Trust and the Community of Inquiry

This paper investigates the place of trust in learning relations in the classroom, not only between teacher and student, but also between student and student. To do this it will first examine a pedagogy called community of inquiry, espoused by John Dewey as a means of establishing a community of trust and used in most Philosophy for Children courses in Australia. It will then consider whether this pedagogy is suitable for subject areas other than philosophy and what the consequences would be for traditional power relations in the classroom, particularly the rational structuralism of R.S Peters, the empirical rationalism of traditional philosophers, mechanical training underpinning vocationalism, concluding that a community of inquiry in all areas shifts the ethical learning relation in significantly different ways because for educational growth, it values trust and its concomitant engagement with the Other more highly than truth, logical principle, duty, financial or vocational gain.

Sharyn Heaton

University of Waikato

The juxtaposition of Māori terms with English concepts: Hauora as philosophy?

Within the *New Zealand Curriculum* (Ministry of Education, 2007) Hauora has been co-opted as an underlying and interdependent concept at the heart of the learning area, Health and physical education. Hauora is identified as a Māori philosophy of well-being, advocating a Māori world-view of hauora. Contemporary understandings of 'hauora' as a Māori philosophy of health are constructed within dominant English-medium curriculum discourses. At first glance the juxtaposition of 'hauora' with 'well-being' and hauora being defined as 'a Māori philosophy of health' seems like an opportunity to promote an indigenous perspective of health into English-medium curriculum, but the philosophical questions of what knowledge is valued, why we should teach it and its worth of what is taught, for human well-being remains fraught.

The notion of hauora is much richer than the term 'health' allows. I explore some issues associated with the equivalence between hauora and health, and some of the potential nuances of 'hauora' in light of a counter-colonial Māori philosophy of holism. I invite the reader to consider the terms 'whakapapa' and 'wairua' in light of a proposed metaphysics. I show that the terms – and the objects they point to – share a relationship with each other and that recognition of that interdependence are necessary to their well-being.

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Daniel Hendrickson

Marquette University

Jesuit Educational Engagement in a Secular Age

In *A Secular Age* (2007), Charles Taylor's concept, "fullness," represents a spiritual connection in one's life, but it also refers to personal, social, and political points of contact. Taylor argues that in western secular culture, such engagements, and thus a sense of fullness, wane. Fullness is not unrelated to capacities for friendship, intimacy, dialogue, moral responsibility, social and political cooperation and action, prayer, and social justice. The ambit of fullness is wide, and in both its fundamentals and its future – and in the midst of a pervasive secular milieu – I argue that higher education in the Jesuit tradition can open our lives to various points of contact. Grounded in renaissance humanist ideals, and aspirations of the Jesuit order, Jesuit higher education can be recognized as an education in engagement. I propose three educational strategies that can restore fullness. Referred to as pedagogies of fullness, the pedagogies of study, solidarity, grace focus upon the contexts of the self, others, and an Other to educate a more porous and engaged subjectivity. Philosophically, they correspond with epistemic, moral-ethical, and metaphysical realities, but because their engagements network layers of meaning and relating in our lives, they are ultimately existential.

Richard Heraud

The University of Waikato

Engagement as an Individual Undertaking

I will begin my paper from the premise that education is an *exogenously* provided service that seeks to form individual subjects who are capable of making *endogenous* contributions to economic growth. If this is an accurate summation of how students are made to make themselves into entrepreneurial and innovative subjects, it would seem that this is achieved not because of their education, but despite it. No matter how well intended education policy might be with respect to its interest in facilitating the formation of entrepreneurs, its enframing of technology as an end in itself can only function to stifle that which the already entrepreneurial subject seeks to create. How so? When the politics of education come to be governed by an established order, the enterprise becomes static as a consequence of its interests in self-preservation. While this scenario might continue to facilitate the constitution of the *homo economicus* (economic man) in the form of passive methodological individualisms, it cannot be said to facilitate the formation of entrepreneurial subjects for reason that these subjects cannot be satisfied with that which can only be received: they must actively change the nature of the opportunity that it is presented to them. The student's engagement with the politics of education not only supposes the possibility that the entrepreneurial subject might overcome the enframing of technology but it also presumes the possibility of breaking from the idea that knowledge should be the unique servant of economic interests. This paradox will be examined against the contemporary notion that learning and creativity are collective experiences, where putting *homo economicus* in an encounter with the entrepreneurial individual who needs to change the received opportunity of their education, such that education itself might be transformed into something other than it already is.

Richard Heraud & Marek Tesar

The University of Waikato and The University of Auckland

What happens at bus stops stays at bus stops: Tracing philosophies of temporal bus stop encounters

The notion of a bus-stop is uncharted territory for philosophers of education. The bus-stop, as a philosophical moment, is positioned in the temporality of the event. While being sturdy, rigid material constructs, bus-stops are also silent witnesses to hundreds of human and non/human encounters. This presentation explores the possibility that paradox exists within these fluid and often silent encounters. The bus-stop, as a break in the movement of the standing reserve, provides a fall-out moment where technology's strategic governance of efficiency, through our movement to work and to the shopping mall, gives way to speech and action that cannot be planned for. This presentation argues that in every moment that a bus stops, the bus-stop itself becomes a stage for possible conflict; where the dynamics of the subjectification of working subjects produce rebellious initiatives that create new moments of temporality in forms of ordered social practice that pass for enterprising activity. The space of the bus-stop, as incomplete shelter to advertise innovative products in cold winds, hot striking sunbeams and driving rain, is a place where the ethics of encounter are defined by a world of privileged profits, where encounters are in stark contrast to the smoothness of the bus/machine in its dedicated lane driven by an on-duty still-human driver. This presentation, explores what (education) happens at the bus-stop, what it might mean to act upon the opportunity it presents? In short, what is the nature of political innovation in this setting when it is prefigured by its technological utility?

Matthew Holt

The University of Melbourne

Sexual Orientation Pedagogy in Secondary Schools: Emancipatory education for secondary school teachers

This study focussed on discussions and deconstructions around the ideology of heteronormativity in Australian secondary schools. Research has indicated that there have been changing attitudes toward same-sex attracted members of western societies, particular in the beliefs held by both same-sex attracted and heterosexual young people. The role of schools in either the perpetuation of, or emancipation from, dominant ideologies has long been discussed by critical theorists and changes in belief systems have resulted in policy and education developments within Australian secondary schools in order to combat homophobia. Despite the intended wellbeing improvements for same-sex attracted students and staff, policy and curriculum changes have not taken place through a process of emancipatory education and therefore may remain

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repressive in nature, thereby limiting the longevity of any attitude or behavioral changes in the intended stakeholders. This study utilised an emancipatory action research process of knowledge, action, observation and reflection in order to engage a group of six secondary school teachers in critical pedagogies around sexual orientation. Over the course of several one-hour workshops, teachers were able to engage in ideology critique, develop critical consciousness and acknowledge the barriers to changes in their attitudes and behaviours, including the nature of repression and risk. This study has several implications for the ways in which teachers are engaged in sexual orientation pedagogy, as well as how teachers engage others. The discussions suggest that a process of critical reflection is necessary in order to achieve liberation and not simply impose a new form of ideological domination.

Yung-Kang Hsu

National Chengchi University, Taiwan

Philosophy for Children as the Engagement of Spiritual Education

This study is focused on the important of cultivating the spiritual education. Furthermore, the experience of Philosophy for Children in Taiwan could be a good example of spiritual education.

Taiwan now faces three main problems: first of all, our local sociologists worry about the decline of social cooperation and common purpose in contemporary condition of cultural pluralism and liberalism by the extension of globalization. Secondly, anxiety about the breakdown of traditional values under the influence of secularism and materialism is evident in the decline of youth discipline as well as in recent event of anomic murder in Taiwan's MRT system. Lastly, some educational policy-makers are interested in improving educational standards focusing on the economic than the spiritual. These problems could be resulted from lacking of spiritual excise in Taiwan's basic education.

However, some educational scholars promote the spirituality as the essence of holistic education which is a good method to solve these problems. Except for teaching students the cognitive skills, teachers are also required for concerning about students' spirituality. Moreover, scholars involved in another alternative education in Taiwan such as Philosophy for Children have engaged in spirituality in their pedagogy. We have demonstrated that there are at least 10 different pedagogies under the ideas of Philosophy for Children are facilitated, including the ideas of Christianity and Buddhism, in a local conference held in Taiwan recently. It is shown that Philosophy for Children can integrate different religious ideas into an inter-spiritual pedagogy and serve as a solution to spiritual deficiency.

Ruyu Hung

National Chiayi University

The Engagement of Place in Education

How can we engage place in education? What makes a space an educational space—a place receiving and encouraging production of meaning? This article is concerned with the definition of educational place by means of the geographical phenomenological exploration of being in learning. This article argues that an educational place is a terrain of encouragement and invitation for improvisation. To attain this goal, firstly, I explore the meaning of 'place' from the phenomenological perspective. Through phenomenology, the educational place is articulated as the dynamic routine of body ballet and attunement. Next, I discuss the possible predicament resulting from the formalisation and regulation of the school dynamics: the educational place could become the placeless schooling system. Understanding the ambivalence as an internally interdependent dialectics implied in the place, finally, I suggest that, in order to build an educational place, it is the key to give weight to improvisation as well as to routines.

Ruyu Hung

National Chiayi University

Learning and Knowledge in the Confucian Humanism

According to Confucius (The Analects, Ji Shi 16:9; Legge) people can be divided into at least four levels according to the attitudes about and towards obtaining knowledge. His division raises many interesting but not yet fully-explicated issues: If people can be classified according to the knowledge that they possess and the process of obtaining knowledge, can knowledge be classified as well? What is the meaning of the ranking order? When one is born well-known or innocent, one is ranked in different class. What is the meaning of the class? Finally, the attitudes towards learning and result of possessing knowledge are taken as criteria to rank people. However, what does the concept of knowledge mean? Is the determining factor the amount of knowledge or the quality of knowledge?

Questions like 'How to be a human being (成人)?', 'How to be a "true" and moral human being—a noble man (junzi, 君子)' have been haunting Confucius thinkers for centuries. Learning for Confucian thinkers is not only an epistemological problem but also, an ethical one. The aim of learning is to obtain knowledge that equips one to be a junzi. In this paper I intend to elucidate the concepts of learning and knowledge in Confucianism. If, as mentioned, people can be ranked differently according to what and how they learn, on which level is a junzi ranked? Is there any knowledge or people that do not fit the ranking system and what does it mean for education?

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Ruyu Hung & I-Han Wang

National Chiayi University Taiwan

A Study of Human Rights Education in Pai Hsien-yung's *Loves Lone Flower*

This paper aims to explore the implied issues of human rights in *Loves Lone Flower* written by the well-known novelist Pai Hsien-yung's in Taiwan. There are four parts in this paper. First, the authors will introduce Pai Hsien-yung and his works. Most of this works describe the social conditions before and after World War II in China and in Taiwan. His short story *Loves Lone Flowers* was a pioneer because it was the first fiction about lesbian relationships after World War II in Taiwan. There for this story is taken as the main object to be analysed.

The second part will explain the content and goals of human rights education. One important goal of human rights education is to improve democracy, social justice and equality among groups and individuals. Its importance has been recognised globally and is approved as a part of formal curriculum of public education in Taiwan.

The third part discusses human rights issues in *Loves Lone Flower*. This short story does not only discuss about the lesbian issue but also raises the issues concerning social class, parental rights and sexism issues.

At last, the authors explore the implementation of human rights education with the inspirations of the story *Loves Lone Flowers*. We hope that the exploration of this story will illuminate the future development of human rights education in Taiwan.

Indigenous Philosophies of Critical and Cultural Engagement: Education and Research in a Wānanga Context Symposium

Chair - Vaughan Bidois

Vaughan Bidois, Trish Johnstone, Cheryal Stephans and Rosina Taniwha

Over the past 40 years in Aotearoa New Zealand, the development of Indigenous knowledge, theory and practice, has provided a platform for Māori to critically engage with the various discourses that continue to sustain cultural and structural inequalities. Education, for example, in a Wānanga context, critically engages with the social, cultural and political issues of today and historically, that directly impact on Māori educational achievement. This symposium will draw on a range of theoretical frameworks utilised within TWWoA as a means of critical engagement within various communities, such as, iwi, hapū and whānau, rural and urban, and national and international contexts. Students develop the skills to critically engage in world issues and social inequalities. The presenters will draw from their areas of expertise to demonstrate how different philosophies of engagement have informed theory and practice in their own research and teaching, and how through education

Liz Jackson

University of Hong Kong

Gratitude and Social Justice: A Preliminary Defence of Ingratitude

Research-based calls for gratitude have gained prominence in western popular culture in the last decade. Gratitude has been observed, in psychological and philosophical literature, to bring personal benefits, including helping one endure life's challenges and be kind to others, and it is related to the notion of "checking your privilege" (i.e. acknowledging one's advantages and good fortunes). This work in progress aims to destabilize this discourse in contexts of difference and inequality. In relation, it develops a defence of ingratitude. Self-serving aspects of promotions of gratitude in research and in popular culture are brought to light, as the presentation asks whether ingratitude might be an appropriate moral stance in some circumstances to engage social justice. To explore gratitude and ingratitude in circumstances that contrast with the happy middle-class contexts most often examined, examples are drawn from literary works by Black American novelist Toni Morrison. Toni Morrison's characters are rarely grateful, but when they are, their gratitude is exposed as smug, unattractive pleasure to gain unfair advantage over others. Characters sometimes chide each other for ingratitude, yet their moralizing reveals gratitude as a relative and subjective value in contexts marked by difference and inequality, which potentially embraces inequality in its self-serving attention to difference and individual comparison. Philosophical analyses of gratitude and ingratitude are therefore juxtaposed with literary examples to reveal tensions related to gratitude for social justice or as a venue to altruism.

Liz Jackson & Georgina Stewart

University of Hong Kong and University of Auckland

The Editor Interview Project of the EDG (Editorial Development Group)

This paper introduces some of the work of the Editorial Development Group (EDG), which is an editorial sub-committee of EPAT that was established in 2013 with the aims of: increasing editorial expertise within the membership of PESA; and responding to the current transformations occurring in the academic publishing world. The EDG comprises approximately 10 PESA members, who are either doctoral thesis candidates or university staff employed at junior academic grades. The work of the EDG is conceptualised as 'editorial education' in the form of collegial, scholarly discussion, which takes place by means of internet technology including social media, voice-over IP and electronic mail. In the Editor Interview Project, during mid-2014 some EDG members completed and recorded online interviews with six senior Editors of leading educational academic journals. The paper considers the significance, process and interim results of this project.

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Ross Jenner

The University of Auckland

Building meeting grounds

Increasingly, students' first languages, cultures and epistemological frameworks derive not from the West, but apart from and often quite outside it. How to locate oneself and one's practice in another culture? Reciprocally, how to locate foreign cultures into one's own? Should foreign knowledge be seamlessly integrated into the local, or could a certain friction or traction between cultures, languages and modes of thinking prove fruitful? How, then, to let students admit modes of thought, art and practice that are intimately part of themselves but often seem incompatible with the academy? Before this can happen, things that cannot be translated or thought outside of students' cultures have to become visible and open to conceptualisation. Such a situation involves learning, on the part of both student and supervisor, to deal with epistemic potentialities that relate practice and theory, native and new cultures in different ways. What is important is the cultivation of a point of intersection or encounter – a meeting, which necessarily involves not knowing, where a dialogue is developed that transforms participants "into a communion, in which we do not remain what we were" (Gadamer, 1975: 371).

This paper will explore these issues in the postgraduate architecture theses of a Maori, two Samoan and three Tongan students. As we wrestle to build a common ground in concepts such as "space", "threshold", "ocean", "museum" and "tectonics", we excavate origins and navigate the oceans between the South Seas, Europe and its colonies, between today and the times before written history.

Trish Johnston

Te Whare Wānanga o Awanuiārangi

Culture is critical: the importance of culturally affirming Pedagogy and Learning Environments

Past educational policies and programmes implemented for Māori were based on some notion of 'difference', but a 'difference' which recognised Māori in terms of deficits. These deficit based theoretical beliefs, underpinned why Māori were not developing to their full potential and were in fact signalling 'difference' as negative, inferior and therefore undesirable (Johnston, 1998), and so the intent of policies and educational practices became one of excluding 'Māori' from the curriculum and the educational environment.

Māori language, culture and knowledge, however, contributes to providing an environment that facilitates educational achievement because of a normalisation element. For example, Māori recognise themselves in the education curriculum and environment and as a result are more likely to experience success.

These points are endorsed by Jessica Lai (2010)⁴ associated with the International Trade of Indigenous Cultural Heritage (Switzerland) who states that "there is a strong Māori view that knowledge and use of Māori cultural practices are important for a Māori persons sense of identity and connectedness to other Māori and important Māori institutions like marae" (pg. 14). Outside of those environments, the inconsistency for many Māori students is that firstly, the places provided for them to study and engage in, has been driven by a normalisation focus that is not Māori. If a Māori context exists, it is predominantly an addendum to the main norm. Secondly, those contexts have also focused on what goes wrong in education for Māori, instead of building on what goes right (Māori Affairs Select Committee 1999).

Virginia Kinnear, David Moltow & Steve Thornton

Flinders University, University of Tasmania & Oxford University

Good Habits of the Mind: Investigating the Normative Role for Intellectual Virtue in Mathematics Education

In educational philosophy, much has been written on virtue ethics and its role in moral education, with an emphasis on the moral virtues in the development of character. There is, moreover, a growing literature on the intellectual virtues in education, with emphasis placed predominantly on their role in critical thinking and the cultivation of dispositions essential to the education of critical thinkers. However, little has been written on how the intellectual virtues, as good habits of the mind, might apply to specific curriculum areas and the role they ought to play to foster intellectual engagement and, hence, excellent teaching and learning.

In this paper we start from an account of the intellectual virtues developed by Hugh Sockett (2012) in which is stressed the overall importance of truthfulness, accuracy, open-mindedness and impartiality. These virtues can be considered as the enabling traits that dispose one to think critically and to engage intellectually with one's learning. In investigating how these virtues might apply to mathematics education, we consider the normative implications that flow from a commitment to the premise that their cultivation is a key attribute of intellectual engagement in that field.

Kartika Paramita Klara

National Taiwan Ocean University

Values Implementation At Formal Education in Indonesia

Driyarkara stated that education aimed at humanizing learners. This is realized through life values implementation at formal education, like discipline and tolerance. The two values are based upon the fact that learners, especially in Indonesia, do cheating during the exams and that a variety of culture like religions, clans, and politics constitute conflicts among the learners. Therefore, a thorough study of the topic is of great significance.

⁴ Lai, J. (2010) Māori Culture in the Modern World: Its Creation, Appropriation and Trade iCall Working Paper 2010/02, International Communications and Art Law: Lucerne

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Matthew J. Kruger-Ross

Simon Fraser University

Encountering Heidegger as Teacher-Professor

This would serve a number of purposes and audiences, but two in particular - two that I, as a budding philosopher of education, am fully invested in addressing. The first are the multiple generations of educational researchers, educational philosophers, and students of education that are intimidated and overwhelmed by thinking along with Heidegger. This is our own fault as educators, of course, but when we consider Heidegger as teacher, something shifts that - I think - will make a difference for scholars in education. The second audience, of course, is the collection of folks who consider themselves Heideggerians, or those who find philosophical inspiration from the work of Heidegger. In a somewhat more important way, this group might find it useful to think Heidegger as teacher, and his presentation of some of his ideas as teaching. This way of thought would follow Michael Ehrmantraut's (2010) *Heidegger's Philosophic Pedagogy* on Heidegger's teaching as a type of philosophic leadership and yet take it one step further. It would also add a more philosophically robust reading to Heidegger than is offered in an educationally-oriented collection such as Michael Peters' (2002, ed.) *Heidegger, Education, and Modernity*. There, he (Ehrmantraut) weaves three lecture courses together to trace and tease out his (Heidegger's and Ehrmantraut's) way-making. The proposed manuscript differs from the Peters text in that it is less concerned with how Heidegger's thinking (or his thoughts on teaching and learning) might influence the teaching profession or education writ large.

Duck-Joo Kwak

Seoul National University

The Meaning of "Thinking" in the East and West: Cases in Confucian idea of Learning and Hanna Arendt's View on the Philosophical Life

This paper will consist of two parts: the Socratic teaching and the Confucian teaching. This attempt is motivated to put into question our common misunderstanding reflected in the stereotyped contrasts between the Socratic self and the Confucian self: an intellectualist versus a moralist, an active versus a passive learner, a political progressive versus a political conservative, and so on. In this attempt, I will focus on the clarification of the idea of "self-knowledge" in each thinker, especially in its connection to our being virtuous or good. I think that this bold attempt will give us a chance to see Socratic and Confucian teachings from a new and unfamiliar perspective, which will in turn lead us to see where and how the two thinkers' teachings can converge and diverge in a new light. I also think that it will suggest a possibility for developing two humanist pedagogies that are compatible and employable in our late-modern educational settings.

Chi-Ming Lam

The Hong Kong Institute of Education

Philosophy as Engagement for Rationality

Despite the apparent ample justification for teaching children to be rational, there is considerable controversy among philosophers over whether rationality is worth defending as a basic educational ideal. For instance, while some critical theorists assert that the extraordinary success of reason, in the form of scientific rationality and means/end calculations, in offering mankind domination over nature leads inexorably to domination of humans over humans, many feminist philosophers argue against rationality on the grounds that our traditional ideals of rationality are often modelled on stereotypically masculine traits (e.g. being dispassionate) and then used to denigrate the stereotyped nature of women (e.g. being emotional). In this paper, I first argue that, following Nicholas Rescher, rationality should be conceptualized as comprising cognitive, practical, and evaluative rationality. For one thing, this conception is comprehensive and thus able to remedy the defects of the popular means/end theory. For another, the ideal of rationality implicit in this conception is an inclusive rather than an exclusive one: not only does it not force us to choose between the cognitive and emotional components of our nature, it actually forbids nothing that is *good* for us. Based on this tripartite conception of rationality, I then advance an argument founded on pragmatic considerations for rationality as a fundamental educational ideal. Finally, in order to promote the development of rationality in children, I suggest that teachers should engage them in doing philosophy in the classroom, especially by means of Matthew Lipman's Philosophy for Children programme.

Zhumei Lan

University of Canterbury

A Dangerous Medicine? Education, Suffering and Happiness

In contemporary China, the dissemination of neoliberal ideas has further increased tension between the efficiency of economic growth and equity in the distribution of social resources. Education has been seen as a medicine that can help people become happier by enabling them to become wealthier, and happiness has been seen as a commodity that can be consumed in the market of education. At the same time, poverty and inequalities in educational provision have increased, along with suffering. I argue that the currently prescribed medicine will at best create an illusion of happiness. Becoming addicted to this dangerous medicine will cause further suffering. I conclude that contemporary China has gone in the wrong direction, and suggest a return to an alternative, Taoist conception of happiness and education.

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Cheuk-Hang Leung

The Chinese University of Hong Kong

Engaging Chinese Philosophical Classics: the Dilemma of University General Education in a Democratic World

General education has emerged as an important curricular concept in recent higher education reforms. Inherited from liberal education, general education embraces the objective to promote whole-person education through engaging in values education and broad-based learning. Among the various curricular frameworks for general education, this paper examines the Essentialist approach to establish 'the core curriculum' in achieving common intellectual experience by using the example of the Great Books programme at a university in Hong Kong. While the ideals of whole-person education are supposed to be realized through engaging both western and eastern humanity classics, the dilemma of teaching Chinese philosophy classics, such as *the Analects* of Confucianism and *Zhuangzi* of Taoism, in a democratic society may arise, as some of the concepts advocated in these classics might be in conflict with qualities, like critical thinking, active civic participation and spirit of political equality, which a democratic citizen should embrace. This paper will propose solutions, based on the revised and new interpretation of Confucianism and Taoism, to ease the tensions.

Jose Lezama

The University of Adelaide

"Social Engagement as Moral Education: Fostering Social Cognition through Practice"

Educators frequently allege that the time and space needed for core curricula prevents the implementation of formal programs of moral education. Generally, the rationale behind this sort of objection against formal moral education programs is that these would constitute a set of additional contents that consumes resources that could be better employed in activities, the utility of which is often seen as more immediate and less controversial. In this presentation, I will sketch an approach to moral education—one focused on the development of social cognition and empathy—that has the potential for substantial benefits while having minimal impact on the structure of regular curricula. This approach draws on 'social engagement' as a condition of possibility for the emergence and promotion of prosocial behaviour.

David Lines

University of Auckland

"To think is to create": Nietzsche, Deleuze and agile pedagogues of disruption

This paper uses Deleuze's seminal study on Nietzsche (Deleuze, 1983) to examine the notion of philosophy as an act of creative performance. In his preface to *Nietzsche and Philosophy* Deleuze states: "A Nietzschean 'aphorism' is not a mere fragment, a morsel of thought: it is a proposition which only makes sense in relation to the state of forces that it expresses, and which changes sense, which must change sense, according to the new forces which it is capable of attracting" (Deleuze, 1983, p. xiii). Nietzsche, as a philosopher, is often dismissed as being at worst a fascist, and at best a violent poet. However, Nietzsche's use of the aphorism, among other devices, brings a performative element into philosophy and philosophy closer to art. A performative philosophy is not like a 'dissertation', rather it injects a creative element into thinking and opens up the potential for herd-like, normative thinking to be disrupted and reconfigured. Creative performances, have the potential to engage audiences and listeners in thinking that crosses normative boundaries of disciplinarity and pedagogical practice—they can 'disrupt'. The philosophy of education has failed to inspire or engage with educational practice, and curriculum documents have failed to envisage pedagogy as agile, creative and improvisational. How can philosophy be performative, creative? I suggest some examples through performance (piano) and from examples from a recent early childhood research project. Educational philosophy can be engaging when it affirms the Dionysian space of creative disruption and invents new possibilities of learning and life.

Cheih-Min Liu & Ruyu Hung

National Chiayi University, Taiwan

Civil Disobedience and Civic Education: The Inspirations from John Locke and Thoreau

The article aims to explore John Locke's book, *Second Treatise of Government*, with respect to the idea of civil disobedience, delivered by Henry David Thoreau in 1849, and the implications for civic education. According to John Locke, the constitution of the government is based on people's consent, and the underlying origin of its legitimacy is framed by the preservation for natural rights of citizens. People in a civil society are under obligation to be subject to the law, but the precondition is that the government must be the one consented and authorized by people. Once people are driven beyond forbearance after their rights are severely infringed upon by the government, they have the right to resist. That is the point that we can find an echo of civil disobedience delivered by Thoreau. When the rights of individuals or groups are encroached upon by government, leading to inequality, people have the right and are forced to implement resistance and disobedience in a rationally, peacefully and non-violently way. The central idea and implied purpose of Locke and Thoreau is, as a matter of fact, to safeguard people's rights from government interference, which is closely related to citizenship which refers to civil rights, political rights and social rights. This article will conclude with the suggestion of how to enhance the civic education.

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Ching-Yi Liu & I-Ying Hsieh

Graduate Institute of Education, National Chung Cheng University of Taiwan

The System of Pre-University Courses in American High school and Its Implication of Taiwan

Globalization is increasing human desire for more knowledge, and consequently, largely and strongly affecting education. Preparatory courses for universities rich of diversity, now become a necessary part of curriculum, has upgraded the quality of higher education in America. This paper studies preparatory courses practiced in American high school to see how they contribute to the promotion of education in the US. Unlike the US, Taiwan with its College Entrance Examination System has focused on the ratio of entrance, and as such neglects the preparation for better quality. To correct this negligence, the Ministry of Education of Taiwan has granted Kaohsiung to do experiment with a "Pre-University Second Language Course Pilot Project." The Experimental High School affiliated to National Chengchow University is taken as the institution to conduct the preparatory courses. Its feasibility would.

Be considered for the implementation of similar plans. The set-up of curriculum, the training of teachers and the encouragement of new ideas would enrich high school programs, and improve education quality, and make more effective the training of international personnel.

Ching-Yi Liu

National Chung Cheng University of Taiwan

Changes in UK Higher Education System under the Bologna Process

Faced with the impact of globalization and the experience of the EU economic cooperation, the Europe integrated through the higher education to enhance the mobility, employment, competitiveness and attractiveness of Higher Education in Europe. From 1998 "Sorbonne Declaration" and 1999 "Bologna Declaration" until the 2012 "Bucharest meeting", the Members have established an ideal of European Higher Education Area under the structure of Bologna Process.

This study focused on the UK higher education system reform under the structure of Bologna Process. Using the "Europeanization three-step theory" investigated changes factors and results of the UK higher education system. The impact from the globalization and marketing, popularize and international process, the competing theories of higher education policy developed on the regional Integration and Europeanization trends. Finally, the study will explore the context of the development and then follow the Bologna process about the Britain's response on the "Bologna Declaration" policy, including the experience from the EU, the response of the political will and the social comment, And then, to further analyze the UK higher education policy from the results of following questions. It included the issues of institutional structure, curriculum management, approach and employment, as well as the allocation of funding.

Kirsten Locke & Sean Sturm

University of Auckland

Five past five at the Clock Tower: Nietzsche and the new Nietzscheans on the power of the aesthetic at the Liveable University

This paper addresses the conditions of liveability and the liveable as an affirmation of academic life at the University. Drawing on the author's experience of organising and performing in a live art installation/concert at the University of Auckland's Clock Tower, the paper argues for a reclaiming of educational space away from the dictums of performativity to a position in which metaphor abounds and multiplicities emerge. The paper brings a genealogical lens to the exploration of the physical space of the Clock Tower as the venue for the event and draws on its architectural and design peculiarities to an analysis of the transformation of educational space through music and art. Following Nietzsche, the analysis draws on this performance entitled 'Five past five at the Clock Tower' and looks for traces of the present in the past through a playful stretching of time that echoes the original function of the Clock Tower as the Arts Centre at the university when it was first built in the early 1920s. Now an administrative hub that deals predominantly with the mechanisms of running the university, the Clock Tower stands as an emblem of the changing state of higher education – still used, still functional, still very beautiful, but arguably now an oddity that is a long way from its original purpose. This paper has as its aim the quest to excavate the power of the aesthetic within the university sphere to ensure our academic lives are enhanced by means other than research outputs, knowable destinations, and quantifiable results. This quest will also be approached through responses in Lyotard and Kofman that extend and complement Nietzsche's reading of creativity, with a focus on the conditions of a shared existence that has room for the unknowable at the Liveable University.

Birthe Lund

Aalborg University, Denmark

Democracy versus engagement – analysis of student's political experience by reality-role-play

This paper is addressing the general question: How is democratic subjectivity created through engagement? By analyzing students participating in a 2-day reality role-play including social media in high school (Gymnasium) regarded as political education (Bildung) I approach the question: What notions of politics and democracy are created through this participation?

800 students were invited by local politicians and government officials to collaborate in dealing with authentic problems in "Northern Jutland at play". The participants showed a huge engagement, when collaboration as well as competition was given a high priority. They were striving to come up with the best solution to the problem that too many educated young people are leaving the region. The political alliance coming up with the best solution was rewarded. As a part of the reality- role – play, some students represent an political **alliance** and each had to fight for their proposal under the

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leadership of the local councilor in the council. The alliance political negotiated and made strategic alliances to maximize (political) power related to the number of points they have gained through the game.

The rules of the game indicated a complex dialogical process of role taking and perspective exchanging by mixing fiction and facts. Evaluations indicate that strategic actions were mixed with deep-felt striving to reach the best solutions. Habermas's discourse ethics and the roles of universal pragmatics were often violated –as participants were not solely motivated by concerns for the better argument!

Suzanne Manning

University of Auckland

Engaging Parents in Early Childhood Education: Questioning Policy

Policy analysis has traditionally followed a rational, linear approach to finding the 'best' solution a particular 'problem'. In recent years, policy analysis has increasingly focused on problematizing the process of 'problem' identification, questioning who has the power to set the problems and what effects this has on different groups of people. Carol Bacchi is one academic who has developed an approach to policy analysis that focuses on how a policy 'problem' is represented in the discourses surrounding a policy development. This approach combines Foucault's techniques of archaeology and genealogy to examine the conditions that have resulted in the 'problem' being represented in a particular way, the effects of such problem representations, and to uncover alternatives as a way of resisting the dominant discourse. Bacchi's approach will be used in this presentation to analyse the 'problem' of engaging parents in early childhood education (ECE) as represented by the 2011 ECE Taskforce report. Through an examination of the history of ECE in Aotearoa New Zealand over the past decades, the argument will be made that parent engagement is currently conceptualised within a dominant discourse of teacher-led, centre-based services. This model positions parents as carers but not educators of their children, and therefore consequent policy disadvantages Playcentre, an ECE service based on the premise of parents as educators. Alternative representations of the 'problem' of how to engage parents in ECE will be suggested.

Peter McDowell

Charles Darwin University

Rethinking education in an era of democratic elitism: Lessons from Max Scheler's sociology of knowledge

Recent empirically-influenced reappraisals of the social functions of democratic elitism—the political scheme largely defining governance in the 'West'—signal the need to dismantle the illusion of competitive representation, replacing it with a more realistic interpretation that recalls but not quite revives the cynical pessimism of classical elitism—the view that 'democratic' institutions do not fulfil democratic ends, but rather serve the interests of controlling elites.

To help elucidate the conceptual boundaries of this pragmatic revisionism, and to articulate the contemporary significance of its nostalgic element, the paper retrieves decisive analyses arising within Max Scheler's sorely neglected sociology of knowledge, the primordial instantiation of that sub-discipline as it emerged in the 1920s, a period of heightening social destabilisation and political deterioration—a reactionary phase not unlike today's.

Deeply embedded within his own expansive and irrepressible philosophy of modernity, Scheler's sociological contribution is able to account for not only the recent reappraisal, but also for an alternative political configuration, little recognised, that mostly avoids pessimism and cynicism and yet promotes a universalist co-construction of humanity's intrinsically malleable potential.

Along with prospects for cultural reformation and disciplinary renewal, progressive education and curriculum are not incidental to this activity, and vital, self-initiated roles exist for both the citizenry and relatively free-forming elites, particularly for the latter in enabling and guiding the former's social and political engagement. Crucially, although this alternative enterprise is not without its vulnerabilities, the status quo leaves the present risks undiminished and fatefully inescapable.

Simon McLellan

Auckland University of Technology

Lifefulness as a source of professional engagement in education

The recognition of a stabilising force in the life or consciousness of education is largely over-looked. The actions we take as educators meet our immediate demands without wider consideration of their significance either by disregarding the professional practice offered by others and by ignoring our own practices as making a worthwhile contribution. The current education act defines a teaching position as requiring a teacher to instruct students. Such a rigid interpretation denies that a reflexive and dynamic relation is available between teacher and student. To address the immediate needs of teachers in dynamic relation with students, would require a very different approach.

Teacher professionalism taken as an assemblage provides a more distinct and practical means for capturing the dynamic relations in the classroom. Based on the metaphysics of Alfred North Whitehead (*Process and Reality*, 1929), we view the autonomous individual as that fundamental nature of human interaction that can be known as a consistent, self-identical and coherent entity termed the subject. Through a process of assemblage, the experiences of the subject arrive into knowledge, where the goal is the maximization of its self-consciousness. That subjectivity is governed by some essential faculty – reason, or thought, imagination, etc. Something is required that is essence of subjectivity, something that comes to stabilize this immense dynamism, and recover what came before, above or inside an endless flux. I term that essence of subjectivity lifefulness, and show the actions of teachers in dynamic engagement viewed as an assemblage with others is worth defending as professional.

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Carl Mika & Lynley Tulloch

University of Waikato

Philosophies of violence

Violence in a philosophical sense may be subtle as well as overt. In this paper we consider Buffaci's (2005) question: "'what makes a certain violent act an act of violence?" (p.194). An investigation of the etymology of violence reveals that the word is derived from the Latin *violentia*, which means vehemence, and encompasses notions of a passionate force that 'violates' people and things. Thus violence may be regarded in two different senses: violence as 'violation' and violence as "an act of intentional, excessive force" (Bufacchi, 2005,p.199).

Our emphasis in this paper is on the former sense of the term. It is argued in this paper that violence is not confined to physical or emotional acts perpetrated against another but that it may take two other forms: the violation of things through our static conception of them, particularly from an indigenous standpoint; and the violation of our being through alienation from nature. We want to pause for a moment and consider the apparently muted manifestation of violence as it relates to connections between humans and other things. In education, the ways in which nature is posited, or the prescribed mode of relationship between human and thing, has consequences for both sides of the equation (human and non-human).

Barbara Milech & Sarah McGann

Curtin University and University of Notre Dame Australia

The Art of Creative-Production Research

Barbara: Thinking back over my experiences as Humanities Dean of Graduate Studies at Curtin University, and supervisor of and co-author with colleagues from a range of creative arts disciplines, I reckon what is important is to know that there are two audiences for any campaign for recognising creative-arts research in universities: the institution and the graduate student. On first acquaintance, those audiences seem very different, even antithetical. But they are akin in that each, from their own perspectives, needs to understand how creative-art productions can be research—research that not only honours university regulations and powerfully adds to university research cultures, but, even more, takes students to new understandings of their practice. This is not a utopian view, though persuading universities and students might take time—all it requires is a clear model that serves both audiences... *Sarah:* What would Barbara say? With my imaginary supervisor on my shoulder I talk to my own doctoral student and discuss the art of writing. Take your reader by the hand on a journey, I say, tell the reader where we are going, why we're going there and who we will meet along the way. We talk about the design process of the thesis and discuss how similar writing the exegesis might be, or as Milech and Schilo argue, "writing is a *process*, an art."

There is a lineage of relationships between student, supervisor, grand supervisor and greater grand and supervisor. With each level of supervision the advice adjusts, albeit it always instantiates interdisciplinary and a bricolage of methods. Our conversation today draws together, reflects on and visualises this lineage in order to emphasise the synergy between creative-arts practice and the writing processes that make up non-traditional forms of doctoral research.

Andrea Milligan

Victoria University of Education

Engaging with plural perspectives in ethics

Ethical concerns underpin many of the perplexing and keenly felt issues of our times, such as our attitudes towards new reproductive technologies, our sense of social and environmental justice, or feelings about how we could live together in an increasingly globalised world. This presentation responds to Emeritus Professor Brian Hill's (2013) call for greater priority to be given to teaching ethics in schools, in ways that both breach the walls of the discipline and bring in learners' whole lives. I outline some New Zealand curriculum problems that relate to learners' active participation in the complex ecology (Rorty, 2005) of contemporary ethical space. I then explore how a reflexive orientation to ethics education – one that enfolds learners' critical reflection, lived experience and imaginations – could accomplish something of Hill's vision and respond to the plurality and complexity of learner's social worlds. Such an orientation could enable learners to explicitly consider the normative storylines that suffuse their lives and experiences of values education, in ways that bring in their bodies, feelings, relationships, desires, creativity and wonder.

Judy Nagy & Susan Robinson

University of South Australia

Cosmopolitanism and civic preparedness: The philosophical basis of educating for global civic citizenship

In the political arena, globalization brings requirements for new forms of governance (Held 2003) and with it, new ways of preparing students for citizenship and civic engagement. Cosmopolitanism, with its commitment to expanded political, moral and cultural sensitivities, promises to deliver the required conceptual framework. This paper explores three philosophical 'moments' in cosmopolitan thinking – the cosmopolitan outlook of the Stoic sage (Schofield 1991), the Enlightenment commitment to an international intellectual community (Schlereth 1977) and Kristeva's encounter with the Stranger (Varsomopoulou 2009), alongside the four contemporary species of 'cosmopolitanism' identified by Calhoun (2003), as it explores the interface between the notions of cosmopolitanism and education for global citizenship. McLaughlin (1992) has argued that education for citizenship requires a more robust notion of the public good than is supported by liberal democracies committed to recognizing and accommodating diversity of lifestyles. The commitment to diversity and plurality heightens under cosmopolitanism, raising concerns that global citizenship education, viewed as a

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form of cosmopolitan preparedness, may be difficult to enact in practice. The paper also considers whether a philosophical 'moral' cosmopolitanism can evade the charge often made, that cosmopolitan theorising celebrates and falsely generalises the way that liberal elites participate in globalisation (Calhoun 2003, Spasić 2011), putting it beyond the reach of socially disadvantaged groups.

Christopher Naughton

New Zealand Tertiary College

"How can you teach an Arts paper at masters' level by just focusing on one person?" The difficult terrain encountered when developing and engaging in Deleuze and Early Childhood Arts education.

As a philosopher Gilles Deleuze offers many interesting avenues for the early childhood teacher to explore. To begin Deleuze, and subsequent writers in early childhood after Deleuze, offer an opportunity to reflect on a teachers' own practice, the linkage between methods such as Emilia Reggio and the challenge of 'unlearning' to see where children's own enthusiasms may lead. In working in the arts and Deleuze however there many challenges. Apart from the view that arts do little more than improve other literacies, the arts in themselves are often considered in relation to a narrow skills set or aesthetic sensibility (Mansfield, 2007). This can be reflected in courses at post graduate level where knowledge is compartmentalised and reduced to fit with a theory or set of tenets about the 'art as object' (Lines, 2004) not a living changing 'thing.'

This paper considers the difficulty of presenting Deleuzian ideas in an early childhood masters course with respect to the schools of arts teaching that see the arts as a skills based tradition. It will also consider the underlying aesthetic concepts that see the child as 'lacking' in their skills acquisition and appreciation for the *beautiful* (Mansfield, 2007).

Moana Nepia

University of Hawai'i at Mānoa

Artspeak - Languages of Creativity

ArtSpeak-Languages of Creativity is an exhibition series initiated in October 2014 that aims to stimulate discussion among Pacific Island artists about the languages, vocabulary, and concepts they use to articulate creative practice. Initiated by Moana Nepia, Assistant Professor at the Centre for Pacific Islands Studies at the University of Hawai'i, *ArtSpeak* extends his research into indigenous epistemologies and the Māori concept of Te Kore as a source of creative potential – in this instance expanding capacity for local and international collaboration through regional networks and digital technologies. For this event, the Commons Gallery, at the University of Hawai'i, was transformed into a communication hub for live discussion, recorded, performance, and interactive elements with wifi internet connection to other locations in the Pacific. Featuring contributions from visual and performing artists, writers, and academics, *ArtSpeak* was timed to coincide with *Bindings and Loopings*, an exhibition of Pacific Island art curated by Deborah Waite, and offered additional opportunities to contextualise and engage with work in that exhibition – issues, epistemologies, and creative strategies Pacific Islands artists employ.

Maria Carolina Nieto

University of Canterbury

Pedagogies of engagement and pedagogies of care: Are they equivalent or different?

Pedagogies of engagement and pedagogies of care: are they equivalent or different? In regards to school experience, children might engage in classroom activities, but still, care little about the holistic experience of classroom peers. Activities that imply competition might engage many, while others are left with anger and a sense of loss. Whereas engagement refers to participation and active involvement, caring entails a "feeling of concern or interest". Gilligan (1982) and Noddings (2004) maintain that when ethics of care prevail, human beings take decisions and choices based on the sentiment of responsibility that emerges from relationships and connections. School experiences therefore, can nurture certainty in children about the reality of connectedness and guide them to develop the capacity to provide what is necessary for the health, welfare, maintenance and protection of life. This paper will connect contemporary pedagogies of care and restorative practice with ancient Eastern teachings. I will argue that what is needed in today's world is a closer connection between spirituality and morality through pedagogies that nurture a sense of duty and responsibility.

Valentine Ntui and James Bassey Ejue

University of Ibadan

Education in the corpus of engagement mentoring: reinventing Martin Buber's Ich and Du (I and Thou) in academic mentoring for Nigeria's higher education

This study is gleaned from Buber's theory of *Ich und du* (I-and-thou) owing to its implications to mentoring and draws on the analysis of concepts of inter-dependence, construed as encounter, dialogue, sharing, mutuality, co-operation and love as germane recipes of Buber's existentialist paradigms to argue that engagement mentoring is imperative for the sustainability of quality education as well as check the challenges posed by attrition and so on. It is an integral aspect of continuing professional development in teaching and many other fields globally, but it is yet to be formalized in Nigeria's higher education. This study is informed by the burgeoning retirement crises in the Universities without a corresponding number of experts ready to take over. This is worsening with the rapid increase in the number of Universities to presently 124 within a decade running close to 1450 programmes for about 1.5 million registered students. Academic staff of about 28,000 is less than the estimated staff requirement of about 36000 leading to a serious shortfall with consequent negative

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implications on the quality of programmes delivery. The philosophical research methods of analysis, speculation, prescription, and the historical research method are employed. The historical method is employed as a tool of reconstruction of the past; the analytic method examines concepts used in the study and the speculative method attempts to establish the ideals and values of mentoring in higher education in theory and practice, while the prescriptive method is used to recommend patterns of engagements in mentoring relationships.

Of Other Thoughts and Renegade Knowledges: Transformative Potential in Postgraduate Supervisions symposium

Chair - Tina Engels-Schwarzpaul

Tina Engels-Schwarzpaul, Albert L Refiti, Barbara Milech and Sarah McGann, Fleur Palmer, Lynley Tulloch, Ross Jenne and Moana Nepia

With the increasing numbers of non-traditional students⁵, at the latest, *Other Thoughts* have entered Western universities (Beck & Grande, 2010) but still remain largely outside the normative frameworks governing production and distribution of knowledge (Olssen, 2003). *Renegade Knowledges*, by contrast, began inside established canons but turned away, often developing in opposition to their origins. As a set of practices, *Other Thoughts and Renegade Knowledges* take place inside and outside – they are both linked to and different from the epistemologies and methodologies prevailing in Western institutions. The recent ascent of different kinds of intelligence into the academy presents chances and challenges. On one hand, it provides opportunities for those regarded as Other to challenge the dominant order. Renegade knowledges (un-subjugated knowledge, counter-memory, counter-language) provoke critical engagement and “make facile gestures difficult” (Foucault & Kritzman, 1990: 154) – and ultimately changing the academic landscape. The challenge, conversely, is to resist subjugation and co-option and to refrain from partaking in exclusive practices (Rancière, 2004).

Jānis (John) Tāivaldis Ozoliņš

Australian Catholic University/Institute of Philosophy and Sociology, University of Latvia

Education as Transformation: Creating Cultural Identity and Civil Society

Civil Society serves as important bulwark against both the State and the market economy. It exists in tension with both since civil society constitutes the associational and social life of communities and so can provide an independent critical evaluation of the values that the State and the market support in their policies. Even in totalitarian societies, civil society can be a source of support for oppressed people. Recent events across the globe attest to the power of civil social movements and of civil society. Cultural Identity forms an important bridge between the State and civil society, since individual identity is formed in families, in neighbourhoods, in communities and through associations, that is, in particular cultural traditions. Civil society expresses these cultural traditions and so individual cultural identity is shaped by civil society. In turn, the State itself is founded on cultural identity or identities that are part of national identity. This paper examines the connection between cultural identity and civil society, arguing that education has an important transformative role in the preservation and transmission of cultural traditions. It has, therefore, an important role in the creation of individuals' cultural identity, which in turn, transforms the cultural identity of civil society and of the State.

Barnaby Pace

The University of Waikato

Pirsig's Metaphysics of Quality in Higher Education

“Quality is a characteristic of thought and statements that is recognised by the non-thinking process. Because definitions are products of rigid, formal thinking, quality cannot be defined” (Pirsig, 1974).

The purpose of this paper is to discuss Robert Pirsig's stated definition for quality within the higher education sector and explore the irrationality behind it. It is argued that if you can't define something you have no formal rational way of knowing that it exists. However, Pirsig states that “...even though quality cannot be defined, you know what quality is”. In order to examine Pirsig's definition the first half of the paper will explore the four essential points: 1) It is not possible to define quality; 2) If you cannot define a concept it is impossible to know that it exists; 3) Quality is like modern art; and 4) There is intellectual dishonesty in discussions that involve terms that have not been adequately defined. In the second half discussion will be given as to how Pirsig proposes quality be broken down into 'dynamic quality' and 'static quality patterns' to better understand its form.

Fleur Palmer

Auckland University of Technology (AUT)

A process of Unlearning/Unstitching

How do we position ourselves within an academy pervaded by Western philosophical thought, which permeates and underpins all doctoral research? In 1995, Mark Wigley wrote that “Derrida's essays are everywhere concerned with this question of place” and “enigmatic movements of displacement or dislocation” (p. 177). Post-structuralist theory was the main stay in my education as an architect, yet, strangely, it seems to leave no space for actual place, for consideration of displacement, or for marginalised voices.

Aotearoa is a colonised country, but there is no local research oriented by post-structuralist thinking that interrogates how Māori occupy our cities; how cities are socially and ethnically segregated; how Māori occupy rural areas; or who gets access to housing in Aotearoa and who is excluded. Post- structuralism, suspicious of collectives and racial or ethnic

⁵ Members of groups who were significantly underrepresented in Western universities until, say, the 1970s.

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identity, seems to be indifferent to indigenous peoples. Its interest in non-unified thinking, pluralism and the complex, playful and often arbitrary relationship between things or practice, produces research that is disconnected from the social, political or environmental concerns relating to indigenous peoples. It did not prepare me well for my current PhD research, and I find myself unlearning its principal doxa to be able to work with Māori communities in the Far North of Aotearoa, to which I am affiliated. Disillusioned about Western philosophical frameworks, I am now repositioning my research practice – a process I will discuss in this presentation.

Soo Ho Park

Korea International School

Dewey, The Common Core and Civil Discourse

In the midst of the early 20th century debate over the best form of education for stimulating individual achievement, social engagement, and democratic coherence, Dewey was one of the major proponents who advocated an experiential continuum designed to prompt students to acquire minds capable of distinguishing arguments grounded in experience from those based primarily on authority. Dewey strongly held that the direct link between knowledge and personal experience through hands-on learning activities would facilitate students in becoming active learners and thus attaining qualities that could potentially enhance the students' ability as citizens to contribute to a participatory democracy. This paper assesses the historically unprecedented, contemporary establishment of the common core, and the related standardized curriculum, from a Deweyan perspective, evaluating it in terms of the philosophical implications of pragmatism for citizen engagement and dialogue. Through inspection and synthesis of Dewey's theoretical texts, evaluations of contemporary curricular standards, and secondary data on the efficacy of forms of civic education, this paper explicates the connections between Deweyan ideas and the common core. This paper demonstrates that Dewey would have judged the common core to be an obstruction to a thriving democracy insofar as stringent standards would induce conformity, removal from direct experience, and stagnation in public discourse.

Youn-Ho Park

Gwangju National University of Education

'Learning Man', His Two Concerns

To catch the essence of Confucian view of education and to explain it coherently is not easy. However, it seems to me obvious that learning occupies the core of that view. Such being the case, I feel a sort of friendliness toward Michael Oakeshott among Western philosophers of education. He said, 'Man is what he has become to learn.' While Oakeshott said as if he describes a fact objectively, Confucians liked to express the same idea in a normative form. 'The characters of Confucian sages are what man can become to learn, and what man ought to become to learn.'

In this paper, I am going to pay attention to the distinction of 'learning for one's self' and 'learning for others'. It was originally Confucius' distinction, which divided learner's concerns and attitudes into two, and contrasted them. He tried to express an educational headache of the time with this distinction. If we subdivide the object of learning into knowledge and deeds, the phenomenon each element plays apart could always happen. Confucius felt it as educational problem of the time that people's speech and deeds are not congruous.

As the civil service examination system settled down as a basic social institution, the character of educational problem changed too. Cheng Yi, one of the pioneers of the Neo-Confucianism, newly interpreted 'learning for others' as 'learning for others' recognition'. This annotation grasped the essence of newly emerged educational problem very sharply. This new definition of 'learning for others', despite its defects, downgraded 'the Learning for the Civil Service Examination' on the one hand, and established the supremacy of 'learning for oneself' on the other hand. That is why most Neo-Confucians including Zhu Xi had accepted it without any doubt or criticism.

Glenn Parkes

Centre for Australian Indigenous Knowledges, University of Southern Queensland

Epistemic reach, democratic participation and cyber imperialism. – The cultural interface of social media use, critical citizenship, and existential being of remoteness.

Social media has changed the way people interact and communicate with the world, though immersion within marginalised communities can by no means be predicted, ascribed or assured. Communities hegemonically characterised as being remote, both epistemically and existentially, are impacted through access and use of such technological platforms. The paper will seek to explore the possibilities for access and use of social media within Australian Indigenous communities often colonially constructed within the cyber imperialist (Ebo, 2001) discourse of remoteness and the other. Possibilities of emancipation, protest, education and celebration will be explored alongside apprehensions of control, colonial reach, and the commodification and whitening of epistemic locations.

Social media use is often purported as a democratic platform whereby participants can engage in genuinely grass roots educative activity. Giroux's conception of "civic courage" (1997) explores the way citizens might critically inform, learn and question society, with possibilities to justly remake that society during this activity. Utilizing the emancipatory possibilities of the "courageous" (Giroux, 1997), Ebo's reflections of cyber imperialism (2001), and Baumann's (2000,2007) ideas regarding liquid representations of knowledge and existence, this paper discusses social media use and access beyond spectre of white western modernity. While social media use provides possibilities for democracy and participation, such platforms also present opportunities for colonial reach, control and access to that which forbidden (De Certeau, 1984)

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outside its epistemic, interpretive locale (Soja, 1996) as well as tensions regarding social media access and use, the cultural implications of changing epistemics, and evolving digital communities outside a whitewashed metropole.

Michael Peters

University of Waikato

'Collective memory, institutional histories and the electronic archive'

The archive is a cultural institution that creates a framework for the social and collective memory and as such is one of the collection of knowledge institutions that not only preserves and classifies “texts” but uses them to re-create collective memory and sometimes to invent cultural histories. Like all knowledge institutions, the archive is also a construction deeply involved in knowledge politics or what Foucault calls power/knowledge. In the past the archive has functioned as a central metaphor for the construction of human knowledge in all its different institutional forms and like the encyclopedia and the camera, the archive produces highly coded representations that allegedly make claim to the truth and justice of the past. Those who control the archive control the past. In the digital world the archive is used to describe a machine-readable location as a store for “data” and “information”. This presentation asks what digitizing an archive means for collective memory, and for the history of a learned society.

Gerald Pfeifer

University of Canterbury

Engaging with children as citizens: deliberative democracy for conflicts in the secondary school

We live in morally plural societies, where the nature of the good is contested. Moral disagreement can somewhat be managed by the political apparatus of the social contract, public reason and deliberative democracy. Conflict management in schools does not often employ systems reflecting preferred techniques for conflict management in adult life, or the theories behind them. Are there good reasons for this difference? How might school discipline and behaviour management systems be better constructed to leave children well-prepared for democratic adult life?

This paper explores whether the nature of children, children's rights, or the specific social role of schools require the systems applicable to adult society to be modified for educational usage in the secondary school.

Susan Plowright

Australian Catholic University

Seeing an 'abyss of freedom' to act through an 'encompassing' Arendtian lens

When faced with wicked 21st century problems like climate change and its existential implications, what do academics see? An 'abyss of freedom' (Arendt 1978, vol. 2, 207) of opportunity to harness their cultural capital and act, or an 'abyss of nothingness' (Ibid.), paralyzing them with fear and trepidation? Some hint at the latter, for example Tamboukou (2012, 860) who asserts there is a 'receding and erasure of the need for and memory of action' amongst academics. This paper theorizes and proposes ethical resources to help academics see an abyss of freedom and actively contribute to confronting the crises of contemporary times. These resources are generated by drawing on Hannah Arendt's ethical, but partially flawed, action process, and my understanding of her unfinished theory of judging. I propose an expansion of the horizon of the latter, drawing lexically and conceptually on elements of Karl Jaspers' concept The Encompassing and contemporary issues such as global warming, and suggest that by synthesizing this cognitive process of an 'encompassing ethos' with Arendt's action process, a conceptualisation becomes available that ameliorates 'action's' initial limitations. I then propose 'encompassing action' as a potentially generative (rather than prescriptive) heuristic for ethically 'power-full' public action by academics as constituent citizens of humanity and the community of life. The paper concludes by pointing to some pedagogical possibilities based on these resources for future elaboration.

Helen Pritchard & Trevor Thwaites

University of Auckland

Children and the transformative lived experience: Hermeneutic / phenomenological perspectives in early childhood education

This paper outlines ongoing doctoral research into children's experiences in the arts in early childhood settings in five centres in Auckland, New Zealand. The research has adopted a hermeneutical/phenomenological methodology, to enable the researcher to get to the essence and ideas that present themselves in the lived experiences of the participants—children, early childhood teachers and early childhood teacher trainees. The concept of experience, a term widely used in the New Zealand early childhood curriculum document, *Te Whāriki* (1996), will also be theorised. The theorizing of experiences in the expressive arts in early childhood education has the potential to make contributions to a clearer understanding of the body of knowledge required for pedagogical insight.

Philosophically, the research draws on the writings of John Dewey and his shaping of the notion of experience and democratic participation. Dewey views the possibility of everyone as an artist valuing the continuity of aesthetic experience and linking art with everyday activities. He also addresses the role of imagination in experience and art. A discussion of play will draw on the writings of Gadamer (2004 and 1976) and incorporate his construct of philosophical hermeneutics.

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Diana Prokofyeva

Bashkir State University

Engagement as alternative of Estrangement in modern Society

The problem of man's Estrangement overcoming does not lose its sharpness. That is why in the Modern Philosophy is updated discourse on Engagement as an alternative to Estrangement.

I put forward the hypothesis of the existence of two types of Estrangement - the *Existential* and *Historical*. I can say that the existential Estrangement, according to my hypothesis, in principle is irresistible. It is closely connected with human existence as being "free", but at the same time – of an "absurd" and "disturbed". Existential Estrangement includes Worldview, Religious and Moral aspects. The Historical Estrangement has historically modified manifestations. The bases for the allocation of these forms are such aspects of society as politics and economics. Separately, I have identified Technological Estrangement. Most adequate to the concept of dialectical category of Estrangement is a notion of Engagement. It may be a way of overcoming Estrangement by stimulating different forms of Engagement in human social reality. I use given classification, highlighting the Existential and Historical Engagement. Overcoming Estrangement of man is only possible in a complex approach that will cover the main areas of life - moral, political, economic. I analyze those types of Engagement on example of the world and Russian society in particular. When I speak about Engagement I suppose that our common goal is to maintain peace between nations and peoples on the global level, and harmonious existence and self-actualization at the level of personality. These include the inviolability of being a person, the idea of freedom, the common good, solidarity, justice, active citizenship, etc.

John Quay

University of Melbourne

Teaching as an existentially engaged occupation: A Heideggerian perspective

Heidegger famously claimed that teaching is more difficult than learning, because what teaching calls for is "to let learn" (*What is Called Thinking?*, p. 15). In this presentation I argue that understanding teaching as 'to let learn' requires a sense of existential engagement that is often overlooked due to the priority being placed on our efforts to plan learning, to control it – so that we know it has been achieved and how. Different to this more calculative understanding of teaching, the sense of existential engagement Heidegger believes teaching calls for is expressed in another of his well known phrases: "to let be" which "means to *engage* oneself with the open region and its openness into which every being comes to stand, bringing that openness, as it were, along with itself" (*On the Essence of Truth*, p. 144, italics added). This way of understanding 'to let be' is quite different to the way we normally use this phrase – where it generally means to leave something alone. Instead, here, 'to let be' is to *engage* with being. And the same positive interpretation applies to teaching as 'to let learn'. Building on this interpretation, I consider the meaning of Heidegger's understanding of teaching as existential engagement.

Albert L Refiti

Auckland University of Technology

Detours: Writing and thinking on the run

I am dealing with Samoan knowledge in my PhD, which comes with its own ontology of many lifeworlds (Strathern 2011: 92), and I guess what I am grappling with is the inevitable or possible (dis)placement of aspects of knowledge of those lifeworlds within the general world of knowledge (GWK). And this is the scary bit for someone like me, and where a renegade position becomes an option when strategizing a way of placing this knowledge within the GWK, which is dominated by Western thought. The questions arising for me are, "how does one scrutinise this other lifeworld knowledge, without acting like a policeman for the GWK?", or, "what are the potential risks when the way of thinking in this lifeworld gets assimilated or, worse, subjugated/controlled by the GWK?" I would like to think that part of renegade knowledge is a forceful way of acting and speaking from *another* position, which highlights the incommensurabilities within any single determining ontological position. In my paper, I will review the 'detours' that I have had to take in my PhD project, in order to throw off the 'tails' (Heidegger, Lacan, Derrida and Deleuze) that have been following me in the last fifteen years, since I became an academic.

Peter Roberts

University of Canterbury

Engaging Students Through Literature: Reading *Siddhartha* as an Educational Text

Hermann Hesse's *Siddhartha* has frequently been employed as a text in religious studies classrooms, though not unproblematically so. Conceived as 'an Indian poem', the accuracy and merits of *Siddhartha* as an exemplar of Buddhist and Hindu principles has been much debated. While such debates can provide important insights for religious studies scholars and students, they can also serve as a distraction in seeking something of enduring educational value from this classic work. This paper focuses on what *Siddhartha* has to offer in allowing us to better understand the nature of the educational process itself. I argue that the book must be treated as literature, not as a religious primer. *Siddhartha* teaches us, but it does so more by *showing* than *telling*. In its pages we can find an implied theory of teaching and learning as espoused and lived by the central character and those with whom he comes into contact. As a literary work, *Siddhartha* affords us a glimpse of how and why decisions are made and actions are taken, in specific contexts and through our social relations with others, as part of the process of lifelong education. Considered in this light, the book is also an invitation to

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reflect on the extent to which, and ways in which, our educational formation is connected with our development as spiritual beings.

Peter Roberts

University of Canterbury

Philosophy Begins With Doubt – Or, Does It? The Unsettling Process of Education

Philosophy begins with doubt: this is one of the key propositions under investigation in Søren Kierkegaard's posthumously published *Philosophical Fragments*. Through his pseudonym Johannes Climacus, Kierkegaard demonstrates the potentially destructive power of philosophical doubt. Climacus doubts everything, suffers greatly in doing so, and, to his horror, finds he unable to return to his pre-doubting self. Life loses its meaning for him, and he falls into despair. Climacus's experience is illustrative of the connection between doubt as an epistemological or methodological matter on the one hand, and doubt as an ontological and ethical concern on the other. In subjecting everything to doubt, we change ourselves as human beings; we create a mode of being from which there is no escape. Once developed, a doubting consciousness prods us whether we want it to or not; it will not leave us alone and even if we manage to push it into the background temporarily it often rears its head again precisely when we wish it would disappear. This paper considers the role played by education in the formation of the doubting subject and explores some of the moral consequences of doubt as an intellectual orientation. I argue that education, in prompting doubt, can be both constructive and destructive in its effects.

Peter Roberts & Georgina Stewart

The University of Auckland and The University of Canterbury

Intercultural Scholarly Engagement In and As Philosophy: A Dialogue on Tertiary Education

This paper is based on the idea that scholarly engagement can play a key role in shaping and constituting us as human beings. It considers Hvolbek's (2013) notion of three dialogues, two of which (capitalism and science) have synergistically reinforced each other's recent growth, and, in the process, reduced the third dialogue (the humanities) to an irrelevant, if not irrational status. Building on our earlier collaborative work (Roberts and Stewart, 2014), we problematise contemporary discourses of academic rationality that have their roots in a narrowly economic construction of possibilities for human knowing and being. We focus on dialogue as a research methodology – a way of doing philosophy – and, conceptually, at the level of symbolic culture, arguing that current trends in tertiary education policy exemplify a form of epistemic violence. We draw on insights from Kaupapa Maori theory, Taoism, and other non-Western traditions in a counter-conversation on the nature and purpose of tertiary education.

Susan Robinson

University of South Australia

Internet-based freedom of expression and earning one's beliefs.

Alexander (2005, 2013) has argued that from a legal perspective, a moral right of freedom of expression does not exist, to the extent that this cannot be legislated for effectively using any set of particular laws. In the absence of such a universal human right, we must make indirect-consequentialist justifications for a domain of free expression indexed to particular geo-political times or places. However, this recommendation ignores the often global reach of the internet. The internet, and particularly Web 2.0 social networking technologies, offer new opportunities for rapid dissemination of sometimes hastily-formed opinions, thereby posing new problems for the protection of rights which might be compromised by a locally-tolerated zone of free expression. In the absence of internationally enforceable regulations controlling internet-based expressions, this paper considers the social utility of introducing a new ethics of belief, one which goes further than Clifford (1877) in firstly, distinguishing between the ethics of belief formation and belief expression, and secondly, providing an answer to the question, 'when is a belief/ belief expression *earned*?'. The pedagogic implications of training students for an ethics of belief formation and belief expression, as part of a broader suite of critical thinking skills, are briefly explored.

Eve Ruddock & Felicity Haynes

Murdoch University and University of Western Australia

On being musical

Music, with its capacity to touch sense connections across a life-span, brings past, present and future to play toward an equilibrium that can allow an individual to be. But what does this being in music mean? Many individuals in Australia experience minimal development of their intrinsic musicality, (Ruddock, 2012), possibly due to an on-going preference in schools for a vocational focus, which views music as a mere frill in the school curriculum. Dewey (1916/2009) understood that such undue constraints of narrowly focussed vocational learning are unnecessarily dualistic. The notion of music as commodity creates a mis-conception that distances those not considered musical. This paper explores everyday Western realities that preclude vibrant engagement in Lifemusic (Paton, 2011). The belief that selective talent is a prerequisite for being musical alienates many individuals from full engagement in authentic human action. It fails to recognise the value of musicking as part of our human condition as we engage with our wider reality and inner being. This paper indicates that while many music educators are caught in a system dominated by notions of 'commodification and technical prowess' (Lines, 2003), an alternative vision of music education can engage creative practices to enhance an inclusive, intrinsic musicality.

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Tanya Wendt Samu

University of Auckland

Education as Encounters with Philosophies of Engagement: A Pasifika perspective

My recent doctoral journey is an example of 'traversing philosophical possibilities', on at least two critical levels. First, the level of my personal response to the enormity of the task I had set myself (to carry out a conceptual study without any background in philosophy on my part). The second level involved engagement in that essential step in the research process— determining the theoretical framework. In this paper I examine my efforts to find and apply metaphors with which to (i) help make sense of the issues and concerns that confronted me and (ii) strengthen my capacities for meaningful engagement at this level of scholarship. I identify and discuss a crucially important outcome of my efforts – the theoretical framework which built on key ideas from Jane Roland Martin (particularly her concept of education as encounter); Michel Foucault (specifically his ideas relating to the historical analyses of ideas); and discourse analysis (informed by post-structuralism). I reflect on how I felt armoured in my attempts to 'philosophise, theorise and conceptualise' using western theorists by the post-colonial ideas and insights of Pacific thinkers and scholars such as Epeli Hauofa and Albert Wendt. Lastly, I point to how these multi-faceted, multi-layered efforts engaged my intellect and connected my experiences, enabling deep learning on my part, to occur. Overall, it was education as convoluted, disruptive, profound encounter.

Derek Sankey

University of Sydney

Schooling and the Neurobiology of Trust

In his paper, presented at the 2013 PESA Conference, Bruce Haynes identifies the important role of trust in making appropriate educational judgements. He argues that understanding what goes on in schools can be enhanced by considering institutional patterns of trust and, moreover, attending to issues of trust can assist improving educational outcomes of schooling. But if this is the case, are there neurobiological reasons why values such as trust play such a pivotal role in our social lives and the judgements we make, including judgements made in the context of schooling? In pursuing this question, this paper examines claims made by Patricia Churchland in her 2011 book *Braintrust*. She agrees that 'a deeper understanding of what it is that makes humans and other animals social, and what it is that disposes us to care about others, may lead to greater understanding of how to cope with social problems' including educational problems. However, the 'deeper understanding' she offers is that 'what we humans call ethics or morality is a four-dimensional scheme for social behaviour that is shaped by interlocking brain processes'. This raises important philosophical issues, including whether this naturalistic claim is logically valid and whether it is necessarily reductionist - morality is nothing but brain processes. This paper argues that recognising the neurobiological substrate of trust can indeed deepen our understanding of trust in education, but this recognition need not be reductionist. Rather what we humans call morality is emergent from, but not reducible to, neurobiological processes in the brain.

Susanna Saracco

The University of Sydney

Differences as Resources: An Online Dialogue which Shows the Role Played by Difference in Problem Solving and Decision Making

Our contemporary society requires that we are able to face unexpected challenges. To succeed in this goal, we have to abandon individualistic competence to learn the importance of collective intelligence. An occasion to begin to develop this awareness will be given to children who are 8-12 years old. They will be involved in a research project in which units based upon philosophical content are designed to stimulate their critical ability. The philosophical scenarios will be related to the everyday lives of the children through examples. These examples will be followed by questions which aim at promoting the advancement of the thinking skills of the students. This progress is stimulated by collaborative work: the project is a dialogue which takes place online among children who attend schools in under-resourced communities, middle and upper class communities. The free expression of the ideas of the students will be encouraged by the teachers involved in the project, who will not use their points of view to direct the choices of the children. The students will be not only exposed to the richness of cultural variety but they will also live their personal value as thinking beings. The respect of the right of the children to become themselves defines the nature of the project: the order of the units is not predetermined but it will follow the needs of the children. Similarly, the initial set of units can be enriched by new units, if this need emerges from the work of the students.

Barbara Scanlon

New Zealand Tertiary College

"Abandon ship!" Deleuzian encounters in the online learning environment

In observing online discussion forums in a diploma, degree, post graduate and finally masters courses, I have a sense that forums can be a place where movement occurs while at other times forums can become factional and segmented. If as it is commonly presupposed, students add to their own as well as their colleagues knowledge I wonder at this point how much of this is achieved more by accident than design.

The form of the discussion is one where the provocation is made and like cows lining up for milking the students dutifully line up to demonstrate – they have read the text and, in a bid to satisfy marking criteria and perhaps the tutors anxiety, the students respond to one-an-other in the forum. Sometimes this academic cowshed works yet much will depend on the

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provocation and the readings that need to be read to comment – more striations appearing.

This paper will examine the online forum as a place of learning with respect to Deleuze and see how some of the rhetoric surrounding ‘online’ and ‘community’ can without notice reveal very sharply the discrepancy between face to face discussion and cover online manipulation.

Vanessa Scholes

Open Polytechnic / Kuratini Tuwhera

Engaging students through a lens of risk: the ethics of screening potential and current tertiary students

Government policies that tie funding for tertiary institutions to student retention and successful completion provide an incentive for institutions to screen potential and existing students on these factors. The aim is to better predict which students are at greater risk of dropping out or failing, and to treat these students differently from other students (see, e.g., Simpson, 2009). This paper examines the ethical issues in this screening through considering how tertiary institutions may engage with potential and existing students in this process.

Morteza Sedaghat

Amirkabir University of Technology (Tehran Polytechnic)

Each Engagement is a Dialogue in the First Place

Knowledge of the external world is fundamentally based on perceptual beliefs whose content is determined, according to Davidson (1984; 1991; 1992; 1997; 2002), not individually but through linguistic engagement or dialogue with others in the related linguistic community. Linguistic engagement or dialogue with others makes you assured that what you know about the external world is intersubjectively valid or better to say, is common between you and others and hence objectively true (Kripke in his 1980 brings this matter in more details). Therefore, what we know and hence what we do in all aspects of our lives depend totally on our linguistic engagement or dialogue with others. This begins at home once the child begins his/her early childhood education or even sooner once the child begins acquiring the concept of objectivity of the external world. Other forms of engagement, hence, all depend on linguistic engagement or dialogue because all forms of engagement depend on our knowledge of the external world and the latter itself, as argued earlier, depends on linguistic engagement or dialogue. So, linguistic engagement or dialogue has a priority over other forms of engagement, or better to say, linguistic engagement or dialogue constitutes the core of all engagements. So, each engagement is a dialogue in the first place.

Inna Semetsky

University of Waikato

Edusemiotics: Proposing a Novel Direction in Educational Theory

Educational theory today is often haunted by two ghosts: Cartesian substance dualism and analytic philosophy of language grounded in direct representation. While Pragmatic and Poststructuralist philosophies provide important alternatives, education rarely questions its own metaphysical assumptions (if any) and does not delve deeper into ontology or logic preferring to stay at the level of social practice. Semiotics however posits signs (following Charles S. Peirce) as crossing over nature, culture, and the human mind. As a minimal unit of description, a sign is a relational (not substantial) entity, which continuously engages with its own other thus defying perceived binary oppositions including that of self and other. By virtue of becoming-other, signs evolve and grow. People are signs among signs and are sign-users. This paper explores a new direction in the philosophy of education, namely: edusemiotics (educational semiotics) which is characterised by several distinctive features. The dynamics of signs engaged in relations reflects process-ontology coupled with the logic of included middle that defies the principle of non-contradiction and involves interpretation(s) as the creation of meaning(s). On the basis of the process-structure of signs, the paper will address some important implications of edusemiotics for practice and policy.

Robert Shaw

Guangdong University of Foreign Studies

Engagement on a dramatic scale: China confronts Kant when university students experience the angst of freedom

An existential interpretation of student angst in Chinese universities raises issues of autonomy and freedom. The governance arrangements in China manifest as an existential dissonance for students as they increasingly urged to question. In this essay, Kant’s moral theory provides access to this phenomenon. Western modernity entails individual moral autonomy and thus a concept of freedom. Kant’s theory of duty-rationality-autonomy-freedom relates the liberty of thought to principled action. Kantian ideals permeate western business and university practice and they become relevant to China as that country modernises. The abilities of managers which China desires—insightfulness, creativity, innovation, progressiveness, commitment—are only achievable by managers who are independent minded, rational, and who commit to act on their own conclusions. Such people are Kant’s autonomous persons. Whilst they may produce new ideas, products and services, they are unlikely to accept bridles upon information, restrictions upon the expression of ideas, and restrictions on the freedom of others. Chinese students increasingly confront this conflicted political environment in their everyday lives. Education reforms require students to think, analyse and argue. Freedom, as construed by Kant as an “inner” construct, is an outcome of this deliberation. However, when students exercise freedom in significant matters they experience the angst of freedom.

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Robert Shaw & Denghua Yuan

Guangdong University of Foreign Studies

A Curriculum Engagement: A distinctive Chinese MBA brand for global leadership

A new kind of MBA degree could develop in China. This degree would heed epistemology and transcend the doctrines of neoliberalism. The Chinese MBA brand would actively embrace China's history and culture and be an expression of Chinese Weltanschauung. It could emerge as a genuine alternative to the western, globalism, neoliberal MBA. Such an MBA would promote a concept of leadership which emphasises cooperation and values whilst minimising the role of competition. This paper is a prolegomena to a philosophical justification for a distinctive Chinese MBA curriculum. It opens the way to a curriculum which integrates the concepts of business and political leadership. Kant's distinction between moral autonomy and heteronomy is critical in the analysis which enables us to develop a justification for a new MBA brand. The Chinese MBA seeks to produce morally autonomous leaders who primarily engage with national needs and aspirations, rather than with private business sustainability and profitability.

Cheryl Stephens

Te Whare Wānanga o Awanuiārangi

Affiliations: Te Arawa, Taranaki

He Huarahi Takahia – The Trodden Pathways Reflecting on a Wananga Pedagogy: (Re)thinking Learning and Teaching

This paper examines the Kaupapa Maori theoretically informed practices of Te Whare Wananga o Awanuiarangi, in particular a distinctive wananga pedagogy and curriculum design. Central to this approach is the validity and legitimacy of Maori language, knowledge and culture, enacted through positive transforming learning and teaching practices (Smith, 2013). This holistic, multi-strategy, multi-site and often simultaneously applied intervention, Smith (2013) describes as a new, emerging model of transforming praxis, the 360' Maori Education Development Model. Such innovations have informed the development of some unique programmes, research opportunities, collaborations and initiatives.

Marek Tesar

Auckland University

Tracing Signs of Childhoods in Urban Auckland

This paper analyses the space/place of children's everyday mundane lives in urban Auckland through the analysis of signs, images and signages of childhood. These signs and images of Auckland urban life, viewed through Havel's (1985) lens, contribute to the wider field of edusemiotics in line with Semetsky's (2013) and Stables' (2008) work, and their forthcoming outputs. As Semetsky argues: "A sign not only represents but also causes other signs to come to mind as a consequence of itself: this relation is expressed in the medieval formula *aliquid stat pro aliquo*, which is translated as something standing for something else". And, she claims further, "[i]mages belong to a category of signs, and from a semiotic point of view a mental image is an icon, or representation, of the real world". In a Havelian sense, the sign becomes the creative and productive force that shapes each citizen and child in the (ideological) setting. Stables (2008) argues that all living is a semiotic engagement and that the study of childhood, through this perspective, is justified as a study in its own right, and thus children, just as adults, are semiotic engagers. In this paper, the binaries that these signs, signages and images of childhoods offer of good and bad, happy and unhappy, rich and poor, serve as a construct for analysing the complexities of the power and politics of childhood and the production of child-subjects through images and signs.

Thomas Simon

Johns Hopkins University

Critically Engaging Islam and Islamophobia: Why "Religionism" Is Not Racism

Is there such a thing as "religionism" comparable to racism? How does religionism differ from racism? Is it easier to critically engage forms of religionism such as Islamophobia?

Contrary to many critics, Islamophobia is not a form of racism. Religious identity unlike racial identity involves sets of beliefs and practices. Initially, Islamophobia invokes the same type of extremely negative, deeply stereotypic labeling. However, critically engaging religionist views such as Islamophobia has an advantage over confronting racism in that it can attempt to foster greater understanding of Islamic beliefs and practices in ways that not only undermine Islamophobia but also help to enrich Islam. We demonstrate this with survey results from answers to the following radical questions:

- 1a. Can suicide bombing be debated and/or justified within Islam?
- 1b. Can suicide bombing be debated and/or justified within virtue theory?
- 2a. Could Sayyid Qutb (the so-called "Father of Al Qaeda") be defended as an advocate of terrorism?
- 2b. Could Nelson Mandela be defended as an advocate of terrorism?
- 3a. Must Muslims pray five times each day?
- 3b. Must Muslims refrain from ever eating pork?

These questions take the discussions about Islam beyond the realm of Understanding-Islam and Interfaith Dialogue, beyond an ideology of toleration into the arena of critical engagement—a journey that anti-racists cannot even begin to undertake.

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Thomas Simon

Johns Hopkins University

Teachers Teaching Teaching: Towards a Liberatory Prison Pedagogy

I shall defend two propositions. First, students learn best when they teach. Second, teachers teaching teacher to teach lies at the heart of civic engagement. I shall argue for the critical importance of the second claim for a liberatory prison pedagogy - an approach of "teaching teachers to teach" that lies at the heart of civic engagement. My argument is based on the idea that students need opportunities to develop the teacher that resides in all of us. Student involvement in teaching ranges from guiding a class through a reading to developing a mini-course or a course within a course. Students teaching a course occurs in a variety of settings, including jails. Teaching, especially in prisons, should be more about the teachers than the students. We began a prison education program at the University of Florida, with over twenty courses for students to teach in the local jails. Lucy Batchelor (1923-2009) started a successful prison education program by teaching one group of inmates how to teach the next group of inmates to teach the next group. She did not teach students. Rather, she taught teaching. She used a popular self-help book, *I'm OK, You're OK* by Thomas Anthony Harris, to teach inmates to become Transcendental Analysis teacher-counsellors. The higher-level security inmates taught the lower-level security inmates how to teach psychological counselling techniques to other inmates. This model deserves more attention in the critical pedagogy literature and practice.

Audrey Statham

Deakin University

Is the threat of disengagement of minority groups - including religious groups - from political life in the West creating a need for a 'secular' education for democracy in order that UNESCO's aspiration for world peace might be actualised?

Widespread disengagement of citizens from participation in political life has been identified in recent years as giving increasing cause for concern about the 'health' of secular democracies (Kymlicka 1999; CEG 1994; QCA 1998). Such inability of citizens to exercise what philosopher Charles Taylor (1991, 110) terms 'democratic initiative' undercuts UNESCO's aspiration to achieve world peace through democratic education (UNESCO 1998). Contributing to the disengagement of religious groups in particular is the implementation by national governments of values education policy informed by a notion of values and democracy (DEST 2005; Adams et al 2014; Ross 2014), which religious groups interpret as requiring them to 'bracket out' their most cherished convictions when participating in public forums (Hauerwas 1988; 1994).

In this paper I argue that Dewey's interpretation of democracy as a personal way of life (Dewey 1916;1939a), at the heart of which is an understanding of values as ends-in-view (Dewey 1939b), is more in keeping with UNESCO's conception of democracy as inclusive of all groups worldwide than the conception of values and democracy that informs recent values education policy. I seek to demonstrate that an education for a kind of democracy that enables individuals from religious and non-religious groups to participate together in the formation of values as ends-in-view, is necessary for rejuvenating secularism interpreted as a democratic attribute of inclusivity. It shall also be argued that a democratic education that is 'secular' in this sense can promote the engagement of diverse groups - including non-Western and Western religious groups - in political life, and that this is essential for moving a now globalised environment towards being a bit more peaceable and a little less bellicose.

Robert Stratford

Waikato University

Economic growth as insane metanarrative - building public dialogue through the principles of ecological economics

The limits of neoliberalism have been clearly articulated by a range of critical voices. Despite the persuasiveness of these arguments, one of the successes of neoliberalism has been to ignore this criticism and maintain itself as a dominant framework for public policy. This presentation suggests that an argument from ecological economics, focused on the unquestioned importance of economic growth, may help break down the irrational qualities of neoliberalism and provide greater scope for improved public engagement and more thoughtful public policy.

Luke Strongman

Open Polytechnic of NZ

Best use for the future? Forms of educational engagement

There are a plethora of ways in which educators engage with education. Engagement can be measured (as in performance indicators). It can be inspired or motivated (as in attitudinal shifts). It can be debated and discussed (as in dialectal exchange). Engagement is a form of 'becoming' in an educational context, a transition from one state of knowledge to a greater state. Drawing on a range of philosophy of education ideas and concepts, this paper will explore the dimensions of educational engagement and look to develop a set of principles that might underpin the value of engagement in the educational context.

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Margaret Stuart

Te Tari Puna O Aotearoa/New Zealand Childcare Association

Archives : the 'sum of all texts'?

There is a move to centralise scattered documents; to archive all hardcopies of published journals in one place. PESA is moving to the institutionalisation of its history. We have the option, as Derrida (1995, p.9) noted of investigating 'commencements' and 'commands'. Yet, as Stoler asked seeking to avoid 'house arrest', in what ways may the archive order us? How do we ensure that archival history of PESA is not the work only of Great Wo/Men ?

Engaging with existing material presently in 'the files', there appear to be minute books, conference proceedings, papers, receipt books, and flyers among the Australian material presently in the 'dedicated archival space'. We plan interviews of former members and present members of 'standing'. PESA is beginning to acquire tools to further the archival records. We may, further (as did Hayden Lorimer and Chris Philo (2010 , p. 227)) find ourselves "foraging through and in departmental rooms, cupboards, shelves and filing cabinets, sometimes intruding into the personal 'holdings' of colleagues" . I draw on Lorimer and Philo's experiences of ordering the archives of the Department of Geography and Geomatics at the University of Glasgow , against writings of Derrida, Foucault and Stoler and others to engage in a conversation about what, which material PESA are , could and should be collecting. We will find that after ordering and collating disorderly archives, that what is collated will be incomplete. Our question may be as was Lorimer and Philo's, "should we be 'allowing more disorder into the archive'?"

Sean Sturm & Stephen Turner

University of Auckland

A Pluriversity of the South Pacific

We oppose the one-world university to the university of many worlds, the managerial probabilism of the university to the people- and place-oriented possibilism of the pluriversity. The one-world university is generic and econometric. It is a template university, one whose mission statement reads no differently from any other university's because its design template is an average of every other university's. By contrast with the fractal logic of this one-world university, we propose a university of many worlds, the grounds of which pluriversity we take to be indigenous and oceanic. To consider the ways in which the uni- and pluri-versity sit athwart each other is to think geothetically, that is, to ask after the grounds of the university (seismotics) and the university as territory (geopolitics). A good starting-point for a local geotheory is the logic of enclosure and emplacement that informs the social anthropology of Tim Ingold: whereas the university is place-bound, architectural and networked (an enclosure), the pluriversity is place-binding, architextural and meshworked (an emplacement). The principle of a Pluriversity of the South Pacific is *wayfaring*, the movement that generates "not a network of point-to-point connections, but a tangled mesh of interwoven and complexly knotted strands. Every strand is a way of life, and every knot a place" (Ingold, 2009, p. 38). How such an idea of dwelling might hold out the possibility of education for social renewal is our topic here.

Rosina Taniwha

Te Whare Wānanga o Awanuiārangi

Affiliation: Aotearoa – Ngai Te Rangī , Ireland

Ngā reo whakawhiti o ngā reo whakatakīkī: Indigenous voices in a global context

A international culturally based education seminar series delivered over video conferencing between several indigenous context provides an opportunity for students from multiple sites to engage in a comparative study of indigenous issues. In particular issues associated with the education of Indigenous peoples and communities on an international scale. With an emphasis on the role of language and culture a review of educational practices and theories compares the similarities that have emerged between the participating indigenous contexts. These include: Hawai'i – University of Hawai'i at Hilo (UHH), Alaska - University of Alaska-Fairbanks (UAF), Arizona – University of Arizona (UofA), Navajo - Diné College (Diné), Aotearoa - Te Whare Wānanga o Awanuiārangi-Whakatāne (Awanuiārangi) and, Canada - University of British Columbia (UBC).

Marek Tesar

University of Auckland

Obsession with Project Archive: Power, Politics and Guardians Archival institutions are strange and powerful.

Comay (2002) asks "what isn't an archive these days" as she argues for the importance and power of archives in these "memory-obsessed times" (p. 12). Institutions such as galleries produce a certain type of knowledge, and in doing so they create a certain type of visitor (Rose, 2007). As institutions they lay out a certain public space, for example by placing chairs and benches in front of some pictures and not others. They allow visitors to touch some things whilst others remain protected. Archival institutions operate on a similar principle, as they use their productive power to issue catalogues and grant researchers access to some materials and not to others. These institutions use guardians to execute power over visitors and researchers, as Jimerson (2009) argues, archives are "sites of power" (p. 2). Rose (2007) reminds us of this, and that the process of archiving data involves complex decision making and politics. The notion of archiving, and classification, is also Derrida's (1995) concern as he argues that the way archives operate and store data puts certain limitations and categories in place and that therefore "order is no longer assured" (p. 5), while new order takes place. Similarly Foucault's (1991) work alerts us how institutions use rules and surveillance to produce docile bodies, subjected and colonised to self-

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discipline and self-governance. I argue that archives produce 'docile' archival researchers, using Derrida's (1995) argument that there is "no political power without control of the archive" (p. 4) as a pertinent focus in my analysis.

Si Belkacem Tiaeb

Indigenous Education balancing Resilience and Resistance

Algerian war for independence was not a French revolution. It was a war for the liberation of a country that had been invaded by a colonizer. Talking about independence at that time was already voicing the call for humanity and dignity of Algerian oppressed population. Algeria's freedom was not won by an organized army but by a determined population. It was not a fancy technological army that fought another one but women, men and children sure of their rights to life and freedom who reclaimed it to this super power that France used to be. Where did they find that strength? Where did they find the power to resist oppression in the worst times? I believe it comes from having an identity, a culture, that carries its people to victory. Education is thus an act of resistance to imperialism.

In this paper I argue that indigenous education is also activism. Calling ourselves Indigenous is considered a political statement. In that sense, education becomes an act of resistance and resilience. In the context of Arabo-Islamisation in Algeria, with the destructive machine of the Algerian government, transmitting our indigenous cultures means standing against the odds of neocolonialism and/or imperialism. Writing Berber education becomes, thus, an engagement. In this paper, I take up Sartre's challenge based on my own observations in Algeria: "I am less sanguine than I used to be, but I still believe the writer can help—if it is only preventing the worst from taking place." (Sartre, 1961, p.18).

Pania Te Maro

Te Whare Wananga o Awanuiārangi

E Koekoe te tui, e ketekete te kākā e kūkū te kereru. The tui sings, the kākā chatters, the wood pigeon coos.

This presentation draws from three distinctly different projects for adult learning and professional development. The first and second (completed) projects involved the delivery of adult literacy and numeracy professional development (in two different contexts) for facilitators supporting families. The third and uncompleted project is an evaluative research exploring key elements of an Indigenous Tourism course that contribute to the achievement of adult learners in literacy. The desired aims, goals, and outcomes for each project and within one project are, distinctly different. Although each group has very different aims, goals and desired outcomes for their projects the identification of key preferred pedagogical elements of engagement that lead to their successful achievement are notably similar. The pedagogical elements that were identified by participants as contributing to their continued engagement and therefore achievement of desired outcomes support an educational philosophy of suiting learning and content to the needs and priorities of groups while sharing "important knowledge" rather than "important knowledge" being pre-packaged and delivered as a generic set of lessons that may or may not suit the participant groups' needs and priorities.

Chingyi Tseng & Keun Huh

Shih-Chien University Kaohsiung Campus and Hannam University

Pre-service Teachers' Perceptions on Creativity Education in English Teaching: Similarities and Differences between Korea and Taiwan

Creativity education is one the most important element in all disciplines. However, in the area of English as a Foreign Language (EFL), including teacher education, few research studies have been conducted on creativity education. The purpose of study, therefore, is to investigate how the pre-service teachers of two EFL countries- Taiwan and Korea - perceive creativity education in teaching English as a foreign language. This study also explores what similarities and differences exist between the two groups of pre-service teachers. Fifty nine pre-service teachers, thirty from Korea and twenty nine from Taiwan, were participated in a semi-structured survey. In addition, in-depth interviews with some of the participants were conducted in random-base. The results indicate that several differences in the pre-service teachers' perception on creativity education exist, although many similarities caused from historical background, namely Confucianism, were found as well. The results of this study confirm that the concept of creativity is dissimilar in some ways even between two Asian countries, and the EFL curriculum is lacking in creativity education. The results also imply that overall culture and educational policy largely impact on the perception of pre-service teachers on creativity education in EFL. In addition, the study suggests that creative pedagogy emphasizing the interplay among creative teaching, teaching for creativity, and creative learning should be included in teacher education program.

Chingyi Tseng & Keun Huh

Shih-Chien University Kaohsiung Campus and Hannam University

Developing Utterances of EFL College Students in a Blended Learning Environment

The purposes of this study were to explore the effect of dialogic activities on EFL students' utterances development by engaging with others, as well as the students' perceptions on the oral dialogic activities in blended learning environment. The theoretical framework guiding this inquiry consists of the on-site lecture from the instructor and voice board feedback from the peers based on the dialogical theory of language concepts from Bakhtin's which emphasizes a social and interactive situation of foreign language learning by engaging with others. In this study, 20 Taiwanese EFL university students participated in speaking course with voice board activities and on-site lecture within 16 weeks. In this study, we cover multiple data sources that give us an overview of students' interaction in the dialogic activities: voice board interactions and questionnaire, students' interviews, and speaking tests. The results showed, on the whole, all students

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actually developed some kind of utterances by engaging their own and others. They utilized others' utterances in the oral interaction for their own use in the asynchronous CMC environment. Further, the results of this study clearly indicate that engaging in voice board activities aids in lowering foreign language anxiety. Additionally, the students perceived the voice board activities helpful for the development of their speaking abilities, while the learners' perceptions are mediated through the dialogical activities in which the learners are engaged in.

Andrew Thompson

The University of Auckland

Weber Contra Dewey: On Modernity, State Theory, and Education

In *Democracy in America*, Alexis de Tocqueville identified three major issues that endangered the self-determination of the American citizen: institutional racism, the centralisation of power in the bureaucratic state, and tyranny of the majority. These issues persist today beyond their original American context with regard to education as the achievement gap widens among surplus populations, education's lateral reconfiguration invents new, seemingly more democratic bureaucracies, and the internalisation of populist and corporatist ideals undermines dissent. John Dewey, fixated on democracy's flourishing, overlooked de Tocqueville's analysis and inadvertently perpetuated its claims. His faith in a more ethical democracy's ability to purify capitalism was nothing short of utopian the vision of which was bounded by the imaginary of the bourgeois liberal republic and grounded in an interpretation of history as linear, progressive, and epic. In contrast, Dewey's contemporary, Max Weber, viewed history as tragic, which informed his critique of modernity in terms that most closely resembled de Tocqueville's. This paper will evaluate the implications of Dewey's interpretation of history on his philosophy of democracy and education in comparison to Weber's, tracing the lineage of both thinkers to the contemporary crisis of capitalism, democracy, and education—a crisis in need of a Weberian rather than Deweyan response.

Greg Thompson

Murdoch University

The logistics of engagement: adaptive testing and algorithmic approaches to education

The seductive lure of test-based and audit/ing/able accountabilities grips many education systems. Whether it is the use of test data to compare schools in Australia, the publication of league tables based on school standards in New Zealand, or the use of value-added measures in school districts in the US to measure the effectiveness of individual teachers, the problem of the unaccountable teacher is being quantified within various technocratic and datafied machines that produce new modes and forms of teaching, learning and a reconfigured ethics of care. One example of this is the proposed changes to Australia's NAPLAN testing in 2016 in conducting the tests online and making them adaptive to individual student responses. Using Virilio's (1997; 1986) concepts of speed and logistics, and Deleuze's control society, this paper suggest that we are entering a period in which our "strange craving to be motivated" is affected technologically (Deleuze, 1995). This logistics of engagement affect both a continued motivation on the part of the already motivated student and well as continued incitements to become motivated, and continue moving, through personalising learning. These operations function as necessary machines for the becoming control society, where "ultrapid forms of apparently free floating control" and control through the logistics of engagement, configure educational subjects in different ways (Deleuze, 1995, p. 178).

Trevor Thwaites

University of Auckland

Aesthetic Engagement: Rancière and the Politics of Dissensus

Rancière (2000/2004) makes the claim that the essence of *politics* is the interrupting of the distribution of the sensible by supplementing it with those who have no part in the perceptual coordinates of the community, thereby modifying the very aesthetico-political field of possibility. He calls for the distribution of the sensible the system of self-evident facts of sense perception that simultaneously discloses the existence of something in common with the delimitations that define the respective parts and positions within it. A distribution of the sensible, therefore, establishes at one and the same time something common that is shared and something with exclusive parts.

Seeing politics and aesthetics as forms of *dissensus*, Rancière (2010) notes that genuine political and artistic activities involve forms of innovation that tear bodies from their assigned places and free speech and expression from all reduction to functionality. For Rancière, the essence of politics is *dissensus*, not as a confrontation of interests and opinions but as the manifestation of a gap in the sensible itself (p. 38). In the case of the aesthetic rupture, *dissensus* is the conflict between a sensory presentation and a way of making sense of it (p. 139).

My discussion will take the position that aesthetic engagement and Rancière's notion of *dissensus* may be a project for the future of education in the twenty-first century. Such a project would establish a presupposition of equality through the declassification of "all domains and formulas" (Rancière, 2010, p. 218).

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Glenn Toh

Tamagawa University

Deconstructing Narratives of Acrimony as Acts of Resistance in Japanese Educational Institutions

There has been a noticeable proliferation of resistance narratives registering opposition to inconsistent, inequitable, superficial or contradictory institutional practices involving Japanese educational establishments, particularly with regard to (1) curricular and pedagogical reform; (2) institutional decision making and administrative competency; and (3) employment and deployment of teaching staff including discriminatory practices against non-Japanese. While these narratives engage dialogically with (perceived) unfair, illogical, mendacious or even counter-educational practices, the matter I hope to address is the worrying manner in which what I call a discourse of acrimony appears to be emerging from these narratives. In my paper, I hope to uncover the roots and nature of these noticeably combative forms of engagement with the Japanese educational establishment, in particular their cultural, political and historical ontologies and epistemologies. To do this, I will refer to professional literature covering a broad spectrum of issues that have provoked such discourses ranging from conflicting ideologies regarding curriculum design and implementation, the setting of entrance examination papers to policies discriminating between local and foreign teaching staff. In my conclusion, I will note that such resistance narratives are not simply expressions of objection or opprobrium to how inconsistencies and inequalities in institutional practices create an overall erosion of morale and dignity among teaching staff through the dehumanization and disenfranchisement of the marginalized, but are also legitimate forms of democratic participation through engagement with past and present political and cultural ontologies and histories.

Wei Keong Too

University of Nottingham Malaysia Campus

Expanding Realms of Engagement through Teaching Philosophy Statements

Engagement in teaching is a complex issue. It recognises not only content knowledge, pedagogies, classroom, teacher's personality and learners, but also social economical context which learning takes place. Although information technology moves towards to democratisation of education, unequal distribution of resource remains an issue in different areas. In addition, culture and identity present complex yet intrigue discourse when constructivism and sociocultural theory are adopted in classroom setting. These issues have compelled practising teachers to re-examining their teaching ideology in the diverse context of teaching and learning.

This paper presents an ongoing project with eight practising teachers who are enrolled in a language teaching methodology module. The objective of this study is to examine how they position their teaching philosophy within the contexts of language teaching. The eight teachers were asked to write their teaching philosophy statements during the first class. They were also asked to share their statements with their peers. A semi-structure interview was conducted one month after the teachers concluded their teaching philosophy statements. During the interview, they were asked to reflect and examine their teaching philosophy against their current practice. An opportunity was given to the teachers to rework on their philosophy after the interview. In this presentation, I will present preliminary findings for this study based on the analysis of the teaching philosophy statements and interviews using the lens of empowerment (Freire, 1970), cultural capital and social reproduction (Bourdieu, 1977). Implications on consciousness raising engagement activities will be shared.

Maurizio Toscano

The University of Melbourne

Science Education in the Age of the Anthropocene

The French anthropologist and philosopher of science, Bruno Latour, has in recent times re-examined key features of Western Modernity in the light of the question concerning the role that science ought to play in our collective response to the problem of climate change (e.g., Latour 2013a and 2013b). He invokes "the Age of the Anthropocene" to underscore the fact that geologists now consider the measurable changes to the planet brought about by recent human activity significant enough to mark the beginning of a new geological period. Latour argues that in the Anthropocene scientists can no longer fall back on the rhetoric of scientific certainty in order to promote an effective understanding of climate change and its solutions. Instead science must sit as one way of being amongst others within a pantheon of ways of "being-as-other". This paper proposes the addition of a new way of being – an educational mode of existence [EDU] – to Latour's current list so as to argue that science education, in the age of the Anthropocene, ought to engage diplomatically with multiple ways of being in the interests of global environmental concerns.

Neil Tucker

University of Newcastle

Pedagogies of engagement: 'Whole child' and the Walker Learning Approach

The paper introduces the concept of 'engagement' in learning. Students at school or university need to be engaged in learning and it is teachers' responsibility and challenge to see that they are. The word carries cognitive, social, emotional implications. It also, for some theorists and practitioners, implies an approach to teaching and learning which is consciously and conceptually different from most Australasian schooling paradigms. For students to be 'engaged' in learning, their interests, voices, intentions and investigations need to be central to schooling practice. Students have and need to be seen as having, the capability to co-construct their learning with their teacher facilitators. Their schools need also to be engaged with their communities.

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The paper presents the Australian Walker Learning Approach to primary school pedagogy being practised in over 200 Australian and overseas schools. It considers the issue of evidence for the appropriateness and success of pedagogies of engagement, and discusses the Field case study research being undertaken by the author into the WLA's practice of 'whole child learning in a whole school pedagogy'.

Neil Tucker

University of Newcastle

Philosophies of engagement: the holistic principle

The paper accepts the Conference invitation "to 'engage' diverse philosophies in new and exciting conversations about education in a changing world. It offers a conceptual principle of universal 'holism' and 'essential interconnectedness' that precedes and potentially underpins philosophies of engagement. It provides a composite of exemplary theories drawn from different epistemic traditions – indigenous studies, philosophy, theology, ecology, neuroscience, quantum theory - arguing for such a principle which is *a priori*.

The implications for school education are potentially profound. The paper considers the implications for holistic learning, for the (unresolved) purposes of western school education – humanist, personal and socio-political, and the challenge of achieving a common conceptual and ontological paradigm for the twenty first century based on the holistic principle.

Lynley Tulloch

Waikato University

Starting from the scream: Doctorate research as resistance

Subjective reflection on the process of doctorate writing is perhaps as much part of the journey as the actual writing itself. What has perhaps been most challenging has been the discovery that doctorate research is just as much an emotional activity as an academic one. John Holloway develops this idea, arguing that academics often start writing from a position of emotional opposition and resistance he calls, "the scream" (2002, p.1). Before I started my doctorate, I was very familiar with the nature of my scream of opposition against the ravages of capitalist exploitation on human lives and non-human nature. In this paper intend to develop this analysis further in relation to my doctorate research and describe how my scream has shaped the relationship process with my supervisors and the direction of my research.

Tetso Ueno

National Institute of Technology, Oyama College

Can We Teach "Fair Play" in Football to Children? -From the Viewpoint of Moral Education in Japan

The Japan Football Association (JFA) requests instructors who coach children (under 12-years old) to give priority to the observance of rules over securing victory at all costs. On the other hand, JFA requests all players to pursue victory as part of the JFA's fair play policy. This is a double standard. The purpose of this paper is to consider the following: firstly, criticism of the double standard about fair play by the JFA; and secondly, how to answer this question, "how can we teach fair play without contradicting ourselves?" by analyses of various interpretations of fair play. To achieve this, we will analyze some remarks concerning ethical elements of fair play. After that, we will identify any contradictions regarding these remarks. Finally, if an absolute definition of fair play is difficult to devise, I propose that "the JFA clarify whether its priority is victory or fair play according to the developmental stage of players."

Mary Vorsino

University of Hawaii at Manoa

The Unbiased Observer and the Objective Frame: Deploying Feminist Pedagogy in J-Schools to Problematize and Reimagine U.S. Journalism's Creation Myths

The Digital Age has fundamentally changed America's media landscape. Newspapers, especially, have foundered in the last decade amid declining advertising revenues and circulation numbers. In this new fluid and ever-changing media environment, journalism schools have sought to remake themselves. By and large, their focus has been on creating journalists who are tech-savvy, comfortable with telling stories in multiple media formats and able to "swing with the punches" of an evolving workforce. There has been little interest in focusing on the constructs and assumptions hidden within journalism pedagogy itself: In unpacking not only what and how we teach young journalists, but why – and whether there's a new way forward. I argue a critical feminist approach to journalism pedagogy offers not only a robust critique of the (patriarchal) media's job performance, but alternative *possibilities* for teaching young journalists, offering new ways of giving students the tools to question long-held assumptions, problematize such industry standards as objectivity and the inverted pyramid, and shed light on the power of experience and the danger of dualisms. J-schools must teach tomorrow's journalists not only how to write a story, shoot a video and build a social media following, but how to pursue social justice, seek out new voices, embrace nuance, and put theory into practice. Questioning assumptions through feminist pedagogy allows space for alternatives, for bringing into the light dominating systems and mindsets, while celebrating and encouraging other/ed ways of communicating and pursuing activism.

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David I. Waddington

Concordia University

Video Games as Tools for Promoting Civic Engagement: A Virilian Perspective

Since the publication of James Paul Gee's *What Video Games Have to Teach Us About Learning and Literacy* (2003), there has been a wave of enthusiasm about the educational potential of video gaming. In 2010, a MacArthur foundation report, *The Civic Potential of Video Games*, built on this momentum, exploring the possibility that games that simulate civic and political processes might promote civic engagement.

Yet even if one assumes that video games promote civic engagement, there are good reasons to wonder about the *quality* of engagement that is promoted. This problem becomes particularly visible when one analyzes games using the schemas of Paul Virilio, a French philosopher of technology. Virilio (2012), who is skeptical of dominant narratives of technological progress, describes contemporary society as "dromocratic"—determined by and obsessed with speed—and suggests that real space is collapsing in the face of the advent of the virtual. Extending Virilio's analysis, I will argue that many video games promote a type of engagement with the world that correspond to some of the phenomena that most concern him. At their worst, video games are a rehearsal for life in a dromocratic, nomadic, and mercenarily individualistic society.

Yusef Waghid

Stellenbosch University

Deliberative engagement and the positive risk of disruption and play

To engage without deliberation – that is, the art of listening and talking back – is to put the encounter between teachers and students negatively at risk. Negative risk taking becomes more pronounced if teachers and students fail to engage one another deliberately because the possibility is always there that they might not recognize and hence experience the presence of one another. And, if teachers and students do not announce their presence by engaging in some sort of deliberation, the encounter between them is negatively put at risk.

Conversely, deliberative engagement can positively enhance risk taking among teachers and students. The positivity associated with risk taking is that teachers and students are made to experience one another's presence in the engagement (Rancière, 1991). They announce themselves equally and can disrupt the encounter with the aim of producing a positive encounter that seeks to stimulate them towards the unexpected and the strange. In this way, teachers and students engage playfully in encounters – that is, they engage freely to come up with something new in order to resist forms of oppression (including cruelty) (Agamben, 2007).

Charles Walker

Auckland University of Technology

The Architecture of Engagement: Designing the University as Space of Appearance

This paper re-appraises Hannah Arendt's (1958) notion of a *Space of Appearance*⁶ and her idealized distinction between *oikos* (private/domestic) and *polis* (public/deliberative), as a model for civic engagement. While Arendt's "space" of appearance was in the first instance a philosophical programme of action and speech, she was also aware of the necessity for that space to be concrete and "tangible".

The whole factual world of human affairs depends for its reality and continued existence on the transformation of the intangible into the tangibility of things. Ibid. 95

The paper addresses how a 'space of appearance' can be created from the entangled nature of universities' triadic programme; of *education, socialization and engagement* - as settings for knowledge as well as the extra-mural, intimate or civic relationships that are part of 'becoming a new citizen' (Zepke, 2012).

The paper frames this in relation to universities' rhetorical efforts to articulate and materialize their civic/institutional program of engagement, through "iconic" architecture, conceived here as a kind of "built metaphysics". If a previous generation of university buildings (from the 1970s) actively discouraged students from gathering together (lest they riot), these new institutional ideologies seek to project an ethos of "relevance" and engagement through 'collaboration'; as research and pedagogical practice, as well as with external communities and "industry".

The paper presents a reflexive case study of a new, self-professed "university for the changing world" and critically addresses how such contemporary institutions simultaneously attempt to both valorize and (politically) neutralize the 'space of appearance', via building programs that adopt the rhetoric of engagement, openness and uniqueness, alongside an acquiescence to neo-liberal models of governance and generic institutional marketing strategies.

⁶ A space of political freedom, agency and equality that comes into being whenever citizens engage collectively through media (in Arendt's (1958) terms; of speech, argument and persuasion). However, Arendt, a philosopher, offered no ideas for how this 'space' might be designed or constructed.

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Chia-Ling Wang

Institute of Education, National Taiwan Ocean University

Towards self-realisation: The exploration of the ecological self for education

This study examines both the concepts of self-realisation and the ecological self in Arne Naess's ecosophy. This is for considering the manner in which human inherent potentialities are realised in educational practices. This paper first elucidates the meaning of the concepts of self-realisation and the ecological self, based on Naess's work. Second, the manner of developing the ecological self is discussed by drawing on the concept of Buddhism, specifically pertaining to the advice in Diamond Sutra. Third, the way of achieving self-realisation is further considered from the view of the Chinese philosophy of Daoism. Both of these Oriental philosophies indicate that a clean and peaceful mind can realise the inherent potentialities of the self. Following the development of science and technology, education has been unconsciously jeopardised by instrumentalism and consumerism. This endangers the constitution of modern subjectivity, and engenders an alienated relationship with nature. The end of this paper offers some thoughts related to this crisis. I conceive of an educational engagement for self-realisation, and argue that a bridge from self-centered to self-realisation is necessary in education.

Alison Warren

Te Tari Puna Ora o Aotearoa/New Zealand Childcare Association

Reframing early childhood teachers' emotions using multiple post-structural and post-humanist theories: So what?

Early childhood teachers' ways of being in Aotearoa *become* within tensions among discourses of feminised caring, professionalisation and neoliberalism. My PhD research interest is early childhood teachers' perceptions of their emotion experiences. This presentation will suggest reframing teachers' emotions through engagement with post-structural and post-humanist theories, using ideas from Spinoza (Lloyd, 1996), Foucault (Gordon, 1980), Deleuze and Guattari (1987), Massumi (2002), Haraway (2004), Braidotti (2011) and Barad (2007). Karen Barad (2007) proposes diffractive analysis by reading data through multiple theories to produce new insights. Liza Mazzei and Alecia Jackson (2012) put this concept to work in their book *Thinking with theory in qualitative research: Viewing data across multiple perspectives*. I will discuss how diffractive analysis might work in reading data about teachers' perceptions of their emotions through multiple post-structural and post-humanist theories.

My theoretical framework frames subjectivities in terms of moving and changing – *becoming* – entangled bodies with blurred boundaries, engaged in mutually affecting and constituting each other. Emotions experienced in what we recognise as minds and bodies are interpretations of affects among entangled bodies. Karen Barad asks the ethical question: "What would it mean to deny one's responsibility to the other once there is a recognition that one's very embodiment is integrally entangled with the other?" (Barad, 2007, p. 158). I propose that applying this question to early childhood teachers' emotions answers the 'so what?' of my research, and affirms engagement with post-structural and post-humanist theories as life- and difference-affirming.

Scott Webster

Deakin University

Being Trustworthy: Going beyond Evidence to Desiring

It is argued in this paper that in order for educators to be trustworthy, what is required is more than the demonstration of the evidence of achievements and qualifications. In addition to the artefacts of evidence it is argued that one must also be able to confess what one actually *desires*. This can be understood as Dewey's virtue of 'genuine interest' which he characterized as being wholehearted, persistent and impartial. For educators, this is often represented by our personal philosophy of education and because it is personal it is also existential in the sense that it pertains to giving sense, meaning and purpose to all of our activities and way of life for which we are individually responsible as professionals. As a consequence of being existential our philosophy and our commitment to it has an intellectual and ethical aspect (Perry, 1970) and because it reaches to the very depths of our *raison d'être*, it pertains to our passion as described by Kierkegaard and Polanyi. Being trustworthy involves going beyond a commitment to evidence-based practices and codes of ethics, to articulating a commitment to what ought to be desired.

Jayne White

University of Waikato

Heteroglossic signs as spaces between: A route to metaphoricity as active engagement with 'other'.

The notion of heteroglossia (*raznojazycie*, or linguistic diversity; and *raznogolosie* meaning diversity of individual voices), posits the sign as a multi-discursive, diverse, polyphonic, ideologically and socially constructed event-of-being. Yet comprehension of metaphor typically calls for shared linguistic and conceptual meaning to have its fullest effect. At first glance this presents a dilemma to the task of educators in trying to interpret meaning with learners, particularly when linguistic and/or cultural codes or conventions are not shared. From a heteroglossic standpoint, however, metaphor-use is no longer conceived as a set of prescribed, or culturally agreed, universal combinations or tropes. Rather, the shared nature of the sign as a route to meaning is considered as a kind of "situated agency" (Madsen, 2014, p. 43) that draws on the language of multiple 'others' to orient understanding as an act of metaphoricity. Viewed as a kind of gestalt-like 'social ignition' signs now create stutters in meaning, rather than certainties, according to the ideologic orientations of the sender in contemplation of the receiver (and vice versa of the receiver as author). This point is reconciled in a consideration of metaphor-use well beyond its etymological (lingui-centric) or even 'parole' meaning of the sender in open spaces of

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potentialities as “an activity of the entire human being” (Bakhtin, 1990, p. 313). A heteroglossic approach to metaphoricity is therefore contemplated as a deeply interpretive stance on the part of educators who are open to forms of engagement well beyond centripetal considerations of language that is ‘dead on arrival’.

Jayne White

University of Waikato

A philosophy of seeing: The work of the eye-I in early years education

The work of the eye has a powerful influence across different cultures and philosophies, not least in Goethe's approach to understanding. Aligned to aesthetic appreciation, seeing has the potential to offer an authorial gift when brought to bear on evaluative relationships. Yet this gaze might also be seen as limiting when put to work in the services of 'other'. From the subtle nature of a sideways glance, to the lingering gaze of lovers, a look can mean many things. But, of course, the eye, does not work alone - what can be seen is directly impacted by the ideologies that influence interpretation, the time and space of its orientation, and the genre of its capture. These same tensions are evident in the work of the early Bakhtin Circle (1917-1923) through their neo-Kantian, phenomenologist and gestalt interanimations. But it is only through post-modern eyes that the image finally falls victim to its subjective stance and is rendered obsolete. In this paper the art of seeing is reconciled and resurrected as a relational event through Bakhtin's Goetheian inspired interpretation of these positions as 'visual surplus' - offering important ethical and axiologic insights for the increasing dominance of visual culture in educational research and assessment today. Through this lens, seeing is brought to life as an encounter of authorship – the 'I' - and a potential relationship in meaning.

Rosemary Wray

Retired

Philosophies of Information for Education

Philosophies, ethics, sciences and technologies of information are evolving faster, and with more complexity, than current education/schooling practices and theories, even though part of the essence of education is engagement with information. To explore the potential of this gap I propose both necessary and possible new forms of connection among humans and the many notions of information which exist. For example, if we are able to consider that information is not just a product, target or resource, but is a multi-centered, viable ecology like the physical and biological ecologies we are learning to respect and protect, we can generate some proactive new language, thinking, values and tools for much-needed conversations and actions. Based on 30 years of field research in education and 15 years of activist university teaching, I hope to provide a new sense of engagement between ourselves and our information environment in order to generate adequate levels of trust, accountability, sustainability, and conversation in education.

Lucy Wood

Bay of Plenty Polytechnic

Working with students in a pedagogy of dialogue to see how might apply Deleuzian concepts in their teaching and learning?

Rhizomatic Arts Practice with Students (RAPS) is the title of my research project being undertaken as part of a Masters thesis at New Zealand Tertiary College. The project seeks to explore Deleuzian learning, through the exploration of performing arts based activities with a group of Level 5 Early Childhood Education and Care students at the Bay of Plenty Polytechnic.

“Rhizome” as the botanical term is used to describe a horizontal underground stem which sends out shoots and roots in unpredictable, multidirectional ways. When the term is applied to teaching and learning, in a Deleuzian sense, it comes to mean “a multidimensional system of thought different from, but not opposed to, unidirectional, binary logic.” (Sellers, 2010, p.572). Allowing the learner's ideas to flow in this way adheres to a way of thinking, being open to a chaotic or differently ordered approach. The RAPS project was designed in order to provide students with rhizomatic experiences at their own level in the performing arts. This paper will reflect on how the students responded to RAPS, how their learning was enhanced by the experience and their insights into what the implications are for their teaching and learning when working they are working with children in the future.

Jinting Wu

University of Macau

Foucault's Risk: Educational Discipline, Ritual Governmentality, and Chinese Exemplary Society

While Foucault has been widely invoked in the field of education, the paradigms he offers are less frequently explored for the limits they encounter in non-Anglo-Francophone cultural and educational sites. This article explores three aspects of the Chinese educational governing complex—examinations, rituals, and exemplarity—both through analysis of historical documents and ethnographic fieldwork in rural schools in Southwest China. Historically, education has been a key locus for acquiring essential rituals and cultivating an individual's proper place in the Chinese society. The production of disciplined school subjects is above all the crafting of exemplary subjects who embody propriety; imitation of exemplars are upheld as the core of learning and the maintenance of social order. Such exemplarity is reinforced by exam-based meritocracy, which further justifies social hierarchy and exalts the exemplary persona in the process of building a unified and patriotic national culture. The rituals-exemplarity- exams complex that historically constitutes the Chinese self also presently governs the pedagogical reform with a mixture of authoritarianism, liberalism, and self-reflexivity, in which governing is both intimate

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and afar, both biopolitical and political. This study implies that what we call “governmentality” today has perhaps always already existed before being “named,” in timespaces quite distant from the Anglo-Francophone context. This article explores Foucault’s ‘risk’ in the highly evaluated, ritualistic, and exemplary Chinese educational society where historical assemblages of governing techniques both converge with and diverge from the premises of Foucault. The case of China is fruitful to examine the problematics of Foucault’s contributions to educational scholarship.

Meiyao Wu

National Kaohsiung Normal University

Engaging with the Other in Dialogue and the Overcoming of Interpersonal Difference

The conception of universal human rights is ultimately grounded in the idea that we are all “equal”—that is, “identical.” The intelligent slave boy in Plato’s dialogue *Meno* is unable to define *arête*, “virtue” *in itself* in response to Socrates’ questions, but keeps mentioning different *kinds* of virtue. When he asks how we can define such abstract (philosophical) concepts, Socrates says we already know what they are (what they *mean*) but have forgotten, so that the teacher must remind us: the teacher as midwife helps us give birth to the truth or understanding that is already potentially within us. If in a sense the teacher has “disappeared” here, in Confucianism and Daoism we seem to take a step further. In the Confucian *Lunyu*, the Master claims that as a man of *ren* (humanity) he can enter into total *shu*-reciprocity with another man of *ren*, so that in effect the distinction between the two of them disappears. Zhuangzi’s Daoist praxis of *dzwowang*, meditation as *sitting-forgetting*, suggests in an even more radical way that if each of us forgets who he is (who we are), becoming one with the environment (world, cosmos), we will all in effect be “the same.”

Hektor K. T. Tan

City University of Hong Kong

Discussion, engagement and philosophy: on Wittgenstein and the resilience of ideology

Discussion (understood as rational dialogue) is considered an essential element of education. As the contemporary cultural climate is often characterized by relativism, religious fundamentalism and scientism, the prospect of meaningful discussion is becoming slim. This paper takes a philosophical look at the preconditions for meaningful discussion. By focusing on the debate centering around Wittgenstein’s claim that philosophy ‘leaves everything as it is’ (Philosophical Investigations, §124), what is offered is a critical examination of the relativistic and conservative tendencies of philosophies influenced by Wittgenstein. While this paper accepts the view that Wittgenstein’s philosophy does not necessarily lead to a relativistic or conservative position, it argues that philosophers’ readiness to resort to conceptual analysis and ordinary language as argumentative strategies has an ideological dimension. The discussion then turns to the defensibility of using ideology as an analytic tool. Although the talk about the ideological basis of different philosophies may divert our attention to non-rational elements in human thought, the recognition that thinking patterns are susceptible to ideological influences is actually crucial to a proper understanding of how human beings think. The question of how to reconcile ideology with rationality will also be addressed.

Fang Ya-hui, Chang Chi-yuan, Gian Jia-shin, Huang Shen-tzay, & Lin Chao-che

National Chengkung University, XinZhuang Community University, National Chengchi University, National Pingtung University of Science and Technology, National Chengkung University

A joint educational experiment with an elementary school and a grassroots adult institution for learning democracy in Taiwan: A perspective of distributed leadership

This paper gives an account of a practitioners-initiative transformation of workplace-based social relationship within a grassroots adult education institution. It is a tripartite students-staff-teacher relationship worked on the development and integration of conception and practice of a joint educational experiment with the elementary schools and XinZhuang Community University (XZ-CU). This tripartite relationship among adults, abbreviated as AST relationship, is a major driving force for the relevant activities and missionary functioning of XZ-CU, and forms an indication of collaboration as well as a stepping-stone toward democratization of schools in Taiwan.

This research tracked the collaboration in the past 4 years and the AST tripartite team’s educational endeavour to advocate children’s social participation as well as deliver affective justice on day-care classes in local elementary schools. (It’s quite different from the prevailing model of the commercialized and private-provided daycare for children). The objectives are two-folded. First, to portrait the major changes of structures/agents that restructured “democratic structures and processes” and “curriculums” creating a social space for innovative actions of transformation as well as cross-fertilization of ideas, knowledge and resources among practitioners, scholars, senior adult students and adult teachers. Second, through collaborative research and academic co-writing among critical scholars and activists, such joint working space invents a possibility for experimental struggle against status-quo, the existing market-oriented learning economy which arranges educational organizing in adult education as well as in school education.

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Chi Yan-jie

Shenyang Normal University

Chinese culture; basic education; organization system; material; spirit

As a part of culture, school education is effected deeply by culture. In the organization system of Chinese culture, the parents in one-child families pay more attention to their children's interests and hobbies, but ignore to cultivate their children's labor consciousness and ability. The children is self-centered and lack of concern of others, cooperation and friendship. In some families of feudal patriarchal system, the children lack of the consciousness equality, democracy and legal. Although the examination system in China is often criticized, it is based on the discipline curriculum and ensures students to obtain solid and systematic basic knowledge and skills, at the same time it trains students to be careful and strong. However, it ignores to raise students' positive attitudes to explore an unknown world and abilities to solve problems. The desks and chairs in classroom are arranged as field type, and the community lacks of education facilities , which these lead to students' lack of communication, discussion and the chances to inquire together and solve problems, which students' potential of innovation does not get the protection and development. China has the tradition of respecting teachers and valuing education. Students trust their teachers and listen to the words of their teachers. But under the influence of traditional hierarchy, students only believe in books and teachers, lack of personality as well as free and rational spirit. Chinese students with a studious quality, inherit the Chinese nation's spirit of hard-working and self-improvement.

Hu Yi-Han

National Taiwan Ocean University

How to Use the Strategy of Relationship Marketing thought Engaged Pedagogy with Practice to Enrols International Student

This article explores how to use strategy of relationship marketing thought Engaged Pedagogy with Practice to Enrols International Student. Based on the theoretical discussion and previous literature, the researcher also analyses how to practice into strategies of relationship marketing to operate the relationships with who are international students or intend to be International student. Thought those strategies to build the relationships and public praise up to promo selection rate of International students and also practice with Engaged Pedagogy.

Raymond Aaron Younis

University Notre Dame

The Eudaimonian Question: Virtues, Ethics, Neuroscience and Education

Many philosophies of engagement build upon pedagogical, metaphysical, epistemological and ethical frameworks, particularly Virtue Ethics frameworks. However, a glance at the literature suggests that there are many debates about the nature, meaning, value and application of such things.

In this paper, I will look at some recent empirical work (particularly in neuroscience) on virtues. I will argue that not only do such (empirical) studies enrich and deepen our understanding of virtues and indeed of virtue ethics; when combined with a reinterpretation of some key parts of virtue ethics, drawn from Aristotle, it may be possible to respond coherently to some well-known "misgivings" about virtue ethics (and indeed its range of possible applications in education), namely that

- 1) 'the previous history of virtue-educational initiatives does not augur well for the prospects of future ones';
- 2) 'the study of virtue and character lacks a clear empirical methodology';
- 3) 'we know very little about the impact of previous interventions in this field.' (Kristjánsson, 2013)

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PESA WAIATA

Te hau me te one Te ahi me te wai Rau rangatira mā Kōrero mai
Nau mai, hui mai Wānangahia mai I te mātauranga Mō ngā tai e whā.
Te hau me te one Te ahi me te wai Rau rangatira mā Kōrero mai
Rau rangatira mā Kōrero mai.

Translation of words (not for singing):

*The air, the earth, fire and water to all esteemed ones gathered here – Let's talk...
Welcome to the conference for discussion and debate on topics concerning education for people
everywhere*

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