



# ZOOM CONFERENCE 2021

## Covid-19 – How does it feel?

### ONLINE PANEL DISCUSSIONS

7 December 2021 | 11.30am – 4pm AEDT/1.30pm – 6pm NZDT

To register,  
click here.

## Programme

### Welcome

11:30  
(AEDT)

ACKNOWLEDGEMENT OF COUNTRY

11:35  
(AEDT)

PESA PRESIDENT'S WELCOME

11:40  
(AEDT)

CELEBRATIONS

PESA Scholarship

| PESA Book Award

| Other celebrations

### Keynotes

12:00  
(AEDT)

WHEN GOOD CONSPIRACY THEORIES GO BAD

**Andrew Gibbons, School of Education, Auckland University of Technology**

Key notes of conspiracy theories ring out across the lands, lending a feel to the pandemic. Theories about conspiracy theories challenge the discordant tendencies of conspiracy theorists, searching for the appearances of conditions that seem ideal for the amplification and resonance of thoughts about conspiracies. This PESA 2021 Covid-19 themed keynote works with feelings about conspiracy theory: wondering why it might be important to consider the educational contribution of conspiracy theories; avoiding a narrow pejorative understanding of their appearance, function and influence; and thinking openly about what conspiracy theories have and will continue to offer for philosophical questions concerning education.



*Andrew is an early childhood teacher, teacher educator and Professor at the School of Education, Auckland University of Technology.*

12:30  
(AEDT)

Q&A

12:45  
(AEDT)

Change over

**12:50**  
(AEDT)

## COVID FEELS FAMILIAR

**Dr Melitta Hogarth, Melbourne Graduate School of Education, University of Melbourne**

COVID19 feels familiar. We as Indigenous peoples have seen and known this nemesis before. We have seen and known; we have felt and been subjected to; disease brought to our countries via boats. The irony of the current experience is not lost on us. It is an extension of the act of colonizing and has a significant impact, effect and affect on our bodies, minds and general wellbeing. In this keynote, we will explore Australia's response in consideration to Indigenous peoples and COVID using media discourses to examine said familiarity and colonization.



*Melitta Hogarth is a Kamilaroi woman and is the Assistant Dean (Indigenous) and Senior Research Fellow in the Melbourne Graduate School of Education. Prior to entering academia, Melitta taught for almost 20 years in all three sectors of the Queensland education system specifically in Secondary education.*

*Melitta's interests are in education, equity and social justice. Her PhD titled "Addressing the rights of Indigenous peoples in education: A critical analysis of Indigenous education policy" was awarded both the QUT and Faculty of Education Outstanding Thesis Awards and was awarded the Ray Debus Award for Doctoral*

**1:20**  
(AEDT)

Q&A

**1:35**  
(AEDT)

Break (25 minutes)

## Presentations

*For each session, you will attend one of three concurrent zoom breakout rooms. There are three sessions, so you will have the opportunity to attend each breakout room. See the next page for an outline of which presenters will be in which breakout room.*

**2:00**  
(AEDT)

### SESSION 1

25 minutes for discussion, 5 minutes for change over.

**2:30**  
(AEDT)

### SESSION 2

25 minutes for discussion, 5 minutes for change over.

**3:00**  
(AEDT)

### SESSION 3

25 minutes for discussion, 5 minutes for change over.

## Closing

**3:30**  
(AEDT)

### PRESIDENT'S CLOSING REMARKS

**3:35**  
(AEDT)

**END**

## Breakout rooms

### Possibilities within and outside of Covid

Moderator: Rachel Buchanan

#### Christoph Teschers and Maria Nieto

Buen Vivir and the art of living. Comparing Western and Latin American perspectives on living a good life

#### Jonathan Doner

Toward the growth of personal paideia: New potential in the post-Covid era

#### Joanna Pascoe

The rupture

### Ethics, trust and Covid

Moderator: Daniella Forster

#### Janis Ozolins

In pursuit of the unvaccinated: Whatever happened to informed consent?

#### Greg Misiaszek

Ecopedagogical literacy of a pandemic: Teaching to critically read the politics of Covid-19 with environmental issues

#### Anneleis Humphries

Isolated dialogue: Considerations of lockdown on dialogic spaces

#### Georgina Stewart

Policing knowledge in and of the pandemic

### Leaving behind the cherished

Moderator: Sarah Gurr

#### Lauren Misiaszek

Access by Patti Smith

#### Ruyu Hung

Ecopedagogy reconsidered in the pandemic

#### Susanne Brighthouse

Nearly two decades with EPAT: A changing role with a changing journal in a changing world

#### David Lundie

Abaddon has no covering - A Girardian reading of undifferentiation, lockdown education and the anti-festival

## About the presentations

### ISOLATED DIALOGUE: CONSIDERATIONS OF LOCKDOWN ON DIALOGIC SPACES

#### Anneleis Humphries, University of Melbourne

This presentation will examine the role of dialogue and social relations in learning and well-being, using Paulo Freire's notion of conscientisation to understand and consider some of the ways in which this has been impacted with the ongoing restrictions, particularly for young people and their education. Pre-COVID research identified the importance of dialogue for conscientisation. Drawing on discussions from groups of young adolescents, the research identified how creating an environment of trust and acceptance opens opportunities for new and broadened understandings of the world. In particular, many shared about newfound understandings of their peers interest in discussion around issues of social justice and desire to contribute to social transformation. While these discussions are atypical for these young people, it does raise questions about the role of social dialogue in educational endeavours. Specific to COVID, it raises questions about the changing role of social dialogue in young people's learning, amidst global lockdowns and home schooling. While teachers have had a steep learning curve to ensure students educational outcomes remain, to the greatest extent possible, unaffected, other aspects of the school and learning environment may not have been paid the same level of attention. Learning can often be teacher-centred, with online learning likely heightening this effect. Additionally, spaces for socialising, such as recess and lunch breaks, have all but disappeared as a space for engaging young people socially.

*Anneleis Humphries is a PhD candidate with a focus on young people and voice at the Youth Research Centre at The Melbourne Graduate School of Education, University of Melbourne. She has been involved in youth empowerment programs for over a decade, and views young people as integral to community building initiatives. Her research interests include community building and youth engagement, with a particular interest in early adolescent engagement.*

# BUEN VIVIR AND THE ART OF LIVING. COMPARING WESTERN AND LATIN AMERICAN PERSPECTIVES ON LIVING A GOOD LIFE

**Christoph Teschers, University of Canterbury, New Zealand, & Dr Maria Nieto**

Buen Vivir (good living) is a cultural concept in the Indigenous peoples of Central and South America, which has awakened a recent interest in both the academic research and the political debate. Esteva (2009) argues that the interest in the Indigenous concept of Buen Vivir can be traced to the eighties when different sectors of the population began to question the economic and political paradigm of “development” in the Americas since 1948 by the former USA President Truman. It is against this conceptualisation and the consequences it has had in terms of the prevailing economic and political models in Latin America that Buen Vivir seems to gain prominence as an “alternative” to understand and arrange social and economic life.

In this presentation, we will compare and link the Latin American notion of buen vivir (good living) with Schmid's (2000) Western concept of the art of living, which also can present a counter narrative to current neoliberal individualistic ideologies towards the development of people's good and beautiful life in a social and community context. As such, buen vivir also supports the challenge the pandemic posed for individualistic notions in a globalised community that is interconnected and interdependent. We will supplement the philosophical comparison of these concepts with preliminary empirical findings from (mostly) indigenous voices of Andean people from Colombia and discuss the relevance of these concepts and the preliminary findings for educational theory, curriculum and pedagogy.



*Dr Christoph Teschers is Senior Lecturer at the Faculty of Education at the University of Canterbury. His work focuses on the intersection of philosophy of the art of living, education and positive psychology.*



*Dr Maria Nieto is an independent researcher situated in Colombia and is affiliated to Dr Teschers' Art of Living and Education research project.*

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## ABADDON HAS NO COVERING - A GIRARDIAN READING OF UNDIFFERENTIATION, LOCKDOWN EDUCATION AND THE ANTI-FESTIVAL

**David Lundie, University of Glasgow**

This essay reflects on the longer-term challenges posed for societal, political and educational sectors following the imposition of a shutdown of face-to-face schooling and universities during the COVID-19 pandemic. Using Rene Girard's mimetic analysis of festivals as concealing originary violence, and drawing on multimedia sources, it poses the question of what role remains for education under undifferentiated conditions, and whether an authentic differentiation can be recovered without the logic of enclosure.



*David Lundie is Senior Lecturer in Education at the University of Glasgow and Associate Editor of the British Journal of Religious Education. His monograph "School Leadership Between Community and the State" is published by Palgrave Macmillan and due out in 2022.*

## POLICING KNOWLEDGE IN AND OF THE PANDEMIC

**Georgina Stewart, Te Ara Poutama, Auckland University of Technology (AUT)**

Among the unprecedented challenges of the current pandemic are issues of scientific knowledge, and the growth of public mistrust of experts and the motives of government. The democratic rights and freedoms of individual citizens have been perversely distorted into a refusal to comply with systems and rules designed to protect their lives. In Aotearoa New Zealand as in other countries, the Indigenous population is becoming infected at disproportionately high rates, which look set to increase. This commentary discusses how social media occupy a liminal niche between knowledge and ignorance in relation to the current explosion of national anti-vaccine sentiment. Social media effectively disseminate misinformation that influences attitudes and opinions of targeted groups, for example, social media are being blamed for growing vaccine hesitancy among young Māori. Anti-science ideas and public skepticism are examined through the lens of agnotology, or managed ignorance, and a comparison is drawn between the current anti-vaccine campaign and the recent Listener letter that falsely claimed that science was in danger from Māori knowledge.



*Georgina Tuari Stewart is the author of Māori Philosophy: Indigenous thinking from Aotearoa (Bloomsbury, 2020), and Principal Investigator of a 2021 Marsden grant to research Māori flexible learning spaces as a mechanism for supporting biculturalism and Māori knowledge in schools. Co-Editor of NZJES, Associate Editor of EPAT and JRSNZ.*

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## ECOPEDAGOGICAL LITERACY OF A PANDEMIC: TEACHING TO CRITICALLY READ THE POLITICS OF COVID-19 WITH ENVIRONMENTAL ISSUES

**Greg William Misiaszek, Beijing Normal University, China / Paulo Freire Institute, UCLA, USA**

Politics of public pedagogies that systemically obscured, ignored, and/or flat-out lied about COVID-19 realities that led to, and worsened, the global pandemic coincides with education that falsely justifies environmental violence, unsustainability, and dominance of Nature. I discuss how ecopedagogy, grounded in the popular education models of Paulo Freire, are essential to critically compare and contrast COVID-19 aspects with environmental issues to construct effective environmental pedagogies for critical literacy (i.e., ecopedagogical literacy) to disrupt and “unlearn” ideologies that sustain and intensify unsustainable acts of environmental violence. The following three disruptions are argued as essential for socio-environmental justice and planetary sustainability: disrupting Northern, dominant epistemologies that instills world-Earth distancing (i.e., “us” humans (anthroposphere) from the rest of Nature); disrupting “development” defined within neoliberal and neocolonial framings, including being solely grounded upon epistemologies of the North, and disrupting academic scholarship and structures that lead to the first two aspects needing disruptions as mentioned.



*Greg William Misiaszek, Ph.D. (UCLA) is an Assistant Professor at Beijing Normal University's (BNU), Faculty of Education. He is an Associate Director, Paulo Freire Institute, UCLA, and an executive editor of Teaching in Higher Education journal. His work focuses on critical environmental pedagogies (e.g., ecopedagogy) through theories of globalizations, citizenships, race, gender, migration, Indigenous issues, linguistics, and media, among others. His most recent published book (2020, Bloomsbury) focuses on this analysis (Ecopedagogy: Critical Environmental Teaching for Planetary Justice and Global Sustainable Development). [www.ecopedagogy.com](http://www.ecopedagogy.com)*

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## IN PURSUIT OF THE UNVACCINATED: WHATEVER HAPPENED TO INFORMED CONSENT?

**Janis Ozolins, University of Notre Dame Australia/ Catholic Theological College, University of Divinity**

Following the medical scandals prosecuted in the Nuremburg trials and the violations of human rights uncovered in the Tuskegee medical experiments, the Helsinki Declaration (1964) and the Belmont Report (1978) sought to eliminate the exploitation of patients by medical practitioners in the conduct of medical research. Over the past forty years or so, national governments have refined the ethical principles which govern medical research with human participants. One of the key principles is informed consent. This principle not only governs informed consent in medical research with human participants, but also informed consent in medical treatment. In this paper, I will briefly outline what is meant by informed consent and argue that in mandating vaccination against Covid-19, governments are violating human dignity and undermining democratic freedom. There are good reasons why individuals should be vaccinated against Covid-19, but these do not licence a government to override individual autonomy by coercing individuals to be vaccinated through prohibiting the unvaccinated from working or engaging in social activity. It will further be argued that informed consent to medical treatment is no different to informed consent to medical research. That is, the same principles govern both. It also points to the importance of education in understanding the principles of democracy and the limits of government interference in individual lives.



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

## THE RUPTURE

**Joanna Pascoe, University of Canterbury**

The potestas of the proliferating force that is the Covid-19 viral pandemic, is a powerful presence. The easily-spread Delta strain of the virus has found its way to Aotearoa, New Zealand, where I write into a lockdown, a response to curtail viral spread. Despite the anxiety, vulnerability and fatigue that the pandemic engenders, can we hold hope for transformation? Author, Arundhati Roy states that, “[N]othing could be worse than a return to normality” (2020). Acknowledging the increasing complexity, uncertainty, inequalities, risks and possibilities that Covid-19 has revealed, an International Commission on the Futures of Education notes that, “[I]t is evident that we cannot return to the world as it was before” (2020, p. 3). Can Covid-19 provide an opportunity to realise our potentia, a pandemic portal, through which we can think differently, a rupture where we can go beyond the potestas of what author Arundhati Roy describes as, “the doomsday machine we have built” that is the pandemic, and the anthropocentric pollution of “dead rivers and smoky skies” to shake off prejudice, sexism, racism, and fascism? Can we acknowledge the rupture and allow a line of flight (Deleuze and Guattari, 1987) within education that breaks from the norm, destabilizing the status quo of human exceptionalism, which privileges some humans over others, and neglects the non-human? Let us explore if together we can re-imagine our world, via pedagogy, via philosophy, via stories to develop “affirmative education for the world to come” (Sidebottom, 2021) through a critical posthuman (Braidotti, 2013, 2019) focus on connections between humans and non-human-others in our more-than-human world.



*Joanna Pascoe is a PhD student at the University of Canterbury. She is writing a thesis in Education with links to Philosophy and Literature. She is interested in exploring research in education worthy of our times, through stories, critical posthuman theory and the ethics of joy.*

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## TOWARD THE GROWTH OF PERSONAL PAIDEIA: NEW POTENTIAL IN THE POST-COVID ERA

**Jonathan Doner**

Doner (EPAT, 2018) argued for the possibility of individualized educational systems as a means for the development of personal excellence within individually relevant content domains. Consequences of the COVID pandemic have given new meaning and urgency to the development of this perspective. In the classic model of the growth of educational excellence (Paideia), progress is imaged as a ladder. The structure, content, and purpose of each individual rung are the predetermined courses and curricula of modern education. Students fill these spaces and thereby climb the ladder toward a predetermined form of Paideia. The COVID pandemic, with its closures, home quarantining, and online classes proved educationally remarkable in both an encouraging and self-referential manner. On the positive side, educational systems world-wide were able to use technology to maintain the educational process within the home to a degree that would have been unimaginable just ten years before. Self-referentially, the experience made educators, students, and public alike aware of how far we still must go. This cognizance clarifies and strengthens the value of individualized instruction. The present paper outlines the philosophical basis and functional core of future systems of individualized instruction. These systems will be based in the operation of artificially intelligent tutor advocates capable of using the student’s interests, desires, history, and experience in the design, presentation, and evaluation of individualized educational experiences. Such systems will be extraordinary in their complete focus on the growth and development of person-centered paths of Paideia.

*Jonathan Doner is a theoretical psychologist and digital artist. His work is concerned with the origin and nature of intelligence and the phenomenology of religious experience.*

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## ACCESS BY PATTI SMITH

**Lauren Ila Misiaszek, Beijing Normal University**

Singer, songwriter, playwright, and poet Patti Smith encounters the author.



*Lauren Ila Misiaszek is Associate Professor at the Institute of International and Comparative Education, Faculty of Education, Beijing Normal University, China since 2013. She is Immediate Past Secretary General of the World Council of Comparative Education Societies, Associate Director of the Paulo Freire Institute, UCLA, and Fellow and Founding Member of the International Network on Gender, Social Justice and Praxis. [www.trabajocultural.com](http://www.trabajocultural.com)*

## ECOPEDAGOGY RECONSIDERED IN THE PANDEMIC

**Ruyu Hung, National Chiayi University**

Ecopedagogy indicates a pedagogy grounded on the ecological worldview, which means the ecological approach to the understanding of the life and the world. (Hung, 2021, p.2). Ecopedagogy aims to bring education and life into the natural world of interdependence, interaction, and interrelations to embrace ecophilia, ecosophy, and ecojustice (Hung, 2017, 2021). I have suggested that place-and-nature-oriented teaching and learning is an appropriate approach to the respectful and caring attitude of nature (Hung, 2017). However, the coronavirus pandemic almost changes every aspect of education at once, including the way of conducting place-and-nature-oriented teaching and learning and the way of experiencing and observing nature. Without a doubt, ecopedagogy now is facing many challenges. For example, the pandemic unexpectedly gives wild animals more space in cities and more opportunities to enjoy life with rare humans around. It is crucial to reconsider the human-nature relationship and ecopedagogy in the pandemic right away. What has been changed in the way humans experience nature as nature-place? How is the nature-place reconceived because of the pandemic? What do we reconsider the human relationship with nature, non-human beings, and the Earth in a healthy, sound and sustainable way?



*Ruyu Hung is Distinguished Professor of Philosophy of Education at the National Chiayi University, Taiwan. Her academic interests are in the fields of philosophy of education, educational aesthetics and ethics with special approaches in deconstruction, phenomenology, ecological philosophy, and comparative studies.*

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## NEARLY TWO DECADES WITH EPAT: A CHANGING ROLE WITH A CHANGING JOURNAL IN A CHANGING WORLD

**Susanne Brighthouse, EPAT editorial office**

This presentation is the history of my role with the Educational Philosophy and Theory (EPAT) journal over the last seventeen plus years. As the history of this role is outlined the story of the growth of EPAT is described as it evolved from three issues per year to the fourteen issues published per year currently. This presentation is my final task in this role as I retired at the end of November this year.



*Susanne Brighthouse has been the Managing Editor of the Educational Philosophy and Theory journal for the last 17 years. In this role she has managed the submissions to the journal processing them through the review process to the exporting of them to Taylor & Francis. She has corresponded with authors, reviewers and the guest editors of special issues. She has been in charge of scheduling each issue of the yearly volumes.*