Philosophy *of* Education Society *of* Australasia

Abstract Book

PESA CONFERENCE 2025

Philosophy of Education and Global Challenges

7-10 December 2025

Edith Cowan University

Perth, WA

Contents

KEYNOTE LECTURES

What did critical thinking ever do for us?

Nin Kirkham

The call for papers for this year's PESA conference referenced our "increasingly pluralistic, post-truth, post-reality and divided world" and the "existential problems" that we face—noting climate change, AI, populism and the decline in ethical and reasoned discourse. The assumption contained in the call was that equipping young people with the ability to engage in reasoned deliberation is more pressing than ever before. And certainly, educating for critical thinking—thoughtfulness, coherence, rationality—is often held up as a silver bullet to heal our ailing and divided world. Perhaps rightly so. But in this talk, I apply some critical thinking to the claim. Drawing on many years of involvement in teaching philosophy and ethics, I reflect on what teaching critical thinking skills can—and cannot—achieve. I question the pervasive "crisis" framing in education, suggesting that constant existential rhetoric can leave students anxious and less resilient and I argue for some guiding principles: teach students *how* to think, not *what* to think; and guard against ideological narrowing, ensuring critical thinking is genuinely open to diverse perspectives, including those that make us uncomfortable. Rather than a cure-all, critical thinking should be taught as a discipline grounded in humility, charity, and the courage to engage with difference. Its power lies not in solving every societal problem, but in equipping students to reason together in good faith—even when the stakes are existential.

Bio: Nin Kirkham is the Deputy Head of School of Humanities at the University of Western Australia. Her research is on issues in applied ethics, especially environmental virtue ethics and the concepts of nature and naturalness as they are employed in debates in environmental ethics, bioethics and technology. More recently she has been working with a colleague Dr Chris Letheby on the role of psychedelic experiences in the development of environmental virtues. Their current collaboration focuses on the development of a virtue based integrative account of psychedelic moral enhancement. She currently teaches in the areas of critical thinking, continental philosophy, and ethics. Nin also has extensive experience teaching professional ethics and critical thinking into disciplines outside philosophy, including engineering, business and science. She is involved in the promotion and support of philosophy in schools, and philosophy in the community.

https://research-repository.uwa.edu.au/en/persons/nin-kirkham

Epistemic Struggles in Comparative Philosophy of Education

Fazal Rizvi

Since 2019, I have been working on a major initiative in educational renovation in Bhutan. Loosely defined though my role is, I am expected to hold critical conversations with teachers and researchers associated with the development of the Bhutan Baccalaureate (BB), the aims of which depart markedly from not only the colonial inheritance of the Bhutanese system of education but also the dictates of the Global Educational Reform Movement. The BB seeks to reimagine its educational priorities and practices within Bhutan's epistemic, moral and cultural traditions grounded in its distinctive form of Buddhism. As someone who was trained in analytical philosophy; became a sceptic of its various presuppositions, but was entirely unfamiliar with Buddhism, I have been struggled to engage with these traditions. This has taken me to the literature in comparative philosophy. In this talk, I will discuss the extent to which this literature has helped me to engage with my Bhutanese colleagues; what its complexities and shortcomings are; and how we might rethink the ways in which it might be possible to holds critical but productive conversations across radically different epistemic traditions.

Bio: Fazal Rizvi is an Emeritus Professor of Global Studies in Education at the University of Melbourne, as well as at the University of Illinois at Urbana-Champaign. He has written extensively on issues of identity and culture in transnational contexts, globalization and education policy, internationalization of higher education, and Australia-Asia relations. He is an editor-in-chief of the 4th edition of *International Encyclopedia of Education* (Elsevier 2022). He is a Fellow of the Australian Academy of the Social Sciences, a past Editor of the journal, *Discourse: Studies in Cultural Politics of Education*, and a past President of the Australian Association of Research in Education. Fazal is currently researching educational reform in Bhutan and has begun to explore issues of comparative philosophy as they relate to thinking about educational purposes and governance.

Education in a World of Broken Feedback Loops

Claudia Ruitenberg

In this paper I use "feedback" in the ecosystem sense of a flow of information, energy, or matter from a system's output that, in a closed system, affects the input. For example, if I form a closed system with my houseplant, and that plant's leaves start to droop, I regulate how much I water it. Most of the systems in which we live, especially if we are urban residents in postindustrial societies, are not closed-loop systems. For various reasons, many of the ways in which we use and discard water, food, fuel, building materials, and so on, have broken feedback loops. In other words, humans often do not receive the system's signals and do not change their use of that system when signals suggest they should. This question is heightened because many of the material and immaterial systems in which we participate have become globalized, with feedback moved even further out of sight.

What role can and should education play in a world of broken feedback loops? Avoiding instrumental uses of education as a policy tool, I argue that one of education's roles is to make visible the feedback that has been hidden from view. In doing this, and building on the work of Arendt, Derrida, Biesta, and others, I argue that education involves not only presenting, i.e., showing or pointing to what is already present, but also representing, in the dual sense of serving as a representative of the world, and of bringing back to our frame of attention what has been hidden.

Bio: Claudia W. Ruitenberg is a Professor of Philosophy of Education in the Department of Educational Studies at the University of British Columbia (Canada). She was born and raised in the Netherlands but has lived in Canada since 2000. She completed her PhD at Simon Fraser University (Canada) in 2005. She is the President of the Philosophy of Education Society (2024-25) and past President of the Canadian Philosophy of Education Society (2016-19). She is the author of *Unlocking the World: Education in an Ethic of Hospitality* (Paradigm, 2015) and editor of (among other titles) *Reconceptualizing Study in Educational Discourse and Practice* (Routledge, 2017). Other research interests include political education, ethics, speech act theory, and translation. A growing interest is in environmental ethics and educational responses to the climate crisis and other transgressions of planetary boundaries. Two recent publications in this area are the chapters "Welcome to a Planet in Crisis: Intergenerational Justice and Educational Hospitality as Common Decency" (2025) and "Solidarity with Youth Climate Activists: Intergenerational Justice and Chains of Equivalence" (2024, co-authored with Tierney Wisniewski). Claudia lives and practices permaculture on Salt Spring Island.

Towards Reconceptualising Education and Schooling Based on Trusting Relations

Bruce Haynes

A form of conceptual engineering is proposed wherein the truth condition of knowledge is replaced by trust relations. Consequential changes to education and schooling are considered. Education of the young is seen as initiation into selected evolving traditions through commitment to the current trust relations of those traditions. Compulsory schooling for the young includes education as part of the role of the school in facilitating the transition of the young from family to being active participants in aspects of the wider society.
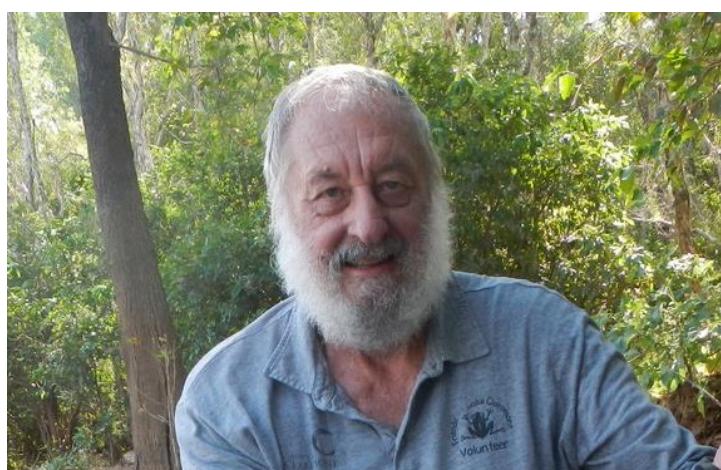
Bio: Bruce Haynes (FPESA) was born at Southern Cross in 1942, and has lived and worked in Western Australia since then. Bruce holds degrees in history, philosophy, and education from the University of Western Australia and Ph.D. in philosophy of education from the University of Illinois, Urbana-Champaign.

Bruce began his career in education as a high school teacher (history and geography) for 7 years. From 1970 to 2003, Bruce was a teacher educator (social science, education, critical thinking) at Claremont Teachers College and its subsequent iteration as Edith Cowan University. Bruce has had teaching stints the University of Western Australia, Murdoch University, and Curtin University. He held Visiting appointments at Queens University (Ontario), London Institute of Education, and Auckland University. While at Auckland, Bruce began participating in the Marshall/Haynes Fishing Competition and married Jim's secretary.

Bruce Haynes has been a member of the Editorial Board of the *Australian Journal of Teacher Education* from 1980, and was its Editor 1990-2011. He is a regular reviewer for AJTE and *Educational Philosophy and Theory.* Bruce first joined PESA in 1971 and held numerous executive positions at various times, including President (1977-78 and 1986). With Felicity Haynes, Bruce has been Conference Organiser each time a PESA conference was held in Perth (most recently in 2010). Bruce is a PESA Fellow and the Haynes' Lecture is named in joint honour of Bruce and Felicity Haynes.

Since 1985, Bruce has been involved in the rehabilitation of Lake Claremont and, in recognition, was awarded the title of Freeman of the Town of Claremont. In retirement, he has focussed on investigating aspects of education, schooling, and teacher education that may change for the better if they were seen in the light of trust relations rather than true propositions.

PANELS

Gender and Feminism Issues in the Philosophy of Education Societies in East Asian countries: Interviews with Women Leaders in Japanese Philosophy of Education Society (JPES)

Hiromi Ozaki, Yasuko Miyazaki, Mika Okabe

Recently, academic societies have been actively promoting diversity, not only among members, but also society presidents, board members, editorial committee members, and so on. While East Asian countries are often considered to be lagging behind in this trend, is this really the case? Indeed, the academic community in East Asian countries may still be hesitant to openly addressing gender and feminism as central themes. However, in terms of growth and maturation in this area, numerous promising studies have emerged. Furthermore, if we consider gender and feminism as broader although marginalised themes in society, the field of philosophy of education on/in East Asian countries has developed the concepts and frameworks necessary to engage with such themes. This study is not limited to the specific context of female researchers, but rather proposes more enriching and shareable research activities by re-examining the current situation and potential of philosophy of education research from a gender and feminism perspective.

From 2024 to 2025, a project (Special Issue of EPAT) is being conducted in Japan to clarify the activities of women leaders in the Japanese Philosophy of Education Society. At this panel discussion, we will first report on the project's progress, followed by comments from women leaders in South Korea (Prof. Duck-Joo Kwak from Seoul National University) and Taiwan (Prof. Ruyu Hung from National Chiayi University) and an overview of their activities in their respective countries. We aim to discuss the future prospects of women researchers in philosophy of education and gender/feminism studies internationally and globally.

Keywords:

  Diversity, Gender, Feminism, East Asian, Special Issue of EPAT (Women Leaders Interviews in the Japanese Philosophy of Education Society), Interim Report of Interviews

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Facilitator: Mika Okabe (The University of Osaka, Japan)

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

Yasuko Miyazaki's research explores the concepts of "heterogeneity" and "Evil" in Bataille's Anthropology, focusing on children's lived experiences as depicted in literature and film. She also investigates how Japanese culture engages with the concept of heterogeneity (otherness). She currently serves on the editorial boards of the Philosophy of Education Society of Japan and the Japanese Society for the History of Educational Thought. She is a member of INPE (Programme Committee, 2018–2020), PES, PESA (since 2018), and ALPE (Asian Link of Philosophers of Education), and regularly contributes to international discussions on Philosophy of Education.

Mika Okabe is Professor of Educational Anthropology. She has been the member of PESA since 2016, and serving as the reviewer of the PESA journal of Educational Philosophy and Theory (EPAT) since 2017. She focuses her interests on philosophical, cultural and social anthropology in Germany, France, the UK, and the US, by which educational thoughts have been fundamentally defined and regulated. She is the Board member and the chairperson of the Editorial Board of PESJ (Philosophy of Education Society of Japan), the Board member of HETSJ (History of Educational Thought Society in Japan).

Problems of practice for P4C practitioners

Jake Muir, Bonnie Zuidland, Jon Christie, and Joel Hogarth

This panel brings together three classroom practitioners to explore the daily realities of running Philosophy for Children (P4C) sessions in contemporary school settings.

Rather than surveying the theory or history of P4C, this discussion focuses on how the practice is actually unfolding in classrooms right now: what is working, what is being reimagined, and what persistent challenges shape our adaptations.

Each panelist will begin with a short reflection responding to the prompt: "What does P4C practice look like in your classroom right now?" From there, the facilitator will guide a discussion that explores the everyday dilemmas faced by practitioners, such as time constraints, student disengagement, institutional misunderstanding, curriculum pressures, and challenging topics, and how these are being navigated through different strategies.

This session is designed to highlight practical tactics, encourage mutual reflection, and build a sense of community among educators committed to philosophical inquiry with young people.

The audience will be invited to join the conversation, contributing their own experiences and raising questions for collective consideration.

Keywords:

Philosophy for Children, Challenges, Teacher Practice, Inquiry, Critical and Ethical Capabilities, Dialogue.

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Bonnie Zuidland is a secondary teacher with over 18 years of experience. She currently teachers philosophy at Ballarat High School. She has been a VAPS and FAPSA teacher trainer and curriculum developer for 10 years, with a focus on Ethical Capabilities. She regularly presents at conferences on Community of Inquiry both in Australia and overseas. She has taught Critical Thinking in the Curriculum at the University of Melbourne and FAPSA teacher training in Hong Kong.

Jake Muir is a PhD candidate at the University of Melbourne and Deputy Chair of the Victorian Association for Philosophy in Schools (VAPS). A former Head of Performing Arts and Philosophical Thinking at Preston High School, Jake has led whole-school initiatives integrating Philosophy for Children (P4C) and Community of Inquiry pedagogies. His research explores how subjectivity is constituted through classroom dialogue on contemporary political issues, with a theoretical grounding in Lacanian psychoanalysis. Jake is also Managing Editor of *ACCESS: Contemporary Issues in Education.*

Joel Hogarth is the Head of Philosophy (Prep–Year 12) at Westbourne Grammar School in Melbourne, Victoria. He holds a Bachelor of Arts (Hons) and is completing a Master of Instructional Leadership at the University of Melbourne. In 2025, Joel was recognised as one of *The Educator's Rising Stars in School Leadership* for his work in developing *Echoes & Dialogues*—a whole-school philosophy program designed to build students' critical thinking and ethical capacity through philosophical inquiry and dialogic pedagogies. Joel is passionate about supporting teachers to embed dialogic pedagogies, like the community of inquiry, across subject areas, and year levels.

Jon Christie is an experienced philosophy teacher with years of experince working within the Victorian senior secondary VCE philosophy curriculum. He has also worked with the Victorian Curriculum Assessment Authority as an assessor of the senior secondary philosophy exam. Jon has employed P4C pedagogies working with a diverse range of young people and has a strong passion for student voice and agency.

Reimagining cosmopolitanism and education in a polarized world

Jason Beech, Fazal Rizvi, Stephen Chatelier, Marek Tesar

In the late 20th-century, cosmopolitanism gained renewed appeal due to the recognition of globalization's forces, opportunities, and challenges, resulting in a surge in scholarship across various disciplines, including education. However, the conditions of globalisation have changed in the last two decades, with issues such as environmental crises, armed conflicts, new forms of governance based on datafication and artificial intelligence, shifting communication modes through social media, geopolitical shifts, expanding social and economic inequalities, the revival of nationalism, populism, and anti-globalization sentiments, and growing distrust in key institutions.

For educators, this raises normative questions about guiding student learning to understand the contradictory world of global interconnectivities and the complex politics they have given rise to. This politics cannot overlook global forces, connections, and imaginations, nor can it ignore ideological reactions to globalization, such as the re-emergence of populist ethno-nationalism and anti-globalization movements. How can educators help students develop a normative sensibility towards this politics, where ideological positions appear irreconcilable and intercultural encounters have become polarized and volatile?

In this session, we revisit 20th-century theorists of cosmopolitanism, such as Ulrich Beck, Martha Nussbaum, Anthony Kwame Appiah, and Gayatri Spivak, examining how the notion of cosmopolitanism might still hold contemporary relevance for education and how it might need to be rethought considering present and future planetary challenges. We will argue that since cosmopolitanism is both a social fact and a moral philosophy, education has potential to play a significant role in connecting the facts of cosmopolitan encounters and the values that normative cosmopolitanism embraces.

Keywords:

Cosmopolitanism, globalization, planetary crisis, education futures

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Jason Beech is Associate Professor in Global Policy in Education at the University of Melbourne and visiting professor at Universidad de San Andrés in Buenos Aires where he holds a UNESCO Chair in Education for Sustainability and Global Citizenship. He is Co-Editor of *AERA Open* (the open access journal published by the American Educational Research Association). His research focuses on the globalization of knowledge and policies

related to education. He has also written and is passionate about the challenges of educating for global citizenship and a sustainable future.

Fazal Rizvi is an emeritus professor at the University of Melbourne and at the University of Illinois at Urbana-Champaign. He has written extensively on issues of identity and culture in transnational contexts, globalization and education policy, higher education, and cosmopolitan learning. He is currently researching Bhutan's attempts to reconcile in education the challenges of modernity with its commitment to preserve its cultural and religious traditions.

Stephen Chatelier is Senior Lecturer in International Education at the Faculty of Education at the University of Melbourne. His research draws on philosophy, critical and social theories to examine educational theory, policy, and practice. He has published work related to humanism, posthumanism, human rights, the politics of borders, international schools and globalization.

Marek Tesar is the Dean of the Faculty of Education and Professor of Early Childhood at the University of Melbourne. His scholarship focuses on the philosophy of education, early childhood education, and childhood studies. He holds leadership roles in two major learned societies in his field: he chairs the Steering Committee of Reconceptualizing Early Childhood Education (RECE). He is a Fellow and Past President of the Philosophy of Education Society of Australasia (PESA). He also edits two seminal journals in his field—*Educational Philosophy and Theory* (Taylor & Francis) and *Policy Futures in Education* (Sage).

Epistemic Socialization of Philosophers of Education from East Asia: The Affordances and Hindrances of Receiving Academic Trainings in the East and West

Ka Ya LEE, Seunghyun LEE, Soomin Nam, and XING Shuyu

The proposal is inspired by Educational Philosophy and Theory's call for a special issue titled "Tenuous or Creative Scholarship?: A Manifesto for Philosophers of Education Living Between Western and Non-Western Cultures in Postcolonial Asia and Beyond." The special issue invites philosophers of education from non-Western countries who have received their doctoral training in the West to reflect on their epistemic socialization. The proposal rests on the following observation: Many budding philosophers of education from East Asia pursue doctoral training in the "West," hoping to engage in cutting-edge research in regions of the world with access to prominent thinkers and dynamic scholarly activities and opportunities. Such pursuits, however, often result in Eurocentric epistemic socialization, equipping them with epistemic resources and orientation shaped by Western social and cultural contexts. As a result, philosophers of education from East Asia become inadvertently hindered in theorizing about educational issues in Asian contexts. In this panel, we bring together doctoral students in philosophy of education from East Asia with diverse academic trajectories: one who completed all of his academic training in East Asia, and the other two who have done graduate-level work partly in East Asia and partly in the United States. The facilitator received all of her academic training in the United States. The panel aims to facilitate a reflective dialogue on the members' epistemic socialization and to ask: What is epistemically

gained and lost by undergoing epistemic socialization in the East and the West? This panel is also proposed as the AERA-PESA panel discussion.

Keywords:

transnational scholars; international students; epistemic socialization; East-West epistemic landscape; philosophy of education in East Asia

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Seunghyun LEE is a doctoral student at the University of Illinois at Urbana-Champaign. His research analyzes teaching and learning relationships through the lens of contemporary social epistemology, focusing on notions such as testimony, expertise, intellectual virtues, and knowledge economy. He has also published and translated works in the fields of educational justice and educational technology. Before pursuing his Ph.D. in the United States, he completed his undergraduate and master's studies from Seoul National University, Korea.

Soomin Nam is a doctoral student at the University of Illinois at Urbana-Champaign. Her research explores the intersection of epistemology and technology, focusing on how AI reshapes how we know and understand ourselves in educational settings. Before beginning her doctoral studies in the United States, she earned her master's degree from Seoul National University.

Xing Shuyu is a doctoral student at the University of Hong Kong. He is also a member representative of the Philosophy of Education Society of Australasia (PESA). His research focuses on the theme of exchange and gift-giving and its implications for global citizenship education. In this research, he draws widely on philosophical discourses in Europe (e.g. Nietzsche, Bataille) and Japan (e.g. the Kyoto School, Kojin Karatani). Originally from mainland China, he completed his undergraduate and Master's study in Japan and is currently pursuing a PhD in Hong Kong.

Ka Ya Lee is a philosopher of education and currently is a Research Assistant Professor at the Faculty of Education, the University of Hong Kong. She is also the Program Chair for the Philosophical Studies in Education Special Interest Group, AERA. Her research interests include ethics of educational measurement, value-led and data-informed decision-making in education, and epistemic decolonization. She is originally from Japan and completed all her academic training in the United States.

The Educative Power of Flowers

Kanako W. Ide, Sean Sturm, Sonal Nakar, Yuliia Kravchenko, Jeneca Parker-Tongue

This critical-creative panel entitled *The Educative Power of Flowers* explores moral education through an unexpected lens: the power of flowers. How might we construct theoretical arguments about education through flowers? This panel illustrates how flowers can serve as teachers of moral education—embodying interconnection, mutual support, and demonstrating that sustainable peace requires care and respect for diversity. While we do not depend on flowers for survival, they remain essential to our humanity. This panel reflects on the moral lessons that flowers offer.

Each contributor examines the educational power of flowers by drawing on traditional cultural and moral practices from their respective homelands, or by critically engaging with these interpretations through academic frameworks.

Facilitated by Kanako W. Ide, each panelist presents a symbolic expression of floral power, emerging from diverse geographical contexts—from bustling cities to active war zones—each represented by a different flower:

- Yuliia Kravchenko discusses Ukraine's sunflowers, emblematic of resilience, scarred landscapes, and silent endurance.

- Sonal Nakar presents India's lotus flower, symbolizing spiritual growth and purity. Australia's waratah is also explored as a symbol of Indigenous connection to Country and ecological wisdom.

- Jeneca Parker shares the use of flower cards in New York teacher retreat workshops, highlighting emotional reflection and healing.

- Kanako W. Ide introduces Japan's cherry blossoms, evoking temporal mindfulness and critical thinking.

- Sean Sturm examines New Zealand's orchid, offering a critique of anthropocentrism.

Together, we respond to a shared philosophical question: "Can your people live on your lands without flowers?"

Keywords:

Moral Education, Floral Pedagogy, Indigenous Philosophy, Embodied Ethics, Cultural Epistemologies Interdependence

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Facilitator: Kanako W. Ide

Kanako W. Ide is Associate Professor at Soka University, Tokyo, and Adjunct Professor at the University of Maryland Global Campus. Her research explores democratic, peace, feminist, and aesthetic education from a philosophical perspective. Her recent publications include work in *Philosophy of Education* (2024), *New Zealand Journal of Educational Studies* (2021), and *Educational Theory* (2019). She collaborates with artist Fabrice Lemire, Artistic Director of ECHO by Cirque du Soleil, on democracy and performance. In 2023, she was invited by the University of the Aegean, Greece, through Erasmus+ to further her work on embodied educational practices.

Sean Sturm teaches in the School of Critical Studies in Education in the Faculty of Arts and Education at Waipapa Taumata Rau/The University of Auckland, working at the intersection of the Philosophy of Higher Education and Indigenous Studies.

Yuliia Kravchenko, PhD, Research scholar, Center for the Study of History and Culture of East European Jewry at the National University of Kyiv-Mohyla Academy. A former Fulbright Visiting Scholar in the Department of Arts and Humanities, Teachers College, Columbia University 2021–2022. Her publications include articles on the Philosophy for Children Program, with a focus on decolonizing educational practices. She is also engaged in research on the Ukrainian dissident movement. Yuliia Kravchenko is the founder of the NGO "Philosophy for Children and Adults."

Jeneca Parker-Tongue is a Distinguished Lecturer at Hunter College and Founding Director of the Hunter College Collaborative for Social Emotional Learning & Leading (C-SELL). A former NYC principal, she brings over a decade of school leadership experience advancing students' academic and emotional development. She leads leadership fellowships that build inner and outer capacities to thrive and drive systemic change toward building beloved community. She coaches school leaders to deepen emotional intelligence and received the 2023 MSPA Distinguished Principal Award and national BlackSEL Leadership Award. Her doctoral research uses visual/artful methods to explore how leaders foster belonging through emotional intelligence and spatial justice.

Sonal Nakar is a Senior Lecturer in Educational and Professional Studies with specialized expertise in educational ethics and ethical reasoning. Her research centres on ethical awareness, understanding, and reasoning in initial teacher education, particularly examining how novice and experienced teachers navigate ethical tensions in their profession. Her work also encompasses ethical dilemmas faced by vocational trainers, teacher preparation, and work-integrated learning. With 23 years of teaching experience spanning schools, vocational organizations, and university settings, she draws upon comprehensive understanding of educational challenges, establishing her as a leading authority in educational ethics discourse.

Reclaiming Flourishing: An Aristotelian Response to Contemporary Wellbeing Discourses in Education

Leon Benade; Christine Robinson; Amelia Ruscoe; Laura D'Olimpio

The Aristotelian concept of flourishing (eudaimonia) offers a lens to view education's purposes. The increasingly pluralistic and fragmented post-truth and post-pandemic world,

grappling with global challenges such as the decline in ethical and reasoned discourse, has seen a 'wellbeing turn' that, we suggest, provides an insufficient framework for responding to these challenges or for cultivating the good life. Further, the singular focus in institutionalised education on developing capabilities should be challenged for its undervaluing of the active acquisition of moral and rational capacities in citizens from youth. This panel proposes that Aristotle's concept of eudaimonia merits closer consideration for its potential to achieve an active and virtuous realisation of individual potential, fundamentally interwoven with one's embeddedness within communities.

The panel reviews the demanding ideal of Aristotelian flourishing, which embraces intellectual, moral, and spiritual dimensions. We will particularly explore the role of contemplation (theoria) as the highest human activity and a constitutive feature of the flourishing life in its disinterested pursuit of understanding. This spiritual dimension, while distinct, is compatible with active virtue, providing a source of meaning and inner resilience essential for navigating modern societal and ethical dilemmas. By exploring how education can foster such a holistic and active development, we aim to provide a justification of flourishing as a first principle of an education that can equip young people to confront global challenges.

Keywords:

Flourishing, Eudaimonia, Wellbeing, Spirituality

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Facilitator: Laura D'Olimpio

Leon Benade is a Professor in the School of Education at Edith Cowan University, Perth, WA. He engages in critical work through philosophical and policy inquiries within the field of education. He has researched the influence of 21st-century learning imperatives on teachers and principals, transitions in teaching practices, pedagogy in ILE, and the role of parental and community voice in establishing these learning environments.

Associate Professor Christine Robinson from Edith Cowan University has previously held the positions of Associate Dean (Research) for the national Faculty of Education, Philosophy and Theology at The University of Notre Dame (UNDA). Also at UNDA, for over 10 years, Christine was the coordinator of the undergraduate and postgraduate early childhood programs. Prior to entering academia, Christine taught within the Catholic Education system where she has held the positions of classroom teacher in the early childhood and primary years as well as Assistant Principal.

Dr Amelia Ruscoe is an experienced educator and leader in early childhood education in the School of Education at Edith Cowan University with more than 25 years in school and university settings across QLD, NSW and WA. Her research and practice centres on the development of innovative ideas to support, extend and enhance the learning experience of young children, and emerging educators, in the 'impact zone' of transition to school. Her

doctoral research explored education discourse, multiplicity of perspectives and affordances in early childhood education.

Gender beyond western philosophy

Ling Che; Yingda Guo; Yujie Liao; Yuqing Huang and Liz Jackson

This panel examines gender and its significance in philosophy and education beyond western philosophy, focusing on China. It includes three intersecting issues related to the common theme.

First, it considers the experience of Chinese academic mothers who juggle work and life to maintain their academic profile. It shows how in a Confucian-influenced society Chinese women are expected to take on domestic roles and be virtuous mothers, which encourages them to prioritize teaching and intellectual engagement with their children over their research.

Next, the panel explores how gendered expectations from society and family shape Chinese PhD students' experiences in the academia. Using intersectional feminism and patriarchal Confucian values as the conceptual frameworks, it highlights how relationship pressures from family, financial and household responsibilities, and childcare duties impact men and women PhD students' perspectives.

Finally, the panel examines the tension between women teachers' exercise of authority and resistance to patriarchal hierarchies, especially in the Chinese context. Through analysing how teacher authority is legitimised, it challenges the view that equates authority with coercive power and the suppression of students' voices. Instead, since *authority* is not simply a synonym for *patriarchal power*, women teachers' authority does not necessarily conflict with feminist pedagogy's commitment to empowering (women) students' voices; instead, recognizing women teachers' authority can challenge patriarchal binaries that exclusively assign authority to masculinity and nurturing to femininity.

Taken as a whole, the panel conceptualizes intersections of power, gender, and education and contrasts perspectives from China with those that dominate in western philosophy of education.

Keywords:

Patriarchy, Confucianism, feminist theory, higher education, authority, Chinese academic mothers

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Ling Che is currently an adjunct lecturer at Education University of Hong Kong. She worked as an associate professor at the Dalian University of Foreign Languages before becoming a full-time PhD student at the University of Hong Kong. She was a fellow for the Academy for Leadership in Teacher Education at the University of Hong Kong. She was a visiting scholar at Teachers College, Columbia University in the United States in 2019.

Yingda Guo earned her bachelor's degree in psychology from DePauw University, USA, and her master's from Teachers College, Columbia University. During her college and master's years, she conducted research about Model Minority Stereotypes against Asian Americans and an interdisciplinary approach to improve mental health of students with childhood traumas. She worked as a bilingual college counsellor in New York City and Shenzhen, China before pursuing her full-time PhD study at the University of Hong Kong. Her current research focuses on Mainland PhD students' experiences of navigating family relationships and gender equity in the academia.

Yujie Liao is a PhD student at the University of Hong Kong, and her research interests include teacher education, teacher-student relationships, relational ethics in education, and educational inequality (particularly rural-urban and gender disparities). She holds a B.A. in Pedagogy (with a Minor in Psychology) from Beijing Normal University, and a thesis-based M.A. in Education and Society from McGill University. She once engaged in various research projects and teaching practices, such as studies on teacher collaboration, lesson study, female teachers' leadership, and the application of picture books (绘本) in family education in Guangxi, China.

Yuqing Huang is a full-time PhD student at the University of Hong Kong. Engaging with moral and political philosophy, she explores postcolonial Hong Kong language-in-education policy in her current research. Before pursuing her doctoral study, she got her Bachelor of Science in Statistics from George Washington University and her M.S.Ed. in Intercultural Communication from The University of Pennsylvania, Graduate School of Education.

Liz Jackson is Karen Lo Eugene Chuang Professor in Diversity and Equity and Assistant Dean (Research) for the Faculty of Education at the University of Hong Kong. She is also a Fellow and Past President of the Philosophy of Education Society of Australasia and Editor-in-Chief of *Educational Philosophy and Theory*. Her research interests include philosophy of education, global studies in education, and comparative moral psychology and philosophy.

Behind the Curtain: Tips for Getting Published from Top Reviewers of *Educational Philosophy and Theory*

Liz Jackson, Marek Tesar, Rachel Buchanan, Bruce Haynes, Morimichi Kato, Jessica May

This panel will explore the underexamined role of double-anonymous peer-review in knowledge production and the advancement of educational scholarship. Many of us are reviewers in the academic enterprise, but we hardly ever discuss this role, much less theorize it. In this session, a handful of the leading reviewers for *Educational Philosophy and Theory* will present their thoughts on the importance of peer review, reflecting on best practices, and offering advice to editors, authors, and students on what to look for in peer review and how to write an excellent journal article and a high-quality peer review report for a journal. The

panel may address topics, such as structure, reviewer quality, diversity and inclusion, impact on research, ethical considerations, AI innovations and challenges today, and transparency/accountability. While this panel will focus on celebrating the insights and experiences of top reviewers in philosophy of education, complementary perspectives will also be provided by the Editors-in-Chief of the Journal as well as the Journal's publishing representative from Routledge Taylor & Frances.

Keywords:

academic publishing, philosophy of education, knowledge production, academic peer review, research ethics, publication ethics

Chair: Liz Jackson and Marek Tesar

Panellists: Rachel Buchanan, Bruce Haynes, Morimichi Kato, Jessica May (Routledge T&F)

The Panorama of the *Formosaic* Philosophy of Education

Ruyu Hung, Katia Lenehan, Yi-Lin Chen, Yen-Yi Lee, Ren-Jie Lin, Kang Lee, Hsien-Ming Lin, Cheng-Hao Sung

'Illa Formosa!', meaning 'Beautiful Island' in Portuguese, was named for Taiwan in the 16th century. As an island nation with an ambiguous international status, Taiwan finds itself caught in the crossfire of escalating global power rivalries, facing a profound dilemma between external pressures and internal identity. This panel aims to illuminate the diversity and depth of educational philosophy and practice in Taiwan amidst the challenges of globalization. There are seven panellists who address separate but interconnected aspects of educational philosophy, theory, and practice in Taiwan.

The seven presentations can be grouped into three thematic categories. The first two papers explore the foundations of educational philosophy in Taiwan from Eastern and Western philosophical perspectives, respectively. **Katia Lenehan** discusses how East Asian philosophies—Confucianism, Buddhism, Daoism, and folk religion—have influenced the development of educational philosophical theories. **Yi-Lin Chen**, on the other hand, draws on Aristotle's concept of virtuous friendship and Jonathan Haidt's book "The Anxious Generation" to propose 'living together' as a new foundation for thinking about education in the contemporary era.

The third to fifth papers engage in a dialogue between Eastern and Western thought to explore contemporary issues in Taiwan's educational philosophy. **Yen-Yi** Lee addresses character education in Taiwan, a topic that has sparked considerable controversy in current educational discourse. **Ren-Jie Lin** approaches environmental justice through the lens of ecological existentialism and Taiwan's Indigenous perspectives, underscoring the urgent relevance of these concerns amid the global environmental crisis. **Kang Lee** examines the role and professionalism of teachers, the concept of educational love, and teacher-student relationships. Conflicts between teachers and students, as well as between parents and teachers, have become serious issues in Taiwanese society, and this discussion offers a critical starting point for reflection.

The final two papers present empirical qualitative research that offers a more concrete and nuanced understanding of certain aspects of educational realities in Taiwan. **Hsien-Ming Lin**, drawing on relational sociology, conducts interviews to explore the meaning of schools as sustainable organizations. The final presenter, **Cheng-Hao Sung**, adopts a decolonial and context-sensitive narrative approach to interview transgender students, exploring the potential for developing a 'Living Library Pedagogy'.

Overall, this panel presents a panorama of Taiwanese philosophy of education, from classic to modern, across East and West, through ideas and practice. Taiwanese philosophy of education, seeks to map itself in the vast ocean. Illa Formosa. Illa Formosaic.

Keywords:

Aristotle, Chinese philosophy, Eco-existentialism, Educational love, Relationality, Virtue

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Currently a professor at Fu Jen Catholic University, **Katia Lenehan** specializes in the philosophy of education, aesthetics, and comparative studies between Chinese and Western philosophies. The author of the books The Education of Man: On the Liberal Education of Jacques Maritain, Life Education and Human Transcendence, and Life Education and Human Transcendence: A Contrast Between Thomas Aquinas' Philosophy and the Philosophy of Confucius and Mencius, Lenehan has published over 50 journal articles in total, in both English and Chinese.

Yi-Lin Chen is a professor in the Department of Education at National Taiwan Normal University. Her research focuses on Aristotelian virtue ethics, character education, moral education, and the philosophy of education. Chen has published over 40 journal articles and book chapters, primarily in Chinese, with several works in English. Her scholarship contributes to understanding the role of virtue and moral development in educational contexts.

The main concern of **Yen-Yi Lee's** research has been Confucianism, especially its modern development and interaction with the West. Most recently, he has also focused on the philosophy of education, especially on the Chinese philosophy of education and its relevance to the modern era. He has published several relevant journal articles in Chinese and English, such as 'Narrative of Junzi as Exemplar in the Classical Confucianism and Its Implications for Moral and Character Education (in English),' 'Sojourning in the Arts: Considering the

Implications of the Confucian "Six Arts" in a Contemporary Educational Context' and 'Confucian Junzi as an "Educated Person"'.

Ren-Jie Vincent Lin is an Associate Professor at the Department of Education, National Taichung University of Education, Taiwan. My research interests include Scottish philosophy, ecological pedagogy, Posthumanism, and teacher education through comparative studies. In recent years, I have extended my research into comparative study by building dialogues between Chinese and Western philosophies of education, especially on the relationship between Posthumanism and ecological pedagogy. My recent publications include: Ethics and reflections on educational policies (co-editor), and other articles in Chinese and English. I am currently working on a book project (editor-in-chief), From Postmodernism to Posthumanism: Re-dialogue between educational theory and practice.

Kang Lee is a professor at National Dong Hwa University, where he serves as convener of the Program of Human Potential Development. His research interests encompass the philosophy of education, comparative aesthetics, and curriculum theory on aesthetic education. He organized the "Aesthetics of Education" conference series (Sessions I–VI), and is the editor of Aesthetic Thinking and the Teaching of Appreciation (2025) and Aesthetics of Education: Art and Teaching from a Spiritual Perspective (2017). His selected works include "The Philosophy of Aesthetic Education in Ch'an Buddhism," "Semiotics as a Methodology for Educational Research," and "Nietzsche and Zhuangzi on the Sublime."

LIN, Hsien-Ming is currently an Assistant Professor at the Center of Teacher Education, National Pingtung University, Taiwan. He received double PhD degrees in Social and Cultural Anthropology from KU Leuven, Belgium, and in Social Science from National Sun Yat-sen University, Taiwan, both awarded in 2020. At National Pingtung University, He teaches courses such as Social Studies Education, Curriculum and Instruction in Social Studies, Special Topics in Educational Issues, and Alternative and Experimental Education

Cheng-Hao Sung is an Assistant Professor at the Institute of Education and Center for Teacher Education, National Sun, Yat-sen University, Taiwan. His research centers on school counseling, adolescent mental health, bullying prevention, teacher-student power dynamics, clinical simulated training, and LGBTQ+ student support. He has led several national projects on school bullying intervention and investigations into teacher-perpetrated violence, and has published widely in peer-reviewed journals. Dr. Sung specializes in grounded theory, narrative research, and simulation-based training, and is currently applying the Living Library method to enhance school counselors' gender-affirmative competencies and promote reflective, justice-oriented practices in educational settings.

After misery and hopelessness in higher education

Simone Thornton, Robert Stratford, Elena Louverdis, Liz Jackson

In this discussion the three panel members philosophically engage with the interconnected misery of the planet and the role of higher education at this point in Earth's history. In the context of an increasing number of students expressing eco-anxiety, and even suicidal ideation in response to what we teach, this presentation highlights the role of emotion, catharsis, absurdism, Indigenous and non-Western thinking to actively contest the liberal and

neoliberal rationalism of mainstream University education. This presentation will focus on: the uncomfortable but vital function of emotion in higher education; the role hope and hopelessness play in supporting the status quo; and the extent to which higher education staff need to understand our complicity in constructing miserable pedagogies, miserable people and a miserable planet.

In addition to a critique of mainstream university education, this presentation discusses an alternative framework for higher education in the Anthropocene. This positions higher education as a force for improving the health of the interconnected ecosystems in which the university and its students are located. Key aspects of this framework include the role the university can take in developing an ecological subjectivity in staff and students, one which is linked to: a critical pedagogy of place; planetary limits; Indigenous and non-Western philosophy; and the development of meaningful educational approaches for students who are otherwise adrift now at what many see as 'the end of the world'.

Keywords:

Ecological, Higher Education, Anthropocene, Meaning and Absurdity

Panel Members:

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Facilitator:

Liz Jackson (University of Hong Kong)

Simone Thornton is a Senior Lecturer in Philosophy in the School of Humanities and Social Inquiry at the University of Wollongong, where she teaches Environmental Philosophy, Global Ethics and the Meaning of Life, and is an honorary lecturer at the University of Queensland. Her research interests intersect social, political, environmental and educational philosophy with a focus on eco-rationality. Simone is a founding member of the Australian Philosophy Research Group along with Gilbert Burgh, Mary Graham and Michelle Boulous Walker.

Robert Stratford completed his PhD in 2019 with the support of a PESA doctoral scholarship. After a spell working as a secondary school leader, he has been back in recent years researching and publishing academic writing. He has presented at the last three PESA conferences drawing from his interests in Higher Education, Ecological Theory as well as Indigenous and Eastern Philosophies. He is currently the Manager of Academic Quality and Policy at Te Herenga Waka – Victoria University Wellington and is often found exploring New Zealand's backcountry and publishing poems about his adventures.

Elena Louverdis Graduated with a Masters in Arts in Classics (with Distinction) in 2022 after winning a Wellington Masters by thesis scholarship. Elena also won the John Barsby New Zealand Essay Competition in 2021 for her essay: *Remembering the Past: Rhetoric of the Past and Historical Allusions in On the Crown*. This is her first PESA conference, although she was a non-attending author last year. Elena is currently contemplating starting a PhD in educational philosophy on top of managing her many obligations she has as the eldest daughter in a very happy Greek family.

SYMPOSIA

Definitions that Matter? Revisiting the contributions of Philosophy of Education

Discussant: Daniella Forster

In a world increasingly marked by climate crisis, ethical disorientation, populism, and the technological redefinition of the human, the conceptual foundations of education have never mattered more. At the same time, philosophy of education faces internal and external pressures: calls for greater "relevance," disciplinary marginalisation, and an instrumental turn in teacher education. Some have claimed that the search for conceptual definitions is misguided, or that theorising itself is obsolete. But is such a claim not already a philosophical gesture or an act of theory itself? This symposium begins with the premise that concepts and definitions, however provisional, have significant effects. They shape educational policy, inform professional practice, and structure assessment regimes. Concepts such as "educational justice" or "indoctrination" do not merely describe but do work in the world. Indeed, such effects are often used in the service of critiques of particular definitions and concepts identified as dominant or hegemonic. If definitions have effects, is it possible to go beyond critique alone and engage in the development of better concepts? Can philosophy of education, particularly as it intersects with teacher education, contribute meaningfully to this task? Building on a 2024 symposium that examined philosophy's purported estrangement from teacher education, this session reports on preliminary insights from a collaborative PESA project investigating what is happening with philosophy of education in teacher education more broadly. Taken together, these presentations offer a provocation: if concepts or definitions cannot be settled once and for all, what kinds of work should philosophy/ers of education be pursuing?

Conceptual Work That Matters: Tracing the Effects of Definitions in Philosophy of Education

David Clements

Drawing on a literature review, this paper explores a range of definitions and conceptualisations of philosophy of education and maps their effects across policy, curriculum, and professional practice. While many have argued that the field is in decline or that theory has become redundant, this presentation resists that conclusion by demonstrating how seemingly abstract concepts have tangible consequences. Definitions of terms such as "critical thinking", "student-centredness" and "ethical professionalism" not only reflect philosophical commitments but shape teacher accreditation requirements, curriculum standards, and classroom norms. This paper suggests that far from being idle, definitions in philosophy of education demand renewed attention. The challenge is how to engage in concept development that is both philosophical and attuned to educational matters.

David Clements is a teacher educator and researcher focusing on educational philosophy and science. His research explores particular examples such as mathematics and numeracy education as well as more general theoretical and philosophical inquiry into the nature of education itself. David is convenor of AARE's TERI SIG and has presented at international conferences such as ECER.

Science says? The Indispensability of Philosophy of Education

Nataša Ciabatti

In the current climate of educational reform, philosophy of education is increasingly viewed as a marginal, abstract or impractical pursuit contrasted with the promise of empirically grounded insights from the so-called "sciences of learning." This perception has been sharpened by recent policy shifts, including the mandated inclusion of core content from neuroscience and cognitive psychology in all initial teacher education programs. As a result, some commentators have questioned the value of including philosophy or theory of education at all in teacher preparation.

This paper challenges that view on two grounds. First, it argues that science itself, particularly when applied to complex human practices like education, cannot operate without underlying philosophical and theoretical commitments. Concepts such as causality, explanation, and evidence are not self-evident or purely empirical. Instead, they rest on interpretive frameworks that philosophy helps to surface and scrutinise. Second, it is often through philosophy of education that future teachers come to understand the assumptions, aims, and values embedded in both scientific and pedagogical claims. In this sense, philosophy is not an optional add-on to teacher education but foundational to its integrity in a way that science might not be.

Dr Nataša Ciabatti is a lecturer in TESOL and Literacy at the Institute of Education, Arts and Community at Federation University, Australia. Nataša's research interests focus on intercultural education, language pedagogy, and teacher education. She currently leads a VicTESOL-funded project on linguistic and social inclusion in adult community education and is a co-researcher in the PESA Pilot Project – *What is going on in Philosophy of Education in Teacher Education?* Her doctoral research investigated pre-service teachers' lived experiences of intercultural language teaching and learning.

Shadows and Substitutes: The Fate of Philosophy in Contemporary Teacher Education

Sarah K. Gurr, Daniella J. Forster

Philosophy's role in teacher education is shrinking—not only in curriculum space but also in the scope of what counts as philosophy. As regulatory pressures intensify, and teacher preparation becomes increasingly shaped by performative logics, what remains of philosophy is often a narrow residue: 'ethics' reduced to professional codes, or 'reflective practice' stripped of its critical edge. This paper traces these shifts as a form of conceptual shapeshifting, in which philosophy survives in truncated or instrumentalised forms. Drawing on experiences developing and teaching philosophy of education in teacher education programs, classroom dialogues with pre-service teachers and analysis of program structures, this paper explores where philosophy may still be found, often implicitly, in teacher education today. Can these "shadows" of philosophy be reanimated as sites of conceptual renewal? Or do they signal the fading of a discipline whose value is increasingly misrecognised? This paper argues for recovering philosophy's pedagogical potential through expanded, rather than diminished, conceptual labour.

Dr Sarah K. Gurr is a Lecturer in the School of Education at Charles Sturt University, Australia. Sarah researches across the fields of educational ethics and philosophy, environmental and sustainability education, and higher education, with the aim of

understanding how people navigate complex contextual challenges to pursue more ethical and just ways of living, working, and being. She currently teaches philosophy of education, educational ethics and sociology of education in teacher education programs, and social science research methods subjects.

Dr Daniella J. Forster is a Senior Lecturer (School of Education, University of Newcastle). She is an educational ethicist and teacher educator with experience as a philosophy teacher at primary, secondary school and tertiary levels. She's interested in dialogue, ethics and epistemology, and the normative case study methodology. She teaches philosophy of education and educational foundations in initial teacher education programs.

Revisiting East Asian Pedagogical Practices: from a Comparative Perspective

Discussant: Morimichi Kato

Recently, there have been many criticisms on the dominant phenomena of academic colonialism in the field of social sciences, including philosophy of education, in the post colonial contexts of East Asia (Keita & Lee, 2023). This tends to lead us into what can be called a form of hermeneutical injustice, drawing on Miranda Fricker's concept of epistemic injustice (2007). Fricker defines hermeneutical injustice as the obscuring of significant areas of one's social experience from collective understanding due to marginalization in interpretive resources. Thus, when dominant epistemic frameworks—Western or male— shape the terms of discourse, alternative experiences from non-western culture become difficult to articulate. To take the first step in correcting the injustice, scholars from east Asia in philosophy of education collectively need to attempt to search some vocabularies of their own that allow them to articulate their educational experiences and practices unique to their own contexts. These may be hard to be captured by the dominant western discourse or vocabularies, while providing new cultural and educational resources to the western readers as alternative to their own framework in thinking about education from the comparative perspective.

This symposium is an attempt to open up this line of conversation among the scholars from three different countries in East: two from Japan, one from Korea, and one from Taiwan. Okabe attempts to introduce the educational anthropological significance of 'enumeration' in pre modern Japan. Kwak attempts to analyse an educationally differentiated interpretation of the peer groups interaction among Korean adolescents in their school lives. Hung attempts to dig in the Chinese tradition of Daoism as a way of making a native critique of one' s own tradition from a post-colonial and comparative perspective. Maruyama attempts to analyse a uniquely Japanese school practice called tokkatsu (special activities), which is absent in Western countries, but praised as uniquely effective features of Japan's education system.

Ensnared or Emancipated? Education Embracing Dao in the Era of Chaosmosis

Ruyu Hung

In my newly-published article "The Spectre of Taiwanese Philosophy of Education: Decolonialisation as Inquiry", I proposed the concept of two-fold decolonisation to forge a path for a Taiwanese philosophy of education through thorns and brambles. This

two-fold decolonisation consists of Asia as method and Native as method. The first fold involves critiquing the universality and superiority of Western knowledge, drawing on the idea of Taiwanese scholar Kwan-Hsin Chen. 'Asia as method' means to challenge the construction of knowledge within East Asia. The second, 'Native as method', refers to an in-depth confrontation of the past and memory in order to disentangle knowledge production from hegemonic influences. More importantly, it is grounded in the lived world of local inhabitants and built upon real, concrete experiences — not by borrowing or transplanting theories from Western scholars, but by developing a truly indigenous philosophy. This article takes Daoism as a point of departure to highlight the importance of Daoist philosophy in liberating the mind. It also explores how Daoism, as a religion, more profoundly and extensively shapes various aspects of everyday life in Taiwan — a dynamic that holds both great potential and inherent risks.

Ruyu Hung is a Distinguished Professor of Philosophy of Education at National Chiayi University, Taiwan. Her research focuses on Daoism, deconstruction, phenomenology, ecological philosophy, and comparative studies. In 2022, she was elected a Fellow of the Philosophy of Education Society of Australasia. She has published extensively in both Chinese and English, including her award-winning book "Education between Speech and Writing: Crossing the Boundaries of Dao and Deconstruction" (2018, Routledge). Her latest edited publication is "Nature, Art, and Education in East Asia: Philosophical Connections" by Routledge (2023)

Pre-modern Japanese Thinking Art in Revitalising the Dynamics of Life: Educational Anthropological Significance

Mika Okabe

This study focuses on the educational anthropological significance of 'enumeration', which is one of the popular ways of thinking in pre-modern Japan. 'Enumeration' is a way of thinking generally seen in Renga, which is a traditional Japanese form of poetry. Enumeration is used not to maintain the author's identity or the consistency of the poem's content and theme, but rather to deliberately dislocate and differentiate them. Since the modernisation of Japan at the end of the 19th century, this way of thinking has been marginalised or excluded as a form of 'abnormal' logic or a non-logical form typically seen in people with schizophrenia. However, some philosophers have recognised the expression of fundamental human creativity in this 'abnormal' logic. For example, Japanese philosopher Yujiro Nakamura (1925-2017) highly evaluated the examination by Silvano Arieti (1914-1981), who termed this 'abnormal' logic as 'paleo-logic' and analysed its creativity. Japanese psychiatrist Bin Kimura (1931-2021) developed his own phenomenological and anthropological considerations on this logic of people with schizophrenia. Based on the works of Arieti and Kimura, as well as other previous research in Japanese studies and anthropology that focus on paleo-logic or the logic of people with schizophrenia, this study clarifies the educational anthropological significance of the thinking art of 'enumeration' that promotes 'unlearning'. This examination also clarifies the potential for collaborative community networks formed by democratic citizens that differ from official bureaucratic systems in the political and economic domains.

Mika Okabe is Professor of Educational Anthropology in the Graduate School of Human Sciences at Osaka University, Japan. She has been the member of PESA since 2016, and

serving as the reviewer of the PESA journal of Educational Philosophy and Theory (EPAT) since 2017. She focuses her interests on philosophical anthropology in Germany and France, by which educational thoughts have been fundamentally defined and regulated. She is the Board member and the chairperson of the Editorial Board of PESJ (Philosophy of Education Society of Japan), the manager of the secretariat of HETSJ (History of Educational Thought Society in Japan).

The East Asian Subjectivities?: A Korean Case between the cultural notion of the person and the subjective experiences of the self

Duck-Joo Kwak

Hyang Jin Jung, an US-educated cultural anthropologist from Korea, observes, "the cultural conception of self may not completely accord with subjectivities of the self," in her comparison between two distinctively different school cultures, Korean and American in her ethnography. While the cultural concept of the person tends to be embedded in the bodies and minds of the Korean people shaped by the collective historical culture in, subjectivities of the self have to do with their subjective experiences of the self, a key concern developed by the Western modernity or pos-modernity. In Korea, the image of the Junzi (君子)—a culturally saturated figure of the morally cultivated person—continues to persist even in modern schools with Westernized curricula. This creates a dissonance for students between two ideals of education: Junzi as the embodiment of humane virtue, and the autonomous individual as an agent of independent reasoning. Such tension can serve as a generative source for reimagining what it means to be "educated" in a uniquely modern Korean context, if it is mobilized well by a politically or educationally favorable condition. In this presentation, I will attempt to exploit the tensions between the conceptual (disembodied) experience of self and the cultural (embodied) experience of the self within the heart-mind of the Korean people—tensions that characterize the psyche of many Korean people today, especially in the way that disrupt the identity-formation of adolescents in their school lives. Here Jung's empirical research on the Korean school culture among students peer group will be a good source for philosophical articulation.

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

Hybrid Characteristics of Japanese School Education: A Critical Reflection on Tokkatsu in a Postcolonial Context

Yasushi Maruyama

Japanese school education has long been internationally recognized, with recent attention focusing on practices such as jugyō kenkyū (lesson study) and tokkatsu (special activities). These practices, largely absent in Western countries, are often praised as uniquely effective features of Japan's education system.

At the same time, Japan's schooling has also been criticized for its excessive uniformity and its continued adherence to hierarchical, militaristic cultural norms. Japanese school education, introduced through Western influence, was constructed atop pre-existing indigenous learning cultures. Its present-day distinctiveness thus emerges from a

hybridity of traditional Japanese educational values and imported Western school structures. Over 150 years, this hybrid system has been continuously reshaped in response to state-defined ideals of the human resource and contemporary educational theories. Therefore, evaluating Japanese educational practices from a single perspective risks oversimplification.

This presentation focuses on tokkatsu, which has recently drawn global interest. First, I analyze the prevailing discourses that frame tokkatsu in positive terms. Then, I classify its characteristics into two groups: those rooted in traditional Japanese learning customs and those reflecting modern statist ideologies. Finally, I interpret the significance of these features within a postcolonial context.

YASUSHI MARUYAMA, Ph. D. (Florida State University) is a Professor of Philosophy of Education at Hiroshima University, Japan. He has attended PESA conferences since 2003. His research interests contain the philosophy of Wittgenstein, philosophy of mind, ethics of teaching, professional ethics education, and postcolonialism. Among his publications are "Ethics Education for Professionals in Japan: A Critical Review" (in Educational Philosophy and Theory, vol. 42, no. 4, 2010); "The Ethico Aesthetics of Teaching: Toward a Theory of Relational Practice in Education" (in Educational Philosophy and Theory, vol.56, no. 2, 2022), and others.

The role of Philosophy of Education in the issues of meritocracy and competition in a global era: From Teacher Training and Research Trends in Asia

Hiromi Ozaki, Jiwon Bak, Sun, Chien-Ya

Discussant: Mika Okabe

The aim of this symposium is to examine the role that philosophy of education could play in teacher training, educational practice, and student support, with meritocracy as one of the key concepts. The symposium will include presentations from Japan, South Korea, and Taiwan. Through these discussions, we aim to clarify the characteristics of the relationship between meritocracy and education in Asia and the implications that can be drawn from it. Furthermore, we will examine concepts such as excellence, cultural inheritance, emotions, apathy, inequality, and success from the perspective of meritocracy within an educational context. Our goal is to construct a framework that can suggest more appropriate and engaging educational practices and systems for the global era.

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

Jiwon Bak is an Academic Research Professor of Pukyong National University. She specialize in philosophy of education. She received my Ph.D. with a dissertation that critiques meritocracy in South Korean society through the lens of Judith Butler's notion of mourning.

Her current research critically examines educational issues in contemporary society using affect theory as a key framework.

Sun, Chien-Ya is an assistant professor in the Department of Education and Learning Technology at the National Tsing Hua University (Taiwan). Her research interests intersect ancient Greek philosophy, psychotherapy and Eastern philosophical traditions, particularly Buddhism and Taoism. She is especially interested in how philosophical thought can serve as a form of therapy for the human condition. Her current work explores the therapeutic dimensions of philosophy, examining how practices from both Western and Eastern traditions can inform contemporary approaches to mental health, self-cultivation, and ethical living.

Rhizomatic ruptures of childhood Otherness in globally complex times: Multiple, fluid and complex

Discussant: Marek Tesar

In this symposium we deconstruct and rupture dominant, often simple constructions of childhoods. In three different presentations we conceptualise ways in which childhoods are dynamic: multiple, political, strategic, and relational, in constant movement. In this rupturing, childhood identities and realities may appear as fleeting, unknowable, always in construction, as subjects-in-becoming, within culturally, politically and geographically diverse local and global landscapes.

Childhoods are complex. Merely appropriating various notions of childhood into contemporary societal situations risks espousing new truths, to be easily applied and followed, whilst contexts themselves are more often highly complex, diverse, and fluid. In this symposium we draw on feminist, poststructural philosophies to encounter and re-map possibilities for complex childhoods assemblages. We take up different ontological and epistemological perspectives framed in Deleuze and Guattari's notion of a rhizome, to rupture the simplicity of conceptions of childhoods as a means of elevating multiplicities and complexities.

The conceptualisations offered in this symposium push philosophical boundaries of childhood Otherness to elevate often minoritised and subjugated conceptions of childhoods: those who are othered within classrooms, communities and society, to explore counterarguments for and new articulations of childhoods and realities in their diverse communities and contexts. This is not a search for a new truth, but a philosophical reconceptualization that makes messy the often seemingly simple societal imaginings of childhoods, with the aim of offering openings for more equitable possibilities for children as Others.

Rhizomatic childhoods: multiplicity, ruptures and reverberations
Kylie Smith
What is childhood? How do we recognise and map multiple childhoods to engage with new lines of flight, segmentarity and territories of the lives of children? How might rhizoanalysis help rupture the truths we tell ourselves about who a child is and what they can be?

This paper will explore rhizomatic mapping as a way of (re)membering and rereading children and childhoods as always becoming to disrupt dualistic adulthood/childhood imaginings. In map making childhoods I draw on popular culture text to create non-hierarchical unregulated terrains connecting diverse data to consider discontinuities and diverse linkages. In mapping I sketch relations of power imbedded in discourses of childhood to disrupt notions of beginnings and ends to create new lines of flight. To support this endeavour, I excavate text to create cartographies of multiplicity not to trace commonality, consensus or repetition but to cause reverberations and ruptures to gain insight into difference. Difference not to Other but to embrace as always becoming, in flux and motion, moving in, around and back into itself in unordered, contradictory and unwieldy ways. Undertaking a rhizoanalysis is not about creating new truths and tracings that are representative of childhood(s) but an ontological and epistemological encounter with dissensus.

Dr Kylie Smith is a professor of early childhood studies at the University of Melbourne's Faculty of Education. She is drawn to postmodern theories particularly feminist postmodern theories to disrupt development ideologies and linear truths about children and their lives. Smith draws on participatory methodologies to research with children, families, educators and policy makers. Her research focuses on issues of equity and social justice, and ways to bring theory and practice together to make an impact in the everyday.

Philosophical transformations towards Otherness: Revolt, realities and rhizomes

Sonja Arndt

Many worldly concerns of today are arguably – and potentially increasingly – fuelled by racist orientations. They are institutional, structural, and individual. What is the role then, of early education, and of educational research? In what ways might philosophical research contribute to transforming orientations towards otherness? Given the emphasis on strengthening young children's cultural sense of belonging, what might it mean when teachers ask: *but what about me*?

This part of the symposium draws on teachers' storying of their realities and of their transformations towards Otherness. Provoked by Kristeva's (1991) feminist poststructuralist philosophy of the foreigner and the notion of revolt, as a state of constant critical questioning teachers tell their stories as ruptures and provocations. hooks (2010) reminds us that "we make connections with other stories" (p. 50). Teachers' stories illustrate lives "sustained by stories", as "a way of knowing" that contains "both power and the art of possibility (p. 50). Agreeing that we need more stories, the presentation uses Deleuze and Guattari's (1987) notion of the rhizome, to reorient attitudes towards the racism amongst teachers of young children. This, it concludes, is crucial to raise the power and the art of possibility of anti-racist orientations, starting from the youngest students.

Dr Sonja Arndt is an Associate Professor in the Faculty of Education at the University of Melbourne, and an ARC (Australian Research Council) DECRA Fellow. Her research intersects the under researched topic of teachers' subject formation and Otherness and early childhood studies. Drawing on poststructural philosophies it aims to rupture simple superficial understandings of Otherness, to confront prejudice and marginalising orientations and model anti-racist behaviours to young children. Sonja is the president of PESA and

deputy editor in chief of Policy Futures in Education. She publishes widely on notions of Otherness in early childhood education.

Knowing the problematised 'older' child in Outside School Hours Care: Learning to let go

Bruce Hurst

For almost as long as Australian children have attended Outside School Hours Care (OSHC), educators have expressed a desire to know how to plan for the oldest children, those aged 10 to 12 years. Older children in OSHC are problematised as developmental subjects, genetically predisposed to being 'difficult', something regarded as a linear inevitability and a direct function of age. OSHC texts assume that success with this age group will rise from understanding age and developmental trajectories.

This paper aims to re-imagine the older child in OSHC rhizomatically (Deleuze & Guattari, 1987). It steps out of the historical presumption that childhoods spent in out of school settings are knowable and predictable. It considers instead that OSHC spaces and the children within them are complex entanglements of discourses of development, gender, age, care and neoliberalism, and where everyone strategically and politically construct and re-construct knowledge about older children. Rather than accept the Otherness of older children as a simple inevitability, this paper contemplates the entanglement and slipperiness of a complex and unique educational space.

Dr Bruce Hurst is one of a few Australian researchers active in Outside School Hours Care (OSHC), an underestimated educational setting. He has undertaken a series of participatory projects that investigate children's perspectives on their OSHC settings and invite them to be research designers and collaborators. Bruce has worked on multiple projects with government, peak representative bodies and services. He was a key contributor to 2021 review of the Australian curriculum framework for OSHC and the 2024 report to the Australian Government Productivity Commission. His work draws on poststructural theories to theorise a space often considered in no need of theory.

Philosophies of Education in Asia: A Comparative Exploration of Daoist, Confucian, and Buddhist Perspectives

Discussant: Liz Jackson

Philosophy of education has its roots in historical discussions going back to antiquity, led by ancient thinkers such as Confucius, Buddha, and Socrates, among others. Today, philosophy of education is a rich international community of scholars that reflect upon practices and processes related to teaching, learning, and knowledge from diverse theoretical and philosophical orientations. However, as a field that has grown rapidly over the twentieth century, philosophy of education—as taught, researched, and published around the world— has tended to articulate a Western-oriented view. Recently, there has been a trend to internationalize the field and develop a more inclusive view. However, this has taken place from a largely Western perspective. Meanwhile, it is still held as unproblematic by some scholars to equate philosophy of education with Western philosophy of education. The marginal position, particularly of scholars and traditions from Asia, obscures and contrasts with rich ongoing discussions and developments in educational thought in Asian societies over time. This symposium explores philosophies of education in Asia. We hope here to begin

to rectify a situation of global neglect, lack of awareness, and lack of comparative understanding across East and West, wherein those in/from the Asian 'periphery' must centre perspectives from the 'West,' while those in the 'centre' lack access to an authoritative, sophisticated, internally coherent and intelligible source for understanding non-Western views. This symposium features discussion of philosophy of education from Daoism, Confucian, and Buddhist perspectives.

The Enduring Tradition for Philosophy of Education: Daoism

Ruyu Hung

Daoism, as an integral facet of traditional Chinese culture and thought, is undeniably essential to the philosophy of education in East Asia. Daoism encompasses a wide and diverse range of thoughts, practices, and traditions. Currently, the philosophy of education is predominantly shaped by Western theoretical paradigms, including the Anglo-American analytic tradition, American pragmatism, and Continental hermeneutics-based educational science. In comparison, explorations rooted in non-Western perspectives are relatively limited, with Daoist viewpoints being even more seldom addressed. In very recent years, scholars have begun to pay increasing attention to Daoist-oriented philosophy of education. In this context, this paper aims to compare and examine the two aforementioned published works alongside the volume on Daoist Philosophy of Education that I edited (with Liz Jackson and Duck-Joo Kwak serving as the book series editors), in order to assess and reflect on the current achievements in Daoist educational philosophy. This critical examination aims to more clearly illuminate the academic significance and value of Daoist philosophy of education in the contemporary era, while also addressing its challenges and future prospects.

Ruyu Hung is a Distinguished Professor of Philosophy of Education at National Chiayi University, Taiwan. She is a PESA Fellow, awarded in 2022. She has published extensively in both Chinese and English, including her award-winning book "Education between Speech and Writing: Crossing the Boundaries of Dao and Deconstruction" (2018, Routledge). Her latest edited publication is "Nature, Art, and Education in East Asia: Philosophical Connections" by Routledge (2023).

How to Make Confucianism Relevant to Post-Humanist Contemporary Education

Duck-Joo Kwak

Confucianism remains one of the dominant humanistic traditions in East Asia, continuing to shape educational thought and practice in the region. While it presents certain challenges to contemporary education—such as cultural elitism and an anti-democratic emphasis on hierarchy—Confucianism also offers irreplaceable cultural and philosophical resources for rethinking education today.

Among these are key concepts such as the distinction between learning for oneself and learning for others, the significance of ritual as an embodied practice of self-cultivation, and the idea that the self can be transformed through culture rather than nature.

This short presentation seeks to introduce these uniquely Confucian educational ideas and questions, exploring how they can be made relevant—and even complementary—to contemporary global discussions on post-humanist education.

Duck-Joo Kwak is Professor of Philosophy of Education in the Department of Education at Seoul National University and serves as the Editor-in-Chief of Asia Pacific Education Review from the beginning of 2024. She was educated in Korea up to her college years, and then academically trained for her PhD at Teachers College, Columbia University in the United States. Duck-Joo's academic research started with a humanistic tradition of the West (hermeneutics and existentialism) but now attempts to cover comparative studies between the West and East on their humanistic traditions on education (hermeneutics and Confucianism).

Buddhist Philosophy of Education

Chia-Ling Wang

Chia-Ling is the dean of the College of Humanities and Social Sciences. She has been as director of the Teacher Education Center, head of the Institute of Education, and deputy dean of Office of the International Affairs in the same university. Chia-Ling received her doctorate from the Social Research Institute, University College London, majoring in philosophy of education. In addition to philosophy of Education, her academic expertise also includes curriculum theories and practices, higher education. In recent years, she has focused on the exploration of Chinese philosophy, employing Daoist and Buddhist philosophies to explore ideas of environmental ethics, spiritual education, and curriculum and instruction.

Horizons of Learning: Reimagining Philosophy of Education Through the Lens of the Sea

Discussant: Morimichi Kato

Tsunetada Miyamoto, a leading Japanese folklorist, once observed that although Japan is an island nation, its people display little connection to the sea. Only a small minority—coastal communities—have embraced maritime life. Most Japanese, he noted, remain indifferent or even fearful of the sea. This disconnection may explain why fishing communities have long been neglected in Japan's historical and cultural narratives. Miyamoto points out that even though Japan is surrounded by the sea, this geographical feature has not led to a strong maritime culture—suggesting that geography alone does not define cultural identity. Despite Japan's coastal geography, its cultural development has been rooted in agrarian traditions. This pattern is not unique to Japan. The global shift from nomadic and maritime existence to agriculture fundamentally altered human society. Settlement replaced mobility, and the land became the central focus of life and meaning. Modern industrialization reinforced this transformation, drawing populations into cities and further marginalizing mobile lifeways. Education, too, mirrored this trend. Its conceptual foundations—seen in words like "culture" and "cultivation"—reflect agrarian ideals of fixed growth and order. While some scholars have explored nomadic and pastoral alternatives, few have considered what the sea itself might teach us. Educational studies rarely treat the sea as a source of philosophical reflection. This symposium seeks to address that gap. Held in coastal Perth, Australia, it aims to explore the sea's cultural, anthropological, and educational significance, offering new paradigms that draw from its mobility, fluidity, and generative power for rethinking education today.

ReStorying of Oceanic Philosophy, a Sāmoan perspective.

Jacoba Matapo

Oceanic epistemologies reframe how knowledge, identity, and place are understood across the Pacific. Pacific Indigenous scholars such as Epeli Hauʻofa (1994) reconceptualise Oceania not as 'small islands in a far sea' but as a vast interconnected body, rich with spatiotemporal and genealogical ties. Thinking-with-Moana invites decolonial resistance to anthropological framings of isolation and marginality. In this presentation, I explore Moana epistemology as ways of knowing, fluid, relational, and grounded in the interplay of land and sea. Such epistemologies open space for Indigenous Pacific subjectivities that are multiple, mobile, and rooted in both ancestral lands and oceanic currents. Central to this exploration is the Sāmoan concept of aganoa, with emphasis on noa, a generative space of relational openness and potentiality. Noa offers a way to understand knowledge as emerging through relational presence, rather than fixed hierarchies. Through seascape (Ingersoll, 2016) and Moana onto-epistemologies (Matapo, 2021), I propose a reimagining of education philosophy that affirms Indigenous knowledge systems as a relational current of Pacific identity, memory, and futures.

Faʻalogo Aganoa Jacoba Matapo is the inaugural Pro Vice-Chancellor Pacific at AUT and an Associate Professor with expertise in Pacific early childhood education and Pacific education research. Her work is deeply rooted in Indigenous Pacific communities and emphasises collective engagement across research, teaching, and leadership. A key aspect of her academic approach involves applying Pacific philosophies and relational ecological practice to challenge dominant educational discourses that marginalise Pacific languages, cultures, spiritualities, and identities. In the field of Pacific early childhood education, her research draws on Pacific pedagogies and epistemologies to support the learning and wellbeing of young Pacific children.

That Which Comes from the Ocean, That Which Returns to the Ocean

Yasuko Miyazaki

This presentation explores maritime imaginaries in Philosophy and Anthropology of Education. Focusing on cultural, mythological, and literary engagements with the ocean across Japan, East Asia, and Oceania, the paper proposes imagining the ocean as a dynamic site of encounter and return—both geographically and symbolically. Drawing on Japanese traditions of raihōshin (visiting deities from across the ocean), it examines how notions of alterity and sacred visitation have shaped regional perceptions of learning, childhood, and transformation.

The presentation then traces the motif of "returning to the ocean" resonates in children's literature, especially in narratives of departure, longing, and rebirth. By reading the ocean not only as a boundary but also as a current of thought—linking Australia, New Zealand, and East Asia—the paper investigates how transoceanic metaphors can contribute to a relational, decolonial reimagining of educational subjectivity and community.

Ultimately, the ocean becomes a philosophical figure: a space where difference arrives, imagination flows, and return becomes an ethical gesture. Through this lens, education is reconsidered as an open and fluid horizon, shaped by stories that travel, return, and renew.

Yasuko Miyazaki is a Professor in the Department of Education, Faculty of Humanities and Human Sciences, at Hiroshima Shudo University, Japan. She completed the doctoral program at Kyoto University's Graduate School of Education in 2008 and began her academic career at Kyoto University and the International Research Center for Japanese Studies. Her research explores Georges Bataille's anthropology within philosophy of education and the anthropology of education. She focuses on the concepts of "Evil" and "heterogeneity," examining how they relate to the figure of the child as a model of existence.

Flowing Between Worlds: Water Onto-epistemologies and Educational Plurality

Michelle Ocriciano

This presentation explores interconnectedness through water—vibrant blues and greens mirroring the plurality of knowledge systems. Drawing on Cusicanqui's (2012) concept of ch'ixi, I extend her thinking from Andean highlands to the refractive depths of oceanic onto-epistemologies. Water speaks in many languages—rippling across boundaries, carrying stories between shores, dissolving false dichotomies. Yunkaporta (2019) reveals how water embodies pattern thinking, while Moreton-Robinson (2015) shows how it bears witness to both dispossession and belonging. These currents flow alongside Haraway's (2016) tentacular thinking, where knowing-being remains inseparable from its material conditions. In this approach, knowledge is not abstract but embodied in the ebb and flow across cultures and consciousness. Through this fluid patchwork, educational philosophy might embrace plurality while recognizing our shared humanity beneath apparent differences. The implications invite educational practices where multiple ways of knowing-being coexist—like ocean waters touching all lands, leaving traces of salt, memory, and possibility on every shore they caress. Water-thinking reveals education not as fixed territory but as dynamic tidal zone where knowledge forms and reforms, where boundaries blur and clarify with each wave of understanding, creating spaces for emergent, collective wisdom across epistemological traditions.

Michelle Ocriciano investigates philosophical underpinnings of education by weaving European philosophy with East Asian thought, Latin American decolonial theory, and Indigenous knowledge systems. Her scholarship examines epistemic and onto-epistemic justice within higher education and teacher education contexts. Drawing on experiences across Brazil and Australia, she engages with what Isabelle Stengers describes as an "ecology of practices," attending to how knowledge is produced, circulated, and validated across different traditions. A multilingual educator with extensive teaching experience across Australian universities, Ocriciano's work challenges epistemological hierarchies while creating spaces for philosophical dialogue that transcends Western/non-Western binaries in educational theory and practice.

Shall we Champuru/Jumble? Making Convivial Connectivity through Contingent Encounters of Bodies and Objects on the Move with/in the Ocean

Yuko Ida

With the coins from the Roman and Ottoman Empires - excavated through archaeological work in Katsuren, Okinawa in 2016 - as the agentic force behind historicization, exploration and experimentation, this experimental essay aims to imagine/embody the previously unnoticed convivial connectivity that bodies and objects on-the-move have forged on this shared planet - what Édouard Glissant (1990) would call the poetics of relations. It asks what

connections have been made through the mobility of human and non-human beings across the ocean and how these connections have been formed historically. Drawing on her childhood memories, experiences of becoming a teacher, food, stories, and songs as "data," the author argues that convivial poetic relationality in Okinawa has emerged and been produced through what is called Champuru. As a vernacular on the islands meaning "jumble," Champuru enacts contingent encounters and rhizomatic connections between human and non-human beings playfully and artfully. Champuru embodies hybridity and multiplicity, being a verb, a noun, a method, and a movement all at once. Champuru is both folding and unfolding, desiring to make the inaudible audible, the unintelligible intelligible, the unimaginable imaginable, the unthinkable thinkable, and the familiar unfamiliar. With/in Champuru, something yet to come is imagined and produced.

Yuko Ida is a PhD candidate in the Department of Educational Foundations at the University of Hawai'i at Mānoa. Drawing on her teaching experiences in public elementary schools in Okinawa and Nagoya, Japan, her dissertation project aims to understand the effects of the Zest for Living (Ikiru Chikara) discourse on the (re)production of teachers' working conditions in Okinawa, their subjectivity, desires, and relationality with the "self" and others. Through teacher interviews and autoethnography, Yuko's research seeks to unpack the power/knowledge grid of Zest for Living while simultaneously excavating its conditions of possibility and illuminating its limits.

Reclaiming the singularity of (a) practice

Discussant: Ruth Unsworth

We engage in an articulation of teaching practice to seek our philosophical response to the conference's guiding question: What constitutes reasoned deliberation and its relevance? Our response centres on teaching practices as sites of philosophical inquiry. We attend to one particular practice—that of a principal of a state primary school in Australia, spanning 17 years—which has been seeking alternative ways to do education more thoughtfully under existentially, institutionally, and politically threatening climates of performativity and accountability.

 Working with the practitioner, we articulate the singularity of practice together. Drawing on philosopher of science Isabelle Stengers, this documentation process reclaims an ecology of practice(s) that has been relentlessly downplayed, disqualified, and ignored by modern conceptualizations of progress. We investigate something scientifically significant (Stengers), educationally meaningful (John Dewey), and philosophically indispensable (Étienne Souriau) through what Dewey calls "the second way."

 We seek to create something alternatively meaningful whereby the practice of articulation may gradually constitute reasoned deliberation and establish its own relevance. Our approach draws on the philosophical ethos of the Daily Life Writing pedagogic movement originating in Japan in the 1920s, employing "Narrative Teaching Records (NTR)"—first-person narrative descriptions of experienced educators' practices.

 Through three interconnected papers, we initiate a continuum of collective practice with the audience, demonstrating how singularity emerges not through isolation but through careful,

collaborative attention to the irreducible complexity of educational-practice-as-lived-experience.

Contextualizing emergent, collective teacher education research about teaching

Stephen Heimans & Takenori Sagara

This paper introduces the philosophical ethos of *Seikatsu SIdou* in articulating *Jisssen Kiroku* (Narrative Teaching Records) originating in 1920s Japan. We examine how the International Teacher Education Research Collective (ITERC), spanning Denmark, Australia, New Zealand, England, Japan, Sweden, Scotland, Vietnam, Brazil, Indonesia, and Peru, come to be working with these ideas to collectively articulate teaching practices and build common expertise. *Seikatsu Sidou* emphasizes the integration of daily life experiences with teaching practice, refusing the artificial separation between lived experience and the knowledge that underpins her practice. Under the philosophical ethos, NTRs operate as pragmatic means that resist the commodification of teaching practices through their commitment to first-person narrative complexity. We characterise this collective work as emergent research—neither predetermined nor merely reactive, but investigative to the singularities that may arise when practitioners seriously attend to the(ir) practice together. This emergence challenges dominant research paradigms that privilege detached external observation over practitioner knowledge, instead proposing collective articulation as both educational method-as-outcome. The paper explores how such collective participation constitutes a form of reasoned deliberation that grows from practice for itself rather than being imposed upon it.

Stephen Heimans works in The School of Education at The University of Queensland, Australia. He writes and teaches about education education policy and education leadership enactment, education research methodology and schooling in underserved communities. https://orcid.org/0000-0002-4573-9461

Takenori Sagara is a full-time PhD student at the University of Queensland and was a teacher in senior secondary schools in Japan for 17 years. He is a member of the Japanese Research Collective of the Educational Practice of *Seikatsu Sidou* (JRCEP) and has been one of the chief editors of its educational journal, *Koukou Seikatsu Shidou*, which features emerging Narrative Teaching Records since 2014.https://orcid.org/0000-0001-9114-6125

A NTR of the educational practices of a public primary school principal working in and against the system

Andrew Barnes, Takenori Sagara, Michelle Ocriciano, Katie Biggin, Stephen Heimans, Nofrina Eka Putri

This paper presents a Narrative Teaching Record (NTR) articulating the singular practice of a state primary school principal of seeking alternative ways to do education more thoughtfully. The practice unfolds within—and against—existentially threatening climates of high-stakes performativity, and accountability.

Drawing on the philosophical ethos of *Seikatsu Sidou* pedagogic movement, our collective has engaged in articulation with the practitioner. This work refuses the academic tendency to speak about practitioners rather than with them, instead developing forms of thinking-together that honour the complexity of lived educational experience. The NTR emerges through careful attentions to moments when the practitioner encounters the irreducible tensions of working within systems while maintaining fidelity to educational responsibilities

that exceed systemic constraints. These are not heroic narratives of resistance but nuanced accounts of how thoughtful practice had navigated almost impossible situations through intelligent responses with other actors, which, in its effect, have cultivated some educational relationality.

During the symposium, the collective will read the parts of the NTR aloud, continuing our collective practice of articulation with the audience.

Discussing/conceptualizing NTR through relevant philosophers/theorists

Andrew Barnes, Takenori Sagara, Michelle Ocriciano, Katie Biggin, Stephen Heimans, Nofrina Eka Putri

This collective paper conceptualizes the singularity of teaching practice of the NTR (Paper 2). We investigate the underlying philosophy and theory of NTR while remaining committed to the philosophical ethos that refuse to subordinate practice to theory.Central to our investigation is Étienne Souriau's notion of "a philosophy of philosophies" and John Dewey's conception of "a theory of knowledge." The indefinite articles signal crucial philosophical work: we seek a philosophy rather than the philosophy, a knowledge rather than the knowledge. This grammatical precision points toward philosophical commitments that engages with multiplicity without collapsing into relativism.

Engaging Isabelle Stengers's work on academic witchcraft, Gert Biesta's work on education as encounter, Sharon Todd's ethics of pedagogy, Jacques Rancière's equality of intelligence, alongside Dewey's experimentalism, and Souriau's aesthetics of existence, we explore emerging tensions within our collective work. These are not theoretical disagreements to be resolved but generative controversies that refines our hitherto understandings – pushing our philosophical inquiries - keep our thinking alive. The paper conceptualizes how the NTR constitutes a form of reasoned deliberation that emerged from the practice itself rather than being applied to it. We examine how such practice-based philosophy could have sustained intellectual rigor, proposing that the singularity of practice generates its own forms of universality.

Andrew Barnes has worked for the past seventeen years as a state school. Prior to that he worked as a Head of Special Education Services. In earlier work Andrew was a teacher and professional development presenter with Autism, AU, and a secondary school teacher in the UK. In recent years Andrew has been a strong advocate for play and has engaged in a number of research projects. He has enjoyed opportunities to co-write academic papers and to present at conferences in Australia and overseas.

Michelle Ocriciano investigates philosophical underpinnings of education by weaving European philosophy with East Asian thought, Latin American decolonial theory, and Indigenous knowledge systems. Her scholarship examines epistemic and onto-epistemic justice within higher education and teacher education contexts. Drawing on experiences across Brazil and Australia, she engages with what Isabelle Stengers describes as an "ecology of practices," attending to how knowledge is produced, circulated, and validated across different traditions. A multilingual educator with extensive teaching experience across Australian universities, Ocriciano's work challenges epistemological hierarchies while creating spaces for philosophical dialogue that transcends Western/non-Western binaries in educational theory and practice.

Katie Biggin is a full-time PhD student, with 30 years' experience teaching secondary English and in school leadership. Katie is researching the place of literature in relation to the purpose of school education, and the diminishing role of the teacher's pedagogic practice and individual teacher judgement. Katie's thesis explores student subjectification (as theorised by Biesta, 2013) through 'educational' (not instrumental) encounters (see Todd, 2023). Drawing on extensive classroom experience, Katie is further researching the liminality of educational encounters in literary works, in potentially countering hegemonic discourses of individualised achievement and a dubious focus on the future.

Nofrina Eka Putri is a teacher educator at the English Department of Universitas Negeri Padang in Indonesia. She has been teaching there for the past six years, and she is now a PhD candidate studying at the School of Education, University of Queensland. She is interested in teachers, teaching, and the questions around what education is for—especially how we might think about education differently, beyond the pressures of neoliberalism. She loves collaborating with other teacher educators to imagine more meaningful ways of doing education, and to open up space for genuine and critical conversations about it.

Connecting the Classroom and the World: Profiles and Practices of Japanese Philosophy of Education

Discussant:

How Can the Practice of Philosophy of Education Connect the Classroom with the World? Lessons are conducted in the confined space of school classrooms, where children continuously engage in learning. This small space serves as a window to the world—an environment in which children learn about the world and simultaneously experience the effects of broader global developments. For instance, it was precisely due to the lack of diversity in society that efforts were first made to realize diversity within the classroom. However, in the United States today, the very movement that has promoted diversity is now facing significant backlash. What, then, might unfold in Japanese classrooms?

This symposium seeks to approach reflective engagement with Japanese education as a form of practice grounded in the philosophy of education. Three members of the Philosophy of Education Society of Japan will each present their own attempts to connect classroom space and the world through philosophical practice, offering different perspectives on how educational philosophy can serve as a bridge between local educational environments and global challenges.

Diversity, Thy Name Is In- or Over- Tolerance? Reflections on the Regidity of Equity

Miyuki Okamura

This presentation critically examines the current use of the terms "diversity" and "equity" in Japanese school education, with particular attention to the ongoing trends of cultural and linguistic diversification in Japan. It identifies a tension whereby calls for tolerance and inclusion can result in either intolerance or over-tolerance, ultimately solidifying into rigid norms that suppress genuine dialogue and the preservation of individual cultural identities. This analysis is situated within a broader global context, including recent anti-diversity backlashes in the United States, where efforts to promote inclusion have sometimes sparked

resistance or ideological polarization. The presentation advocates for an educational vision that fosters the capacity to draw healthy internal boundaries between self and other. Cultivating this capacity is essential for forming individuals who can engage meaningfully with diversity while sustaining a coherent cultural and personal identity.

Miyuki Okamura, Ph.D. (Hiroshima University), is an Associate Professor at the Graduate School of Humanities and Social Sciences, Hiroshima University. She teaches both pre-service and in-service teachers, with a focus on school-based professional development. Her research interests include the professional knowledge of teacher educators, practical wisdom in teaching, reflective practice for professional growth, and methodologies such as action research and self-study. Among her publications is "Ethico-Esthetics of Teaching: Toward a Theory of Relational Practice in Education" (co-authored with Yasushi Maruyama, Educational Philosophy and Theory, 2024, 56(2): 145–152).

Rethinking the Influence of Germany on Philosophy of Education in Japan

Kayo Fujii

Japanese philosophy of education has been influenced by educational philosophies from other countries. In this presentation, I examine how the specifically German concept of *Bildung* has been transformed within Japanese philosophy of education. The exploration of *Bildung* has contributed to producing two distinct educational narratives in Japan: one centered on schooling, and the other on self-formation. Beyond simple translation, this process has cultivated an awareness of how different languages can shape what is sayable and thinkable in educational thought. At the same time, viewing Japanese education from international perspectives has deepened awareness of its distinctive characteristics. This awareness has also prompted ongoing efforts to move beyond mere influence and to reimagine Japanese education in a more dialogical and reciprocal manner. Through these considerations, my presentation aims to show that the issues of education for living together, and self-formation are not solely Japanese concerns. They reflect challenges shared across contexts and cultures. By recognizing this, we can understand the creative potentials and limitations that arise when engaging with the philosophies of education from other countries.

Kayo Fujii is Professor of Education at Yokohama National University, Japan. Her research focuses on German philosophy and critical pedagogy, with a particular interest in self-formation and the role of communication and recognition in educational contexts

Listening for democracy and learning about socially and politically controversial issues: A lesson from John Dewey's philosophy of education in the Japanese context

Shigeki Izawa

The purpose of this presentation is to explore how socially and politically controversial issues can be learned in the classroom. To consider this topic, I will present some philosophical views and conflicts in educational practice, focusing on the influence of Dewey's philosophy of education on the Japanese context.

Regarding the learning of social and political issues, some are concerned that treating the controversies could turn schools into sites of political struggle and undermine the political neutrality of education. Others argue that discussing controversial issues is an integral part of democratic education.

To understand the difficulties and possibilities of learning controversial issues, I focus on the educative meaning of "opinion" (*doxa*). In political philosophy, *doxa* has been seen as something to be negated and overcome by truth. In the post-truth era, it is dismissed as a source of social and political ignorance. However, learning involves a process of illuminating the truth in opinions rather than crushing them. It is also a process that is often bothering, lengthy, and complex. I will demonstrate that thinking through such complexity has significant implications for a kind of democracy that listens to each other's voices and can help us reframe the intractability of controversial issues.

Shigeki Izawa is Professor in Philosophy of Education at the Graduate School of Education and Human Development, Nagoya University, Japan. His research interests include pragmatism, democratic theory, curriculum studies, and social justice in education. His recent work focuses on the democratic theory of John Dewey in the light of environmental ethics and political education. He has published the book chapter in *Philosophy of Education in Dialogue between East and West: Japanese Insights and Perspectives* (Routledge, 2023) and articles in educational journals, including *Educational Philosophy and Theory*, *Educational Studies in Japan: International Yearbook,* and *English E-Journal of the Philosophy of Education*.

Towards Wisdom-Inquiry: Educating for Wisdom in the Primary Years

Discussant: Professor Peter J. Anderson & Dr Kristina Turner

The authors and discussants have been collaborating over the past two years to explore how a focus on wisdom might inform the development of foundational life skills essential for young people during the primary years of schooling. We know from philosophy, psychology, and sociology that wisdom is a crucial human capacity, its development taught across cultures and epochs, as it leads to a better quality of life for the individual and those around them (Sternberg & Hagen, 2019). Significantly, knowledge alone does not make people wise; wisdom requires the utilisation of knowledge to make effective decisions and improve the lives of others (Sternberg & Hagen, 2019). However, to date, schools have emphasised mainly knowledge over wisdom (Sternberg & Hagen, 2019). Previously, researchers have argued for the inclusion of wisdom education in schools (see, for example, Ferrari & Kim, 2019; Ma Rhea, 2018; Seligman, 2012; Sternberg, 2003; Sternberg & Hagen, 2019). However, these discussions have primarily focused on secondary or tertiary education. As a result, there is a knowledge gap regarding how wisdom can be incorporated into early childhood and primary (elementary) education.

This symposium will present the findings and ideas of four educators who address the relevance of education for wisdom, its pedagogy, and its importance in supporting students in addressing the significant challenges they face, with a particular focus on primary education.

Cultivating Wisdom in Young Minds through SEL

Xiaoyan WANG

In today's complex world, personal success and well-being are no longer solely determined by traditional cognitive intelligence (IQ). Instead, society is placing great value on non-IQ competencies as essential for personal development, particularly emotional intelligence (EQ).

In education, both wisdom education and social-emotional learning (SEL) play vital roles in fostering students' emotional regulation, interpersonal skills, and holistic growth. Wisdom, often seen as an advanced form of EQ, is now recognized as a crucial element of student development and can be cultivated from an early age. Similarly, SEL, rooted in EQ, aims to develop students' emotional and social capacities for navigating life's complexities.

This paper explores how SEL can serve as a foundational pathway toward cultivating wisdom in young people. Drawing on interdisciplinary literature from psychology, philosophy, and education, it examines the intersections between SEL and wisdom as learnable, developmental qualities. It proposes a more holistic perspective on SEL: as a balancer of reflective wisdom rooted in psychology, a cultivator of virtuous wisdom grounded in Confucianism, and a harmonizer of spiritual wisdom inspired by Buddhism. Through these roles, SEL shifts from competency-based to wisdom-based education, supported by the culturally responsive pedagogy. This expanded view positions SEL as transformative framework for nurturing lifelong wisdom in young people.

Xiaoyan Wang: I am currently pursuing a PhD focused on exploring how Chinese traditional wisdom can enrich and reinterpret Western Social and Emotional Learning (SEL) practices in the field of adolescent mental health. My research bridges ancient philosophical insights with modern well-being needs, aiming to enhance students' emotional resilience and overall quality of life. By integrating Eastern thought into SEL, my work contributes to culturally grounded, philosophy-based approaches that support students' mental health and empower them to lead more meaningful, fulfilling lives.

From Knowledge-Inquiry to Wisdom-Inquiry: Pedagogical Considerations

Zane M. Diamond

In this paper, I share some of my thoughts on the importance of shifting the underlying pedagogical premise of schooling from a knowledge acquisition approach towards a wisdom-inquiry pedagogy. The importance of developing a wisdom-inquiry pedagogical approach lies in its transformative potential to prepare students for the complexities and uncertainties of the modern world. Wisdom-inquiry transcends traditional knowledge-based education by emphasising the cultivation of ethical, relational, and reflective capacities that enable learners to navigate life with purpose, resilience, and moral clarity. Wisdom-inquiry offers a framework for guiding holistic development that integrates intellectual, emotional, and ethical dimensions in a rapidly changing global landscape, where challenges such as climate change, social inequality, and cultural diversity demand nuanced and thoughtful responses.

At its core, wisdom-inquiry pedagogy prioritises the development of skills that are foundational to ethical living, critical thinking, and relational engagement. It moves beyond the mere transmission of information to focus on nurturing students' ability to reflect deeply, listen sincerely, and act responsibly. By embedding practices such as self-reflection, deep listening, and dialogic learning into the curriculum, educators can create spaces where students learn to engage with diverse perspectives, embrace uncertainty, and cultivate empathy. These skills are not only essential for personal growth but also for growing inclusive and respectful communities that value interconnectedness and mutual understanding.

Zane M. Diamond: I specialise in researching the emerging field of Wisdom Studies in Education, focusing on pedagogical, Buddhist, and Indigenous approaches to teaching and learning for the development of wisdom in education. I am interdisciplinary in my approach, drawing on philosophy, psychology, and sociology in comparative and cross-cultural education, as well as teacher education, to promote wisdom.

POSTERS

Imagining a Socially Just Curriculum in an Archipelago of 17,000 Islands

Riza Fatihah Azzahra

In the face of social, economic, and ecological crises, the need for equitable quality education has become increasingly crucial. As an archipelago of over 17,000 geographically, culturally, and linguistically diverse islands, Indonesia presents a compelling case to examine this issue. Amid escalating authoritarianism, ecological breakdown, and pervasive marketisation of social welfare, a new national curriculum promising emancipatory reforms, *Merdeka Belajar* (Emancipated Learning), has been introduced. By analysing field evidence, policy texts, and academic literature, the poster examines the tensions and possibilities within *Merdeka Belajar* for advancing equitable quality education. The poster employs the lens of Fraser's three dimensions of social justice (redistribution, recognition, and representation) to structure the process. Diverse perspectives on curricular justice and critical Indigenous education practices are considered, including *gotong-royong* (customary communality) and *musyawarah mufakat* (deliberation and consensus), which align with Australian First Nations' *learning from the Country*. The poster argues that realising a socially just curriculum demands continuous and deeper structural reforms across three dimensions of social justice. Redistribution of powerful knowledge cannot occur without redistribution of structural supports and inquiry into contestation and pluralism. Similarly, recognition of diverse backgrounds must move beyond neutral inclusion towards meaningful and critical engagement with diverse communities, especially the marginalised. Additionally, representation is not only necessary at the classroom and school levels but must be pursued across curriculum-making sites. The poster contributes to discussions on curricular justice by demonstrating how a contextually grounded, socially just curriculum might take shape and how curriculum may engage with questions of pluralism and justice.

Riza is a graduate student in Education at the University of Melbourne. Her interests lie in the emerging field of learning science and the intersection of education and social change. Drawing on her experience in youth empowerment across eleven South-east Asian countries, and driven by her commitment to advancing equitable education and fostering critical civic engagement, she aims to bridge research and grassroots practices in an effort to address injustices.

Listening to the Child with Levinas: Ethics, Justice, and the Inoperative Community

Yuhei Anjiki, Hirotaka Sugita, Sho Yamanaka

How should we listen to children's voices? This poster explores this question by engaging Emmanuel Levinas's conception of justice alongside Jean-Luc Nancy's concept of community. In Levinas's thought, the Other is not merely an object of the self's interpretation or cognition, but rather comes to the self as a questioning and accusative interruption. Adults often interpret children's needs through institutional or developmental frameworks, hearing only what confirms their own assumptions. Levinas warns against this: genuine listening means being interrupted by the Other, not subsuming them into our existing schemas. Justice arises with the presence of the third, requiring us to compare and weigh responsibilities, yet must remain haunted by the singular ethical demand that precedes it.

Drawing on Nancy's rethinking of community—not as shared identity but as being-in-common, an openness to singularities that disrupt and unsettle—this poster considers how we might listen to children beyond frameworks of representation or competence. Children's voices, even when fragmented, gestural, or silent, mark an ethical and political appeal that resists totalization. To listen, then, is not to translate these expressions into coherent interests but to dwell with their irreducible difference. The arrival of the child to the self—even in fragmented speech or silence—calls into question the self's framework of understanding and demands an ethical and singular response. This presentation seeks to conceptualize listening not as an act of interpreting meaning or negotiating interests, but as an ethical responsiveness to the irreducible alterity of the other.

Yuhei Anjiki is an associate professor at Kobe City University of Foreign Studies, specializing in the philosophy of education. His research focuses on the significance of Emmanuel Levinas's thought in educational theory. He is the author of *Levinas and Educational Theory* (in Japanese). He has presented his research at various Japanese academic conferences and published articles in domestic journals. His current work explores how we might ethically listen to children's voices without reducing their otherness to existing normative or interpretive frameworks. His work aims to foster educational openness to singularity, engaging in interdisciplinary discussions bridging philosophy, ethics, and pedagogy.

Hirotaka Sugita is an assistant professor at Hiroshima University. His research focuses on Wittgenstein's philosophy of mind, moral philosophy and bioethics. He published articles "Re-envisioning Personhood from the Perspective of Japanese Philosophy: Watsuji Tetsuro's Aidagara-based Ethics" (*Educational Philosophy and Theory*, 54(9), 2022) and "The Difficulty of Seeing the World Differently: a Pedagogical and Ethical Aspect of Moral Persuasion" (*Ethics and Education*, 18(4), 2024). Additionally, he contributed book chapters to *Philosophy of Education in Dialogue between East and West* (edited by Masamich Ueno, Routledge, 2023) and *Relationality across East and West* (edited by Jun-Hyeok Kwak and Ken Cheng, Routledge, 2025).

Sho Yamanaka is a full-time lecturer at Hiroshima Bunka Gakuen University, specializing in the philosophy of education. His research focuses on the significance of Chantal Mouffe's agonistic democracy in citizenship education. He is the author of "Rethinking the

Significance of Passions in Political Education: A Focus on Chantal Mouffe's Agonistic Democracy" (*Educational Studies in Japan*, 13, 2019). He has presented at academic conferences in Japan and published in domestic journals. His current work explores the challenges of citizenship education in times of populism, engaging with the political theory of populism such as those of Mouffe, Ernesto Laclau, and Jan-Werner Müller.

Rehabilitating the Curriculum: A Philosophical Case for Teaching Psychiatric Recovery in Medical Education

Zhao Zhenru

Psychiatric rehabilitation—focused on recovery, functioning, and community integration—is a crucial yet neglected aspect of psychiatry education in medical training. While medical students and junior doctors are well exposed to acute care, diagnosis, and risk management, they often encounter little structured teaching on how to support patients' long-term recovery. This poster initiates a philosophical inquiry into this curricular gap: Why is psychiatric rehabilitation so often excluded? What assumptions about illness, knowledge, and medical responsibility underlie this omission?

Drawing on initial reflections and questions emerging from my experience as a clinical educator in psychiatry, I suggest that the marginalisation of rehabilitation reflects deeper epistemological and ethical tendencies in medical education—particularly the privileging of biomedical knowledge over lived experience, and technical proficiency over relational or contextual understanding.

I propose that frameworks such as Dewey's experiential learning, Nussbaum's capabilities approach, and epistemic justice theory offer valuable lenses for rethinking how we teach psychiatry. I also explore the potential of AI-enhanced case simulations to make rehabilitation-oriented scenarios more accessible, engaging students in longitudinal, person-centred learning that current clinical placements often miss.

This poster does not present findings but opens a conversation. It invites educators, philosophers, and clinicians to consider how psychiatric education might better support the teaching of recovery—not as an add-on, but as a central philosophical commitment.

Dr Zhao Zhenru is a psychiatrist at the Institute of Mental Health, Singapore, with a specialist interest in psychiatric rehabilitation. He is actively involved in teaching medical students and junior doctors through case-based and topic-based discussions. His current focus is on exploring philosophical and pedagogical approaches to better integrate psychiatric rehabilitation into medical education, including the use of AI and emerging technologies.

An Anachronistic Education? Rethinking Robert Maynard Hutchins's Liberal Education within Taiwan's Competency-Based Curriculum Reform

ZihYu Chen

This paper contends that R. M. Hutchins' Liberal Education is a basis of the Key Competences, central to Taiwan's 12-Year Basic Education Curriculum. Taiwan's government issued the newest National Curriculum Guidelines based on Competency in 2019, which is rapidly becoming the mainstream of compulsory education. An overemphasis on Competency-Based Learning makes Liberal Education appear outdated. This paper employs the Hermeneutics Approach, having a dialogue between Hutchins' Liberal Education and the Core Competences in Taiwan's 12-Year Basic Education Curriculum. The analysis reveals that Liberal Education serves the same goal as Core Competences in the Curriculum Guidelines. Both aim to cultivate future citizens who engage in a democratic society. The content of Liberal Education is developing the highest human power, which trains the human being to think about himself based on the training of liberal arts and Great Thoughts. The three dimensions in Core Competences, especially 'Autonomous Action', are highly related to the content of Hutchins', because the premise to take wise action is thinking. Liberal Education represents a common humanity of our society; this idea recalls the 'Interpersonal Relationships and Teamwork' in the Curriculum Guidelines, which advocates for the collectively of human beings. In summary, Hutchins' Liberal Education can supplement the cultivation of human beings. Nowadays, the Competence-based approach is comprehensive, adding Liberal Education into concern could move forward to the future community.

ZihYu Chen is a master's student in the Philosophy of Education program at National Taiwan Normal University.

FULL PAPERS

Full paper abstracts and manuscripts are available on the <u>conference website</u>.

STANDARD PAPERS

AI and student subjectivities

From Telling to Showing: Experiences of Studenthood through Language and Time

Summer (Shengmeng) Cui

This presentation explores how language and temporality intersect in the ways Chinese international students articulate their experiences of being a student in Australian higher education. Drawing on my doctoral study, which adopts an ontological perspective to understand Chinese international students' experiences with Gen AI in academic life, I

present insights from 25 phenomenological interviews across diverse disciplines. I examine how temporal expressions, narrative positioning, and grammatical choices are not merely linguistic forms, but reveal what it means to *be* an international Chinese student navigating Australian institutional demands in a Gen AI age.

Grounded in Heideggerian ontology, I read participants' speech as enactments of time—disclosing how they dwell within ethical tensions, expectations, and uncertain futures. Rather than interpreting phrases like "I'll do the same thing" (about a past event) or "they didn't understand" (about a current moment) as grammatical inconsistencies, I approach them as temporal gestures: moments of *presencing*, where past, present, and future coincide in ethical and educational becoming.

To illuminate these gestures, I develop a methodological distinction between telling and showing, informed by Heidegger's account of asserting and showing. While telling treats experience as closed and reportable, showing allows phenomena to emerge in their unfolding. This presentation contributes to educational research by proposing a phenomenological reading of student expression—one that foregrounds temporality as central to the unfolding ways of being a student, and attends to how students orient themselves within institutional time while disclosing their own rhythms of becoming.

Summer Cui is a PhD candidate at the University of Melbourne, exploring the ontological dimensions of Chinese international students' engagement with generative AI in Australian higher education. Her research draws on phenomenology and pragmatism to interrogate experiences of young people from China. She holds a Bachelor of Arts, Bachelor of Laws, and a Master of TESOL, and has extensive experience teaching English for Academic Purposes and TESOL methodology in both university and vocational settings. She is interested in how philosophy can illuminate everyday educational practice.

Intellectual Character Education in a World of GenAI

Noel L. Clemente

Vice epistemologists—those who study intellectual character failings such as closed mindedness and intellectual arrogance, how these are acquired, and how these can be mitigated if not eliminated—have raised some concerns against intellectual character education or the advocacy to cultivate students' intellectual virtues. Specifically, the standard approach for teaching epistemic virtues might not yield lasting effects if we are not mindful of how social epistemic conditions can systematically produce intellectual vices. In this paper, I follow vice epistemology in exploring the status of intellectual character education in the face of the widespread availability and accessibility of generative AI (genAI) tools such as ChatGPT. Specifically, I argue that the promotion of these genAI tools as means for avoiding academic work (e.g., "ChatGPT can write an essay for you!") constitutes what Ian James Kidd calls an "epistemically corrupting condition," that is, a condition that makes it easier for its users to develop epistemic vices such as intellectual laziness. Moreover, I examine two implications of this claim. This corrupting potential of genAI, on the one hand, might be viewed as a more urgent reason to promote the need to teach intellectual virtues in the classroom. On the other hand, this should also temper one's expectations for the impact of educating for epistemic

virtues, and more constructively, guide teachers of intellectual virtue towards adapting their pedagogical strategies to a world where students are already embedded in the use of genAI tools.

Noel L. Clemente is Assistant Professor of Philosophy at Ateneo de Manila University. He specializes in virtue and vice epistemology and epistemology of education. His doctoral work at Macquarie University explored the concept of "pedagogical virtues," the epistemic excellences of a teacher insofar as she is a teacher and not just a generic epistemic agent. His research has been published in epistemology and philosophy of education journals. He is also a founding member of the Philippine Society of Education and Philosophy (PhilSEP).

Bourdieusian navigation of transnational students' academic voice in the age of AI: From Compliant to capitalised self

Hesaam Kashi

In increasingly globalised higher education contexts, transnational students often need to navigate the complex intersection of culture, identity and academic expectations. In Australian universities, such expectations typically demand so called 'critical thinking' which often remains at individual cognitive skill rather than a socially-situated and culturally-mediated practice. The issue is exacerbated with the emergence of AI and its potential impact on students' (non)genuine outputs and securing assessment. Thus, there is a tension between compliance (avoiding AI tools for the fear of academic misconduct) and critical agency which is using AI tools as a learning partner while navigating dominant institutional academic and ethical norms.

Drawing on Bourdieu's concepts of field, habitus, and capital, this paper argues for the potential of AI in capitalising students' voice and their critical agency. Grounded in an empirical study in an Australian university, ten Iranian students' trajectories of their academic voice were examined. Analysis revealed a continuum from the Compliant, to the Conflicted, and the Critical Selves (3Cs), manifesting conformity with the norms and regulations, to cultural tensions and then re-configuration of voice and epistemic position. This paper elevates these 3Cs concepts by embedding AI as a rich capital and partner in empowering and validating students' voice. It offers a nuanced understanding of how academic voice is developed, constrained, and transformed through processes of habitus disruption and symbolic repositioning. It also calls for a critical engagement with AI, beyond compliance and surveillance lens toward a capitalised, inclusive and reflective academic field.

Dr Hesaam Kashi (PhD) is a Lecturer in Languages and Literacies Education at the University of Melbourne. His research expertise lies on critical literacies, sociolinguistics and epistemic justice. Inspired by Bourdieu's Theory of Practice, Hesaam's work explores ethical frameworks in higher education, and interplay between language, identity, and power in educational contexts.

AI and the human

The Politics of Shame: Reading Gunther Anders in the Age of Generative AI

Ezechiel Thibaud

Much has been said about AI and the various reactions that Large Language Models (LLMs) have and continue to provoke in the public. Reactions to AI typically range from anxiety and rejection to overly optimistic excitement and techno-solutionism. We argue that generative AI spikes a third reaction that is generally overlooked: shame. More specifically, we believe that it provokes a specific form of what Gunther Anders in *The Outdatedness of Human Beings* (1956) called "Promethean shame", characterized by the realization of our own incompetence in the face of the technologies that we created. This can take various forms: shame at our own ineffectiveness, our own irrationality, our own finitude, or shame at the ontological limitedness of humanity. But more than a natural reaction to AI, we argue that this form of Promethean shame serves political and economic purposes and is therefore often manufactured and encouraged (for example, through narratives of human incompetence, behavioral economics or transhumanism). We consider the possibility that these neoliberal narratives work as a self-fulfilling prophecy aiming at facilitating the acceptation of generative AI, in education and elsewhere, and discouraging collective action. But we also consider potential antidotes to shame and suggests ways to re-build collective trust in human competence.

Ezechiel Thibaud is a lecturer at the Education University of Hong Kong, where she teaches for the department of International Education. Her current interests include philosophy of education, philosophy of technology and AI ethics.

"Humanising the Business School": Human experience and business thinking for sustainable business outcomes

Katerina Nicolopoulou & Adam Andreotta

Despite the abundant promises that AI brings to business education, there is a consequence of the rush to adopt it—namely, that there are fundamental ethical assumptions which remain unexamined. This oversight potentially compromises our capacity to reflect and decide on whether and how to prioritise the human element in addressing ethical challenges in business and the way that this reflects on business education. Furthermore, it can sometimes seem that AI is considered as a default response—a 'silver bullet'—for addressing critical business challenges based on (a) ethical decision-making; (b) biases; (c) transparency; (d) impact; and (e) consent around privacy. We argue that business academics need to reconsider their role within business schools as institutions, as well as reexamine the assumptions regarding the need for faster decision-making, and the criteria for success in the business environment. To do so, we argue for a renewed engagement with the humanities (ethics, philosophy, history, culture) as they can inform and reshape how we teach and practice business; we are also making a case for 'ethical reskilling' by emphasising human experience and human intellectual production; last but not least, we call for a deeper understanding of the implications of informating (via augmentation) versus automating (via emulation) when considering AI's role in business, particularly in achieving outcomes that humans could not

produce on their own. This shift complicates ethical responsibility regarding our judgement and particularly about our capacity to draw from a human collective memory.

Professor Katerina Nicolopoulou (FRSA, SFHEA) is currently a Professor (Adjunct Faculty) at Curtin University, Dubai campus. Prior to that, she has been Professor in Management at Edinburgh Business School, Professor of Entrepreneurship and Social Innovation at Strathclyde Business School, Senior Enterprise Fellow at Southampton University and Research Fellow at INSEAD Business School. Her research areas include: Social, Sustainability and Diversity frameworks of Entrepreneurship and Innovation, AI and Digital Entrepreneurship, Responsible AI frameworks for Entrepreneurship, Innovation and Business School agendas; context-based theorising for entrepreneurship and innovation in diverse regional contexts, social science-based and inter-disciplinary approaches in theorising entrepreneurship and innovation.

Adam Andreotta is a lecturer in the School of Management at Curtin University, with a primary research focus on the philosophy of self-knowledge—a key area at the intersection of epistemology and the philosophy of mind. He also explores the philosophy of artificial intelligence, particularly the ethics of big data and how we can better secure informed consent online. He is the author of *Rethinking Informed Consent in the Big Data Age* (Routledge, 2025). Adam currently teaches business ethics.

Critically re-examining existential philosophy questions about what it means be a human studying under the influence of Artificial Intelligence.

Christine Cunningham, Michelle Striepe, Cath Ferguson, Kuki Singh, Maggie McAlinden and Tetiana Bogachenko

As Artificial Intelligence becomes embedded in higher education, researchers at Edith Cowan University are critically re-examining existential philosophy questions, about human freedom, individuality, and what it means to exist as a human? As postgraduate university teachers and researchers, we wanted to interrogate the growing assumption that AI can be seamlessly integrated into assessment without undermining core educational values. If AI can generate coherent arguments, write essays, or analyse data with minimal human input, what becomes of the student's role in demonstrating understanding or original thought? Can assessments involving AI still credibly evaluate learning – or does it risk shifting academic integrity from a question of honesty to one of technical skill in prompting machines?

Through qualitative interviews with staff and quantitative analysis of postgraduate university students' assessment practices, we developed a study that interrogated participants beliefs and attitudes. We specifically asked, "What ought I to do, all things considered" in this new, AI-driven academic landscape?

The goal of our research project is to challenge educators to rethink not just how we assess what we value as evidence of learning but also to find ways to promote human intellect, curiosity and uniqueness at the highest levels of educational endeavours and qualifications.

Dr Christine Cunningham is a senior lecturer at Edith Cowan University and has a PhD in educational leadership from Western Australia's Murdoch University. She is also trained secondary teacher and experienced school principal. Dr Cunningham's research interest focus

on educational administration, management and leadership (FOR: 390403); and comparative and cross-cultural education (FOR: 390401). Dr Cunningham holds two elected positions currently as the Academic Staff Member to ECU's highest governance council and as branch president of the National Tertiary Education Union.

Dr Michelle Striepe is the Chief Investigator of the research project upon which this conference presentation is based. She is an educational leadership expert academic in the School of Education at Edith Cowan University. Michelle studies how contextual factors influence the work of school leaders. In addition to her work on educational leadership Michelle has completed research on the qualitative visual method of concept mapping, academic integrity and the use of mobile devices in schools. Prior to working in Higher Education, Michelle worked as a Primary and Middle School teacher in New Zealand, Japan and the United States.

Dr Cath Ferguson is a Senior Research Fellow in the School of Education at ECU. She has an eclectic background with qualifications in psychology, criminology, and education. She teaches into the Master of Education and has done so for a number of years. She is currently a member of the university's Human Research Ethics Committee. Her research focuses on social justice in the context of adult education and in particular adult literacies. As a pragmatic researcher, Dr Ferguson conducts research in qualitative, quantitative and mixed method approaches. Dr Ferguson is involved in the supervision of research students in education and criminology.

Associate Professor Kuki Singh is the Dean of Postgraduate Studies in the School of Education at ECU. A recently completed research project Kuki led investigated how to design multimedia video lectures for improved student engagement and e-learning in Higher Education. She is also becoming an expert in Curriculum Transformation and is currently leading her postgraduate team in the pilot of a major, university wide initiative that is looking for solutions to the challenges of assessing university scholars in the mid to late 2020s.

Dr Maggie McAlinden and is a Lecturer in the School of Education within Edith Cowan University and she gained her Doctor of Philosophy at the University of Western Australia. Maggie coordinates and teaches Postgraduate and Initial Teacher Education Applied Linguistics units on-shore in Australia, online and in Vietnam. Maggie's research interests include critical perspectives of empathy; critical pedagogies in intercultural education; and critical discourse analysis.

Dr Tatiana Bogachenko is a Lecturer in the School of Education, teaching core units and TESOL into Postgraduate onshore and offshore programs. Tetiana is a co-convenor of the Culturally and Linguistically Diverse (CALD) education Special Interest Group with the Australian Association for Research in Education (AARE), an Editorial Board member of the Australian Review of Applied Linguistics Q1 journal. Early in her career, Tetiana worked as a primary school teacher, TESOL teacher in secondary school and adult education settings, interpreter, and social worker.

Attending to/with the self alongside Simone Weil

Compassionate pedagogy and leadership in Higher Education: Being attentive with the work of Simone Weil to sacrifice

Victor J. Krawczyk

Within the university, neoliberalism has resulted in the sedimentation of technocratic and vocationalist pedagogy, which is supported by economic rationalist management strategies. Further, the university is answerable to a government that have seemingly forgotten the public good that the university provides for society. This pedagogical and managerial quagmire — with governmental 'university public good' amnesia — stands at the precipice of the Artificial Intelligence Revolution, which shall make the university the 'handmaiden' to the technocratic 'Bro-Monarchy' that will determine what counts as truth in our 'post-truth' world. Against the backdrop outlined, one could imagine the suffering students, educators and management experience within the university, as all these things play out in real-time. Micheal Houlbrook wrote a largely unknown but important essay on the state of suffering within higher education arguing it is the result of neoliberal forces. However, his work does not capture the cultural and technological zeitgeist sketched out here. In any case, what Houlbrook proposes is that by adopting a critical compassionate pedagogical approach there is a means to resist neoliberalism as one centralises a concern for the suffering of others. In this presentation, I build on his idea to ask two questions: (1) How can one envision compassionate pedagogy and leadership in higher education? (2) Will this bring us closer to truth? I answer these questions by considering the work of Simone Weil as her philosophical thought is anchored to suffering and paying attention to it. I find that compassionate pedagogy and leadership in higher education would be possible only through sacrifice — the renouncing of power — and that is when education beings and truth pursued.

Dr Krawczyk is a lecturer in the Human Services and Arts programs within the Justice & Society Unit. His research is aligned with the humanistic social sciences; working with the sensibilities found in the field of cultural analysis. He is particularly interested, as a critical management studies scholar, in how organisations shape our subjectivities. In 2021, he completed his doctoral studies where he investigated compassion afforded to animals in businesses and other organizational contexts, which was located within a wider analysis of human attitudes towards animals from the 18th century to the present-day. From his dissertation, he has developed a strong interesting in the work of Simone Weil, especially her thoughts on attention, beauty, compassion, justice, suffering and truth.

Education with death: A Quest for Life

Chia-Ling Cheng

In the monotony of everyday life or in the midst of busy daily routines, people often overlook the inevitability of death. For many, death appears as a distant abstraction or is regarded as an inauspicious or taboo subject under certain traditional beliefs. In this sense, death is a necessity that is commonly evaded in thought. Yet human life is fragile and impermanent (CHT. 無常; CHN. wúcháng), and in reality, we live much closer to death than we realize.

This paper, following the insights of educational philosophers, argues that reflecting on death is not only an integral aspect of life education, but also a philosophical engagement with the

meaning of life. In other words, to think about death is to engage more deeply with the question of how life ought to be lived. With this in mind, this paper investigates the thought of Simone Weil and Kierkegaard—two remarkable philosophers who died at a young age. Both of them sought to examine life profoundly, and their works were shaped by confrontation with death. While Weil developed the dynamic concept of self-emptying, Kierkegaard explored existence through the individual's task of becoming a self.

Overall, this paper does not attempt a systematic comparison but seeks to clarify the nature of and the difficulties inherent in their perspectives on death. In doing this, it draws on existential concerns to think about death and explore its implications for education.

Chia-Ling Cheng is a doctoral student from Taiwan (R.O.C.), studying philosophy of education with a particular focus on self-cultivation, and the relational aspects of the self through existential, religious, and metaphysical perspectives. My academic journey includes the master's thesis exploring the concept of subjectivity in Kierkegaard's existential thought, and current doctoral research on Simone Weil's spiritual philosophy. My research explores how education can support the cultivation of authentic selfhood, meaningful human relationships, and ethical responsibility. While I am still learning how to express these ideas clearly, I'm grateful for the opportunity to share and exchange perspectives with others.

Is impersonal non-personal?: A study of Simone Weil's notion of impersonality
Kazuaki Yoda
Simone Weil's philosophy has not attracted much attention from philosophers of education, but when it has been of interest of some scholars, it is often through her notion of attention. For instance, Noddings, being inspired by Weil's notion of attention, developed her theory of caring through critical examination of it.

Though Noddings highly values Weil's notion of attention, she was dissatisfied with the fact that Weil's attention as love is not directed to each individual person, but to their common essence or to something that transcends the particularity of each person, and gave up on her philosophy, believing that Iris Murdoch's "a just and loving gaze" is the state of consciousness of the caring in the relationship with the cared for. In order for Weil's philosophy to be discussed more vigorously by education scholars, it is necessary to overcome this limited evaluation by Noddings and her followers.

In this presentation, I ask whether Noddings' complaint is valid exploring Weil's concept of impersonality that has not been taken up almost at all by education philosophers. Eric Springsted, a distinguished Weil scholar, argues in one his articles, that impersonality is not some kind of common core or essence in each person. This may point out that Noddings' complaint is based at least in part on a misunderstanding of Weil. A positive understanding of impersonality, however, is needed to reverse the negative assessment of Weil's notion of attention.

The revised understanding of impersonality as argued in this paper does not immediately offer something significant to our discussion of education, but it does encourage a reevaluation of Weil's philosophy within education scholarship, and as a result, it is expected that her philosophy will be discussed more widely and contribute to various philosophical considerations of education, such as the education for attention as moral education, the

significance of the practice of contemplation in educational settings, and discussions of the aims of education.

Kazuaki Yoda is an Assistant Professor at the School of Science and Engineering in Waseda University and teaches undergraduate philosophy and other humanities courses there. His research interests include Simone Weil's philosophy, philosophy of education, and history of philosophy.

Citizenship and democracy

The Indispensable Role of Ethics in Higher Education: A Philosophical and Pedagogical Defense

Jay Michael Cordero

This paper argues for the retention of ethics as a mandated General Education course in Philippine higher education's curriculum, highlighting its indispensable role in the intellectual and moral development of students. A course in ethics fosters the ability to analyze complex moral situations, consider diverse and often conflicting perspectives, and make principled, well-informed decisions. It also promotes empathy and respectful dialogue—skills that are essential for meaningful participation in ethical deliberation within today's pluralistic and increasingly polarized society. In view of these pedagogical and civic benefits, this paper offers a critical examination of the proposed educational reform advanced by the Philippine Department of Education and the Commission on Higher Education to remove ethics from the higher education curriculum and integrate it into values education at the senior high school level. While this integration may appear practical and motivated by administrative or curricular streamlining, the paper contends that it reflects a fundamental misunderstanding of the distinct nature, epistemological rigor, and pedagogical objectives of ethics as a philosophical discipline. It concludes that the continued inclusion of ethics in higher education curriculum is not merely desirable but necessary for the cultivation of reflective moral agency, the preservation of democratic ideals, and promotion of a cohesive and ethical society.

Jay Michael L. Cordero is an Asst. Professor of philosophy in the University of San Agustin-Iloilo, where he also served as the Academic Supervisor of the AB Philosophy Program from 2017-present. He obtained his Bachelor of Arts Major in Philosophy degree as Cum Laude at St. Vincent Ferrer Seminary in Jaro, Iloilo City in 2012. He graduated with a Master of Arts in Philosophy degree from Silliman University in Dumaguete City, Philippines in 2015. In 2021, as an Erasmus Mundus scholar, he obtained his Joint Master of Arts in Sports Ethics and Integrity as Summa Cum Laude from six European Universities.

Transcending (inter) cultural knowledges from surface skills to pluralistic selves: A Wittgenstein lens

Mobina Sahraee Juybari

In an increasingly pluralistic and multicultural societies, being an ethical global citizen demands a holistic knowledge of place, language and cultural nuances and complexities. Pedagogically, it necessitates not only instrumental and skill-levels knowledge to act as

communicatively competent individual, but also socio-cultural awareness to respond to the diversity and to further contemplate on one's identity in a cosmopolitan world.

Within the context of Modern Languages Education in higher education in Australia, as the locus of this study, the dominant orientation toward merely communicative skills is problematised and its potential implications for marginalising the higher-order thinking, critical reflection, and deeper transcultural engagement (Czerkawski & Berti, 2020) is explored.

Informed by Wittgenstein, and his theorization of language and culture in his seminal work, *Culture and Value*, (1929), this paper aims at shedding light on entanglement of language and culture and calls for an urgent need for an onto-epistemic shifts in the pedagogical approaches in such programs. This study captured six educators' intercultural understandings in modern languages education through semi-structured interviews, field notes, and student surveys, to explore how transculturality was considered in modern languages programs in Australin university.

In this analysis, the German philosopher, Welsch (2001)'s notion of transculturality inspired by Wittgenstein, is also used as a framework to reconceptualise transculturality at micro (self) level, as opposed to macro (communicative) levels. Emerged insights leads to a new framework which embraces cultural knowledge at instrumental, epistemological, and ontological levels and informs modern languages programs design and ideologies.

Dr. Mobina Sahraee Juybari (PhD) is a Lecturer in Languages and Literacies Education, at the Faculty of Education, the University of Melbourne, Australia. Her research expertise is on inter/transcultural education, translanguaging, and modern languages education. In her doctoral research, she explored the conceptualisations of culture in world languages studies within Australian higher education.

"Covert No-Saying": A Framework of Democratic Education in Undemocratic Times

Jason Cong Lin

The global landscape of democracy is undergoing profound changes, with many countries experiencing a decline in democratic norms and an increase in authoritarian practices. In undemocratic times, democratic education encounters substantial challenges, including censorship, repression, and the fear of punishment. This situation is particularly concerning for civic educators whose mission includes teaching students the importance of dissent as a fundamental right and responsibility of citizenship. Educators are tasked with modeling dissent to empower students. Yet, they often grapple with the tension between advocating for democratic principles and fearing repercussions, such as job loss or even personal safety. In this article, I propose a framework that distinguishes between yes-saying, drastic no-saying, and covert no-saying to articulate a nuanced yet powerful form of resistance to the constraints imposed by undemocratic contexts. By theoretically framing covert no-saying and exploring various pedagogical strategies for its implementation in the classroom, I aim to equip civic educators with practical tools to foster critical reflection and strategic resistance among students.

Jason Cong Lin is an Assistant Professor in the Department of International Education at the Education University of Hong Kong. He holds a PhD from the University of Hong Kong and was a Fulbright Scholar at Harvard University. His research interests include philosophy of

education, citizenship and multicultural education, and politics of education. His research has been published in well-regarded journals, such as *Daedalus*, *Studies in Philosophy and Education*, and *Educational Philosophy and Theory*.

Critiques of Philosophy

What are Philosophers to Do in the Face of Human Suffering?

Kim M. Robinson, Rachel Buchanan

The apparent and pervasive sense of nihilism in the wake of *human-induced existential problems,* and the subsequent despondency of the everyday man, we contend that it is both concurrent and contingent with the minds of men. Of interest is the intersection of philosophy with the geo-political world and corporate world, including that of 'BIG' industries with bigger agendas. In particular, the idea of the corruption of *good science by bad actors with vested interests*, both elected and unelected. Indicative of this is the rise of moral outrage as evidenced by increasing in civic unrest against what is perceived as the slide into totalitarianism.

As the shadow of totalitarianism rises from yesteryear with its associated priesthood and dogma, it is important to recognise and facilitate ethical and reasoned discourse at all levels of society. Ensuring that communities are able access and understand the published rhetoric of scientific pursuits with a sceptical eye towards contemporary post-normal science.

Towards a better world, we explore the consilient worldviews of Karl Popper, Plato and Dan Siegel and the idea of Natality as presented by Hannah Arendt. Carl Jung's work on the Shadow and its role in shaping human experience and behaviour will also inform the work. Each in their own way coming to terms with totalitarianism as they seek to provide a space for human experience, the understanding of the human condition and the alleviation of avoidable suffering as a moral endeavour. What are philosophers to do? We mind the Gap!

Kim Robinson is a doctoral student at the University of Newcastle. Her thesis entitled "Further Along the Road to a Shared Reality" explores, from a philosophical perspective, the nature of human suffering as part of the human experience from a pluralistic worldview. In particular, this thesis considers the place for the subjective experience of both the self and other in an ontic world as evidenced through the findings of the Sleep and School Life Study.

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

Heidegger, yes or no? Positioning Heidegger for educators - philosopher, Nazi, god?

John Quay & Maurizio Toscano

Educational philosophers who believe that Heidegger's philosophical work may support their own projects are often confronted with the dilemma of Heidegger's cultural and political engagements. This can lead to the basic question: Heidegger, yes or no? In this session we

share aspects of a project we have embarked on to explore where, when and how, methodologically, Heidegger's work goes astray, with some consideration as to why, so as to offer educational philosophers a more nuanced consideration of his thinking and a better choice than simply yes or no with Heidegger. We acknowledge that it is impossible to achieve this in any sense of fullness in a short session, so please be aware that we shall be opening some doors that we don't yet close; but we do so to incite discussion and dialogue. Our approach is to examine Heidegger's broader project as both philosophical and cultural/political, one that cannot be distanced, phenomenologically, from his own Dasein, as Heidegger himself made clear. Our exploration draws on careful examination of Heidegger's methodological steps and developments, to offer an interpretation of how these steps unfold philosophically, and where, when and how they intersect problematically with his cultural and political views, experiences and positions.

John Quay and Maurizio Toscano are colleagues in the Faculty of Education at the University of Melbourne. They have collaborated on various projects concerning educational philosophy. Their most recent joint publication draws on the contributions of Hanna Arendt to enable critical commentary on the climate crisis and education.

Cultivating ethical subjectivities

Language Policy as Imaginative World-Making in Higher Education

Rebecca Maria Harris

In a time of mounting ecological, political, and epistemic crises, higher education plays a critical role in cultivating students' capacity to respond ethically and imaginatively to an uncertain world. In Japanese higher education, language policy is central to this task: not only as a regulatory tool but as a structuring force that shapes language itself and, through it, the conditions in which thought, identity, and ethical possibility are constituted. It operates through explicit guidelines and implicit practices that influence language use and instruction within institutions. However, its influence is often reduced to compliance or administration, leaving its deeper philosophical and pedagogical potential untapped. In this paper, I introduce a conceptual framework that reimagines language policy as a site of imaginative world-making. Drawing on philosophical accounts of imagination, it develops three interconnected registers: imagination (as an individual creative capacity), the imaginary (as shared symbolic frameworks), and the imaginal (as embodied meaning-making). These registers reframe language policy as a central site of ethical formation and imaginative possibility in higher education. This approach recentres human agency, particularly that of young people, in shaping the linguistic and symbolic conditions through which they come to understand and imagine their place in the world through education. This critical perspective invites new directions for educational practice: (1) recognising language policy as shaping subjectivity, (2) engaging it as a site of decolonial and ecological imagination, and (3) using it pedagogically to support meaningful and creative responses from young people to the global challenges of an increasingly uncertain world.

Rebecca is a Doctor of Education student at the University of Western Australia. Her research explores language policy through philosophical and sociological lenses, with a focus on how language governance shapes subjectivity and imagination in higher education. She

holds a Master of Education in Educational Leadership and degrees in English & Cultural Studies and Communications & Media Studies. Rebecca has taught in Japan and Australia, with experience in corporate training and tertiary education. In 2024, she received the Chapman-Aspin Prize in Educational Leadership and was recognised by ACEL WA for Excellence and Leadership in Tertiary Studies.

Reframing Suffering: Inner Transformation and Human Development

Nanae Fukui

Suffering (*dukkha*) is not merely a state of dissatisfaction, frustration, or disharmony, but a fundamental condition of human existence, raising profound existential and philosophical questions. In a time marked by mental distress, spiritual disconnection, and crises of meaning, the challenge of how individuals encounter and make sense of their own suffering holds critical relevance for education and human development. This presentation explores the transformation of suffering from the perspectives of Mahayana Buddhism, its philosophy, and practice. It begins by introducing the fundamental understanding of suffering in early Buddhism, drawing particularly on Buddhist teachings and the interpretive work of a renowned Japanese Buddhist scholar, Nakamura Hajime. Second, it examines the thought of Nichiren (日蓮), the founder of Nichiren Buddhism, in which suffering is reframed not as something to avoid, but as a catalyst for inner transformation through spiritual practice and commitment. Third, this presentation probes deeply into insights from Nakamura who have explored suffering as an existential dimension of human life. Fourth, it then engages with Kristin Neff's concept of self-compassion, identifying important resonances with Buddhist ideas of *karuṇā* (compassion toward the self and others). Finally, this presentation claims that overcoming suffering does not entail its elimination, but rather its transformation and reorientation through sustained practice and inner awareness. This process carries significant implications for education. It encourages the cultivation of compassion for oneself and others, and supports the development of reflective subjectivity in facing suffering with awareness and integrity.

Nanae Fukui: I earned Bachelor of Arts in Social Justice and Peace Studies from University of Western Ontario in Canada. After returning to Japan, I worked at the Center for International Education & Research at Wakayama University. Following teaching experience in the field of education, I obtained a Master's degree in Education from Kyoto University, where I am now pursuing doctoral studies. My research explores the development of compassion in educational contexts, drawing on Mahayana Buddhist philosophy. I engage with contemporary Western educational theories—such as character and well-being approaches—as complementary frameworks. My research aims to foster an intercultural dialogue between Eastern and Western philosophies in the field of compassion education.

Becoming Oneself by Not Being Oneself

Sulki Song

"Be Yourself" is a powerful and widely celebrated slogan of our time. Many seek to live authentically, exploring their feelings, thoughts, preferences, and values while striving to protect them from external pressures and preserve their uniqueness. Yet, in the name of 'being true to ourselves,' growing challenges in living with others have emerged—deepening

polarization across ideologies, politics, gender, generations, regions, and religions, alongside rising intolerance, hate crimes, and war. We are witnessing these tensions and conflicts in real time.

This paper argues that focusing solely on oneself does not necessarily lead to greater truthfulness to the self. Rather, it claims that *the moment of not being oneself* is essential for becoming truer to oneself. By presenting and analysing a portrait of *the moment*—through dialogues with philosophers such as György Lukács and Iris Murdoch—this paper highlights it as a pedagogical existential experience: a formative and indispensable element in truer self-becoming. *The moment of not being oneself* refers to a loss of sovereignty over the self—a suspension of active control over one's judgment—where one becomes radically passive. The formative power of *the moment* lies in the existential truth that reveals itself at the moment—not a comforting certainty, but a truth that confronts the limits of our self-constructed understanding of ourselves and the world. As a truth-revealing moment, it becomes a starting point for deeper understanding of the self and the world.

This paper ultimately argues that education must be a space for such existential encounters—where we become truer to ourselves, and capable of living with others in their difference.

Sulki Song is a doctoral candidate at Teachers College, Columbia University. Her research interests are selfhood, existential education, formative education, and civic education.

Data, technology, and the digital

From cyberfeminism to data Feminism: Using feminism/s to critique the emerging practices of postdigital schooling

Rachel Buchanan

In the twenty first century schools (in wealthy societies) have become dependent on digital technologies - for purposes as diverse as record keeping; data collection, storage, and analysis; assessment; curriculum development and enactment; and educational administration. These varied uses of digital technology are being augmented with AI applications. Whilst varied forms of feminism, from cyberfeminism to data feminism, have engaged in analysis of digital technologies, there has been little application of feminist theories to contemporary exploration of the systemic application of educational technologies. The increased technologization of schooling is the salient feature of contemporary education – and this is rapidly transforming educational practices, pedagogies, and relationships in educational contexts. Supplementing postdigital theory with feminist theories allows for a nuanced exploration of the social, ethical, material, and political implications of the emerging systems of educational governance. The continued utility of contemporary feminist theorising is demonstrated in this analysis of postdigital schooling.

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

Reclaiming the Question of Purpose in Higher Education in Indonesia

Nofrina Eka Putri, Stephen Heimans

This paper reports on research conducted with teacher educators in West Sumatera, Indonesia, that seeks to unsettle the entrenched and often resigned acceptance of the technologisation of higher education. Following Masschelein and Simons (2013), technologisation refers not merely to the use of technology in education, but to the growing dominance of technical solutions and logics in defining what counts as educational success. This framing often excludes uncertainty, experimentation, and things beyond measurable dimensions of education.

To challenge these long-standing practices, we explore how we (researchers and teacher educators together) have responded to technologisation by instigating a research practice to initiate/investigate change. We begin by engaging with some of the philosophical concepts, such as those from Biesta (subjectification), Levinas (subjectivity), and Raso jo Pareso (West Sumatran's philosophy of wisdom in feeling and thought) to bring into question not only our related ideas about education, but also our understandings of respective teaching experiences. This is related to the pedagogical challenge of creating an experimental space with teacher educators themselves, where engaging with unfamiliar ideas through their experiences may invite our collective inquiry to be something uncertain, going beyond what is measurable; unsettling the entrenched and often resigned acceptance of the technologisation of higher education. This paper attempts to articulate how such an experimental space of uncertainty, renewed attention, and collective experimentation became (im)possible in order to investigate how education under technologisation can still be opened up to the unpredictable work of education, instead of being safeguarded solely by technical mastery.

Nofrina Eka Putri is a teacher educator at the English Department of Universitas Negeri Padang in Indonesia. She has been teaching there for the past six years, and she is now studying at the School of Education, University of Queensland. She is interested in teachers, teaching, and the questions around what education is for—especially how we might think about education differently, beyond the pressures of neoliberalism. She is keen to collaborate with other teacher educators to imagine more meaningful ways of doing education and to open up space for genuine and critical conversations about it.

Stephen Heimans works in The School of Education at The University of Queensland, Australia. He writes and teaches about education, education policy and education leadership enactment, education research methodology and schooling in underserved communities

Educating (with) the senses and the arts

Ethical encounters in Visual Arts Classroom (VAC) learning: Materiality and The Plane of Empathic Knowing (PoEK)

Michael Whittington

Education has increasingly been tasked with the responsibility of fostering ethical agency in students; however, the systems designed to achieve this are constrained by the limitations of

educational structures. The concept of empathy has gained significant attention in both educational and public spheres at a crucial point in our times. The Doctoral study *Contemporary Art Making: An Affordance of Empathic Concern for Boys* explores how adolescent boys have developed empathy through studio learning in visual arts education. Thirteen Year 8 boys (aged 12 to 13) participated in a 10-week critical participatory arts-based research (CPABR) program, supported by a transdisciplinary qualitative mixed-methods design. This presentation discusses key insights from the study, revealing the complexities of the entangled learner, their lifeworld, and materialities. It proposes a reconceptualisation of visual arts studio learning and its affordances through the *Plane of Empathic Knowing* (PoEK). The PoEK provides opportunities for fostering empathic understanding among students that learn within neoliberal educational structures. The PoEK has been developed from Deleuzoguattarian theory and explores how empathic knowing has been enacted in the classroom contributing to empathic growth of the boys in the study. It considers the critical, imaginative and affective dimensions of the learning and how these processual learning encounters through the PoEK can be utilised in classrooms and beyond for addressing issues of existential threat and offering possibilities for hope for a sustainable future.

Michael Whittington is an experienced visual arts and design teacher having taught for over 20 years including In the UK and Australia. He is currently a PhD candidate at the University of Newcastle researching boys learning, visual arts and the development of empathy.

The Exploration of Imperialism of Sound in Everyday Life from Murray Schafer's Perspective

Chiaming Zhan

This article explores R. Murray Schafer's interpretation of "sound imperialism". Schafer defines it as the constant noise produced by artificial sounds after the Industrial Revolution. These sounds begin to spread, parasitize, invade, and occupy the acoustic space or sonic sovereignty of the natural sound environment. As "sound imperialism" expands, it indirectly leads to the destruction of natural soundscapes.

This article is divided into five sections to explore this topic in depth. The first section introduces the concept of "sound imperialism" from Schafer's perspective and examines how modern society employs sound to dominate or alter people's lives and auditory experiences. This phenomenon has a profound impact on the global soundscape. The second section explores how sound imperialism influences not only the physical environment but also cultural identities and power structures. It highlights how auditory control extends beyond environmental changes to deeply embedded sociocultural dynamics. The third section argues that, although sound imperialism is often perceived negatively, it can also yield positive outcomes. In certain contexts, the introduction of foreign sonic elements fosters the circulation of knowledge, the integration of diverse values, and the enrichment of both local and global cultural vitality. The fourth section investigates the implications of sound imperialism for education, including its effects on curriculum design, language policy, and aesthetic standards. It shows how sound imperialism shapes educational attitudes toward language, music, and authority. The concluding section offers reflections and pedagogical insights drawn from the concept of sound imperialism. It emphasizes the importance of

embracing multiple voices and fostering critical thinking in order to cultivate a more inclusive and equitable educational environment.

Chiaming Zhan is a doctoral student in the Department of Education at National Chiayi University, Taiwan. His research interests span several focuses namely soundscape aesthetics, human rights, place pedagogy and eco pedagogy. And he is an active member of the Taiwan Philosophy of Education Society and the Taiwan Soundscape Association. In 2024, he received the Master's Thesis Award from the Association for Curriculum and Instruction in Taiwan.

Distributed synthesis, and why creative coding belongs in education

Thomas Capogreco

Browser-based distributed synthesis is a lithe form of co-located distributed music performance ritual in which audiences coalesce their personal devices into the one conglomerated digital synthesiser instrument. As a sonic art project, the practice aims to open up accessible possibilities for multichannel networked composition and performance. As a creative coding project, the practice serves as a culturally visible example of javascript use. More broadly, distributed synthesis aims to recast the phone in an uncanny light that makes possible some collective re-assessment regarding how we might use, or be used by, this ubiquitous object.

As creative coding is not well-defined in the academic literature, this research draws from the informal research networks which grew around the project of creative coding in the United States (a project explicitly organised to ameliorate a plethora of oppressive downstream effects of widespread digital illiteracy), as well as the much smaller set of formal literature describing the concept of mycelial creativity, to offer a historically-informed formal definition of creative coding, as the *inclusive*, *mycelial*, and *autotelic* application of what can be broadly understood to be *computer science*.

This research posits creative coding practices as life-processes which rely upon, and facilitate, specific forms of technical knowledge. The practice of distributed synthesis, for example, is necessarily entangled with the kinds of digital literacy that enable creative practitioners to direct vectors of information through the infrastructure of the internet.

This paper discusses the role such practices might play in music pedagogy, and in education more broadly.

Thomas is a creative coder, sonic artist, and PhD candidate, currently teaching and researching at RMIT, on the unceded land of the Wurundjeri people.

Educational encounters with the other

An Ethic of Teaching Rooted in Accepting the Otherness of Learners and Changing Teachers' Views

Yuki Yamaguchi

In recent years, Japanese education policy has formally identified the "teacher who continues to learn" as the ideal image to which teachers should aspire. Learning is generally understood as a qualitative change within the learner rather than a quantitative increase in the learner's

knowledge. If this is truly the case, then qualitative changes must have occurred among "teachers who continue to learn." What, then, are these qualitative changes in teacher learning and how might they be explained?

Analytic philosophy of education has long framed teaching as an act by which the teacher (who has already learned) aids the learner (who is still learning) in acquiring knowledge and skills as well as in being transformed. However, in the educational relationship between teacher and learner, the learner can emerge as the other, who is not fully comprehensible to the teacher. It is possible, as laid out in the paradox of rules presented in Wittgenstein's *Philosophical Investigations*, for the learner to react unexpectedly the very next moment after the teacher judges that they have finished learning. However, accepting the otherness of the learner may represent an opportunity for the teacher to revise and change their own view of not only education, learners, and teaching materials but also themselves—an opportunity for them to come to a more ethical way of being. This study considers an ethic of teaching with reference to the philosophy of late Wittgenstein and Anscombe, outlining its significance for educational policy and school education.

Yuki Yamaguchi, Ph. D. (Hiroshima University), is a Lecturer of the Philosophy of Education at the University of Hyogo in Japan and a committee member for the 68th Annual Conference of the Philosophy of Education of Japan 2025. His research interests include the philosophy of Elizabeth Anscombe and the ethics of teaching. He had previously presented two papers at PESA conferences. His publications include "The Action Theory of Elizabeth Anscombe as an Introduction to the Revival of Virtue Ethics" (in *Studies in the Philosophy of Education*, no. 105, 2012, published by the Philosophy of Education Society of Japan).

When Intercultural Education Becomes Controversial: Hyperculture, the Expulsion of the Other, and the Reversal of Indoctrination

Nataša Ciabatti

This paper builds on my research into intercultural education by critically examining how contemporary social, political, and cultural conditions, particularly the rise of what Byung-Chul Han terms the *burnout society*, *infocracy* and *hyperculture*, reshape the role of difference in education. Specifically, *hyperculture* describes a flattened world in which the other is not encountered but has disappeared; the *burnout society* exhausts the subject's capacity for relational depth and *infocracy* elevates informational excess at the expense of dialogue. If, as Han suggests, contemporary society tends toward the erasure of alterity in favour of sameness, then what becomes of education's role as a space for engaging difference or experiencing a transformative encounter with the unfamiliar?

This inquiry asks what it might mean for education to persist as a space for encountering difference when difference itself is increasingly elusive. What becomes of intercultural education when the unfamiliar is no longer encountered but algorithmically curated or culturally neutralized? How might dialogue, encounter, and ethical relation be rethought in light of these conditions? Through a critical engagement with Han's work, this paper invites reflection on the shifting role of philosophy and/of education in a world where alterity is not engaged but absorbed, and where the pedagogical encounter risks becoming a mirror rather than a window.

Dr Nataša Ciabatti is a lecturer in TESOL and Literacy at the Institute of Education, Arts and Community at Federation University, Australia. Nataša's research interests focus on intercultural education, language pedagogy, and teacher education. She currently leads a VicTESOL-funded project on linguistic and social inclusion in adult community education and is a co-researcher in the PESA Pilot Project – *What is going on in Philosophy of Education in Teacher Education?* Her doctoral research investigated pre-service teachers' lived experiences of intercultural language teaching and learning

Ethical encounters in education

Fe'unu of ethical relationships in Tongan ECE

Jeanne Pau'uvale Teisina

In Tongan Indigenous philosophy, the fala (woven mat) is a living metaphor for ethical and relational being and practices. Each fe'unu (strand) selected for the lālānga (weaving) holds value and it must be chosen with purpose, care, and intentional to the occasion for which the fala is being woven. The lālānga of a fala is more than a technical process; it is a ceremonial act of ethical masterpiece, where each strand is a relationship, a value, a genealogy, a calling, and a responsibility. In the context of education, this metaphor speaks to the current tensions within the educational landscape, where neoliberal pressures often distort the rhythm of Indigenous time, fragment ancestral knowledge, and demand haste over depth. In such climates, we are sometimes compelled to weave with misaligned strand in theories and practices, or methods that go against the spiritual and communal intent of our work. The resulting fala may appear outwardly complete, but its dissonance is felt; it reveals ruptures, asymmetries, and a lack of ethical grounding. In these moments, we are called to the sacred langa ngāue of unweaving and reweaving—to return to the vā, to the space-between, where relationships are formed and reformed and to realign our fe'unu with fonua ancestral intention. Only then can we produce a fala that is not only beautiful but ceremonially resilient**,** capable of being gifted back to our people as an offering of integrity, truth, and transformative possibility. Ethical relationships in education are woven through intentional acts of listening, honouring difference, and grounding practice in the relational ecologies that sustain collective wellbeing and intergenerational knowledge.

Jeanne was born in the island of Vava'u, a northern group of Islands that make up the Tongan Kingdom. Her involvement in Tongan ECE as manager for Akoteu Kato Kakala ECE centre, has drawn her attention to the problems inherent in the regulatory context and curriculum frameworks of New Zealand early childhood education. Jeanne's doctoral research looked at the concept of subjectivity through the lens of Tonga philosophical thought drawing on the Tongan world. Jeanne is actively involved in her Kainga Ako community from ECE through to tertiary education as a lecturer at AUT University and a member of AUT Moanaroa Pacific Research Networks.

Transgressing the Turning of Time

Philippa Isom

In educational contexts governed by outcomes, efficiency, and acceleration, time is used as a tool of control—weaponised to prioritise productivity over relationality, certainty over curiosity, and conformity over critical thought. This presentation draws on my doctoral research, which explores the metaphysical and political dimensions of time in compulsory

schooling, to consider how philosophical engagement might offer students and teachers ways to transgress these temporal constraints.

From a posthuman, post-qualitative framework, I examine how dominant constructions of time in schools reflect Western, colonial, and neoliberal logics that suppress multiplicity, slow knowing, and speculative thought. I juxtapose the Western weaponisation of time with mātauranga Māori conceptions of time, where time unfolds as relational rhythm rather than linear progression. In doing so, I argue that rethinking time is critical to cultivating ethical and reasoned deliberation—particularly in the face of existential global challenges that cannot be solved through accelerated or standardised thinking.

Philosophical inquiry into the taken-for-granted structures of schooling, such as the organisation of time, offers a powerful pause: a chance to notice, question, and unsettle dominant narratives. This opens space for plural perspectives, deep listening, and transformative encounters. This presentation advocates for a temporal transgression in education—one that embraces uncertainty, honours cultural difference, and cultivates conditions for more just and compassionate educational futures.

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

The Daedalus Dilemma: philosophical emergency and emergence in Humanities education

Jefferson Kinsman

The conspiracy of surveillance, auditing, standardising, reductionist and managerial cultures in educational systems and settings has impacted heavily on Humanities pedagogy and educator autonomy. Like Daedalus and Icarus caught in the Labyrinth, the teacher and the student are increasingly prone to move forward through the irrefragable passages of curricula with a sense of momentum and progress, but with diminishing authenticity of purpose or experiential relevance. Meaningful scholarship, dialogic fellowship, and experimental encounter with the 'world-beyond' institutionalisation largely depend upon exiting these labyrinthine conditions. In this paper, I describe the false dilemma of a situation in which teachers are shaped to believe that responsive, crafted, and inspired practices are detrimental to the fate of the student; we know what happens when Daedalus and Icarus attempt to escape the Labyrinth. So what helpful discourses are waiting to emerge? And what epistemological and ontological ideas need to be refined – to be ingested, perhaps, by mainstream educational culture for the sake of restoring a pedagogy that nourishes an *involved* and *constructive* human negotiation with reality? Are the answers waiting to be rediscovered in the 'feathers' of past traditions, and what do the 'wax' affordances of new technologies like AI have to offer?

Jefferson Kinsman studied Philosophy, Literature, Law and Education before teaching in state secondary schools in Victoria for 15 years. Having taught in diverse lower socio-economic and accelerated learning contexts, he transitioned to becoming a teacher education at the University of Melbourne, where he now coordinates and teaches the Humanities Learning Area subject. His research interests include Phenomenological and Humanist frames

of education, dialogic and classical pedagogy, teaching with historical artefacts, and student engagement. In 2025, he was awarded the University of Melbourne's Faculty of Education 'Award for Teaching Excellence and Innovation'. He is nearing of completion of his PhD.

Freedom and power

Rethinking Agency and Freedom: Philosophy Against Third-World Realities

Anamarie R. Avecilla

The ethical challenges posed by AI, populism, and the erosion of reasoned discourse shape Philippine society today. The rise of historical denialism, which enabled Ferdinand "Bongbong" Marcos Jr., son of the late dictator, to become the 17th president, reflects how disinformation networks create an unthinking society programmed by narratives engineered through social media and AI-powered systems. The same populist machinery propelled Rodrigo Duterte's drug war, which garnered over 80% public support in 2017. Alongside these political crises is an educational collapse. For example, as of 2022, 90% of Filipino children aged 10 cannot read with comprehension, and one in five high school graduates in 2024 were functionally illiterate. In May 2025, the Philippine Department of Education proposed removing Ethics and other General Education courses from the college curriculum, claiming these are already addressed in Basic Education through subjects like Good Manners and Right Conduct (GMRC) and Values Education so that students can be inserted into the work force earlier.

This raises pressing questions: What does it mean to equip young people, particularly the disenfranchised, to live ethically and critically in an environment set up to program how one thinks? Could education in philosophy help students recognize and realize their agency even if third-world systems preclude spaces for critical thought and ethical deliberation?

Finally, how might freedom be understood in societies where decisions are increasingly shaped by non-human systems and algorithmic governance? Could agency be reimagined not as isolated choice, but as embodied and relational attunement to others and to the world?

Anamarie R. Avecilla teaches in the Philosophy Department at Ateneo de Manila University, where she earned her Master's degree in Philosophy. Her research centers on the concept of freedom, examining how agency is both expressed and compromised in contexts such as artificial intelligence, surveillance capitalism, disinformation, sex and spirituality, and education. She is currently working on several projects related to these themes and plans to pursue further research in these areas in the near future.

Reconceptualising Freedom: A Case Study of a Progressive Islamic School

Melanie Brooks

This qualitative case study examined how freedom is conceptualised and pedagogically manifested within a progressive Islamic schooling context, challenging prevalent assumptions about the perceived incompatibility between religious schooling and intellectual autonomy. Through a 2-year qualitative case study of North Star Academy, the research explored how an Islamic educational institution positions freedom as fundamentally compatible with, rather than contradictory to, Islamic principles.

The study revealed three interconnected dimensions through which freedom manifested within this Islamic schooling context. First, *the freedom to critique* represented a pedagogical approach that reconceptualised questioning and intellectual inquiry as sacred duties, encouraging students to interrogate both religious teachings and societal assumptions. Second, *the freedom to accept differences* demonstrated how Islamic educational philosophy embraced pluralistic epistemologies whilst maintaining theological coherence, evidenced through deliberate hiring practices that included non-Muslim educators and curricular approaches honouring diverse perspectives. Third, *the freedom to act* positioned moral agency as both an educational outcome and Islamic imperative, enabling students to navigate complex social terrains whilst maintaining religious identity.

These findings contribute to philosophical discourse on religious schooling by challenging prevailing binaries between religious conformity and intellectual autonomy, demonstrating that autonomous decision-making can coexist with spiritual commitment and religious identity. The study offers significant insights into how religious institutions might reconceptualise freedom as religiously grounded rather than secularly imposed, advancing understanding of freedom within faith-based educational contexts.

Melanie Brooks serves as Associate Dean (Research) in the School of Education at Edith Cowan University. Her research examines how school leaders' faith and faith identity, particularly within Islamic contexts, shape educational structures, policies, and practices. She specialises in studying leadership in complex educational settings affected by ideological, geopolitical, and socioreligious dynamics. A former U.S. Fulbright Senior Scholar to the Philippines, Melanie has conducted research across multiple countries including the United States, Australia, Egypt, Indonesia, and Thailand. She currently leads international research collaborations that examine the influence of religion and critical spirituality on educational leadership, policy and day-to-day practices.

Political Education and Critical Pedagogy in the Time of Global Scholasticide: the View from the Periphery

Mohammed Sulaiman

The spectacle of genocide in Gaza contains among its expressions the phenomenon of scholasticide, otherwise called 'educide' or 'epistimecide'. This designates the complete destruction of the cultural life and educational infrastructure of a people in order to erase their existence from material space and from historical memory. The spectacle of the Gaza genocide is distinctly global, and the war on education, that is, scholasticide, has manifested itself on the global stage. Student encampments protesting the Israeli genocide epitomized the political power of the global student movement and the possibility of university education as a tool of political action. In them, education became visibly political. University campuses became sites of political resistance and part of the theatre of war. The globalization of the war on students and on education from the periphery in Gaza to the global north represented in the same way the globalization of scholasticide and the colonization of education by the neoliberal, white university and its ubiquitous model technocratic education. The question thus emerges to what extent political education is still possible in the current context of global scholasticide. What does political education amidst scholasticide constitute, and what is the role of critical pedagogy in facilitating this political education? This paper engages the pedagogical thought and praxis of three political educators from the colonial periphery

extending from Aimé Césaire's idea of decolonial education in Martinique through Amílcar Cabral's theory of political education in Guinea-Bissau to Refaat Alareer's radical literature and pedagogy of storytelling in Gaza. In doing so, the paper attempts to come to terms with what constitutes political education in the context of national liberation movements. This leads into a critical discussion of political education within the current context of global war on education from Gaza to the West as compellingly argued by Henry A. Giroux in his recent monograph *Against the Erasure Machine*. The paper concludes by engaging Giroux's thesis on critical pedagogy to highlight both the possibility and necessity of global political education in the time of global scholasticide.

Mohammed Sulaiman is a Lecturer in Communication and Media at University of South Australia.

Governmentalities of educational policy

Using affect theory to study policy: Insights into the political response to the teacher shortage crisis

Brad Gobby, Saul Karnovsky & George Variyan

Policymakers in Australia have responded to the teacher attrition crisis through a range of initiatives and financial incentives detailed in the National Teacher Workforce Action Plan. Focusing on the Australian Government's recent 'Be That Teacher' recruitment campaign, alongside ministerial announcements and interviews, we explore how these initiatives evoke and exploit a romanticised and affectively charged image of the 'inspirational' teacher and their work. This presentation uses affect theory to critically examine the nation's policy response. The affect turn in theory emerges from the exhaustion of analytical regimes privileging textuality, language and discourse over pre-individual, embodied, and affective conditions of political and social life. We integrate contemporary theories of affect with Foucault's concept of governmentality to theorise the affective dimensions of political governance in education. Our analysis considers the affordances and limitations of affective governance in the teacher recruitment campaign, particularly in the context of persistent teacher shortages that have become a global concern. We conclude by reflecting on the analytical use of affect to study policy.

Dr Brad Gobby is an associate professor at Edith Cowan University. Brad's research interests include the critical analysis of education policy, governance and politics. He is co-author of School Autonomy Reform and Social Justice in Australian Public Education (2025).

Saul Karnovsky is Senior Lecturer of Education at Curtin University, Western Australia. He has published scholarly works centred on themes of teacher emotions, wellbeing and teacher education. He has disseminated his research to a broad audience globally through a range of audio, print and online media outlets including radio, podcasts, newspapers and magazines. He has a co-edited book by palgrave macmillan titled: *Teachers' Emotional Experiences: Towards a New Emotional Discourse.* Saul's research draws upon sociological theory to examine how teacher emotions and their wellbeing are tied to the historical, social and political processes in which they are enacted. Saul lives and works on Whadjuk Noongar

country and acknowledges the traditional custodians of this land. He uses the pronouns he/him.

Dr George Variyan is a lecturer in Master of Educational Leadership in the Faculty of Education at Monash University. His background includes teaching, learning and leading in schools in Australia and overseas. George's engagement in research is based on a critically-orientated sociology, which explores human agency in the relationship between education and society. Key interests include educational sociology, gender, social justice, and ethics.

Unpacking the professional responses of New Zealand polytechnic staff to the rise and fall of Te Pūkenga through Foucauldian understandings of subjective power under neoliberalism

Chandra Sharma Poudyal, Sanjeev Acharya, Andrew Mock, Brenda Kawana, Anne-Marie O'Neil

In April 2020, the sixth Labour Coalition Government (2017-2023) announced the merger of sixteen Institutes of Technology and Polytechnics (ITPs) into a single entity, the New Zealand Institute of Skills and Technology: *Te Pūkenga*. The rationale for this was to enhance economic and operational efficiencies and educational outcomes. However, in December 2023, the incoming National Coalition Government announced the disestablishment of Te Pūkenga, arguing its centralisation had increased bureaucracy and inefficiencies. These major policy and institutional shifts occurred within the context of an entrenched neoliberalised polity, culture and society. This paper explores our personal-professional discursive responses to these shifts as a group of experienced polytechnic lecturers in two institutions. Drawing on policy, media and institutional texts, we examine both the context in which these shifts have occurred and their effects and implications for lecturers, whose professional working lives they were supposedly designed to enhance? Drawing on Foucault and his 'toolbox' we 'make sense of' and analyse our discursive responses to these shifts within the complex, fluid environments of marketized tertiary education. We examine the complexities and contradictions of the hopeful possibilities Te Pukenga offered, and its reality of inept, unethical management and spending, ongoing retrenchment, collegial loss and the 'hollowing out' of our workplaces, while still motivating, progressing and empowering akonga – our primary work. Themes emerging for us include possibilities for Te Tiriti partnerships; enhanced work opportunities; economisation; uncertainty; the minimisation of educational discourses; overarching managerialism; questions of personal/professional agency; endless change; destabilisation; fatigue; disillusionment; and disassociation.

Chandra Sharma Poudyal is a Senior Lecturer of Applied Management at Universal College of Learning (UCOL), *Te Pūkenga*, Palmerston North, New Zealand. He completed a Doctorate in Educational Management from the University of Waikato in 2016. His PhD research focused on the privatisation of education amidst a changing political landscape in Nepal. Chandra has extensively presented at international conferences and published in *Policy Futures in Education* and *Research in Education* (SAGE publications), *New Zealand Journal of Education Studies*, the *International Journal of Higher Education and Sustainability* and the *Journal of Education and Research*.

Brenda M. Kawana is a Senior Lecturer in Project and Resource Management at UCOL with over eight years' experience in tertiary education and applied project delivery. She leads the Manawatū branch of the Project Management Institute New Zealand (PMINZ), revitalising local professional engagement through events and mentoring. Brenda holds an MBA (Distinction) and BA (First Class Honours) from the University of Greenwich, and a Graduate Diploma in Business Studies from Massey University, among other qualifications. A Certified Associate in Project Management (CAPM), she is preparing for PMP certification. Her research explores project-based learning and power dynamics in New Zealand's polytechnic sector.

Andrew Mock has taught 23 years in tertiary education and ten years in primary education earlier. He has been Programme Leader for the business certificate at UCOL, to which he introduced the Moodle learning management system. He has been the head teacher at an English primary school in Papua New Guinea and created and has taught a bilingual Māori class. Andrew holds a Master of Business Studies (Massey), majoring in Communication; a Bachelor of Education (Massey), majoring in Māori; a Diploma of Teaching (Wellington), majoring in Music; and a certificate in adult literacy and numeracy. Andrew's research is in supportive communication among tertiary students.

Anne-Marie O'Neill has taught in the Batchelor of Social Services at UCOL from mid-2021 preparing people for social service advocacy, policy and management work at state and community levels. As a Senior Lecturer in Education at Massey University College of Education, Anne-Marie has had an extensive teaching and research background specialising in inequality, policy, history and politics. Particularly interested in neoliberalism and the normalisation of its economic, social and cultural discourses, her PhD traced its emergence through education policy discourses in Aotearoa from the 1980s until 2018.

The Tyranny of Numbers: The Quantification of Global Goals through a Lens of Critical Realism

Manal El Mazbouh

The international community's increasing reliance on data and quantification has profoundly reshaped educational development policy and practice, particularly around *governance by numbers*. What is missing, however, is an ontological framing that provides the perspective and terminology to enable deeper analysis into the ways numbers exist and function within the educational development space. This paper adopts the lens of Critical Realism to explore the impact of translating human-rights commitments and discourse on education - such as Education for All, universal primary education (Millennium Development Goal 2) and inclusive, equitable, quality education (Sustainable Development Goal 4) - into numbers. It *recasts* a historical narrative, using CR's stratified ontology to underscore the power of numbers and their influence on the international development agenda from its inception. This narrative demonstrates how the global goals operate as tools of governance and administration, while also revealing how the power of numbers and the generative mechanisms of quantification have engendered mechanisms and unexpected patterns of events on both global and local settings. It further explores the consequences of reducing development priorities and human-rights principles such as the 'right to learn' to numerical targets and indicators - a process initiated with the MDGs and extended in the SDGs. As the 2030 deadline approaches, these issues remain critical, particularly if numbers are to truly

advance both human rights and genuine social transformation through education. Ultimately, this work is an invitation to (re)consider our engagement with measuring the global goals and to contemplate a different kind of power with (and through) numbers.

Manal El Mazbouh is a doctoral candidate at the University of Auckland's Faculty of Arts and Education. Her research interests lie in educational technology, with a current focus on the whys and hows of the implementation of educational management information systems (EMIS) in development contexts, using a critical realist lens to examine the implications of the rise of a data-driven culture that seeks to "quantify" education.

Inclusive education in educational philosophy and policy

Inclusive education as an unfinalisable concept: A Bakhtinian reimagining of wicked problems for inclusive education

Tom Porta, Joanna Anderson

Despite decades of policy commitment and international obligation, inclusive education in Australia remains more aspirational than actualised. Yet, despite decades of reform, it remains elusive in practice—more an illusion than a lived reality for all students. Inclusive education as a concept in education is fraught by complexities that often frame this concept as an add-on to existing systems, rather than a fundamental reimagining of educational practices. Drawing on Mikhail Bakhtin's dialogic philosophy, we propose a conceptual shift from inclusive education's wicked problems—to inclusive education as an *unfinalisable* concept. The paper critiques the reductionist framing of inclusive education, which often equates it to students with disabilities, while neglecting broader dimensions of diversity. By situating inclusive education as a dialogic, relational, and unfinalisable process, we challenge conventional narratives that treat inclusion as a static goal. This discussion emphasises that a 'good education' is one that is inclusive in itself, and recognises the diverse voices of others, and iterative problem-solving to address the systemic inequities embedded in education. Through a Bakhtinian framework, we propose a shift toward a focus on a good education— one grounded in dialogue. In doing so, we move beyond the illusion of inclusion and toward genuinely responsive and transformative education for all. The paper concludes with practical recommendations for educators and policymakers to embrace complexity and foster genuinely inclusive learning environments, whilst acknowledging and recognising the unfinalisable nature of the inclusive education concept.

Dr. Tom Porta is the Master of Education Program Director and Lecturer in Education at the University of Adelaide. His research interests are in inclusive education, differentiated instruction and curriculum and pedagogy, particularly geared towards inclusive teaching practices that allow all students to be a part of an inclusive schooling system. He is on the editorial board for the Journal of Research in Special Educational Needs and Humanities and Social Sciences Communications.

Associate Professor Joanna Anderson is an Associate Professor of Education in the school of Education at the University of Adelaide. She is the Associate Head Learning & Teaching and co-chair of the curriculum design team for Adelaide University. She is an experienced primary teacher and school leader with more than twenty years working in schools across Victoria, New South Wales and Queensland. Joanna now researches and

teaches in classroom management, inclusive practice, and system and school leadership, and has worked with education departments across the country to improve educational outcomes for all students.

Exploring the impact of culture and language on teachers' understanding of inclusion in schools.

Frederic Fovet

Inclusion has recently become an extremely divisive and polarizing topic in education, and more widely in society, within a rising global wave of populism. It is with this backdrop in mind that this paper examines whether public understanding of inclusion is in fact constant and clearly delineated, or whether it varies according to cultural and linguistic constructs.

The interactive presentation questions the notion that the concept of inclusion is immutable across contexts and cultures, and encourages participants to question the ecological factors that shape individual phenomenological framings of inclusion as a value or framework.

The presentation weaves into this interactive reflection findings from a study carried out in Canada in 2025 among K-12 educators. Canada is a bilingual country with two official languages, and the study sought to examine gaps and discrepancies between teachers' understanding and formulation of inclusion as a concept and framework for practice, in either of the two languages. The study was particularly focused on the varying impact of the social and the medical models – and cultural stances towards these models. The theoretical framework adopted in the study is phenomenology, and the paper focuses on the notion that educational practitioners are engaged in processes of meaning making, as they navigate the complex phenomenon of learner diversity in their classrooms. The methodological process selected aligns with this theoretical orientation and used a narrative approach to data collection.

Implications discussed relate to the challenges that exist in creating global sustainable practices that support inclusion within politicized contexts where constructs around inclusion vary widely.

Frederic Fovet is an Assistant Professor in the Faculty of Education and Social Work at Thompson Rivers University. He has previously held faculty positions at the University of Prince Edward Island and Royal Roads University. He has also been Head of Accessibility Services at McGill University for a period of four years, for the duration of his PhD. He was responsible, in this role, for the campus wide roll out of Universal Design for Learning strategies   Frederic acts as a UDL and Inclusion consultant, domestically and internationally, in the K-12 and post-secondary sectors.

Indigenous knowledge for environmental education and justice

Indigenous Pacific responses to Postdigital Ecopedagogies

Georgina Tuari Stewart

The relationship between humans and nature is a key point of difference between Western and Indigenous worldviews and philosophies. Indigenous peoples of the Pacific share ancient ontologies and value systems based on understanding human beings as part of the natural

world. The Māori concept of whakapapa traces connections of kinship not only between people, but also between people and all other elements of nature, through their shared descent from the atua or primal creative forces. In Indigenous Pacific thinking, a person is regarded as part of a collective, rather than as an individual. Samoan cosmogeny includes the concept of va, or relational space, an ethical connection between persons. These ideas cause conflict with basic tenets of Western education. Ecopedagogy is defined as pedagogy grounded in the ecological worldview; it is aligned with both ecosophy and critical pedagogy. Postdigital ecopedagogies are defined as ecosystems of humans, postdigital machines, nonhuman living things and other objects that, despite still existing within and dependent upon the world of nature, in many respects operate as if nature no longer exists. This presentation will offer Indigenous Pacific responses to, and critiques of, postdigital ecopedagogies.

Georgina Tuari Stewart (Ngāpuhi, Ngāti Maru ki Pare Hauraki) is Professor of Māori Philosophy of Education and author of the book *Māori Philosophy: Indigenous thinking from Aotearoa* (Bloomsbury, 2021), which introduces Māori philosophy as a Kaupapa Māori approach to studying topics in Māori knowledge.

Elders as Teachers of Environmental Knowledge: Centering Climate Justice within Land and Country Education

Jennifer Brant & Catherine Hamm

This presentation shares preliminary insights gleaned from the *Elders as Teachers of Environmental Knowledge: Centering Climate Justice within Land and Country Education* research project. The inquiry activates Indigenous resurgence as a core theoretical framework to address climate justice within Land and Country education. Inspired by First Nations scholar, Dr Sue Atkinson's work (2017) on First Nations self-determination in early childhood education, the project responds to her concept of 'Elders as Teachers of Environmental Knowledge'. Atkinson (2017) shares that First Nations knowledges are central to caring for Country and Land, and as such must be foregrounded in learning about local places and the environment. We bring Atkinson's work into conversation with Tekatsi:tsia'kwa Katsi Cook whose work "Woman are the First Environment" draws attention to the effects of environmental contaminants on Indigenous community wellbeing. Cook's work has also been instrumental in supporting the revitalization of Indigenous midwifery from a community-driven environmental and reproductive justice framework. Bringing Atkinson and Cook's work together highlight the imperative to foreground First Nations perspectives in climate justice education as we think in reciprocity with Land and Country. In our presentation we share stories generated through place-based and virtual visits with Elders and Indigenous Knowledge holders through a process of storywork. We share emerging ideas that will inform co-developed curriculum guides for centering climate justice in Land and Country Education.

Dr Jennifer Brant, (she/her), belongs to the Kanien'kehá:ka (Mohawk Nation) with family ties to Six Nations of the Grand River Territory and Tyendinaga Mohawk Territory. Jennifer is an Associate Professor in the Department of Curriculum, Teaching and Learning at the Ontario Institute for Studies in Education of the University of Toronto and is the founding director of the Indigenous Literatures Lab. Jennifer's research interests include Indigenous literatures; Indigenous Maternal Pedagogies and Methodologies; and Ethical Spaces for Liberatory Praxis. Jennifer's scholarship positions Indigenous literatures as educational tools

to foster sociopolitical action and calls for immediate responses to racialized, sexualized, and gender-based violences.

Dr Catherine Hamm is a settler to the Kulin Nation (Indigenous Land) and an Associate Professor in the Faculty of Education, at the University of Melbourne. Catherine's teaching, post-qualitative research and writing foreground First Nations worldviews and engage with critical perspectives of early childhood studies, philosophies, pedagogies and curriculum. Catherine's work activates her commitment to respectfully foreground First Nations worldviews in early childhood studies.

Inquiry based learning

Ontology and Inquiry-Based Learning: Lessons from Japan's Tankyū

James D. Parker

This paper examines ontological tensions at the heart of Inquiry-Based Learning (IBL) by analyzing how Japan's upper-secondary "*tankyū*" reforms reconfigure inquiry around a relational view of persons and knowledge. We ask what conceptions of self are enacted when inquiry is organized through interdependence rather than independence, and how such arrangements matter for global challenges such as climate change and social fragmentation (Komatsu et. al., 2019).

Philosophically, the analysis draws on work contrasting independent and interdependent self-construals (Kasulis, 2002) and on recent calls to "make other worldviews visible," (UNESCO, 2015) thereby widening what counts as rational deliberation in education.

Empirically, I consider cases from multiple high schools that implement *tankyū* as group-based inquiry, *senpai–kōhai* (senior-junior) knowledge inheritance, institutionalized *sōdan* (help-seeking through interdependent dialogue), and community-facing presentations. These routines encourage students to ask for and offer help, to deliberate with attention to relationships, and to orient *tankyū* toward shared problems and public benefit. I argue that Japanese IBL localizes the global discourse on inquiry by operationalizing interdependence in everyday school practice, thereby countering emphases on individualism and competition. The result is a form of classroom deliberation that prepares young people to address collective risks, including ecological crisis (Rappleye, et. al., 2024), by cultivating civic capacities grounded in connection and responsibility.

I conclude with implications for philosophy of education: policy borrowing must account for the ontology of the self that pedagogies presuppose; relational practices expand our sense of what reasoned deliberation can be; and inquiry aimed at living well with others offers a viable path for confronting global challenges.

James D. (JD) Parker is a Ph.D. candidate in Educational Foundations at the University of Hawai'i at Mānoa and a Crown Prince Akihito Scholar at Kyoto University. His research explores the development of human rights education in Japan, with a focus on how schools cultivate interdependence, empathy, and dialogue. JD has taught and conducted fieldwork in schools across Japan, from Osaka to Nagasaki, and his work has been published in the Human Rights Education in Asia-Pacific Journal.

A poisoned chalice: Rousseau's pedagogy of science education

Henk van den Belt

Jean-Jacques Rousseau foreshadowed the current age of anger and resentment by playing off, in quasi-populist fashion, the virtuous ignorance of the common people against the vainglorious self-conceit of the enlightened, cosmopolitan elite. One might therefore wonder whether his pedagogical legacy is a poisoned chalice. Could it be that progressive education, while purportedly encouraging pupils to rely on their own reason and judgement, fails to prepare them for taking up an active role as well-informed citizens in a democratic polity? In *Emile, or On Education* (1762), Rousseau set out an educational program aimed at producing a fiercely independent adult who would be impervious to the opinions of his fellow citizens. A main part of this program was to have his pupil (Emile) engage in "discovery learning" in various areas of science. Emile's task was to figure out the relevant science all by himself with only minimal guidance from his tutor. In my presentation I will look more closely into Rousseau's concrete examples of discovery learning. I will argue that they do not support the claimed benefits of his pedagogical approach. Worse, his method of education may lead students to develop an inflated sense of their own intellectual independence and a lack of respect for established science. In our post-truth era, the purveyors of conspiracy theories also show no respect for genuine expertise but rather appeal to the simplistic mantra "Do your own research!". They may well have taken a leaf from Rousseau's pedagogical treatise**.**

Henk van den Belt has for many years been teaching philosophy of science and ethics at Wageningen University, The Netherlands, until his retirement in 2019, after which he moved to Western Australia. He has done research in the broad area of the history, sociology, and philosophy of science, especially of the modern life sciences, and in bioethics.

From inquiry to wisdom inquiry: Findings of the #GlobalWisomLab pilot

Zane M. Diamond

The **#GlobalWisdomLab**, launched in Australia and Japan in 2024, is working with schools to examine teaching practices that develop wisdom in students. This project aims to identify common elements of wisdom development across diverse global school contexts, traditions, and cultures.

A critical review of the literature reveals that wisdom development since ancient times has arisen through philosophical discussions as an individual pursuit. More recently, the discipline of psychology has approached wisdom predominantly as an individual predisposition. With sociological insights, it has been possible to examine wisdom development in education using a wider social lens.

This research sits at the intersection of educational sociology and philosophy. It employs qualitative interpretative inductive methods. This paper will report the findings of the #GWL pilot in three Victorian schools. The key research questions for this aspect of the study are:

What has the student learned that has made them wiser?

What can we learn from teachers about the development of wisdom in students?

There are three emergent findings: first, teachers need to be purposeful in their approach to developing wisdom; it doesn't just happen in a crowded curriculum; second, teachers need to move from knowledge inquiry towards wisdom inquiry pedagogies; and third, the idea of

wisdom needs to be explored sociologically and philosophically to ensure that the diversity of wisdom traditions in the classroom are able to be fully expressed despite the differences of approaches.

Zane M. Diamond: I specialise in researching the emerging field of Wisdom Studies in Education, focusing on primary education and examining pedagogical, Buddhist, and Indigenous approaches to developing wisdom skills in education. I am interdisciplinary in my approach, drawing on philosophy, psychology, and sociology in comparative and cross-cultural education, as well as teacher education, to promote wisdom.

Knowing and not-knowing

Exploring a Non-Instrumentalist Approach to Education through Logic of Lemma

Fumio Ono

This presentation explores the possibility of a non-instrumentalist and non-causal approach to human nature and the world, as a way to critically examine the problem of technical rationality in education. Since the Enlightenment, educational practices have been increasingly shaped by technical rationality—prioritizing what is calculable, causally manipulable, and predictable. This tendency has only intensified in today's utilitarian and functionally oriented society.

However, human beings, as living systems, inherently embody uncertainty and uncontrollable contingency. For education to be meaningful, it must also embrace these characteristics, rather than suppress them under demands for efficiency or control.

In addressing this challenge, the presentation turns to *logic of lemma*, an alternative form of reasoning developed by Kyoto School philosopher Tokuryū Yamauchi (1890–1982), drawing from Nāgārjuna's *Mūlamadhyamakakārikā*. Logic of lemma departs from Aristotelian logic by accepting the "middle" between A and not-A, thereby rejecting the law of the excluded middle. Rooted in the Buddhist notion of dependent origination (*pratītyasamutpāda*), it posits a world in which all things are interrelated.

While grounded in Buddhist and Eastern thought, logic of lemma opens toward a universal, holistic worldview. This presentation considers its relevance as a framework for rethinking education beyond causality and instrumentality—toward a practice that affirms uncertainty, relationality, and the dynamic complexity of human existence.

Fumio Ono received his PhD from Kyoto University and is professor at Doshisha University, Kyoto, Japan. His main research fields are philosophy of education, German and Jewish philosophy. He is the author of *Ethics of Non-Existence: Philosophy of Hospitality for the Sake of Mere Life* (Tokyo, 2022) and "Towards a philosophy of education built on fragile parts: Technological rationality and knowledge of pathos" (*Educational Philosophy and Theory*. Vol.56, Issue 2, 2024, pp.182-191).

The Art of Not Knowing: Embracing uncertainty through peripatetic, postdigital-pedagogies

David Seignior & Diana Renner

This presentation examines how principles of what John Keats called "negative capability" - being "capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason" i.e. *not knowing* - translate across peripatetic, postdigital learning environments. It draws on comparative case studies of semi-structured 'not knowing' experiences conducted at art galleries in Australia and Italy, and online through virtual engagement with digital art. In so doing it explores how curated meanderings, via such "physical-digital assemblages" inviting detours and disorientation, might influence participants' capacity for 'not knowingness'.

In addition through Iris Murdoch's concept of "unselfing" and Simone Weil's notion of "extreme attention", participants engage with art in ways that intentionally disrupt conventional knowledge acquisition and shift the focus from self, towards beholding *other*. Exercises such as attending an artwork with a 'beginner's mind', "suspending our thought, leaving it detached, empty, and ready to be penetrated by the object", in both physical and online environments, reveal important ontological and epistemological insights about being with self and others in the postdigital world.

It takes a phenomenological approach to interpreting how movement through physical gallery spaces, complemented by screen-based engagement, affects participants' capacity to embrace uncertainty. It examines differences in attention, perception, and reflection between these contexts, and how 'not knowing', attending' and 'unselfing' play out in peripatetic, postdigital-pedagogies.

It offers theoretical and empirical insights for educators seeking to design learning experiences that cultivate negative capability across increasingly enmeshed physical-digital environments, while questioning assumptions about embodiment, presence, and knowledge acquisition**.**

David Seignior is a lecturer in the Faculty of Education at University of Melbourne. **Diana Renner** is a lecturer in the Faculty of Education and the Faculty of Science at Monash University. Both are interested in interdisciplinary approaches to addressing education and global challenges.

Dialogising the concept of 'contemplative pedagogies' across academic disciplines

Christopher T. McCaw & Mahtab Janfada

The meaning, integrity and functioning of the contemporary university is being increasingly destabilised by a range of factors, including Generative Artificial Intelligence, corporatisation, and work intensification. In this context of such disruption, we affirm *contemplative pedagogies* as a productive opening for re-imagining the practices and philosophies of university teaching in way that embraces embodied knowing, aesthetic dwelling, interconnectivity, present-centred awareness and onto-epistemic responsibilities as global citizen. But what is contemplative pedagogy, and what makes it contemplative? In this presentation, we report on the processes and outcomes of a philosophical inquiry into the nature of contemplation and contemplative pedagogy, informed by Bakhtin's (1981,1986) dialogic philosophy and methodology, and enacted through contemplative practices of

embodied knowing and theory development, (Gendlin, 1988; Schoeller, 2022). This inquiry was undertaken with a collaborative network of academic teaching staff working across disciplines of Education, Psychology, Languages and Literacies, Fine Arts, and Business. Collectively, we engaged in both synchronous and asynchronous dialogic events, facilitating encounters between diverse perspectives on contemplative pedagogies, informed by our own personal and disciplinary backgrounds, and producing a range of written and digital artefacts. Working from these artefacts, we will demonstrate how this form of dialogic inquiry has the capacity to challenge and refine existing concepts, but also the potential to generate novel concepts, theories and interpretations. Looking ahead, we will discuss how insights from this cross-disciplinary dialogic inquiry process will inform the practical work of implementing contemplative pedagogies across diverse disciplines.

Christopher T. McCaw is a Senior Lecturer in the Faculty of Education and Education Fellow at the Contemplative Studies Centre at the University of Melbourne, Australia. His research focuses on the significance of contemplative practices for school and university education in the context of social and technological change. His work looks beyond questions of individual well-being, to explore how contemplative approaches can transform learning and professional practice. He is also an experienced teacher educator and has a background in secondary school teaching.

Mahtab Janfada is a Senior Lecturer in Languages and Literacies Education, at the Faculty of Education, the University of Melbourne, Australia. Her research expertise is in critical and dialogic pedagogies for the plurilingual world, ideological becoming through contemplative practices and academic literacies across disciplines. Her recent book on *Dialogic Methodology for Transdisciplinary Practice-Based Research* (Oxford, 2025) underscores these perspectives at local and global levels.

Love in/of education

Beyond Assimilation: Symbiotic Consciousness and Mohist Ethics in China's Ethnic Education

Xingxing Yu & Nashid Nigar

In an era marked by rising nationalism and challenges to pluralism, China's state-led ethnic education for ethnic minorities presents a critical case study. This paper examines the current policy, which promotes a unified "Chinese nation" identity primarily through the expansion of Mandarin instruction. While officially aimed at fostering unity and improving economic outcomes, this approach has sparked significant discontent, marginalising minority languages, cultures, and identities. It reflects a broader global challenge where dominant national narratives threaten cultural diversity and reasoned discourse.

This paper critiques the Han-centric assimilationist model by proposing an alternative grounded in the ancient Chinese philosophy of Mozi and his concept of "Universal Love" (兼愛, *jiān'ài*). Moving beyond the self-interest inherent in the current policy, "Universal Love" demands impartial care and mutual respect between all groups. The paper argues for applying this principle on two levels: first, by treating the Han-minority relationship as one of equals, requiring a curriculum that genuinely values minority cultures and protects linguistic rights;

and second, by obligating the majority to address the specific, often-overlooked educational barriers minorities face, such as teacher shortages and economic hardship.

By re-centring ethnic education on the Mohist principles of impartial care and responsibility, this paper argues for a philosophically-grounded approach to navigating ethnic diversity. It offers a framework for moving beyond assimilation, fostering instead a robust, pluralistic society built on mutual recognition and harmony, thereby contributing to the discourse on philosophy's role in confronting today's global challenges.

Xingxing Yu is a PhD student and education researcher at the University of Nottingham, UK. Her research focuses on social justice, language policy, and the education of ethnic minorities in China, with a specific emphasis on Tibetan education. She holds a Master of Teaching English to Speakers of Other Languages (TESOL) from the University of Melbourne and a Bachelor of Arts in English Language and Literature from Sichuan International Studies University. She has co-authored articles in publications such as *Language on the Move* and *Curriculum Perspectives*, exploring curriculum innovation and translanguaging to support plurilingual identities for minority students.

Imperfect Soul and Magnetic Perfection: 'Murdoch's Concept of Love'.

Kevin Smith Hinge

Bombarded with existential, political, and institutional threats, philosophical education offers young people an opportunity for ethical reflection and coherent action. Iris Murdoch's concept of love, framed as a moral vision that draws the 'imperfect soul' toward 'magnetic perfection' provides a compelling lens through which to explore this potential. Murdoch sees love not as sentimentality but as a disciplined attention to reality, a movement away from ego and illusion toward truth and goodness. This philosophical orientation cultivates moral imagination and clarity, enabling learners to confront global crises with humility and ethical resolve. In educational contexts, engaging with Murdoch's ideas encourages students to recognize the moral weight of their perceptions and choices, fostering a deeper sense of responsibility toward others and the world. Philosophy, in this sense, is not merely academic but existential—it equips individuals to live reflectively and ethically amid uncertainty. By emphasizing the transformative power of love as attention and moral striving, Murdoch's thought contributes to a pedagogy that resists despair and cynicism. It invites young people to see beyond ideological fragmentation and institutional failure, toward a vision of human flourishing grounded in truth, beauty, and goodness. Thus, philosophical discussions rooted in Murdoch's ethics of love can inspire a generation to respond to global threats not with fear or apathy, but with moral courage and compassionate clarity.

Kevin Smith Hinge is a Lecturer and Teaching Practice Coordinator at the National University of Vanuatu, where he leads initiatives in Teaching and Learning, Research, and Community Service. He holds a Master of Policy and Governance from the University of Canterbury (2020) and a Master of Education from Deakin University (2018). With strong background in Teacher Education and Research, Kevin is committed to cultivating ethical and reflective educators. His scholarly interests include Iris Murdoch's concept of attention and Simone Weil's notion of attentive love, which inform his pedagogical approach and his contributions to educational philosophy and community engagement.

In Search of Meaningful Learning: What It Means to Love Learning and Why It Matters Now

Anu Selva-Thomson

In this paper, I offer a philosophical account of what it means to love learning, and why nurturing this love is crucial in today's educational and global climate. In a world that is increasingly shaped by performance metrics, education is often a matter of superficial mastery, reduced to output. Yet it is this same world that is troubled by the crises of fast-expanding generative AI, disinformation, ideological silos and disconnection, and the understandable fear that all this cultivates. As such, the genuine love for learning is no longer just an ideal personal disposition but a deeply significant public good.

I outline a framework for understanding and cultivating the love for learning, structured around two central questions: (1) How do we help someone come to love learning? and (2) What characterises those who do? I argue that we must prioritise learning environments that foster cognitive control. And I suggest that those who love learning are vulnerable - open to uncertainty and change, wholehearted and committed, and finding intrinsic joy in the act of learning itself.

For this short talk, I present a selective overview of key ideas from historical and contemporary philosophy including Aristotle, Frankfurt, Alison Hills and Jason Baehr. I also look at educational theory (deep learning) and psychology (flow theory), to add interdisciplinary breadth to our understanding of learning. My aim is to show that a renewed philosophical focus on the love of learning can help us develop learners who are better equipped for the challenges of our time.

Dr Anu Selva-Thomson has over 20 years of teaching experience and a deep interest in interdisciplinary and inclusive approaches to education. Her current research explores motivation, vulnerability, cognitive control, and neurodivergence - particularly through the lens of VAST (Variable Attention Stimulus Trait) - in relation to learning. She is writing a monograph on the love for learning and has presented internationally on existentialism, phenomenology, care, and philosophy of mind and action. Formerly active in the UK arts sector, she was named one of Scotland's Future Leaders in the Arts and has held major grants in both arts and pedagogy.

Moral politics of AI in education

Toward Relational Justice in AI-Supported Inclusive Education

Catherine Smith

This paper explores the ethical challenges and possibilities of using artificial intelligence (AI) in the development of Individual Education Plans (IEPs) for students with disability. While AI is often introduced as a means of improving efficiency, consistency, or workload management in schools, I argue that without ethical and philosophical grounding, such technologies risk reinforcing the very exclusions that inclusive education is meant to redress.

Through a critical and constructive philosophical inquiry, I examine how AI intersects with practices of care, voice, and responsibility in education. Drawing on a relational understanding of justice, I analyse the systemic failures currently shaping IEP experiences for

students and families, and consider what risks emerge when decision-making is delegated to automated systems. I propose two contributions to guide future practice: the Relational Justice Planning Framework, which maps ethical configurations of care and epistemic recognition in AI-supported planning; and the CARE-AI approach, a normative model that centres Care, Attentiveness, Recognition, and Epistemic justice in the design and governance of educational technologies.

Rather than rejecting AI outright, I call for its reimagining—toward tools that amplify rather than displace human connection, and that support rather than bypass student voice. I argue that philosophy has a critical role to play in this process, not as an afterthought, but as a foundation. If we are to build ethical futures for inclusive education, we must begin by asking: who is responsible, who is heard, and what kind of relationships our technologies are designed to hold.

Catherine Smith is a Senior Lecturer at the Faculty of Education, University of Melbourne. Her research explores the intersections of care ethics, epistemic justice, and inclusive education, with a particular focus on how technologies shape relational and institutional responsibilities. Catherine leads interdisciplinary work on educational equity, wellbeing, and the ethical use of AI in schools, and is the lead author of national reports with Children and Young People with Disability Australia. Her work seeks to reframe policy and design practices through feminist and relational philosophies that centre student voice, dignity, and justice.

Imaging Intentional Teaching: AI, ethics, and moral imagination in preservice teacher education

Andrea Delaune

AI generated imagery presents an ethical conundrum and opportunity. While AI image generation can a warped mirror, representing the biases and discriminations of society, it can also be a canvas for cultivating attention and expanding the moral imagination (Murdoch, 1998). When 'seeing' is understood as an act of moral agency, AI generated images can be utilised to deepen questions about what is seen, what values are being promoted in the image, and what this might mean for envisioning something anew. The ethics of seeing is considered a problem of the 'eye/I' (White, 2020) that can be approached with the aim of growing the moral imagination (Delaune, 2025).

This study is located within the context of early childhood initial teacher education, with a focus upon generating AI images with the prompt 'intentional teacher, early childhood education'. Intentional teaching is of particular interest due to the ways in which it frames teacher agency for educational relationships, which are further complicated by the wider issues of a performative, outcome-driven neoliberal early childhood educational context. Intentionality is an interesting concept for teaching, particularly as it can be seen as a personal and inner process. Although it can be behaviourally or descriptively represented, knowledge of one's 'intentions' is an interesting philosophical problem. Imaging 'intentional teaching' using AI offers insights into these tensions for preservice teachers new to the context, supporting expanded consideration of their own values that would shape their 'seeing' of teaching practice.

Andrea Delaune: As an early childhood ethicist, my research explores the moral dimensions of early childhood education, care, and policy. I am interested in the complex dynamics between teachers' thinking and actions, and how they are framed by a value structure that is increasingly part of the personal-professional identity nexus that develops and shapes teachers' practices over time. My research investigates the role of values and moral concepts within teaching decision-making processes, to examine the development of the *moral imagination* and the practice of *attention* across the lifespan of the teacher.

What Does It Mean to Be a "Trustworthy Teacher" in the AI Era? Through the Concept of Epistemic Trust for Academic Education

SuYeon Oh

The rapid development of artificial intelligence (AI) and the growing presence of epistemically hostile environments—marked by pervasive misinformation, conspiracy theories, and extreme biases—have significantly challenged the traditional role of teachers as epistemic authorities. Once regarded as trusted guides in academic education, human educators now face dual pressures: the erosion of trust caused by these hostile epistemic conditions and the ascendancy of AI as a seemingly more reliable source of knowledge. At the same time, these pressures highlight the necessity to recalibrate the teacher's role as a trustworthy epistemic informant through testimony.

Within this challenging context, this study explores the conditions and means by which human educators can reclaim their status as "trustworthy teachers". By applying frameworks from social epistemology or epistemology of testimony, this study seeks to redefine and articulate the necessary virtues and conditions that are prerequisites for educators to attain epistemic trustworthiness from their students in academic education. In doing so, it distinguishes between two types of epistemic trust: *reliance* on AI's testimony and *trust* in the human teacher's testimony.

The study addresses three questions: What virtues define a trustworthy teacher in the context of academic education? How do human educators and AI systems differently form epistemic trustworthiness, and what distinguishes their respective structures of trust formation? And how can the epistemic trustworthiness of human educators be justified and maintained in epistemically hostile environments?

By answering these questions, this study will show the philosophical and pedagogical significance of teachers' epistemic trustworthiness in an AI-mediated educational future.

SuYeon OH: I'm a Ph.D. student in the Department of Education at Seoul National University, specializing in Philosophy of Education. My research interests include feminist philosophy, sexuality studies, social justice, and social epistemology.

Non-western and indigenous philosophies of AI

The Possibility of Praxis in Education in between Abstraction and the Generativity in Taoist Philosophy: The Generative Design of Humanity

Yung-Chun Hsu

In an era of rapid technological transformation driven by AI and with global challenges, education is increasingly tasked with preparing learners for constant change.

This paper explores how the concepts of "abstraction" and "generativity" in Taoist philosophies can provide a philosophical foundation for a new mode of educational design for human: generative humanistic education.

Demonstrating from etymological, metaphysical, and ethical analyses, the study reinterprets abstraction as a form of metaphysical orientation rather than mere epistemological extraction, and generativity as an active, life-affirming process rooted in Taoist philosophy. This research aims to bridge these ancient philosophical ideas with contemporary needs, arguing that Taoist philosophy's thought addresses not only the nature of change, but also the cultivation of human capacity to respond to changes meaningfully.

In contrast to the mechanistic applications of generative AI, the paper proposes a generative design informed by Taoist principles, which are emphasizing spontaneity, interconnection, and ethical becoming as "a way" to reintegrate abstraction and action in education. The model advocates for a return to the human in education: fostering inner cultivation, responsiveness to the world, and ethical relation to others. Through this lens, the potential of education is not simply to manage change, but to co-create humane futures within it.

By offering a coherent philosophical framework, this research contributes to ongoing dialogues in educational philosophy and generative humanistic design in the new era of global.

Yung-Chun HSU, my researches focus on axiology, ethics, and the philosophy of education. I would like to explore the ethical dimensions of the humantic context of emerging technologies such as artificial intelligence (AI), and reimagine pedagogy for a rapidly changing world shaped by technological transformation.

The Māori postdigital, GenAI and education

Sean Sturm

First premise: the concept of the digital is not new or necessarily 'technological' – and that it has, as it were, analogue analogues like counting on your fingers, string games or weaving. The digital is simply about the conversion not of continuously variable relations into other relations, as happens with analogue machines like manual typewriters or speech, but the conversion of relations into discrete bits of information or vice versa, as happens with digital machines like electronic digital computers or brains – or, indeed, forms of toi ('art') in te ao Māori ('the Māori world') like tukutuku ('weaving') that encodes concepts or natural forms into woven panels. So te ao Māori is full of digitality.

Second premise: If te ao Māori is already digital, it is also postdigital: it has its own way of being digital, which is relational (i.e. it has a whakapapa ['genealogy']; it is placed, peopled and storied); which recognises that there might be other ways of being (post)digital because it

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is relational (i.e., it recognises that ways of being are 'relative,' that they too have a whakapapa); and which enables it to address what has been systematically excluded from other ways of being postdigital, namely, not just the fact that the postdigital is relational, but also the fact that there are other – and Māori or Indigenous – ways of being postdigital than those that come from elsewhere.

Conclusion: If there is a te ao Māori way of being postdigital, there is also a te ao Māori way of relating to GenAI, which is nothing if not postdigital. It will involve, at the very least, an understanding of GenAI as relational, as having a whakapapa. To put it very briefly, it comes from somewhere (it is topolitical, i.e., political and ecological); it has a people – or peoples (it is human and more-than-human, and has an ethics); and it has a story and tells stories in a particular way (it is historical and confabulatory). Understanding GenAI in this way is educative for us as educators because it changes how we as educators relate to it: we can no longer see it, as we are wont, as just a (sneaky) tool.

Sean Sturm teaches in the School of Critical Studies in Education in the Faculty of Arts and Education at Waipapa Taumata Rau/The University of Auckland, working at the intersection of the Philosophy of Higher Education and Indigenous Studies.

Silence, Action, and Gratitude: The Educational Aesthetics of the Bunun Hunter Spirit in the Posthuman Era

Kang Lee

This article examines the Bunun hunter spirit as a philosophical resource for reimagining education in the posthuman era. Drawing on ethnographic accounts, conceptual analysis, and comparative philosophy, the study traces the cultural roots of the hunter spirit and articulates its tripartite structure of body (logbo), soul (hanido), and will (is-ang). These dimensions are enacted through silence, action, and gratitude, practices that cultivate humility, resilience, and reciprocity.
The analysis proceeds by integrating four educational categories—essence, purpose, content, and methods—into a holistic framework. Essence emphasizes the formation of inner life through soul and will; purpose is oriented by silence and gratitude; content emerges from the interplay of nature and culture; and methods are grounded in embodied ethical action. Together, these categories reveal the hunter spirit as an aesthetic pedagogy that resists the reduction of education to technical skill and instrumental efficiency.
In dialogue with posthuman theorists, the study argues that Indigenous wisdom provides critical resources for countering disembodied learning and the erosion of attentiveness in technologically saturated societies. The Bunun model situates education within ecological rhythms and communal belonging, offering insights that resonate with Deweyan praxis, slow pedagogy, and Indigenous thanksgiving traditions. Ultimately, the article concludes that the hunter spirit re-centers education on aesthetics as the ground of ethics and relationality. By framing education as an art of living— shaping sensibility through silence, action, and gratitude—the Bunun philosophy contributes to a vision of sustainable human flourishing in the posthuman era.

Kang Lee is a professor at National Dong Hwa University, where he serves as convener of the Program of Human Potential Development. His research interests encompass the philosophy of education, comparative aesthetics, and curriculum theory on aesthetic education. He organized the "Aesthetics of Education" conference series (Sessions I–VI), and

is the editor of Aesthetic Thinking and the Teaching of Appreciation (2025) and Aesthetics of Education: Art and Teaching from a Spiritual Perspective (2017). His selected works include "The Philosophy of Aesthetic Education in Ch'an Buddhism," "Semiotics as a Methodology for Educational Research," and "Nietzsche and Zhuangzi on the Sublime."

Object(s) and purpose(s) of education

Comenius' Image of the Ocean: Reflection on Modern Education and Globalization

Morimichi Kato

Comenius, a founder of modern education, saw the inventions of navigation and printing as divine tools to spread Christianity and usher in a millennial age of prosperity. His educational reforms aimed to prepare humanity for this future. Indeed, his vision partly came true: navigation and printing accelerated globalization, and his pedagogical ideas influenced figures like Pestalozzi and Herbart, shaping modern schooling.

Today, education is a global concern, with nations competing in international assessments and striving for common standards. Yet it is striking that navigation—a key force in global expansion—played no real role in Comenius' educational metaphors. He drew analogies from crafts and agriculture, seeing teaching as making or cultivating, never as navigating. The ocean, for him, was a barrier, not a symbol of learning.

This presentation examines how the absence of maritime imagery in Comenius' pedagogy reflects and limits modern understandings of education. In a world marked by movement, uncertainty, and transformation, can we imagine a more fluid, oceanic view of education—one that embraces exploration rather than control? Such a shift may challenge conventional models and offer new ways to think about education in an interconnected world.

The presentation consists of three parts. First, it will examine the rare use of navigation-related terms in *The Great Didactic*, Comenius' key educational work. Second, it will trace the neglect of maritime metaphors back to Greek antiquity. Finally, it will suggest how alternative oceanic perspectives might enrich our thinking about education and globalization.

Morimichi Kato (PhD) is an Emeritus Professor at Tohoku University, Sendai, Japan, His research interests include the history of Platonism and humanism in the West. He has also published several articles on East Asian thought, including *The Confucian Concept of Learning* (Routledge, 2018), co-edited with Duck-Joo Kwak and Ruyu Hung. Kato served as the editor-in-chief of *Studies in the Philosophy of Education*, the journal of the Philosophy of Education Society of Japan, and was the founding editor-in-chief of the *E-Journal of Philosophy of Education* (International Yearbook of the Philosophy of Education Society of Japan).

Learning Without Meaning?: Phenomenological Reflections on Japanese Achievement Data and the Loss of Purpose in STEM Learning

Taketo Tabata

This presentation explores the crisis of meaning in Japanese STEM education through a phenomenological lens, drawing on both international and national learning assessments, including attitudinal surveys. The data reveal that while Japanese students achieve high scores in mathematics and science, they show low levels of engagement, interest, and

perceived relevance to real life—indicators of a deeper hollowing out of purpose in STEM learning. From a phenomenological perspective, this aligns with Edmund Husserl's early 20th-century critique of the "crisis of the European sciences," in which the lifeworld meaning of knowledge is lost behind abstraction and formalism.

Over the past three decades, many Western countries have responded to this crisis by explicitly linking STEM education to everyday life and societal issues in their school curricula. In contrast, Japan's STEM education remains largely detached from lived experience, as evidenced by both cognitive and non-cognitive assessment data. Although Japan's national policy promoting "active, dialogic, and deep learning" has made some progress, it has not yet addressed the fundamental problem of disconnected, decontextualized learning.

By situating empirical findings within a phenomenological framework, this presentation argues that the current state of Japanese STEM education reflects not just a pedagogical lag but a philosophical crisis. It calls for renewed attention to the question of why we learn, not merely how or what we learn.

Taketo Tabata has a Ph.D. in Education, University of Tokyo. Professor at Miyagi University of Education. Specializes in phenomenology, pedagogy, and both qualitative and quantitative research on school education. Principal investigator of multiple JSPS-funded studies on child development and classroom experience.

Educational Centredness Revisited: Education does not have a centre, it is the centre.

David Clements

This paper investigates the concept and logic of "centredness" in educational theories. Terms such as student-centred and teacher-centred commonly frame pedagogical debates, yet their conceptual precision is often lacking. Drawing on the critiques of Biesta, and of Zamojski and Vlieghe, the paper explores how both models are frequently reduced to rhetorical shorthand, masking deeper philosophical questions about the aims and structure of education. Rather than rehearsing the familiar dichotomy, the paper examines Biesta's 'world-centred', and Zamojski and Vlieghe's 'thing-centred' alternative proposals, which attempt to move beyond the binary by foregrounding the relation between the learners and teachers on the one hand and the world or thing on the other. This paper's central argument is that while these alternatives offer important correctives, they still operate within the same logic of centring, which is what itself seems to constrain educational thought. This paper outlines the argument for thinking that education does not so much have a centre, but is the centre. By disentangling education from this grammar of "centredness," this paper seeks to provide a helpful distinction regarding what can and cannot be subject to educational effort, so as to move away from entrenched oppositions. At a time when education is increasingly called upon to equip young people to face global and existential threats, it is often assumed that this requires finding a new 'centre' for education. This paper questions that assumption and contributes to urgent debates about how education might sustain reasoned deliberation and collective responsibility in an uncertain world.

David Clements is a teacher educator and researcher focusing on educational philosophy and science. His research explores particular examples such as mathematics and numeracy education as well as more general theoretical and philosophical inquiry into the nature of

education itself. David is convenor of AARE's TERI SIG and has presented at international conferences such as ECER.

Phenomenological engagements

Children-becoming-eaters for reimagining food in early childhood education and care

Sayuri Amemiya

Food is essential for humans to live and for those of us fortunate enough, we eat it multiple times a day, rendering it both ubiquitous and mundane. This ubiquity can obscure the educational potential of food to illuminate our inseparability from nonhuman others. Philosophical contemplation of eating unsettles the corporeal and ontological boundaries of the human by highlighting how nonhumans we eat are inextricably part of us (Mol, 2021).

In my PhD project, I explore the more-than-human relationality of food and eating in early childhood education and care (ECEC) by proposing the concept of *children-becoming-eaters*. This concept emphasizes the continuous and relational becoming of eaters through encounters with human and nonhuman others (Dolphijn, 2004), expanding the dominant humancentric approach to food in ECEC. Drawing on my visits to one ECEC setting in Canberra, Australia, I illustrate children's becoming-eaters with spaghetti bolognese and their sharing of corn with ducks as they become-with the nonhuman eaters. Ethical contemplation of these encounters highlights implications of everyday food events and complicates their perceived mundanity.

Haraway (2008) reminds us that in eating, humans are entangled with multispecies killing and dying whether we are vegans or carnivores. These life-destructive forces are intensified in the global industrial food system which contributes to climate change and other forms of social and ecological devastation (Mbow et al., 2019). This presentation offers *children-becoming-eaters* as a philosophical and pedagogical tool to reimagine ECEC amidst the ecological crisis and calls for more-than-human ethical considerations of food and eating.

Sayuri lives and works in Naarm. She is part of the Early Years Living Lab at the University of Tasmania which is dedicated to climate change educational leadership. Her PhD project explores more-than-human possibilities for policy, pedagogy and practice with food in early childhood education and care situated in the climate-changed world.

A Phenomenological Study of Learning by Doing in Educational Games: Game designers and Teachers experiences

Mifrah Ahmad

This paper adopts a phenomenological approach to explore John Dewey's Theory of experience as a lens for understanding the shared practices of game designers and primary school teachers in Australia. Through interpretive and thematic analysis of semi-structured interviews with seventeen designers and eleven primary school teachers, the paper examines Dewey's principles of continuity and interaction as foundations for *learning by doing* in both educational and gaming industrial contexts. Game designers describe iterative, reflective processes that cultivate creative problem-solving and adaptability, while teachers emphasise fostering habits of inquiry and growth in learners. By comparing these perspectives, the paper illuminates how educational games (EGs) embody overlapping philosophical commitments

yet often decline to realise their full pedagogical potential due to disconnects in designing process and classroom use. This inquiry argues for reimagining EG development as a co-designing, collaborative practice that *bridges* gaming industry and educational practices through shared philosophical understanding- the *shared* experiences and practices of creating and using EGs. It argues the need to position co-creation and reflective dialogue as essential for developing learner-centred, adaptive EGs for classroom context that support continued *growth* and meaningful educational experiences for learners as they construct their individualised learning experiences.

Dr. Mifrah Ahmad is a senior lecturer, specialising in game design and development at Torrens University. With her research experience spanning across IT, design, and education, she fosters adaptive, transformative, and experiential learning across her teaching practices since 2013. Her current research projects encompass AI in games designing process, practices of AI in teaching facilitation, participatory approaches for collaborative practices and AI tools/application within the educational context, alongside mentoring students to participate in pitching games for industry-ready graduate.

Public Education Concerning a Phenomenological Description of the Relationship Between Australian Aboriginal Philosophy of Jukurrpa and Country

Andrew Turk

This paper discusses Indigenous knowledge, including environmental wisdom. It's objective is to describe use of phenomenology as the overarching meta-paradigm for transdisciplinary investigation of the Australian Aboriginal combination of spirituality, philosophy, law and lore, termed *Jukurrpa* in Western Desert communities. Each language community, dwelling in a particular area of land, termed their 'Country', has a specific version of *Jukurrpa*, usually with its own name. The purpose of my project is to facilitate education of non-Indigenous members of the 'general public' about the non-secret, non-sacred aspects of *Jukurrpa*-like systems and how they are linked to Country. I have conducted transdisciplinary research regarding Indigenous landscape language ontologies, the meaning of *Jukurrpa*-like systems, and their intimate relationship with Country, for more than thirty years. I am now applying phenomenology to investigation of a 'levels-of-abstraction' approach to detailed, comprehensive and valid representation of the complexity of *Jukurrpa*, as the basis of Aboriginal Being. This includes the role of metaphor in traditional representation of *Jukurrpa* (e.g. via 'dreaming tracks' of 'ancestral beings'), in the context of Australian Aboriginal people not having a formal system of writing, hence, relying on oral language, pictorial symbols, artwork, song, dance and ceremonies. The objective is not to define a 'generic' version of *Jukurrpa* to integrate the hundreds of different versions, but to better understand reasons for variations. Defining 'levels-of-abstraction' facilitates communication of *Jukurrpa*'s meaning. This 'descriptive model' also enables research towards 'causal models'. Innovative education of non-Indigenous people about *Jukurrpa* can facilitate increased respect, *makarrata*, reconciliation and appropriate treaties.

Andrew Turk has degrees in Surveying [1971], Applied Science (Cartography) [1980] and Arts (Psychology Honors and Philosophy major) [1992], a first PhD [Melbourne Uni. 1992] and a second PhD [Murdoch Uni. 2020]. From 1970 he worked for the Australian Government, surveying in remote areas (including Antarctica) and compiling topographic maps. In 1983 he joined The University of Melbourne and in 1993 moved to Murdoch

University. Since retiring in 2007 he has continued research (as an Adjunct Associate Professor) investigating Australian Aboriginal landscape language and rules for community dwelling (*Jukurrpa*). He has more than 100 publications, including a book in 2024.

Philosophies of hope

Mapping theories and ethics for a transformative ecological Education to foster resilience, hope and enchantment for a future world.

Karen Malone

This paper argues for a transformative ecological educational paradigm that could be aligned with supporting an emerging philosophy to support ecological civilizations. It does this by exploring how a reimagining of education through ecological and ethical lenses can support learning *with* and *as* the environment, where children are co-constituted learners and teachers supporting a liveable future. It maps a reimagining of education through recent turns in theoretical thinking in deep ecology, ecofeminism, posthumanism, new materialism, and indigenous approaches and by assembling a community of theorists. Then through the stories gathered by posthuman educator Karen Malone these theories will be put to work. Through this philosophical analysis and cartography, this essay maintains that an ecological approach to education drawing on these theoretical frames can cultivate new relational ontologies, pedagogies and understandings, enhancing ethics, matters of care and respect, resilience, hope and enchantment for a future world.

Professor Malone's research responds to the challenges of current global issues facing humans and non-humans including the ecological crisis, climate change, and the role of ecological education. She and is an international research expert in education and environmental philosophy, vital materialism, children's geographies, ecological justice, Indigenous knowledges, and sustainability education. She has a particular focus on interdisciplinary, creative and postqualitative inquiry drawing on posthumanist, new materialist and ecofeminist theoretical approaches. Professor Malone has authored 12 books and over 110 peer-reviewed chapters and journal articles and given 50 keynote addresses in international conferences.

Educating the capacity to find hope in dystopian times: Applying Ernst Bloch's concept of militant optimism and Foucauldian ethics to dystopian discourses.

Michelle Tourbier

From streaming television series that portray a dark future to world news that increasingly reads like an Orwellian novel, we live in a world increasingly pervaded by the spectre of Dystopia. George Orwell's Big Brother of 1984 has now been replaced by Big Data, which can betray a citizen's movements, social connections, and political leanings long before applying to a job interview or travel visa. Today, the idea of 'double-think', where citizens are compelled to hold two conflicting ideas at the same time such as 'ignorance is strength', has arguably become a mode of *doing politics* for populists and aspiring dictators who promote anti-science, anti-woke, and anti-medical research mysticism over academic knowledge. Orwell's 'ministry of truth' is no longer needed since citizens can freely choose to receive the partisan information of their choosing. Each narrative increasingly paints its

own dystopian future: a future controlled by a nefarious 'woke elite' or a future governed by climate catastrophe and billionaire autocrats.

Citizens can feel paralysed to respond to such discourse and more receptive to opportunists who promise simple solutions to complex problems. The question is, how might it be possible to promote an education where citizens can critically sift through these discourses, creatively envision a more hopeful/albeit realistic future and collectively respond to the complex planetary challenges? I propose that one way to address these challenges in education is by cultivating the capacity to engage with dystopian discourses through Bloch's concept of militant optimism and Foucauldian ethics.

Michelle earned a PhD in Education from Durham University in 2024, which assessed the Council of Europe's Reference Framework of Competences for Democratic Culture through the lens of 'hidden utopias'. She is interested in engaging with utopia and dystopia as a method for cultivating 'democratic culture' in diverse educational situations.

Yesterday's Futures: Global consistency in the recurring tropes of the modern social imaginary

Gerald Argenton

From the times when the early modern yearnings for utopian places were replaced by the promise of the light of Progress, modern society became increasingly interested by the way its orderly, peaceful, harmonious future would be shaped by the benevolent forces of reason, science and technology. With the advent of mass media, the social imaginary was given a medium to expose those visions, through novels, magazines and various illustrations. This presentation will focus on the graphic representation of the modern social imaginary through three sets of materials from France, Japan and the United States of America, ranging from late 19th Century to the 1960s.

The point of the presentation is to compare the materials within each set, and with each other to observe the recurring tropes, whether it be historically or culturally. For each of these futuristic projections have somehow the mark of their epoch still stamped into it. That is, a certain kind of consistency that, while projecting technology into the future, still keeps it familiar in the context of their respective time periods.

The titular "Yesterday's Futures" is, quite ironically, our past. None of these materials ventured to imagine the world past the year 2000. This presentation will also be an opportunity to question "why is it so?"

Gerald Argenton: My research interests focus on the socio-historical change in the conception of experience. It can be the experience of embodied relations we have with the world at large, or that of a social construct projected on reality, that will enhance or favour a certain perception of it. The changes in the perception of humanity, nature, time and space in modern / contemporary society can alter the way people relate to it, and my interest lies in understanding how these relations change.

Philosophy in Schools Papers

What Community of Inquiry has to offer the teaching of the capabilities

Bonnie Zuidland

The four general capabilities as outlined by ACARA, but in my context VCAA, sit within the Australian and Victorian curriculums as boogie men, mythical entities of the curriculum that teachers are afraid of. Not many teachers know what they are, and if they do, they are less confident about how to teach them, where they fit in the 'crowded' curriculum (inverted commas because of the contested idea of crowded. I argue in this paper that the pedagogical approach best suited to the inclusion and embedding of the capabilities, and that the capabilities are best approached with, is dialogue, specifically with an emphasis on the dialogic approach of Community of Inquiry. But the current backlash against inquiry, in favour for explicit instruction, sees such approaches as on the fringes of what is considered good pedagogy. This, I argue, further pushes the capabilities to the nether regions, and in the world we find ourselves in today with a growing inability to solve issues through dialogue, and inability to respect differences and engage in social projects together with trust, and is doing a disservice to young people who will need these capabilities with a growing ferociousness. I will put forward a series of justifications for why Community of Inquiry is best placed to support educators to develop a curriculum to support the development of the capabilities in the young people we work with.

Bonnie is a teacher educator with VAPS and FAPSA, training pre-service teachers, teachers, academics and volunteers in the pedagogical approach of Community of Inquiry, as well as other training supporting the implementation of Philosophy in School. She has been teaching Philosophy in Schools for over 15 years, pre-dominantly VCE Philosophy, but also junior philosophy with an emphasis on CoI. She has presented nationally and internationally on issues related to CoI and its practice in schools. She has also taught Critical and Creative Thinking in the Curriculum at Melbourne University.

Philosophical inquiry & critical thinking: a lighthouse in NSW

Britta Jensen

The Centre for Critical Thinking and Ethics, Newington College has spearheaded a K-12 strategic approach to sharpening student's critical thinking skills across all subject areas. Drawing from the Philosophy in Schools / P4C / and Teaching for Thinking pedagogical approaches, our initiative is spelled out in some detail in Jensen et al (2024). Due to (i) the detached nature of our sharable resources (ii) our growing suite of interschool events, and (iii) our professional learning programs, benefits of this initiative are felt both inside and outside the classrooms of Newington College, across Australia and indeed around the globe. This presentation will showcase aspects of our work, with particular focus on the role of collaborative dialogue and the classroom resources we have created to support student thinking. As we are focused on the scalability and adjustability of our approach, we invite collaboration with other educators and researchers to work together toward refining practices in this critical area: equipping our students with the capacity, skills, and importantly, the care to face the controversial issues of global relevance in the modern world.

Upon completing her DPhil (Oxon), **Dr Britta Jensen's** post-doctoral research in the UK and Australia explored cross-linguistic theoretical and empirical aspects of language acquisition

and knowledge of language. Presently, she is Director of the Centre for Critical Thinking and Ethics at Newington College and President of the Philosophy in Schools Association of NSW. Building upon decades of experience teaching philosophy and languages to primary, secondary, and tertiary students, developing curricula, and building teacher-capacity through professional learning, in her current role she both works to support teachers' growing expertise in using critical thinking pedagogy and to develop high quality learning experiences for students.

Doing Philosophy: community of inquiry without the community

Kaz Bland

As I and many others have argued, philosophy in community projects provide powerful, immersive introductions to philosophical thinking for participants. Embedded in philosophy for children pedagogy, the method of Community of Inquiry (CoI) underpins such practices.

The CoI framework fosters social, cognitive and teaching presence. The social element focuses on creating a sense of community and connection among learners through activities that encourage interaction, collaboration, and the development of trusting relationships. Cognitive presence refers to learners constructing meaning and understanding through sustained reflection and discourse. Teaching presence is about the design of problem-based learning activities and the capacity of the facilitator to mediate disagreement, controversy, difficult concepts, etc.

Over the last year, my focus has been on 'youth at risk', working with young people who are in detention, or are undergoing drug and alcohol rehabilitation, or who attend community colleges because traditional education systems have failed them. Many compounding circumstances mean that these groups are often transient, making the social presence element of CoI challenging.

In this paper I claim that engaging young people in creative activities and critical thinking discussions has positive impacts on mental health and adds to personal resilience, but only if there is consistency and repetition.

Philosophical inquiry – evaluating arguments, reasoning, questioning, etc., – is essential to the capacity for young people to survive, not just the existential problems of the world, but also the existential problems that they live.

Kaz Bland: I see philosophy as very practical – a method of thinking carefully and critically about BIG problems. I like that whilst there may be no solutions, there are better and worse ways of thinking things through. 12 months ago, I transitioned from being a university lecturer in philosophy & gender studies, to a job with the NFP charitable organisation, Constable Care Foundation. My emerging practice combines ethical and critical thinking activities with problem-based learning and filmmaking.

Gadamerian Hermeneutics in Practice: Cultivating Understanding through Dialogue and Fusion of Horizons in P4C

Leon Benade

Hans-Georg Gadamer's philosophical hermeneutics, centred on dialogue, fusion of horizons, and the role of tradition and pre-understandings, provides a robust theoretical framework for pedagogical practice within the Philosophy for Children (P4C) classroom. Gadamer defined

hermeneutics as the art of interpretation, where understanding is an ontological human process of beings. The hermeneutic circle he explained as a cyclical interplay of part and whole, and between a reader's (interpreter's) present preconceptions and the text's historical horizon. Crucially, Gadamer rehabilitated the notion of prejudice, arguing that these pre-understandings, stemming from personal history and tradition, are not negative biases to be overcome, but rather essential starting points for any understanding. The P4C community of philosophical inquiry, with its emphasis on shared dialogue, closely aligns with Gadamer's model. In a genuine conversation, participants engage in a process that they do not entirely control, and their preconceptions are challenged and refined. This dialogical engagement in the P4C classroom fosters a 'fusion of horizons,' where the students' individual historical horizons meet philosophical tradition and subject matter, expressed in texts or concepts. This fusion is not an obliteration of prior views but a dynamic process that leads to a richer, new understanding, enabling students to critically engage with ideas and develop their own 'effective history'. Gadamer's theoretical insights are potentially brought to life in the P4C classroom, where students leverage their pre-understandings to engage with complex philosophical issues. P4C can enliven Gadamer's notion of Bildung, demonstrating education as a lifelong process of 'becoming' through dialogue and understanding.

Leon Benade is a Professor in the School of Education at Edith Cowan University, Perth, WA. He engages in critical work through philosophical and policy inquiries within the field of education. He has researched the influence of 21st-century learning imperatives on teachers and principals, transitions in teaching practices, pedagogy in ILE, and the role of parental and community voice in establishing these learning environments.

Engaging Children in Political and Ethical Issues through Philosophical Dialogue

Ping Su

This paper argues for the importance of engaging children in political and ethical discussions through philosophical dialogue. Children are both beings - present members of society - and becomings - future citizens. Philosophical dialogue respects their current moral capacities while preparing them to respond thoughtfully to complex social realities.

Focusing on issues made more visible during the COVID-19 pandemic, I explore three kinds of political and ethical concerns that directly or indirectly affect children. First, the digital divide exposed structural inequalities in access to education and participation during school closures, directly affecting children's lives. Second, gendered divisions of labour within families became more visible, inviting reflection on fairness and social roles. Third, broader community issues such as the distribution of public resources and the tension between personal freedom and collective responsibility gave rise to questions about justice, equity and civic responsibility.

I argue that the Community of Inquiry (CoI) offers a valuable pedagogical approach to such discussions. In CoI, children learn to articulate views, challenge assumptions, and argue with others. Three conditions are essential for discussing political and ethical issues in this context: allowing for mistakes, avoiding absolute neutrality by facilitators, and not requiring consensus. This enables children to participate meaningfully in society, now and in the future.

Ping is a final-year PhD student at the University of Birmingham in the UK. She obtained her Bachelor's degree in Literature from Beijing Normal University in China and her Master's

degree in Philosophy of Education from University College London (UCL) in the UK. Ping's PhD research focuses on how picturebooks promote children's political and ethical thinking, particularly within the framework of Philosophy for Children (P4C).

Why study literature? A philosophical answer.

Ray Driehuis & Alan Tapper

In schools today the study of literature is losing ground. Students are failing to see it as having lasting value. The rationale for literature as a school subject needs to be re-examined. One standard view is that the literature curriculum has three main components: textual analysis; the study of values and attitudes in stories; and its impact on the reader critically considered. In the first component, students learn about plot, character, theme, style, tone, genre, and other such literary concepts. In the second, students learn to see how values are embedded in stories. In the third, students engage in discussion about the relevance to them of the stories and their implicit values. We agree that these three are the core of literary study, but here we prioritise the third component, namely the impact on the reader critically considered. The reading of literary works in schools is an ideal stimulus for disciplined discussion. The "community of inquiry" is the ideal pedagogy for making such discussion productive and creative. In our proposed approach students will learn both literature and philosophy together.

Ray Driehuis teaches philosophy at Perth Modern School. **Alan Tapper** is retired, but continues to write about moral philosophy and philosophy in schools. They have just completed editing two Special Issues on "Literature and Philosophy in Schools" for the *Journal of Philosophy in Schools*. They have also co-authored an article on 'The Practice of Reasonableness in the Secondary Classroom'.

Possibilities and challenges for environmental education

Nature, Sustainability, and the ecological wisdom of Buddhism

Chia-Ling Wang

Sustainability is an extremely broad concept, and this article focuses on environmental and ecological sustainability. It draws on Buddhist philosophies of nature for new perspectives on sustainability that mainstream conceptions have missed. Environmental crises have called for technical know-how and everyday practices oriented towards sustainability. Specifically, nature has come to be regarded as an object to be tamed through technical control. However, such a view has led to nature becoming increasingly overexploited with advances in technology. As a reaction to this development, recent research shows considerable concerns about how to re-think relations between humans and nature. This study thus advocates for a conception of kindness towards nature on the basis of Buddhist philosophies. Buddhism has many branches, particularly the Mahayana and Theravada traditions, and has many adherents in East Asia and Southeast Asia, with a growing following in the West. This tradition holds an anthropocosmic (天人合一) worldview (Tucker & Grim, 1997, p. xxvii), wherein humanity, nature, and the divine stand in a harmonious interconnection with each other.

This study explores the concept of nature and sustainability from Buddhist perspectives. Buddhism views nature as an interconnected whole, where all beings are inseparable within this oneness. This article is structured as follows. First, Buddhist conceptions of nature are discussed. Second, examples of how Buddhist ideals of sustainability can be practised in everyday life are presented. Third, contemporary ecological crises are discussed through the lens of Buddhist traditions. Finally, recommendations for educational practice from Buddhist wisdom are presented.

Chia-Ling is the dean of the College of Humanities and Social Sciences. She has been as director of the Teacher Education Center, head of the Institute of Education, and deputy dean of Office of the International Affairs in the same university. Chia-Ling received her doctorate from the Social Research Institute, University College London, majoring in philosophy of education. In addition to philosophy of Education, her academic expertise also includes curriculum theories and practices, higher education. In recent years, she has focused on the exploration of Chinese philosophy, employing Daoist and Buddhist philosophies to explore ideas of environmental ethics, spiritual education, and curriculum and instruction.

Integrating Chinese Philosophy into Ecopedagogy: A Path to Ecowisdom

Xiaoling Ke

This paper explores the development of two key branches of ecopedagogy: critical pedagogy, which is grounded in Freirean pedagogies and is further developed by Gadotti, Kahn, and Misiaszek, and philosophical ecopedagogy, which elaborates on the ecological worldview and includes such philosophies as Næss' deep ecology and Taoist principles. The paper argues that critical pedagogy is the foundation of ecopedagogy and philosophical ecopedagogy is complementary and enriching. Together, they provide a robust framework for ecopedagogy, with the ultimate aim of fostering ecowisdom.

Building on this theoretical framework, the paper analyses the present ecopedagogical practices in Chinese schools, addressing challenges in its implementation. It further advocates for integrating Taoist approaches to learning, thinking, and acting, introducing philosophy for children programs, and adopting an integrated curriculum. Only then can Taoist philosophical heritage contribute to the advancement of ecopedagogy and Ecological Civilization, which emphasize harmony with nature, sustainability and ecojustice.

Xiaoling Ke has a Ph.D. in Education. She is an Associate Professor and Vice Dean at International College, Guangdong University of Foreign Studies, China. She has developed online course "Philosophy of Education". Her main research areas include English curriculum and pedagogy, teacher professional development, and philosophy of education. She serves as an editorial board member of the international journal Gender and Education.

Posthuman philosophies of ECE

Unlocking the creative potential of pedagogical leadership: Exploring how Constellations of value subvert neoliberal discourses of professionalism in early childhood education and care (ECEC).

Rachael Keating

It is widely recognised that values, whether they are explicit or implicit, are central to the processes that inform how pedagogical leaders understand their contexts and make subsequent decisions that shape their practice. Despite this, contemporary literature highlighting the role of values in leading pedagogy remains limited to semiotic and performative registers of the actual, obscuring the transversal mechanisms through which values are produced across the virtual planes of subject formation. This paper engages diffractively with data generated through a post-qualitative doctoral inquiry and posthuman philosophies, to explore how more-than-human encounters might generate a more holistic understanding of pedagogical leadership in Victorian ECEC.

Playing with Guattari's fourfold ecosophic object as an analytical tool, I explore how encounters reveal material and semiotic currents, which intersect with problematic structures that maintain neoliberal discourses of professionalism, and ultimately, threaten to arrest the ethical principles that pedagogical leaders value.

By drawing attention to the affirmative expression of the possible, I demonstrate how modest encounters reveal virtual Constellations of value, which coalesce to invigorate the transversal production of alternative existential homelands. In tracing the flow of data stories, I consider how Constellations of value materialise to fracture the re-production of neoliberal discourses of professionalism, and laminate the ethical processes that drive collective subject formation.

Now more than ever, I argue, attending to virtual Constellations of value is critical in bringing forward a perspectival shift that may unlock the creative potential of pedagogical leadership.

Rachael Keating is a PhD candidate at the University of Melbourne where she is engaged in research that seeks to understand how pedagogical leadership emerges through the transversal intersections of material, discursive, spatial and temporal encounters in Australian early childhood education and care contexts. Drawing on feminist posthumanism and poststructural philosophy, Rachael's scholarship considers how attuning to minor relational encounters might support pedagogical leaders to harness individual and collective agencies, with ethical care arrangements at their core. Rachael is also an Early Childhood Teacher and practicing Educational Leader at a not-for-profit service in Melbourne, Victoria.

"Wash me gently": Ethical amusement in decaying encounters

Sayuri Amemiya & Felicity Royds

Two PhD candidates in early childhood education encountered a dead rabbit and found it funny. A decaying body on a cold concrete path, tagged with "wash me gently," offers a grim yet absurd juxtaposition. We explore a variety of responses elicited by the death from feelings of sadness, discomfort and peculiarity to delighted amusement. Staying with the messy intensities rather than seeking a rational explanation, this strange meeting presents itself as a rich site for philosophical, pedagogical, and ethical contemplation.

We noticed the rabbit on a *childing* walk (Osgood & Mohandas, 2024) which invites researchers to attune their senses to intensities in place-based inquiry. The undisciplined curiosities of childing take the rabbit and two humans into inquiries about "feral animals", killings for human entertainment and consumption, the Stolen Generations, and ongoing settler violence. This one rabbit brings urban childhoods closer to ecological devastation, extending the exploration to the *shadow places* (Plumwood, 2008) of mundane encounters between rabbits and children. For children in so-called Australia, rabbits are pests, companions, food, toys and clothing. Their ubiquitous presence and contradicting societal perceptions disrupt neat categories of the nonhuman and complicate their relationships with humans.

In death, the tagged rabbit illuminates amplifying forces of destruction to life (Rose, 2022) that permeate urban naturecultures. What can this one dead body tell us, researchers and educators, about our relationships with and response-ability to the intensifying yet normalised nonhuman deaths? Our exploration aims to contribute the implications of our decaying encounters for early childhood education and care.

Sayuri lives and works in Naarm. Her PhD project is part of the Early Years Living Lab at the University of Tasmania, exploring more-than-human possibilities for policy, pedagogy and practice with food in early childhood education and care.

Felicity lives in Ngunnawal and Ngambri Country where she works as an Associate Lecturer in Education at the Australian Catholic University while researching children's clothes as part of caregiving assemblages through the Early Years Living Lab (University of Tasmania).

Moral injury … is a sign that one's conscience is alive.

Karen Malone

Many would argue we reside in a disenchanted world, stories of disasters, wars, ecological degradation weigh heavily on many. None more so than children and young people who have across the world expressed their shared despair and grief at the state of the planet. They feel this pain and anxiety because, as compassionate entities deeply interconnected with the Earth, they care. Children's pain about the future is a 'moral injury', a sign their conscience is alive. To be enchanted though is to be held by surprise encounters of enchantment and to journey on with them, to give them time to play, to resonate in our bodies and in our knowing. In this paper I consider how we might foster children's love, wonder, enchantment and joy in order that we not to lose sight of the natural world in all its magnificence and wonder, its immediacy and sensorial impact and potential for learning. Through current and historical research on children's experiences of the environment I will consider how education might support a reawakening of our spiritual Earthly relations, in order as educators and children we can honour and express our deepest emotions thereby healing ourselves and the planet.

Professor Malone's research responds to the challenges of current global issues facing humans and non-humans including the ecological crisis, climate change, and the role of ecological education. She and is an international research expert in education and environmental philosophy, vital materialism, children's geographies, ecological justice, Indigenous knowledges, and sustainability education. She has a particular focus on interdisciplinary, creative and postqualitative inquiry drawing on posthumanist, new materialist and ecofeminist theoretical approaches. Professor Malone has authored 12 books

and over 110 peer-reviewed chapters and journal articles and given 50 keynote addresses in international conferences.

Responsibilities and resilience

Resilience Programs in Education: Reflections on the Resilient Subject

Kylie Trask-Kerr

Resilience programs are increasingly integrated into school settings as mechanisms of support amid escalating mental health crises and global challenges like war, pandemics, and climate change. Typically designed and delivered by not-for-profit or private enterprises, these initiatives promise to equip students with the skills to withstand adversity, frequently attracting substantial public and private investment. While resilience is widely regarded as crucial for young people's capacity to navigate uncertainty, the proliferation of independent, well-marketed resilience programs raises critical ethical and epistemological questions.

This paper critically examines multiple resilience programs deployed in Australian schools, interrogating their ethical foundations and social implications. Drawing on Biesta's reflective question, *"What kind of society does the school need?",* this analysis explores how resilience programs contribute to the formation of the 'resilient subject.' It asks: Who is the resilient individual promoted by these initiatives? Is resilience framed as mere personal responsibility, or does it extend towards collective empowerment and social justice?

Through a critical review of program materials, marketing strategies, and learning activities, this paper probes whether resilience training in schools perpetuates neoliberal ideals of self-sufficiency and individual accountability, or if it genuinely fosters collective resilience and community solidarity. Ultimately, it reflects on the broader philosophical implications of resilience as a tool of responsibilisation and its potential to either reinforce or resist dominant social narratives.

Kylie is a Senior Lecturer and Head of Discipline (Postgraduate) in the School of Education at Australian Catholic University, Melbourne. Her interests include the aims of education, ethics, epistemology and human flourishing. Having taught Philosophy from the early 2000s, Kylie began her research career with an exploration of a Deweyan 'positive' education. Kylie's PhD work at the University of Melbourne critically examined philosophical underpinnings of positive education practices, including beliefs about success and the good life. She has subsequently explored the role of the humanities, resilience, controversial issues in schools, and the transformative role of education in nurturing global flourishing.

Coresilience and Embodied Relations: Challenging the Model of Western Resilience in Southeast-Asian Education Policies

Chris WH Woo & Hset Hsint Kaung

While classic developmental psychology casts resilience as an individual trait or capacity to 'bounce back' or cope with adversity, the mainstream conceptualisation of resilience sits uneasily in the context of Southeast Asian narratives and practice. In this paper, we propose the concept of coresilience, which is defined as a co-cultivation of the subject through social harmony, equanimity and interconnectedness with others. Coresilience is intentionally written without the hyphen as the closed compound signals a break from adversity-centred resilience

models and makes an ontological claim that the self is embodied, intercorporeal and relational. We adopted a Critical Discourse Analysis methodology grounded in Fairclough's three-dimensional framework to examine eight Southeast-Asian education-policy documents published between 2013 and 2025. Our results show that the policies predominantly support adversity-laden lexicon that presents resilience as a reactive capacity to threat. Furthermore, the use of obligatory, modal verbs emphasises stressor-resilient ideals, which compel youths to internalise grit and self-reliance. In general, the policies explicate two main strands of thought. First, they facilitate a neoliberal, human-capital rhetoric by packaging resilience as a necessary self-attribute to succeed in today's economy. Second, at the social practice level, the analysis reveals an ideological investment in Anglo-centric individualism. Our CDA shows a misalignment between the policies' presentation of the concept and the native, social-cultural practices of ASEAN communities. This paper teases out a conceptual gap in resilience studies to critique current policy frameworks and justify the need for a new discursive space, one which is not shackled to stressors, adversity adaptors or a bouncing-back from threat anchors.

Chris WH Woo teaches communication psychology and philosophy, and he is employed as the Head of Programme at SUSS Academy. He works predominantly within the field of lifelong learning and professional development programmes. His current research interest is in the field of education philosophy, practice and student agency.

Hset Hsint Kaung is a third-year Psychology undergraduate at SUSS and currently serves a scholarship. He is employed as a research assistant at the Centre for Applied Research. His scholarly interest is in education accessibility and inclusivity, and he currently chairs the SUSS Special Education and Accessible Learning Supporters organisation.

Challenges to care in the shadows of the neo-liberal school: Recentering relational and community care

Sally Lamping & Saul Karnovsky

In this paper presentation, we problematise care to consider *how* caring practices are made possible within the normative and neo-liberal conditions of contemporary schooling. Drawing upon rich concepts from sociology, human geography, and welfare studies we theorise care as an affective mobilising force underpinned by shadow infrastructures (spaces, practices and resources) in education that can exploit carers. We consider how care is organised to allow certain possibilities of practice and not others, posing the argument that the contemporary challenge to care in schools is materialised through the invisible labour of teachers navigating a careless neo-liberal system defined by systemic structures of accountability, performativity, and competition. We examine how care is normatively defined for both teachers and students through school-based programs and interventions that largely responsibilise individuals in how to care for themselves or define structures that limit the care for others. We juxtapose these programs against the greater and increasingly more complex web of social, economic, ecological, and political challenges students and teachers face in the present epoch. In this, we recentre and reclaim care-consciousness as inherently complicated and interconnected set of relations, examining its risks and benefits in contemporary schools. We close this presentation by posing new ways for school leaders to consider how care practices can be reimagined, drawing from ethics of radical care and community-based approaches that privilege relationality and complexity over quick fixes.

Saul Karnovsky is Senior Lecturer of Education at Curtin University, Western Australia. He has published scholarly works centred on themes of teacher emotions, wellbeing and teacher education. He has disseminated his research to a broad audience globally through a range of audio, print and online media outlets including radio, podcasts, newspapers and magazines. Saul's research draws upon sociological theory to examine how teacher emotions and their wellbeing are tied to the historical, social and political processes in which they are enacted. Saul is the co-editor of the new book *Teachers Emotional Experiences: Towards a New Discourse in Education* (palgrave macmillan) Saul lives and works on Whadjuk Noongar country and acknowledges the traditional custodians of this land. He uses the pronouns he/him.

Sally Lamping is a Senior Lecturer in adolescent English education in the School of Education. Prior to migrating to Australia in 2017, Sally was Assistant, Associate, and Full Professor of English Education and Course Director for English Education at a university in the United States (2006-2017). Sally has served as the editor of Ohio Journal of English Language Arts Education, Ohio Teachers Write and published widely in the field of community-based education, adult learning, peripheral teaching and learning contexts, community contexts of care, and secondary English Education, specifically focusing on student and community voice and co-design in inclusive learning. Sally has worked extensively in secondary schools as both a teacher and teacher educator, co-constructing curriculum alongside teachers and students. She is the co-author of *Trust me! I can Read: Building from Strengths in the High School English Classroom* (Columbia University, Teachers College Press). Sally was a U.S. Fulbright Senior Core Research Scholar in Adelaide, South Australia, where she studied meaningful access to schooling for new migrant students to Australia.

Social and emotional learning and mental health education

A phenomenological study exploring the lived experiences of Grade 12 students with social and emotional education in China

Yangyang Li

Research suggests that young Chinese people are experiencing greater levels of emotional distress and mental health difficulties. Despite a few studies conducted in Chinese elementary and junior middle schools in line with an American psychological approach, little is known about how senior high school students in China are experiencing SEL. This study adopted phenomenological philosophical theory and interpretive phenomenological analysis methods to understand the subjective experiences of Grade 12 students and how they make sense of SEL learning experiences in a private boarding senior high school in West China. All the data, consisting of four video-recorded lessons, 34 interviews with eight students and one headteacher, 32 homework assignments, and the researcher fieldnotes, formed 1426 codes in NVivo. After analysis under the five-stage analysis framework of IPA and three phenomenological traditions of Husserl, Scheler, and Merleau-Ponty, 30 themes were generated. These findings provided a comprehensive overview of the study's contributions to understanding and implementing SEL in Chinese senior high schools. It offered a novel perspective on the theoretical framework of SEL and addressed the gap in existing research regarding the integration of consciousness, emotion, and body. The insights advanced SEL

theory and practice, such as the definition of self-awareness, which should not separate thinking from feeling, and students' short-term focus problems ask about the key role of embodied learning in the AI age. It also enlightened educators on how to use SEL to delve into human beings' common existential emotions, such as loneliness, and rebuild their self-identity in a growth mindset.

Yangyang Li: I am a PhD candidate at the University of Auckland (NZ). I quit my previous five-year teaching work for teens after I found more and more young Chinese people were suffering from mental health problems and refrained from expressing their true feelings. Combined with my master's major in philosophy and young people's challenges, I designed four Social and Emotional learning lessons for senior high school students and completed my field study. I do hope these teens' voices can be heard and that I can harvest precious feedback for my future studies.

A Theoretical Inquiry into Emotion and Rationalism in the Context of Social and Emotional Learning

Meng Han Li

In recent years, Social and Emotional Learning (SEL) has gained traction in Taiwan, often framed as a remedy for youth issues such as bullying, emotional disorders, depression, and ADHD. While SEL emphasizes emotion, its emphasis on emotional awareness, regulation, and personal responsibility aligns more closely with rationalist educational approaches. This paper examines the underlying philosophical tensions in SEL, drawing comparisons between Kant's rationalist ethics and the treatment of moral emotions, and contrasting them with perspectives like Adam Smith's concept of sympathy in The Theory of Moral Sentiments. In Taiwan, two interpretations of SEL coexist: one prioritizing emotional regulation through rational control, the other highlighting the formative power of emotional experience. The study proposes that SEL may initially engage with emotion through moral sentimentalism, before transitioning toward rationalist moderation. Ultimately, this reveals a deeper educational philosophical question: how should emotion and reason be balanced to support authentic, sustainable learning?

Meng Han Li: My research interests: Philosophy of Education, Moral Philosophy/ Ethics, Moral Education, Sociology of Education, Academic Integrity. I have presented some topics at PESA conferences (from 2022 to 2024) including: Digital Media, Mental Health Problems of Teenagers, Culture of Apology, Social Role of Teacher.

Testing, measuring, and the politics of data

Assessment and individualisation: how educational assessment makes up individuals

Juuso Nieminen & Jeremy Rappleye

In a world dominated by assessment, it is crucial to understand how the complex ecosystems of educational assessment affect the lives of students. While research has explored the social effects of assessment on student learning, well-being, and emotions, less is known about how assessment influences students themselves. In this conceptual study, we adopt an ontological perspective on assessment by exploring the key role it plays in shaping students' being in the world. We focus on the ontological politics in terms of how assessment shapes students first

and foremost as individuals, providing few opportunities for communal ways of being. This is taken for granted to the point that it is impossible to think of assessment otherwise. We conceptualise assessment as a technology of individualisation that makes up individuals by dividing 'the self' from 'others', and then, as a second step, asks students to internalise these 'individual' selves. Any attempts to reform assessment in interdependent ways must deal with the fact that in our current assessment systems, 'the individual' remains the key point of reference. For this reason, we argue, assessment hinders educational systems from meeting their communal goals. We demonstrate the functionalities of 'individualisation' with respect to two global megatrends of assessment: global testing cultures and student-centred assessment policies. Both, we will show, allow students to know themselves primarily as individuals, albeit in slightly different ways.

Juuso Nieminen is a Senior Research Fellow at the Centre for Research in Assessment and Digital Learning (CRADLE) at Deakin University, Australia.

Jeremy Rappleye is a Professor of Education at the Academit Unit of Social Contexts and Policies of Education (SCAPE) at the University of Hong Kong.

An Idiosyncratic Defence of Educational Meritocracy: Lessons of Western Political Philosophy for Taiwan

Lin Tsui

Taiwan's latest National Curriculum incorporates a new educational measurement called "the learning portfolio." As an increasingly important mechanism of selection apart from the standardised university entrance examination, this device has been criticised as socially unjust; for socio-economically disadvantaged children have less resources to demonstrate their academic qualification by participating in such extracurricular activities as science fairs and summer camps. Psychologists' aim at more accurate identification of aptitude thus sacrifices equality in the name of meritocracy. After reviewing recent literature of distributive justice on education, the present article shows that prioritarianism's (Jaime Ahlberg) meritocratic critique of luck egalitarianism's (Kirsten Meyer, Mark C. Vopat) reluctance to countenance the moral relevance of talent, is based on the importance of cultivating individuality in political economy. Since the remuneration for human capital depends on contingent job market demands, a tenable conception of meritocracy (*pace* Winston C. Thompson) should similarly recognise that the politico-economic notion of merit is intersubjectively determined via the first-person, subjective evaluations of competence conducted by higher education institutions and prospective students themselves. The controversy over the innateness of talent is consequently a red herring. On the other hand, if the apparently objective notion of social efficiency actually has nothing to do with scientifically measurable abilities possessed by individuals, my defence of meritocracy turns out surprisingly to obviate the need for any psychologically-based tool of assessment. More crucial is that universities and pupils enjoy more freedom to find out what counts as adequate educational opportunities for them to provide and to receive.

Lin Tsui: I obtained my PhD in history of political thought from Durham University, UK. After a brief postdoctoral position at Academia Sinica, I became an assistant professor at the Department of Education, National Taiwan Normal University. My research in philosophy and intellectual history of education focusses on relevant issues raised by the New Right since the 1980s. I have published an article on conservative educational thought in the journal

History of Education, and my philosophical book (in Chinese) against the "neoliberal" marketisation of education will appear in print this month. Currently I'm working on philosophical problems of equality in education.

What Counts, Who Counts: Neoliberal Meritocracy and the Politics of Measurement

Nina Rovis-Hermann

The challenge of addressing controversial global issues in education lies not only in confronting their political and ethical dimensions but in critically interrogating the epistemological assumptions that render them seemingly neutral or inevitable. This presentation adopts a philosophical approach to one such issue: the entrenchment of neoliberal meritocracy in education. Through a synthesis of critical realist philosophy and Foucault's critique of neoliberalism, it explores how meritocratic discourses are internalised and experienced in ways that reveal their causal impact on subjectivity, wellbeing, and educational value.

Critical realism enables a deeper analysis of the generative mechanisms – structural, discursive, and institutional – that shape outcomes across global and local contexts. Foucault's account of subject formation highlights how students come to govern themselves through dominant logics of performance, competition, and worth. Together, these frameworks challenge the limitations of positivist paradigms, which reduce causality to statistical regularity and marginalise subjective experience as epistemologically weak or incidental. In contrast, this synthesis positions students' lived experiences as ontologically and epistemologically significant – manifestations of neoliberal ideology embedded in everyday educational life.

The Australian context provides an illustrative example, tracing how global policy tools such as PISA have shaped national reforms like the National Assessment Program – Literacy and Numeracy (NAPLAN) the Australian Tertiary Admission Rank (ATAR), and how these logics are further reinforced through state-level initiatives such as the Independent Public Schools (IPS) program. Drawing on student narratives, the presentation critiques dominant constructions of 'quality' education and calls for an ethically grounded, philosophically informed reimagining of what counts in education.

Nina Rovis-Hermann: I am a lecturer in education, psychology, and postgraduate research methods at Murdoch University. My research explores how reframing paradigmatic assumptions, through critical realism and Foucauldian critique, can expose the structural roots of student distress, particularly under neoliberal meritocratic ideologies. I challenge dominant narratives that locate responsibility for mental unwellness within individuals, instead implicating the systems that naturalise inequality. My work prioritises social justice, student wellbeing, and ontological plurality, seeking frameworks that hold systems accountable. I am motivated by the urgent need to foreground young people's needs over capitalist imperatives and to make structural critiques politically and philosophically harder to ignore.

Trust and teacher authority

The Epistemic Dimension of Teacher Demoralization

Soomin Nam

This paper highlights the epistemic dimension of teacher demoralization, focusing on the South Korean educational context. While Doris Santoro (2018) has conceptualized demoralization primarily in moral terms, I argue that it also includes an *epistemic dimension*: situations in which teachers are unable to share their professional knowledge as epistemic agents within the educational environment. The paper proceeds as follows. Section II explores the nature of the knowledge ecology among teachers, emphasizing its context-specific, often tacit or practical nature (Tanchuk, 2024). I suggest that, compared to knowledge in other professional domains, teachers' knowledge is more vulnerable to challenges regarding its legitimacy and shareability. Section III examines how the demoralization teachers experience may constitute a form of *hermeneutical injustice* (Fricker, 2007; Medina, 2012). Drawing on recent cases from South Korea, I analyze how excessive demands for transparency by forms of complaints can undermine teachers' ability to exercise and share their educational judgment, which ultimately devastates teachers' epistemic resources. In conclusion, I argue for the importance of granting teachers basic epistemic trust as a condition for restoring professional and pedagogical agency.

Soomin Nam is a doctoral student at the University of Illinois at Urbana-Champaign. Her research explores the intersection of epistemology and technology, focusing on how AI reshapes how we know and understand ourselves in educational settings. Before beginning her doctoral studies in the U.S., she earned her master's degree from Seoul National University.

Between knowing and unknowing: On the normative and relational dimensions of teacher authority

Yujie Liao

The notion of teacher authority is crucial in dissecting teachers' practice, since it embodies the legitimacy through which teachers act and speak in educational settings. However, contemporary educational contexts marked by attempts to integrate AI into teacher-student interactions, debates about individual-community relationships, and heightened attention to diversity, have rendered teachers' authoritative roles paradoxical. As practitioners of education, teachers nowadays face a critical question: in what sense should they claim to know or embrace unknowing in fulfilling their educational roles?

In response to this paradox, this theoretical essay re-examines the normative and relational dimensions of teacher authority. Philosophical insights from two thinkers provide the foundations for this examination: Hannah Arendt and Emmanel Levinas. Drawing from Arendt's discussions around tradition, (pre-political) authority, and educators' position between past and future, this essay argues that the normative foundation of teacher authority lies in teachers' *knowing* the changing world into which students are to situate themselves and engage. On the other hand, based on Levinas's perspective, this essay views teachers' acknowledgement of *unknowing* – embracing uncertainty and unpredictability in relationships with students – as crucial in developing and reaffirming teacher authority through students' trust.

Although knowing and unknowing orient teachers in seemingly different directions – towards the world or towards students – this essay constructs a framework between these two dimensions, exploring how they negotiate and interact within everyday practice. Such a framework clarifies how teachers navigate between normative knowledge and ethical responses, and invites a rethinking of teacher authority as a dynamic practice rather than a static position.

Yujie Liao is a PhD student at the University of Hong Kong, and her research interests include teacher education, teacher-student relationships, relational ethics in education, and educational inequality (particularly rural-urban and gender disparities). She holds a B.A. in Pedagogy (with a Minor in Psychology) from Beijing Normal University, and a thesis-based M.A. in Education and Society from McGill University. She once engaged in various research projects and teaching practices, such as studies on teacher collaboration, lesson study, female teachers' leadership, and the application of picture books (绘本) in family education in Guangxi, China.

"But you're not a real teacher!" Re-considering teacher subjectivities and the transindividual nature of musicians doing educational work

Ryan Lewis

This presentation considers how musicians doing educational work outside of schools are understood to be teachers and the power relations that define their roles. The liminal space in which they work has been described as an informal and haphazard professional discipline, which brings about the question from *where* the teacher subject emerges. And with calls to professionalise such spaces globally, the ethical concern becomes *who gets to decide* – and with what vision of the subject in mind – when establishing policy frameworks. What is *real* and *for whom* become critical considerations in the current geopolitical climate, facing issues of post-truth and post-reality. Reflecting on personal experiences in Southeast Asia, the potential harms of abstract decision-making, and the colonising effects of identity work, I take Deleuze's explication on societies of control as a framing for the distributed and invisible lines of power that shape musician-teachers' working lives. How these realities come to bear are not individually or self-determined, but requires an understanding of subjectivity as a group phenomenon and draws attention to a pre-individual "reality". Deleuze and Guattari's expanded conception of Simondon's *transindividual* provides the site for exploring a political economy of affects that both limit and actualise the potential for these musician-teachers to become something beyond the socially-coded or policy-informed roles they might be conscripted to perform. Instead, fostering the collective becomings of a people yet to come brings into critical focus the level of metapolicy that conditions decision-making to begin with, necessitating a shift from the abstract to the ecological.

Ryan Lewis is a pianist, music examiner, and educator from the UK and spent over a decade working in positions of music education leadership across South and Southeast Asia. He is currently a PhD candidate at the Faculty of Education, University of Melbourne, and received the PESA doctoral scholarship in 2024. His work in educational philosophy and critical theory – with a particular emphasis on the works of Guattari, Deleuze, and Braidotti – re-imagines the subjectivities of people who teach music in Posthuman times. Ryan has published articles in leading music education journals and continues to present his work at conferences internationally.

Visual Arts and aesthetic philosophies of education

Banning bad books: On aesthetic education and censorship

Laura D'Olimpio

Artworks are powerful and may convey messages of love, optimism, or hate, anger and despair. In recent years we have seen the tide turn against aestheticians who defend art as autonomous where the only value that counts is aesthetic value. Aestheticians seek to protect artists' freedom of expression and ability to challenge the social, political and ethical status quo. Yet, as the importance of interpreting artworks in a context has grown, so too has the acceptance of critiquing the social, political and ethical values artworks may embody or convey (whether or not intended by the artist). This increased sensitivity to discrimination makes teaching many classical artworks tricky. Should we continue to show and admire ethically problematic artworks, teaching them alongside a critically engaged contextualising attitude that may diminish their aesthetic aura? Or, should we engage in forms of censorship when it comes to certain artworks in schools and classrooms?

It is difficult to find theorists who are sympathetic to censorship, particularly when it comes to artworks. Yet in our contemporary 'cancel culture', the moralistic urge to censor seems stronger than ever. Art curators and activists have found ways other than censorship to counter and puncture problematic artworks' political and ethical connotations. In this talk I ask what might be the educational equivalent of such practices and are these appropriate when teaching art to school aged students? I also consider whether there is a stronger case for censorship within educational contexts.

Dr Laura D'Olimpio is Associate Professor of Philosophy of Education at the University of Birmingham, UK and co-founding editor of the *Journal of Philosophy in Schools*. Her books include *Media and Moral Education: a philosophy of critical engagement* (Routledge, 2018), *Educating Character Through the Arts* (Routledge, 2023), *Short Cuts: Philosophy* (Icon Books, 2023), *The Necessity of Aesthetic Education: the place of the arts on the curriculum* (Bloomsbury, 2024) and *Philosophy of Education* (Palgrave MacMillan, 2025).

The educational significance of the work of instaurative making

Takenori Sagara, Ruth Unsworth & Stephen Heimans

 In this paper, we investigate the philosophy of Étienne Souriau, particularly focusing upon one of the core principles of his oeuvre*, the work of instaurative making.* For Souriau, this certain kind of work is the only gateway towards realizing "the first form", that is for Whitehead, the "first philosophy" of experience. Realizing the first form of experience through the work means a potential beginning of escaping the effect of modern dualisms, such as the subjective and the objective separation that reductively distinguishes dichotomies in order to answer questions of existence with yes or no. Instead, Souriau engages with questions of existence with more or less. How to make what exists more real? Souriau's philosophy, such as also for Whitehead and Dewey, reverses, in a sense, the traditional hierarchy that assumes philosophy as primary of all things, e.g., aesthetics or art as a mere domain or area of philosophy. For Souriau: "It is the whole of philosophy that is subject to a superior aesthetics". What comes to matter for Souriau then is the aesthetic form, or more precisely "the spiritual form of the work" as an art of philosophy. What the educator is making through engaging with the work is precisely the educator's spiritual form as the work

itself. To put it bluntly, the educational work of instaurative making first and foremost functions to teach the educator herself. We will be articulating by engaging with the guiding question; how is the work of instaurative making teaches the work itself?

Takenori Sagara is a full-time PhD student at the University of Queensland and was a teacher in senior secondary schools in Japan for 17 years. He is a member of the Japanese Research Collective of the Educational Practice of *Seikatsu Sidou* (JRCEP) and has been one of the chief editors of its educational journal, *Koukou Seikatsu Shidou*, which features emerging Narrative Teaching Records since 2014.

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Student subjectification and educational encounters': Investigating and defending the purposes of aesthetic encounters with literature in schools.

Katie Biggin

In this paper, I detail aspects of my research about the purposes of teaching literature in school. The technologisation of education, banal calls for 'back-to-basics' and the proclivity of preparing students with 'effective' skills for a market-economy has precipitated a concomitant demise in the value of aesthetic education.

My research explores the value of teaching literature and poetry in schools. In particular I theorise teaching that is counter to the widespread instrumentalization of education including where education becomes an instrument for of individual expressivism and 'developing empathy' (Biesta, 2017). I explore existential ethical aspects of teaching in relation to literature and poetry. I argue that encounters with the ambiguity and intricacies of literary work resist definitive and fixed responses and transcend the hegemony of the qualification and socialisation purposes of education (see Biesta).

I draw on Gert Biesta's work to question the purposes of education, and link this to conceptualising 'educational encounters' as theorised by Sharon Todd. Theorising educational encounters, I will argue, gives us a 'way in' to thinking about the purposes of literature in schooling. 'Educational encounters' ('encounter' being from the Latin 'contra') suggests 'coming up against' something, and I will contend, is an aspect of what Biesta (2013) names as the 'subjectification' purpose of education, orienting students towards freedom and responsibility. Educational encounters require students to grapple with contingency and can interrupt binary thinking, opening space and time for possible transformations in thinking, doing and living.

I make a case for teaching literature as a way of encountering the complex, uncertain and existential aspects of human becoming, and the possibility of countering populist and anti-democratic rhetoric.

Katie Biggin is a full-time PhD student, with 30 years' experience teaching secondary English and in school leadership. Katie is researching the place of literature in relation to the purpose of school education, and the diminishing role of the teacher's pedagogic practice and individual teacher judgement. Katie's thesis explores student subjectification (as theorised by Biesta, 2013) through 'educational' (not instrumental) encounters (see Todd, 2023). Drawing on extensive classroom experience, Katie is further researching educational encounters through literary works, in potentially countering hegemonic discourses of individualised achievement and a dubious focus on the future.