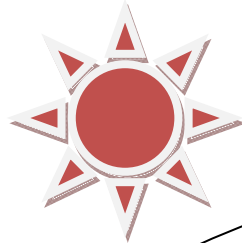




PESA Philosophy of Education Society of Australasia Inc.



Ko te pae tawhiti whaia kia tata  
Ko te pae tata whakamaua kia tina

Seek out the distant horizons  
Cherish those you attain

PESA conference 2011

Thursday December 1<sup>st</sup> to Sunday December 4<sup>th</sup>

AUT University, North Shore Campus  
AF Block

Educational Futures

## Welcome

Nau mai, haere mai ki tenei hui. Ko te tūmanako kia piki ai te ora ki roto i o koutou whitiwhiti kōrero i tēnei wa. The Philosophy of Education Society of Australasia and Te Kura Mātauranga extend a warm welcome to all involved in PESA's annual conference: Educational Futures.

At this time our thoughts go to the people of Canterbury and in particular to our colleagues and friends at the University of Canterbury.

We hear a great deal of talk about 'the future' of education. The future, we are told, will require new technologies, fresh approaches to teaching and learning, and innovative changes in policy and practice. This discourse often lacks a critical edge and assumes, to a greater or lesser extent, that there is just one future for all. This conference probes beneath the surface of such claims, setting them in their broader social and intellectual contexts, while exploring a range of possible educational futures. Links between the past, the present and the future are investigated, and prospects for philosophy of education as a field of inquiry are assessed. The PESA conference provides a supportive environment for the presentation and discussion of scholarly work in education. Presenters come from many different parts of the world and draw on a wide range of philosophical traditions and perspectives.

## Important information

A map of the Akoranga campus and a shuttle timetable is available at the back (Can we secure use of the shuttle for the week for delegates?)

## Car Parking

Complimentary car parking will be available in Car Park 2 for all conference delegates. You must ensure that you display the special parking permit which will be sent out to you prior to the conference.

## Useful contact details

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### Publication and funding

#### Publication

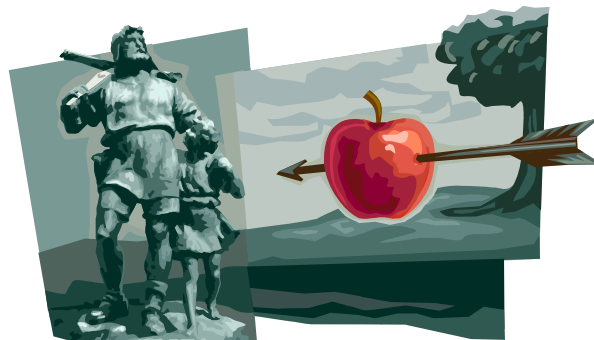
Papers addressing the conference theme will be considered for publication in special issues of *Educational Philosophy and Theory* and *Policy Futures in Education*. For further information please contact Andrew Gibbons at [agibbons@aut.ac.nz](mailto:agibbons@aut.ac.nz).

#### Conference grants

PESA provide a subsidy of up to AUD\$400 for members who are postgraduate students and/or retired. For all student applications please note the following requirements:

- (a) present either a full paper OR a 'working paper',
- (b) name your supervisor,
- (c) are a member of PESA, and
- (d) provide banking details via BSB etc., at the conference, for e-reimbursement by the treasurer of up to AUD\$400.

Please note that the subsidy fund is limited and payments are at the discretion of the Treasurer. These details are confirmed at the following web page: <http://www.pesa.org.au/index.php?page=../conference.html>



Disclaimer One: Any errors within the programme booklet are random and unintended errors of a group of dedicated volunteers.

Disclaimer Two: The quotes from various authors of science fiction have been selected by the secretary of the Philosophy of Education Society of Australasia and dispersed through the text of this programme booklet. They are not intended as a critique of the content of any abstracts here within. Or are they...?

## Keynote Presentation

Saturday December 3<sup>rd</sup>, 11 am AF116

### James D Marshall

Emeritus Professor

The University of Auckland

The University of North Carolina at Chapel Hill

*Michel Foucault – A Foucauldean:*

- (1) *on how to not answer a question*
- (2) *on not how to answer a question*
- (3) *on not to know how to answer a question*

This paper is mainly concerned with philosophy in France after WWII and the philosophical emergence of Michel Foucault during the 1960s – to the early 1980s. Philosophy during WWII had been on ‘hold’ so to say. Jean-Paul Sartre and Maurice Merleau-Ponty were serving in the French Army. Albert Camus was the editor of the resistance newspaper – *Combat*, and was lucky not to have been caught at a meeting of the resistance planned at the Arts Faculty of the University of Strasbourg (moved to Toulouse during the occupation). However the mathematician/logician Jean Cavailles was caught and later executed by the Nazis for his role in the resistance. After the war there seemed at least four possibilities for philosophy. First there was the existentialist and phenomenology group in which Sartre, Simone de Beauvoir and Merleau-Ponty, were dominant, especially with their journal *Les Temps Modernes*. There is a considerable literature available on them. Second were the structuralists with Claude Lévi-Strauss in the van, and there were the post-structuralists. There was also the philosophy of the concept group, known also as the Bachelard-Canguilhem group, originally organized by Jean Cavailles, with later Georges Canguilhem and Foucault.

## Panel Presentation

Friday December 2<sup>nd</sup>, 9 am AF116

**Georgina Stewart, Christophe Teschers, Stephen Bolaji, Kirsten Locke**

**Chair: John Clark**

*Envisaging educational philosophy and the future*

As an international panel of scholars we engage with the theme of educational futures within the scope of our aspirations for contributing to the future of education and the philosophy of education. Our gathering reflects an interest and commitment to the Philosophy of Education Society of Australasia and the growth of interest in the philosophy of education, which PESA in part makes possible, for emerging scholars. This session builds upon the conversations we have been having at each conference and in the times and spaces in between. We share this with the wider audience, asking 'as a scholar who is intent on contributing to education and philosophy in the future', what does the future hold, what are my expectations of myself, my community, and of the philosophy of education?

## Plenary Presentation

Sunday December 4<sup>th</sup>, 10.30 am AF116,

**Michael Peters, Peter Roberts, Nesta Devine**

*The learned society*

Their money was at the ebb. To eke it out a little longer they resolved to part with their darling Dings, and took that small person to one of the public creches that abounded in the city. That was the common use of the time. The industrial emancipation of women, the correlated disorganisation of the secluded "home," had rendered creches a necessity for all but very rich and exceptionally-minded people. Therein children encountered hygienic and educational advantages impossible without such organisation. Creches were of all classes and types of luxury, down to those of Labour Company, where children were taken on credit, to be redeemed in labour as they grew up (HG Wells, A Story of the Days to Come).

## Alphabetical list of presentations and abstracts

### Gerald Argenton

#### *Time for experience: Growing up under the experience economy*

This paper explores the condition of experience in its relation to time. Contemporary society is undergoing radical changes in its perception and experience of time. It is referred to as a society of emergency (Aubert, 2004), where spatial and temporal boundaries are blurring (Lyng, 2004; Boorstin, 1987). Predictability has become a most prized value and time itself a scarce commodity (Linder, 1970). In the last decades, the very concept of experience has widened to new contexts, one of which is that of experiential consumption (Holbrook & Hirschman, 1982), where commodities called `experiences` or `adventures` are provided through an extended service economy. This commodification process is closely related to the leisure and entertainment market, but further developments (Hochschild, 1983; Ritzer, 2005, 2008; Bryman, 2004; Meštrović, 1997) have shown that it was becoming the hidden paradigm underpinning many aspects of modern life. To achieve the best experience yield in a given time span, secure enjoyment and predictable (yet extraordinary) experiences in friendly, safe, effortless environments is the goal of the providers and the wishes of the customers living under the experience economy. Critical insights about the educational implications of experiential consumption will then be addressed. Experience is of educational value as one of the major paths to reflective thinking and growth. It fosters autonomy and skill, but it is also the locus of confrontation with boundaries, involving risk, uncertainty and possible conflict. Moreover, it is seldom accounted for, this process takes time. Though, a side effect of experiential consumption is the (deliberate) isolation from the need of confronting with boundaries (Boorstin, 1987) for the sake of predictability. Hence the question: Do we still have time for experience? Clearly, the problem is not "how can we recover the educational value of experience?" because it leads to the slippery slope of romanticization (MacCannell, 1999). It would rather sound like "when our safe and fun enclosure happens to shatter, can we still cope with risk and uncertainty if we are to face it? "

### Sonja Arndt

#### *Otherness 'without ostracism or levelling': Kristeva's utopian challenge*

This presentation uses Kristeva's philosophical conceptions of foreigners as a freeing lens through which to examine various influences on and consequences of cultural otherness. Her insights into the intimate experiences of foreigners' otherness are explored to deepen understandings of issues of ethics, freedom and justice in education. With these understandings I respond to and complicate the celebration of cultural diversity in educational contexts. Mohanty's and Ahmed's critical feminist multicultural understanding of the realities of otherness, and Foucault's notion of the transformation of subjects by the relationships within which they are situated, underpin my research. They support my argument for sensitive examinations of inherited and lived stories of ethnicity, race and culture as ways of exposing possibilities and dilemmas arising from otherness. This presentation proposes fresh insights to transform philosophical, political and pedagogical awareness on the basis of sensitive, raw genealogies of otherness. Kristeva's utopian question underpins a future for education, in which we can live together, 'without ostracism and levelling', where every day we problematise the acceptance of superficial sameness.

## **Leon Benade**

### *Bits, bytes and dinosaurs: Using Levinas and Freire to address the concept of 'twenty-first century learning'*

'Twenty-first century learning' discourse argues that education should prepare students for successful living in the twenty-first century workplace and society, and challenges all educators with the idea that much contemporary education is designed to replicate an industrial age model, essentially rear-focused, rather than future-focused. Future-focused preparation takes account of the startling effect on economy and society caused by rapid technological change, to the extent that the future cannot be accurately predicted. Twenty-first century learning discourse proposals are characterised by a competency-based education that effectively renders knowledge obsolete, and which relies increasingly on communication technologies and on-line pedagogies. This is however an education which in some respects deepens the loss of identity characteristic of contemporary times. It is also an education which has negative implications for face-to-face interactions in community which underpins the development of democratic practices, and finally raises concerns about the hollowing out of curriculum knowledge. Twenty-first century learning discourses and educational practices which are deeply embedded in psycho-cognitivist and technological frameworks of thinking have marginalised critical philosophical thought. This paper considers the Levinasian concepts of the Other and the face, and the Freirean concepts of humanisation and critical education to argue that they offer a discourse of possibility and hope that challenges twenty-first century learning and pedagogy. These thinkers enable the argument that there are certain attributes and dispositions that transcend time and place, which schools have not only a right, but an obligation to develop.

## **Tina Besley & Michael Peters**

### *Interculturalism, education and dialogue: a new path for philosophy of education*

Intercultural dialogue has emerged in the first decade of twentieth first century as a major means for managing diversity and strengthening democracy. The European Ministers of Education met in 2003 to witness and sign a declaration on intercultural education in the new European context. In the declaration the Ministers of Education reasserted the symbolic value of democracy as the underlying reference value for all states and noting the diversity of European societies in terms of ethnicity, culture, languages, religions and education systems and the social conflicts and disagreements that result from different value systems, placed their hope in intercultural education as the means to avoid the worst excesses of globalization, especially exclusion and marginalization, and the problems of xenophobia and racism that afflict European societies. The Declaration noted that in the context of the Council of Europe's work on theory and practices on the development of education for democracy for over fifty years, including human rights education, the role of intercultural education in maintaining and developing the unity and diversity of European societies. The signatories to the declaration advocated the launch of a Council of Europe "White paper on integrated policies for the management of cultural diversity through intercultural dialogue and conflict prevention" and the setting up of new instruments for intercultural dialogue between Europe and its neighbouring regions. This paper examines the ideology of European interculturalism and the prospects for Intercultural Education as the basis of a new paradigm in philosophy of education. First it explores 'The Clash of Civilizations' versus 'Dialogue Among Civilizations' before philosophically exploring the history of the discourse of ethnocentrism and the concept of dialogue as important features of intercultural philosophy.

## **Jennifer Bleazby**

### *A Deweyian notion of children's participation rights and its implications for education*

In this paper, I will outline a Deweyian theory of children's participation rights and explore the educational implications of this theory. In particular, I will assess the Philosophy for Children (P4C) pedagogy and curriculum for its capacity to support such a Deweyian notion of children's participation rights. P4C has a specific focus on education for freedom, democracy, human rights and peace. For these reasons, it has been endorsed by the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2007). Even though Dewey himself didn't outline a theory of rights, Dewey's ideas may be valuable for developing a theory of children's participation rights because he wrote extensively about education, growth and children, and defended a participatory notion of democracy as a form of communal inquiry. His educational and political ideas are tightly aligned and mutually reinforcing. Furthermore, his ideas have influenced Philosophy for Children (Bleazby 2011, 2006; Lipman 2008; Cam 2008). It will be argued that Dewey's philosophy supports the notion that children have a right to participate in communal inquiry and that this right imposes certain obligations on schools and teachers. It will be argued that one way schools can begin to meet these obligations is through enabling all children to participate in philosophical communities of inquiry.

## **Stephen Bolaji, Oludare Okikiola Olufowobi & Samson Korede Oluwole**

### *Reinventing the wheel of progress in Nigerian education: The Deweyian perspective*

The educational system in Nigeria of today presents a 'bleak, blank face gazing at a bleak, blank' future because of the conservative approaches still being employed in most public schools and this often results in a strict and rigid classroom environment where children are taught to learn by rote methods and are expected to memorize information to demonstrate mastery of subject matter or of the content of study. This rigid structure of schools requires children to learn contents distant and divorced from their live experiences in overcrowded, anonymous classrooms. The teachers often see students as passive vessels in which knowledge is to be poured regardless of the children's individual innate potentialities, needs and differences. It is against this background that this paper discusses the progressive education both as a movement within the broad framework of American education and a theory that urged the liberation of the child from the traditional emphasis on rote learning, lesson recitations and textbooks. This paper explores the philosophical connotations of the Deweyian approach toward achieving national development in the area of education. It also stresses the progressivism principles or assumptions that are needed for a pragmatic change to reinvent the wheel of progress for the Nigerian educational system.

## **Charmaine Bright, Maurice Alford, Max Galu, & Ingrid Boberg.**

### *The socially constructed EdD*

This presentation is by four EdD students who are electing to work as a community of practice and support each other through the challenging and exciting process of doctoral studies. We have disparate topics and interests, but together are developing our identities as educational researchers in what seems to be a very productive and enjoyable manner. The presentation will focus on the collaborative nature of our learning. The philosophical backdrop is an orientation towards socially constructed worlds and the way we work in interactions with others. Interpretations of the world within which we operate depend completely on the discourses that are available in our time and place: contexts that have shaped us, despite, or because of, our lack of awareness or understanding of them. In an ecosystem approach people and their



identities are constructed collectively by interactions with others in the social spheres they inhabit. In this paradigm, each person has multiple selves, all of them contextually dependent, replacing the essentialist idea of the self as a fixed personality. The environment is shaping the inhabitants at the same time as the inhabitants are shaping the environment and this process as one of continual adjustment, adaptation and alignment. In such a context we share and shape ourselves and each other as we are learning the craft and the identity of a researcher. We share our insights, stories, hopes and ideas as well as our concerns, frustrations, and disappointments. In our studies together we learn from our supervisors, but we also learn from talking with each other. Accordingly, this presentation has the form of a conversation, rather than a performance. We will be the presentation. Not 'we' as discrete individuals, but 'we' as socially-constructed interlinked learning selves. The process and the relating is the presentation.

### **Rachel Buchanan & Amy Chapman**

#### *Utopia or dystopia? A critical examination of the Melbourne Declaration*

The signing of the Melbourne Declaration by Australia's state and federal education ministers in December 2008 has set the agenda for Australia's educational future. The proposed National Curriculum and the Digital Education Revolution are two examples of radical changes to education in Australia that have been facilitated by the agreement reached with this document. Its themes of equity and excellence and educational advancement via technological indicate the declaration is underpinned by Human Capital Theory. The Melbourne Declaration seeks the creation of an educated citizenry and the investment in education is justified by the increased economic prosperity that such expenditure will generate. But what is the future being ushered in by the Melbourne Declaration? We seek in this paper to critically examine the implications of Melbourne Declaration for Australia's education systems.

### **John Calvert**

#### *Luck, choice, and educational equality*

Harry Brighouse (2010) recently discussed two conceptions of educational equality. The first is a fairly traditional and familiar species of equality of opportunity of the meritocratic type; indeed he calls it the *meritocratic conception*. It disqualifies factors such as a person's class background as a legitimate determinant of educational achievement and owes a clear debt to the work of John Rawls. The other, more demanding conception – Brighouse calls it the *radical conception* – adds a person's natural talent as an illegitimate determinant of educational achievement. The logic of his argument seems to point in the direction of the radical conception being the better one, but Brighouse favours the meritocratic. This paper argues that the meritocratic conception is flawed as a conception of educational equality and that Brighouse's radical conception is the better one. It seems to draw on a theory of distributive justice commonly called *luck egalitarianism*. Although a superior conception of educational equality, the radical conception is still not quite right. This paper develops what it calls the *luck egalitarian* conception of educational equality. It is argued that this conception more faithfully reflects current thinking about equality and avoids some of the difficulties with Brighouse's two conceptions. Finally, two objections to a luck egalitarian conception are considered.

Of genius they make no account, for they say that every one is a genius, more or less (Samuel Butler, Erewhon).

## Po-Nien Chen

### *An anthropocentric approach of Dewey's philosophy of education*

Dewey has been accused of failing to deal with the human side in his approach of metaphysics because of over-emphasis of the scientific inquiry. Accordingly, Dewey's philosophy, metaphysical naturalism, has been characterized as non-anthropocentric. However, Dewey's philosophy is, in effect, anthropocentric for he proposes that human beings regard themselves as the central focus of reality through an exclusively human perspective in terms of human capacities and experiential transaction with nature. In this study, I try to refine Dewey's position in response to this charge in the following three perspectives. First, I argue that Dewey is able to construct his enterprise from scientific discoveries, while maintaining the importance of philosophical traditions. Second, I argue that Dewey maintains humanity enters into the ongoing processes of nature through understanding, utilizing, controlling, and redirecting scientific inquiry. Last, I argue that Dewey claims new science and technology promise ways to reshape education by offering new knowledge, both tools and contents, for further inquiry. Thus, when these three perspectives are clarified, Dewey's philosophy of an anthropocentric approach is suggested in the practice of education.

## Cheng-Hsi Chien

### *Why has Santa Claus not arrived? Western influence on the development of philosophy of education in Taiwan from the post-war time to the millennium*

Western educational theory accompanying western culture had a profound influence on China across the twentieth century. Political, historical, and cultural opportunity made Taiwan a good research database from the perceptions of colonization and globalization. Chronologically important scholars are introduced from post-war times to the millennium. This essay illustrates the contributions and some tensions when Taiwan met the west. Not only does the author suggest that Taiwanese scholars who learned from the west have to establish an autonomous philosophy of education with a view of global localization, but also the author sincerely hopes that western scholars acknowledge how profoundly the west dominates the east and pays more attention to Chinese works in the global age. The author believes globalization is not necessarily evil and has confidence that philosophy of education will continue a competitive and notable resurgence from Socrates to Confucius by the cooperation of both the western and non-western world.

## Yun-shiuan Viola Chen

### *Post-coloniality in Taiwan's national scholarship program for overseas study*

This research critically analyzes Taiwan's long-standing National Scholarship Program for Overseas Study between 1955 and 2000, and suggests seeing the Program as Taiwan's governmental pursuit of strategic modernization. The view of strategic modernization is based upon an interrogation of the discourses surrounding the program, while using post-colonial criticisms as a referential framework. Methodologically, the research investigates the program from two perspectives: one was the researcher's critical discourse analysis of historical texts and the other derives from the narratives of program stakeholders including scholarship fellows and policy makers. Under the overarching grand discourse of modernization for national and social development, there were individual shifting discourses within different stages of program development. On one hand, various structural conditions and contingent incidents, such as the Cold War and its ramifications, produced discourses that drove and perpetuated the program. On the other hand, the scholarship program became a means for Taiwan to adopt herself to her continuously changing world condition – a post-coloniality which produced a

complex, ever-changing set of interrelationships between Taiwan, China, and the United States. It is this double-edge of the program that suggests the view of strategic modernization. The strategic modernization does not necessarily imply a linear and teleological modernity; but should be viewed as an adjustable and sustainable modernization that constantly transforms and assists a small nation, like Taiwan, to adapt itself within its constrained and changing post-colonial condition. Accordingly, this research complicates the current petrified post-colonial discourses trapped in West/Rest binarism.

### **John Clark**

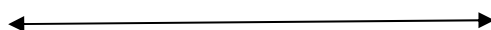
#### *Does philosophy of education have a future?*

Whether philosophy of education has a future depends on what we mean by 'philosophy of education'. I shall look at it in all of three ways: as a social institution, as an academic activity and as an intellectual pursuit. Each leads to a different answer. From this, we can begin to reflect on the sort of future philosophy of education might have and what, if anything, we ought to do about it.

### **Amy Chapman & Rachel Buchanan**

#### *Accountability frameworks in Australian education: Utopia or dystopia?*

A significant majority of educational reform initiatives over the past two decades have aimed to hold schools more accountable. It has been argued that Australian education, like many developed countries suffers from accountability deficits. One of the goals of the 'Education Revolution' has been clearly about creating an education system which has at its foundations school and teacher accountability. Whether in the form of a national curriculum, national testing, national teacher registration, public comparative measures and merit-based pay for teachers, the reality is that state and territory schools are being radically transformed under the guise of accountability. But how can we establish the existence of such accountability deficits? This presentation tries to identify what such an appealing but elusive concept may mean for education by asking two types of questions. First a conceptual one: what exactly is meant by accountability in education? And second, an analytical one: what types of accountability are involved? By considering 'accountability' as a concept in need of clarification, we will consider whether the current direction towards greater accountability frameworks in education represents a move toward what may be either an 'education utopia' or 'dystopia' depending on: Who Should Hold Whom Accountable in Australian Education and For What?



"Why," asked one Professor, "should a man want to be better than his neighbours? Let him be thankful if he is no worse." I ventured feebly to say that I did not see how progress could be made in any art or science, or indeed in anything at all, without more or less self-seeking, and hence unamiability. "Of course it cannot," said the Professor, "and therefore we object to progress" (Samuel Butler, *Erewhon*).

## **Janita Craw & Andrew Gibbons**

### *He made me do it: Questions concerning Spinoza in thinking of ethics and education*

Going beyond representation involves imaging what happens when we place the body in the picture; bringing together the body with and alongside our preoccupation with thinking the mind forces us to consider what can the body do? The encounters that occur as a result (e.g. of body with/on body, idea with/on idea) require us to (de)compose combined immanent modes of existence that offer a more powerful whole; such events ignite an affect that enable us, or demand we act differently with/in the (non)human world, of education. This paper explores imaged compositions of mind and body that speak to us of Baruch Spinoza's Ethics and in particular what he 'makes' us think in terms of the thinking body and the feeling mind. A series of images are presented accompanied with some thoughts about how these images provoke educational decompositions for future educational events. We are particularly looking for images of the monster that question what we are made to do, and what we are making.

## **Nesta Devine**

### *Spinoza through Deleuze: Implications for educational research methods*

My impatience with the standard Education thesis - 15 interviews, loosely based on 'phenomenology' or 'grounded theory' or some form of 'constructivism' - leads me to investigate other theoretical possibilities which might provide a useful basis to pragmatic educational research. In this paper I explore some of Spinoza's ideas on subjectivity, particularly that of 'affect', which might go some way to aiding education researchers to detach themselves from the self-consciousness of phenomenology and constructivism. The paper depends heavily on Deleuze's interpretation of Spinoza.

## **Maxine Dyer & Kaye Kara**

### *Network or Net worth?*

The term 'knowledge society' is employed in a variety of different contexts, including business circles, the media, and educational policy statements. The notion of 'society' also appears in other related terms, such as 'learning society', 'post-industrial society', and 'information society'. However, the exact meaning of what constitutes a 'knowledge society' appears open to debate and tends to shift and change depending on the context in which it is used. The word 'society' is also frequently interchanged with the word 'economy', denoting some kind of equivalence or symmetry between 'knowledge societies' and 'knowledge economies'. The implication of this is that these terms are synonymous with one another. But are they? Do the terms 'knowledge society' and 'knowledge economy' essentially denote the same thing or do they perhaps conceal diametrically opposed paradigms? If so, what would be the ramifications of a 'knowledge economy' masquerading as a 'knowledge society' for educational institutions and wider society? Rather than producing a networked global society, could this lack of transparency instead pose a danger to the long-held egalitarian goals of educational institutions, replacing them with divisive neoliberal values of competitiveness and individual gain? This paper will attempt to address some of these issues.

Just because something bears the aspect of the inevitable one should not, therefore, go along willingly with it (Philip K Dick, *The Transmigration of Timothy Archer*).

## **Tsao-Lin Fong**

### *Philosophy of Earth Citizen Education – On a vision for future curriculum development in Taiwan*

Taiwan is planning to conduct twelve-year national basic education for every child from 2013. More importantly there should be a corresponding philosophy for this system reform. The author of this paper has the valuable task to propose the vision and the core idea for the new curriculum of primary and secondary school in Taiwan with the help of a team composed of five people from different academic institutes. The departure point is the lack of necessary self-confidence and motivation for lasting learning apparent in children. My proposal for the future curriculum requires first of all that schools play a leading role in transforming the way young people think about themselves and their capacities so that they can actively contribute to the renewal of their communities as well as we move towards the twenty-first century. Inspired by Edgar Morin's (1999) 'The seven complex lessons in education for the future', the core concept of earth citizenship is developed in which we take a critical attitude against the overemphasis upon global competition competencies, especially in confronting the ecological crisis around the world. We agree with Morin that all truly human development means joint development of individual autonomies, community participation, and a sense of belonging to the human species. We would also like to underlie that education of the future should be careful not allow the idea of the unity of the human species to efface the fact of its diversity, or the idea of its diversity to efface its unity. There is human unity. There is human diversity. The main feature of the paper is the creative connecting of traditional oriental philosophy with the ideas of complex science as well as contemporary human sciences. The final and concrete vision of this study results in six ideas inspired by the "Six Transition" of the Mahayana Buddhism. This paper explicates the essential content of these six visions: Joyfulness of life (生命的喜悅); self-confidence for living (生活的自信); passionate for learning (學習的渴望); courage for creativity (創造的勇氣); wisdom of co-existence (共生的智慧); and aesthetics of improvisation (即興的美學).

## **John Freeman-Moir**

### *Art for dishonour: The suffering of others and sympathy's education*

In 1941 a Nazi officer visited Picasso's Paris studio where he saw a postcard of the *Guernica*. 'Did you do that,' the officer asked. 'No,' replied Picasso, 'you did.' Speaking truth to power—referred to here as utopian inflection—is the subject matter of art for dishonour. Directed against the malevolence and oppression of state, corporate, and military power it is the art of protest, criticism, rebellion. The utopian inflection of dystopian imagery lies at the heart of sympathy's education. Using Adam Smith's conception of the attentive spectator in *The Theory of Moral Sentiments*, the paper explores the duty, craft, and limits of sympathy in relation to art for dishonour.

## **Gleidson Gouveia**

### *Critical pedagogy, Dewey and semiotics: The future of critical thinkers*

It is a truism to state that school, the institution, has been responsible for forming persons of all walks of lives to their professions. It is also true that society expects the school to have such role in the lives of children. Interestingly, people do not seem to have the expectation for the school to be the institution responsible for forming citizens capable of thinking critically. In this paper, I lay out what I believe needs to be done in our educational systems so that students will come out as citizens who are successfully able to think critically. In order to do that, I discuss how Paulo Freire's critical pedagogy and the philosophy of education proposed by

John Dewey can be brought together under the lenses of semiotics. I argue that although the works of Paulo Freire and John Dewey are very close in their perspectives, practice, and proposals, philosophers of education have done little to approximate these two works. It is true, I believe, that when put into practice, critical pedagogy and Dewey's philosophy of education lead to fruitful critical thinking abilities in students. Furthermore, I argue that these two perspectives should be read comparatively under the lenses of a fully semiotics understanding, which I believe is the most effective way to form critical citizens in the future and for the future. It is also, arguably, a successful manner through which philosophy of education can be brought into practice now and into the future.

### **Jim Greenlaw**

#### *Deconstructing the metanarrative of the 21<sup>st</sup> century skills movement*

If Neil Postman, the author of 'Technopoly: The surrender of culture to technology' (1993), were alive today, what would he say to Marc Prensky (2010), the originator of the term, *digital native*, about the ways in which teachers should approach the wonders and perils of e-learning in their classrooms? As the Dean of a faculty of education which is devoted to both creating and critiquing a variety of digital teaching and learning strategies in K-12 and adult education contexts, I have kept a close eye on the developing metanarrative of the 21st century skills movement (Trilling & Fadel, 2009). Arguments and anecdotes from the movement's proponents concerning teachers' technological accountability and competencies are attractive and compelling to some educators at the same time as they are oppressive and disturbing to others. In order to deconstruct the technophilic discourses of Prensky, Trilling, and Fadel, I juxtapose their work with Postman's cautionary tales about totalitarian technocracy in schools. Postman wants educators to question their taken-for-granted assumptions about the ways in which they and their students should interact with technology. Prensky and his followers wish to provide educators with effective ways to involve their students in experiential learning partnerships through the use of serious gaming, e-books, crowdsourcing, and Facebook. As the views of Prensky and Postman are contrasted, a number of interesting issues emerge. What, for instance, is the nature of moral development and cultural identity formation when collective intelligence, hypertexts, and virtual relationships displace traditional textbook and face-to-face modes of learning? In this paper, therefore, I attempt to synthesize the opposing perspectives of Prensky and Postman in order to establish a balanced and yet critical theory of the nature of e-learning.

In the first few pages, Kundera discusses several abstract historical figures: Robespierre, Nietzsche, Hitler. For Eunice's sake, I wanted him to get to the plot, to introduce actual "living" characters - I recalled this was a love story - and to leave the world of ideas behind. Here we were, two people lying in bed, Eunice's worried head propped on my collarbone, and I wanted us to feel something in common. I wanted this complex language, this surge of intellect, to be processed into love. Isn't that how they used to do it a century ago, people reading poetry to one another? (Gary Shteyngart, Super Sad True Love Story).



## Elizabeth Grierson

### *Freedom, individualism and law of contract: Future proofing education*

Concepts and tenets of freedom and individualism underpin liberal education as much as they underpin processes of common law. Education and law share similar principles, histories and practices with legal contracts both public and private demarcating, protecting and testing an individual's rights and conduct. In classical approaches to law issues of voluntariness and obligation in contracts, objectivity and subjectivity in the identification and application of legal rules and principles in courts, and fairness as a premise of justice, are synonymous with underlying tenets of freedom and individualism. These classical or liberal principles are put to the test through neoclassical, economic and critical approaches in law and education. This paper considers the historical lineage of these principles as a philosophical set of assumptions and their reconfigurations within the regulatory powers of state, and market governance in law and education. Focusing in particular on contract law, it pays attention to the impact and affects of the principles of freedom and individualism in the market driven university system today. An analysis of contract law shows it is premised on promises today for future benefits, thus converting the future into the present, in much the same way as education today promises employability tomorrow as a regulatory device to future proof its role in society.

## Richard Heraud

### *'Towards beginnings' and its relation to the formation of political subjectivities*

If the future can only be a paradox of what we suppose it might be, then perhaps education should also occupy itself with engaging with that which might be other than what we suppose are the logical outcomes of our present educational interests. For such a task, thinking for oneself becomes a challenge! It is us, as individuals, who will have to think the event of this paradox – of the situation and experience that describes the present (in the future), which will never be what we thought it would be. However good we become at affirming the thinking of others in their understanding of what will happen (amongst whom one would think educationalists are significantly present), it is we, as individual subjects, who will have to suffer the problem of thinking the thought that has not yet been thought; that is the thought that can only be thought in the context of an event that takes place in the future. Established knowledge will betray us in this moment – the paradox, that is the future, will require us to think for ourselves as if we were to have to think for the first time, without help and furthermore, wondering: how can I do this? Don't all crises describe this problem to us in the critical moment of the great adventure – which is what education should be, should it not? This paper will investigate the question of how greater protagonism might be given to Hannah Arendt's idea of *towards beginnings*, with particular attention being paid to how thinking the exception within the power relations that govern teaching and learning make the formation of political subjectivities problematic.

## Veronica Hotton

### *Educational futures: Pedagogy walked*

The word 'pedagogue' (*paidagogos*) comes from the Greek word *pais* (= child) and *ago* (= guide).

What are the implications for "educational futures" when considering aspects of walking in educational pasts, presents and futures? My research in walking has me considering and practicing walking as ways to teach and learn for both teachers and students. Although I am primarily interested in ecological, environmental, and place-based areas of education, I have found walking to be an intriguing practice

throughout all education. The literature on walking includes philosophy, ecological philosophy, history, and cultural studies. In the present educational-based literature, there has been limited direct and indirect work on educational aspects of walking. With these educational trails less traveled, it seems foreseeable that significant contributions to both teaching and learning will be possible by studying education and walking in more depth. For that reason, this paper's journey, and within the present formal educational contexts, these are a few questions I will explore: Is time allowed and valued for walking as an approach to teaching and learning by both teachers and students? Do classes primarily sit inside rooms learning about things outside the four walls, or do classes remember to walk in places to experience contexts of a lesson? If we have forgotten to walk our pedagogies, how can we walk more? Within an ecological context, what knowledge of the ecology of a place, of the ability to live well and sustainably in place, is possible when we humans continue to walk in place? This paper will be crafted in part by me walking physically through places in which I live and work and by metaphorically walking through the literature. I will weave together the processes of walking and education by finding more paths while looking towards the possible futures with the hope that these paths walked can support ecologically flourishing futures in education. *Solvitur ambulando*. "It is solved by walking."

### Ruyu Hung

#### *On the virtue of the hospitality of education: Trust*

Drawing on Derrida, hospitality has been gradually recognised by many philosophers of education as the ethics of education. Claudia Ruitenberg (2009) criticises the recently popular outcomes-based education as inhospitable for its failure of giving place to unforeseeable learning. The hospitable education implies three impossible ethical demands: the demand to address a guest one cannot ask to know; the demand to protect the home one must surrender to the guest; and the demand to reciprocate outside of a paradigm of reciprocity (Ruitenberg, 2009, p. 268). A student comes to the teacher as a stranger. Yet the teacher must treat her with hospitality. Delving into Camus' novel 'The Guest', Peter Roberts (2008) shows the subtle educational significance implied in the interaction between 'the host' and 'the guest' and reveals a space for reconceiving the hospitable relationship between teacher and student. However, the hospitality of education entails an element which draws my attention: trust. What kind of trust does the student as guest place on the teacher as host? There is trust that the student places on the teacher so that she will enter the teacher's classroom and accept her instruction. There may be various kinds of trust in various kinds of interpersonal relationships or in different situations. For example, according to Gordon Tullock (1967), to trust someone is to be able to make an accurate prediction that one's behaviour will be cooperative. In contrast, Virginia Held (1968) considers trust to have more to do with uncertain situations than with certain situations. After exploring the nature of trust in nurse-patient relationships, Louise de Raeve (2002) points out that the nurse-patient relationships cannot be referred as 'partnership' because of the different healthiness of both sides. In spite of this, the patients trust nurses and doctors to act in their best interests. The mentioned above may not sketch the entire scope of trust but still reminds us of the complexity and richness of the concept 'trust'. I attempt to explore the meaning of trust in teacher-student relationships from the perspective of ethics of hospitality of education.

A weird time in which we are alive. We can travel anywhere we want, even to other planets. And for what? To sit day after day, declining in morale and hope (Philip K Dick, *The Man in the High Castle*)



## Ruth Irwin

### *Educational futures: Challenging the 'progress' in population and climate change*

Climate change confirms the dystopian idealisation of 'progress' as a type of Armageddon flashpoint that finalises the progress of technological innovation with an insurmountable climax. Unlike its eschatological model, the progress of modernity is unlikely to result in the 'Select' ascending to Heaven and the renewal of Heaven on Earth for future generations. Instead the extinction period intimated by extreme climate change will be unsurvivable for the majority of species and Homo Sapiens will be no exception. Climate change presents an End of History that is not merely a descent into the banality of consumerism (Fukuyama, 1991), nor even, an end of this particular civilization (Diamond, 2005); but an end of our planetary ecological niche. The discourse of progress informs modernity, and modern education, in a plethora of ways. Modern 'progress' is both confirmed, interrupted and dissolved by two dynamic changes in the human condition; climate change and peak population. Climate change presents an extinction event that brings 'progress' to a climax. Population will peak around 2050. The declining birthrate and longevity is already aging the population in 'developed' countries. I argue that population degrowth is an inevitable function of modernity, in the same way that the land clearances were an inevitable function of the early stages of industrial capitalism. This is a 'progress' that shifts from exponential growth in population and economics, to exponential degrowth, inside a century. What sort of impacts will this have on education? Falling student numbers is the most obvious element of population degrowth, but it will also impact on our faith in economic growth, and in fact, the discourse of 'progress' itself. □ Instead of viewing climate change and peak population as a calamity, I propose that together they constitute conditions for renewal. Modern technological progress has been problematic for a long time. Climate change and peak population make it very clear what is at risk. Up until now, technology and its efficiencies has shaped the modern horizon of thought and efforts to adhort people to behave 'ethically' have had limited impact. But climate change and peak population makes it clearer what elements of industrialism are putting multitudes of species at risk of extinction, and degrowth means we can no longer rely on the engine of consumerism as the justification for economics. By examining the cultural consequences of climate change and peak population we are better able to perceive how technology itself needs to be contained in a new horizon of thought. Education is the key site for meeting the transformations that are upon us.

## Joce Jesson

### *Place-based curriculum and current education: Creating alternative curriculum*

One of the important tenets of John Dewey 's work is a connection between the child and the society (Dewey, 1915). The term place-based curriculum emerged in the 1980s from the work of Malcolm Skilbeck (1980). It was then used as a descriptor of school curriculum which focuses on the immediate concerns of the learner, and their experience, in order to makes sense of the world. The New Zealand 1990s Curriculum Review was largely underpinned by these ideals, alongside those of teacher-created curriculum and an enhanced teacher professionalism. However the curriculum review as it was being implemented also established a series of largely unexamined tenets for curriculum planning which in spite of the published curriculum statements, implied that there is a right answer for curriculum, and its assessment. In other words, curriculum was assessment, whether it was at a secondary level through the NCEA or now as national standards for primary schools. In the current climate, the neo-liberal educational policy environment is pushing schools and teachers to measuring appropriate predetermined responses, in which creating curriculum is somehow a given. This is leading to resistances with a standoff between the politicians and teachers, but no real sense of curriculum. A

more positive way forward is recognising that a 21<sup>st</sup> century education should reflect a more deeper understanding of place, how the place came to be that way, and where is that place and its people going? This presentation uses the example of a place-based consideration of some curriculum for Thames-Waihi. This arises because 2012 is 100 years after the death of Frederick Evans, the leader of the striking miners, on 12 November, 1912. The town surrounds a company town of Newmont Mining Ltd (US) and Fonterra (NZ), the example of the past creating the future.

### **Nabil Kamel**

#### *A framework for the classification of paradoxes for education purposes*

Paradoxes are greatly underestimated as educational tools. They are prevalent in science, mathematics, statistics, literature, law, and many other fields; they offer numerous opportunities to enhance motivation and to achieve deeper understanding of complex issues. Their motivational value for learning is founded on solid theories of learning such as Piaget's constructivist knowledge acquisition theories. Part of the reason why they have been so underutilized is that, up until now, no educationally-oriented framework for the classification of paradoxes have been developed. Such a framework can aid educators in incorporating more paradoxes into their curricula effectively. The purpose of this paper is to improve on the foundations of using paradoxes in education by developing a deep and more educationally-oriented framework for the classification of paradoxes. The new framework, termed TARO-TARO, incorporates all the classification "power" of classical models, such as the one used by Quine and later types by others. It fully recognizes their four basic types: *Veridical*, *Falsidical*, *Antinomies* and *Dialetheias*, and explicitly distinguishes between theory and its application on one hand and reality and its observation on the other. It also incorporates the learner's prior knowledge in the classification of paradoxes. Moreover, it offers a reference model to organize the student's thinking about paradoxes to achieve the learning goals.

### **Morimichi Kato**

#### *Environment and education: Toward an alternative ontology of nature*

We live in an age in which the destruction of environment has become a major concern. However, until recently, the environmental problem has not become a major issue for philosophy of education. The reason for this is that for a very long time philosophy of education was intimately related to the concept of nature as the foundation and the model of human activity. We can see such an understanding of nature not only in Ancient Greece, but also in the modern pioneers of pedagogy. If we consider this situation, we may understand the challenge the environmental problem poses to philosophy of education. Nature in the age of the environmental problem cannot function as the foundation upon which an edifice of education can be built. Nature has exposed itself as vulnerable to human intervention. Philosophy of education has responded to this turn of events by omitting the concept of nature. This event may have taken on a form of postmodernism that is anti-foundational and anti-traditional. More often though, this omission occurs by way of shifting the discussion on education exclusively to social and political issues. This contemporary trend to exclude or ignore a metaphysical or ontological consideration of nature is, in my opinion, too narrow. On the one hand, it cuts us away from the tradition, in which the consideration of nature played an important role. On the other, it excludes us from the experience of the whole that the Greeks called the cosmos. In this paper we will look for a third way of understanding this problem, one that shows due respect to ontology without falling into the error of considering nature as the foundation that serves as an absolute norm. This requires, in turn, a balanced understanding of the dethroning of nature in the modern age.

## Janette Kelly

### *Digging deeper into the philosophies of ECE sustainability*

In early childhood education, sustainability or education for sustainability is developing momentum, albeit belatedly. The rationale may be the argued need to start early with young children as their generation has to fix our mess, or the decade for sustainability, or a trickle-down effect from other sectors of education. Davis et al. (2009) perceive a 'research hole' in this field. Hence our current research with practitioners, children and their families in six ECE settings can be seen metaphorically as both 'attempting to fill the hole' at the same time as 'digging deeper'. In this draft paper my colleague Dr Jayne White and I argue that views of sustainability are enriched when philosophically excavated – locally, historically and culturally claimed and enacted. Such a conviction is evident in the dialogues of teachers (in our initial focus group), each of whom brought with them a philosophical and experiential base that influenced their approach to sustainability/nature based/environmental education. This paper is a preliminary attempt at unearthing the underpinnings of current philosophy and associated pedagogies in an attempt to find ways forward:

it can be a burden for small children to be taught that they have to care for their environment because they see modelled around them people who are not caring for it, even in their own families, so how do we allow them not to feel guilt and how do we take away that burden? I think it is taking them to natural settings, allowing them to see things that they are in awe of and that they love. They will grow to understand why it is important that we protect these things and then, in future days, they will be the engineers of that too [Cathie: focus group transcript]. □

## Khoa N. Le

### *Engagement of engineering students in large classes*

This paper provides a literature review on recent progress in engineering student engagement. A number of key factors are identified. A top-down view on Pace's and Austin's framework on student engagement is given. Proposed possible topics on student engagement are discussed. The following remarks can be drawn from this study: (1) It is clear that research work on engagement in engineering programs has been performed. However, specific strategies on how to engage engineering students in large classes and how lecturers can effectively engage students have not yet been reported in the literature, prompting that additional work in this area is required; (2) Establishing engineering pathways is one of the key factors affecting engineering intakes. However, research has not been carried out to assess the effectiveness of this method on improving engineering intake; (3) A new framework has been proposed to give further insight on Pace's and Austin's initial framework on student engagement; (4) Gender in engineering has been a chronic concern over many decades as the number of female engineering students has been very limited in the engineering profession; and (5) Mature-aged students can often play a part in the success of the engineering profession with many outstanding students of technician/electrician background, wanting to become a professional engineer.

The untaught peasant beheld the elements around him and was acquainted with their practical uses. The most learned philosopher knew little more. He had partially unveiled the face of Nature, but her immortal lineaments were still a wonder and a mystery. He might dissect, anatomize, and give names; but not to speak of a final cause, causes in their secondary and tertiary grades were utterly unknown to him. I had gazed upon the fortifications and impediments that seemed to keep human beings from entering the citadel of nature, and rashly and ignorantly I had repined (Mary Wollstonecraft Shelley, *Frankenstein*).

## **Yating Lee**

### *Aesthetics for the educational futures: An example of higher education evaluation policy in Taiwan*

A few years ago, I became interested in the topic of aesthetics and curriculum in Taiwan. Whether in the educational research reports or curriculum documentation, it looked hard to find any reference to the relations between aesthetics and curriculum. In my curriculum research reports, I proposed the idea of 'the aesthetics of curriculum'. This article is structured in the following ways. First, the research literature about 'the aesthetics of curriculum' will be analyzed. This review will clarify why arts play an important role in the future of education, especially scholarly inquiries related to education/curriculum in Taiwan. Secondly, a brief history of 'the aesthetics of curriculum' in Taiwan will be presented. Inspired by art-based educational research, an aesthetic approach in curriculum inquiries, including educational criticisms and narrative research, has been conducted in many research papers in Taiwan. However, that is not enough. This article will generate another inquiry method drawn from semiotics. The review of research reports focused on exploring the aesthetic experiences in educational/curriculum practice will be presented. Finally this paper will examine ideologies emerging in the process and strategies of evaluation policies and functions in subtler ways. It is significant to higher education because such decision-making shapes the qualities of higher education.

## **David Lines**

### *Improvisation and pedagogy: Musical conceptions of the teaching and learning process*

This paper follows a thread of philosophical thought (Nietzsche, Deleuze and others) on music improvisation and considers its relevance for pedagogy. It is argued that a post-Nietzschean conception of music situates improvisation in the realm and space of what we now call 'pedagogy.' This way of thinking opens up links between the arts and educational philosophy and practice. While a 'command' style of teaching dominates the discourse of many present-day educational settings (including music and arts education), improvisation pedagogy promotes a radical rethink of what constitutes the teacher-student relationship. In contrast with the descriptor 'command' style, this paper considers provocative notions of teaching styles that are practically, philosophically and aesthetically akin to music improvisation. The paper looks at how teaching and learning shares many features with improvisation and considers how a closer look at how improvisation might inform how teachers work with their students. The paper draws on philosophical ideas, music and drama education teaching literatures and critical improvisation literatures. It is argued that the notion of improvisation pedagogy is a way of rethinking the arts in educational futures. While the arts are often associated with the production of art works, arts-inspired thinking can also be a stimulant for new ways of thinking about education.

## **Kirsten Locke & Andrew Gibbons**

### *Way down in the hole: A score for school*

In the third series of the show *The Wire* the critical attention of the show's writers turns to an intersection of academic researchers, politicians, public school teachers, the police, crack gangs and the lives of a group of more or less 'school children'. The series explores the farcical nature of the education system. The children are portrayed variously as victims of the crises in their Baltimore community, and agents who engage in a shared resistance of the farce that plays itself around them. Themes emerge related to the limitations of standardised testing, the competition for public funding, the role of academic research in challenging urban school pedagogies, and

the experience of school for children whose most significant education may well be on the street. This paper explores the experiences of selected characters through the theme of the show's title song 'Way down in the hole' (Waits, 1987) and the work of Hannah Arendt and Albert Camus. In particular Arendt's notions of private and public, and Camus' critique of the absurd, provide this paper with ideas to critically consider the role of school in the future of education.

### **Bree Loverich**

#### *Policies of contention: Expressed aims of New Zealand's secondary educational documents*

Currently, the Ministry of Education and the New Zealand Qualification Authority are working to ensure the alignment of the New Zealand Curriculum and senior secondary assessment policy, the National Certificate of Educational Achievement. However, NCEA assessment administration and the goals of the New Zealand Curriculum are not necessarily in accord. Arguably it is not clear if, and if so how, there will be an attempted alignment of curriculum and assessment, as well as policy and practice, along all expressed ethical, pedagogical and epistemological aims. Therefore, I endeavour to address some of the tensions between the expressed goals of these prevailing policies by considering the questions: where do the aims come from, are there tensions between them and are they compatible with all practices? Through this inquiry, I will attempt to highlight how some of these values are based on assumptions, underpin discourses, are sometimes contentious, preference certain kinds of knowledge and practices over others and are ultimately assimilated into policies that become a singular framework of an education system. More specifically, this discussion will highlight some of the possible epistemological and ethical dilemmas facing, policy makers, administrators, practitioners and students as they navigate pluralistic educational discourse and attempted alignment of often competing ideals.

### **Antonina Lukenchuk**

#### *Heterotopia of violence? Problematizing the discourses of terrorism and 'Just' war*

Violence is not a thing in itself; it invades the real spaces of human dwelling. It encroaches into the halls of schools and organizations. It manifests itself in "all-too-human ways" (Stanage, 1975, p. xv); it has thousands of faces. Violence has become a common denominator of our time. What is the nature of violence? What *are* the 'real' spaces of violence that traverses human and non-human geographies? How do children and young adults make sense of violent acts in and outside the classroom walls? The problems of violence still remain obscure (Sorel, 1941/ 1999). This paper problematizes the conversations on the nature of violence by juxtaposing the discourses of September 11 terrorism, 'just war' theory (JWT), civility, and peace. Critical Discourse Analysis (CDA) is applied as a method of philosophical dialoguing and questioning (Kristeva, 1980). CDA is regarded in this paper as both the theory and method—or rather, a "theoretical perspective on language and more generally semiosis as one element or 'moment' of the material social process" (Fairclough, 2003, p. 121). CDA is more than "language-in-use"; it is "everywhere and always 'political'" (Gee, 2005, p. 1). To problematize the notion and phenomenon of violence as a 'common denominator' of our time, I build on Foucault's (1967/1984) metaphor of heterotopia to investigate the spaces/discourses—ambiguous 'microcosms' of September 11 terrorism and the wars in Afghanistan and Iran by juxtaposing the works of Arendt, Collingwood, and Elshtain, on the one hand, and the responses to these events by ordinary Americans—undergraduate and graduate students at Midwestern universities in the U.S., on the other. Americans are trapped in a liminal space, somewhere between life before and life after 9/11 (Denzin & Lincoln, 2003). There is an urgent need for critical conversations on 9/11 and its aftermath—the conversations that should bring together the voices "across the

political, cultural and religious spectrum” (Denzin & Lincoln, 2003, p. xvi). As a person, educator, and public intellectual I feel “moral responsibility to record and analyse such events as those of 11 September” (Denzin, Lincoln, 2003, p. xx).

### **Trish McMenamin**

#### *Justice for All? Special Education 2000 and the politics of difference*

In this paper I will argue that in its inception, development and implementation, New Zealand’s Special Education 2000 policy demonstrates the way in which seemingly just and fair policies can lead to occurrences of injustice and unfairness to some of those on whom they impact. What this debate turns on is the justice of a policy which takes as its starting point the unquestioned premise that the educational needs of all disabled children and young people will be best served in local state-funded schools rather than in day-special schools and the legitimacy of the decisions of policy makers and bureaucrats based on this premise. Drawing on Iris Marion Young’s conceptions of justice and her notion of “domination”, “the institutional constraint on self-determination” (Young, 1990, p. 37), as one of two social conditions that define injustice, I will argue that SE2000 in its conception and enactment serves to perpetrate, rather than mitigate, injustice with respect to schooling options and choices, on some disabled children and young people and their families.

### **Puvana Natanasabapathy**

#### *Exploring transformative learning in the open and distance learning environment*

The relationship between education and society has always been dynamic. While it is believed that education is expected to transform individuals, there are difficulties. Behavioural changes happen with experience, and education assists in this transformation. However, the emphasis in education should be on the transformative process of becoming, rather than just on the learning process. The process of becoming is a lifelong activity and should, therefore, involve reflective thinking, transformation of perspectives and incremental maturation of the individual. There has been considerable research into the concept of transformation through education, but it has not completely addressed the contribution of distance learning towards transformative learning. Open and distance learning is about self-directed learning, where learners have the opportunity to control when and where they learn. With this flexible option, distance learning is rapidly becoming the most cost-effective solution for learners whose access to classroom provision is limited. However, with its increasing popularity, distance learning is open to criticism as not providing the support or structure needed for transformation. This paper explores ways in which distance learning can contribute to transformation, identifies areas where best practice principles are being formulated and highlights areas that would benefit from research.

### **Chris Naughton & John Roder**

#### *Heidegger’s reinscription of paideia in the context of online learning*

One of the questions that Heidegger presents in his paper, ‘Plato’s Doctrine on Truth’ (1998), is the distortion as he sees it of *paideia*, that is the loss of the essential elements in education. This is characterised according to Heidegger by a misconception of Plato’s concept of teaching and learning. By undertaking an historical examination Heidegger provides a means to rectify this loss. With reference to the past, present and future philosophical perspectives of teaching and learning as particular spaces within online learning, an attempt is made in this paper to examine Heidegger’s reading of *paideia* within this context. For many contemporary writers on education the encounter with *new* literacies, *new* knowledge

and the adoption of an online environment encapsulates practice that challenges the hegemonic order of the institution as the purveyors of knowledge. Teachers within this *new* environment are however still constituted as experts and their knowledge is seen as ultimately inviolate. Heidegger in his re-interpretation of Plato sees the teacher as leading the students back to their essential being, where they might develop their ability to make intelligible themselves within the space in which they are. This alignment forms an acceptance and a challenge to the metaphysical concepts of uniformity of being and place that limits the potential of knowledge as something that is fixed and complete (Thomson, 2002, p.136). The experience of the *social web* or Web 2.0 has seen a shift in learning premised upon dialogue, exchange and constantly shifting horizons. Within this context the teacher is recast as a craftsman, creating learning opportunity within dialogic exchange. The heightened sense of involvement that is revealed in this context lays the ground for a future visioning of education where emergence is seen as essential, unlike a re-working of authorization to learn that inhibits student and teacher alike in *new* attempts at revitalising education.

### **John Ozolins**

#### *Reclaiming paedeia in an age of crises: Education and the necessity of wisdom*

Since the advent of mass education and the colonisation of education by libertarianism and economic rationalism, the obsession with performance indicators, generic skills and measurable outcomes has resulted in an education which is distinctly skewed towards a behaviourist conception of education. Education – and so knowledge – no longer has any intrinsic value, but has instrumental value only. Skills gained are not intended to result in any personal satisfaction, though this may occur, but are a means to a better career, or to ensuring that the individual remains employable, ever ready, because of her generic skills, to be transferred to another position, to another firm, or even to change careers entirely. The flight to an entirely instrumental education, which is to say, an education in which any mention of the intrinsic value of anything which might be learned is studiously avoided, is symptomatic of a reductionist conception of education in which only measurable utilitarian ends are taken seriously. It is apparent that many people are troubled by the problems which beset the world. There is a hunger for justice. There is rage in many quarters that the uneven distribution of wealth results in wars, famines and homelessness for many millions of people. The crises the world faces are multitudinous. Modern mass education is ill equipped to provide the resources to individuals to begin to address the crises which threaten to engulf humankind. Generic skills and technical knowledge are not enough, since these do not enable individuals to think beyond the narrow confines of their discipline or to evaluate whether the actions that they are contemplating have consequences which may be harmful. What is required, it will be argued, is an education which endeavours to impart wisdom. Wisdom, however, does not easily fit into a world of performance indicators and behavioural outcomes. It is not easily measurable and its cultivation is lifelong. It is, however, highly prized, since it enables its possessor to think deeply and critically about a state of affairs, see the connections between seemingly unrelated things and to act decisively as well as ethically. It will be argued that the acquisition of wisdom goes hand in hand with the development of moral virtue and this will involve the cultivation, in some form, of the humanities, philosophy and religion. It is this which is the education of the future.

There were countless theories explaining why Chiba City tolerated the Ninsei enclave, but Case tended toward the idea that the Yakuza might be preserving the place as a kind of historical park, a reminder of humble origins. But he also saw a certain sense in the notion that burgeoning technologies require outlaw zones, the Night City wasn't there for its inhabitants, but as a deliberately unsupervised playground for technology itself (William Gibson, *Neuromancer*).

## **Lorraine Pau'uvale**

*Laulātaha: Exploring the tensions surrounding Tongan understandings of quality in early childhood*

Considerable emphasis is being placed in achieving 'quality' in Tongan/Pasifika early childhood services. Achieving 'quality' within this sector is central to the well being of families and young children. However, 'quality' within early childhood is universally understood from Western pre-defined concepts. And the meanings and definitions found on 'quality' constitute an integral part of the English language. There is a mismatch of cultural understandings of 'quality' as understood by Tongan early childhood teachers and parents that participated in this study. This paper aims to make clear the issues involved in reclaiming an understanding of 'quality' from Tongan perspectives.

## **Michael A. Peters & Peter Fitzsimons**

Digital technologies in the age of YouTube: Electronic textualities, the virtual revolution and the democratization of knowledge

The shift from print to digital technology entails a change greater than the one from manuscript to print. This shift was a fundamental watershed in our culture that changed the topography, the shape and time of media—from an industrial one-way broadcast media regime to the radical interactivity of social media and user-generated creativity. This virtual revolution has been likened to the industrial revolution, doing for information what steam did for mechanical force, accelerating its development and promising widespread accessibility. The paper outlines some of the underlying principles of the new media and the profound impact they have on epistemology, culture and social relationships, and for the future of pedagogy and scholarly communication. We argue that *electronic textuality* and social media are restructuring interactions among author, text and reader, with profound implications for our knowledge institutions and for a new virtual 'species' – *Homo Interneticus*. The paper then examines the potential of digital technologies for the democratization of knowledge, along with some anti-democratizing trends like copyright, institutional traditions, and saturation of our subjectivity by the global market. Peer to peer networks are then explored as an emerging and possibly acceptable alternative to a society totally determined by instrumental reason and efficiency thinking, with the hope for a new social imaginary.

## **Peter Roberts**

*Academic dystopia: Knowledge, performativity and tertiary education*

Jean-François Lyotard's classic work, *The Postmodern Condition*, was first published in 1979 and has been available in English translation since 1984. Intended as a 'report on knowledge', *The Postmodern Condition* has gained a wide readership among critical policy analysts with an interest in the life of the university. Lyotard did not frame his work in terms of the organising themes of utopia or dystopia but *The Postmodern Condition* lends itself readily to analysis from such a perspective. In this paper, I examine developments in tertiary education and research policy in New Zealand, paying particular attention to the Performance-Based Research Fund (PBRF)



as an example of performativity, competition and the commodification of knowledge in action. I argue that the trends evident in changes under the PBRF constitute a form of academic dystopia.

**Swapnan K. Saha, Vivian W.Y. Tam & Mary Hardie**

*Effectiveness of developing pathways to university entry for low socioeconomic status students*

Increased participation in tertiary education is widely seen as fundamental to economic, social and cultural wellbeing. Higher education has a major role to play in meeting the lifelong learning needs of both individuals and the workforce of the future through increased participation. This emphasis on the provision of increased participation has never been greater. The solution is not simply increasing participation in higher education, but increasing participation from groups not currently accessing such education in a proportionate way. This paper examines the early establishment phase of a current pathway being developed for the Bachelor of Construction Management at the University of Western Sydney (UWS). The pathway aims at increasing participation in the degree program by students from low socioeconomic status backgrounds. Four structured interviews were conducted with undergraduate students. This study indicates the possible effectiveness of the current pathways. Future research in this ongoing project will map effective learning and teaching pathways for achieving diversity within the higher education sector of the built environment in Australia generally.

**Herner Sæverot & Glenn-Egil Torgersen**

*Bildung and the pictorial turn – or, the future of Bildung in the image society*

The background for this paper is rooted in two societal conditions. Firstly, terrorism or extreme ideological messages and threats are constantly changing their shape and character. Secondly, various Internet-based mediation channels, such as Facebook, Twitter and other chat rooms, are used to express extreme ideological ideas and manifestos – a kind of “virtual terrorism.” Therefore, schools and teachers must work for digital awakening, that is, awareness of these processes in order to develop a critical competence, which can uncover and reveal the message conveyed through the social media. The question is whether such a digital awakening can be achieved through traditional media teaching and methods for text and image analysis. In this paper we argue, by way of the educational theory of Bollnow, that education needs to go beyond such methods, as they prevent students from being able to catch up with terrorism’s constantly changing faces.

**F. Delfim Santos**

*Boarding schools: Educational heterotopias or allotopias?*

The French philosopher Michel Foucault (1926-1984) applied the concept of *heterotopia* to spaces so heavily charged with symbolism that they had to be concealed from the scrutiny of ordinary persons, they were the hot spots of a culture, zones of troubled signification. He gave the example, among other related environments, of a traditional boarding school. Foucault left heterotopias open for discussion and we can find a fair number of interpretations of what he meant by this concept. In my turn, I suggest we should better call these ‘other places’ as *allotopias*, from their ‘difference’ and ‘separation’, since the Greek *allos* implies differentiation (something distinct from) more than a simple ‘variation’ rendered by the Gr. *heteros*. Further on, I will introduce two other concepts, the hyperplace and the hypoplace, which are useful to the perception of the boarding school as a symbolic *topos* and to understand the common patterns it shares with other confinement institutions, making the body of literature on boarding schools an important field to the study of the psychology of confinement and of power relations embedded in educational practice.

## **Inna Semetsky**

### *Exploring the future form of pedagogy: Education and Eros*

In this paper I will explore the future form(s) of pedagogical practice and educational theory by reference to three sources. In the first part of the paper I will reflect on the notion of “exopedagogy” (a recent neologism by Lewis and Kahn, 2010). Secondly, I will connect this form of pedagogy with the model of experiential education derived from Deleuze and Guattari’s philosophy with its concept of becoming-animal. Pedagogy for the future is ultimately an example of post-humanist education; yet one that demands educators to be what Deleuze and Guattari called “people to come” and assume a leadership role (cf. Semetsky, 2010). Thirdly I will explore the notion of care derived from feminine approaches to education (e.g. Noddings, 1984/2003). The qualities of care and love associated with the concept of Eros should not only form the basis of education for the future but can make this rather utopian future our present ethos in accord with educational policy agenda of the 21st Century (cf. Simons, Olssen and Peters, 2009).

## **Robert Shaw**

### *Understanding public organisations: Collective intentionality*

Social ontology has yet to have its impact in our management of public organisations. The purpose of this paper is to introduce the concept of collective intentionality and show how it is relevant to public managers. How are we to understand public organisations? What is the most insightful characterisation of their organisational structures and services that we can achieve? A common answer to such questions draws upon cultural theories and refers to theorists such as Durkheim, Hood and Douglas. Such accounts emphasise the role of the individual person usually within hierarchical organisations, social bonds, and rules. They construe their work as the construction of theories within the social sciences. This paper takes a different tack. It draws upon the theory of Husserl and Searle to answer these questions about the nature of public management. Modern public institutions – such as advisory organisations and service delivery agencies including schools and universities – are expressions of human collective intentionality. They are natural structures that emerge from our evolutionary ancestry and enduringly display all the features of that ancestry. Is Searle’s social ontology an advance on the cultural theory? What is its potential for practitioners within state institutions who seek insight into their situation and their practice?

## **Robin Small**

### *Critical Pedagogy – but without Freire*

Paulo Freire is an iconic figure for critical pedagogy. Criticism, however, has been sporadic and unimpressive. This discussion takes the task more seriously. I argue that Freire’s epistemology is incapable of providing a coherent model of knowledge, and that his ethics is impaired by the distracting preoccupations of religious humanism. Secondly, his political thinking is either a projection of ethics on to the larger scale or else an idealised model of socialism that wilfully ignores some lessons of history. This leaves the pedagogy, and here I argue for a mixed assessment. Even so, it is a waste of time to forage through the spiritual wisdom, existential philosophy and Leninist politics for useable bits and pieces. There are better alternatives, which may also provide a way to retain what is worthwhile in Freire’s contributions.

## Laurence Splitter

### *Reflections on some familiar issues: Analytic philosophy goes to school*

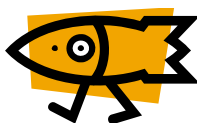
Much of the discourse about education assumes that as times and circumstances change, so too do the key goals, ideals and directions of education. I resist this assumption, partly on the foundationalist ground that if we get the basics right, they should be right for ever; and partly because if, as we often hear, a good education is one that prepares students to face, respond to, even create, their own futures, *whatever form those futures take*, then once again, it is not clear that this meta-level goal changes over time. As it happens, I maintain that “the basics”, in the above sense, well and truly cover the desired forms of preparation which, following Dewey, centre on the “meaning imperative”, i.e. showing students how, and encouraging them, to extract meaning from their present-day experiences is both the necessary and sufficient requirement of education. Philosophy has a role to play here, not just as a worthy discipline worthy in its own right, but as a way of sharpening and clarifying our thinking about key educational questions. In this presentation, I shall apply an analytic scalpel to several contentious issues, including: ongoing territorial disputes about the place of moral and religious education in public schools, and how – if at all – the experience of schooling helps shape our emerging “identities” (whatever *that* means precisely). In reflecting on these familiar issues, I also call into question the deep-rooted duality of *subjective* and *objective*, and identify some important educational implications for Donald Davidson’s demolition of this distinction.

## Georgina Stewart

### *The identity politics of education science*

Two recent attempts to improve equity and quality of educational outcomes include: large-scale programmes of school improvement; and a narrowing of curricular focus to literacy and numeracy. Yet there has been significant outcry from educators against research and professional learning initiatives mounted in the name of these efforts. There is a politically significant link between positivist-influenced ideas of what counts as valid educational research and the exclusion of qualitative studies from major government-funded programmes. This paper examines how debates at the philosophical and political levels influence each other, and argues that social science research invariably reflects the perspectives and ethos of the researcher. In this sense, the emancipatory potential of educational research depends more on its scholarly orientation, or academic identity, than on the empirical methods it employs.

So it was that, after the Deluge, the Fallout, the plagues, the madness, the confusion of tongues, the rage, there began the bloodletting of the Simplification, when remnants of mankind had torn other remnants limb from limb, killing rulers, scientists, leaders, technicians, teachers, and whatever persons the leaders of the maddened mobs said deserved death for having helped to make the Earth what it had become (Walter M Miller Jnr, A Canticale for Leibowitz).



## Steven Stolz

*The unique nature of knowledge in physical education (PE) discourse: we know more than we can tell*

In this paper, I briefly revisit some of the well known post-war accounts of practical knowledge that have been influential in the literature surrounding the conceptual term “knowing how” to highlight the contentious nature of knowledge in PE. My thesis is that we need to acknowledge that knowledge is personal because the knower relies on certain implied or inferred elements of human knowledge we know but at the same time we usually cannot verbally articulate how we come to know and as a result my position can be strengthened considerably by expanding on Polanyi’s (1966) understanding of “tacit knowing”. Practical knowledge should not be explained in propositional terms or even an applied theory but should only be used in an analogous way that is rational but not truth functional. The conclusion to which I argue is that an understanding of our embodiment closely connected with the insights brought forward by Merleau-Ponty’s phenomenology of embodiment highlights that the act of knowing is not an end-product stripped bare of experience but closely connected to the lived body which emphasises that “I” am the absolute source of my knowing because I bring meaning from experiences of the world because the world gives meaning to my experiences.

## Margaret Stuart

*A trinity of saviours: Parent, teacher and child. Human Capital Theory and early childhood education in New Zealand*

Robert Doherty suggests that although researchers can plot the genealogy of policy in a backwards direction, it can also be analysed in a forward direction. Such analyses may involve “search[es] of the technical forms, organisational arrangements, practices and forms of knowledge that are mobilised in making political reason operational and material” (2010, p. 82). Drawing on a genealogical review of the economic arrangements, practices and forms of knowledge that have guided early childhood education in this country, I will set out some analyses of future possibilities. I argue that the recent adoption of Human Capital Theory (HCT) by government and supra-national agencies is a form of knowledge with associated practices and arrangements which will continue to influence early childhood education in Aotearoa New Zealand. Over time HCT has been accepted by treasury officials and policy makers as a well defined ‘truth’. Using a discursive analysis I will draw on key themes that are evident in individual policies and related sectors of policy, to demonstrate the ‘positivity’ of the HCT discourse (Foucault, 1972, pp.126-7; 2008, p. 215) in this domain. I explore the belief of micro-econometricians in the redemptive value of early childhood. First, an economic positioning orients the mother-child-teacher trinity towards the productivity goals of government. An early investment argument supports both the short and long-term economic goals of government. Second, HCT views the socially excluded as a risk to these goals. Here economists suggest intervening in the lives of these groups – in this country, particularly Māori and Pasifika – in order to include ‘them’ more effectively as objects of HCT. I plot, using a genealogical analysis, a short-term future in which HCT is likely to remain the dominant discourse of early education. I then explore spaces that might disturb this future, and the ‘truth’ of HCT, in order to revisit other early education possibilities.

Imagine the folly of allowing people to play elaborate games which do nothing whatever to increase consumption. It’s madness. Nowadays the Controllers won’t approve of any new game unless it can be shown that it requires at least as much apparatus as the most complicated of existing games (Aldous Huxley, *Brave New World*).

## Sean Sturm & Stephen Turner

### *Teaching construction as critique*

In a recent essay, we argue that the University of Auckland's Business School (the Owen G. Glenn Building) does not simply present a state-of-the-art building of its type, but offers a template for University buildings, the University, even the university *per se*. Its architectonics, its "built pedagogy," may be intuitively grasped by teachers, students, sponsors and visitors alike as the very condition of learning and idea of education. The Business School teaches the econometrics of technocapitalism, of accountability. Drawing on Schelling's method of "philosophical construction," the diagramming of ideas at work in the world, we thus attend to the ways in which a built environment instantiates and thereby communicates *value* (in the Business School, for example, the value of ever-more-"efficient" measures for accountability). Such a building is a communicative system whose "ascriptive" force, its power to name and thereby to confer value, subjects us to its design principles in advance of anything we might say or do or feel in its environs. We call this *deep communication*. Before a word is spoken in the classroom, our students will have internalised this particular "distribution of the teachable" — or rather, of the measurable — with its authority effects of teacher-student (teaching & learning) and assessor-assessed (examination). Beyond the classroom, teachers, researchers and managers similarly internalise the means of their own measure ("constructive alignment," PBRF, Total Quality Management), and the strategic effects enacted by these measures. An account of a communicative system thus requires a construction of its design principles, and their effects in situ. These authority and strategic effects of built pedagogy generate workplaces and workflows that it is the task of a *critical* construction to problematize. Our criticism aims to put flesh on the bones of built pedagogy by recover the "full life" of the university with all its mistakes and muddling, pains and pleasures, idle and creative moments. That is to say, workplaces involve "soft" qualitative relations as well as "hard" quantitative systems of measure. Critical construction thus envisages communicative systems as living and lived worlds, participation in which we consider an act of participatory design or *place-making*.



Built Pedagogy

The psychology of high-rise life had been exposed with damning results. The absence of humour, for example, had always struck Wilder as the single most significant feature – all research by investigators confirmed that the tenants of high-rises made no jokes about them. In a strict sense, life there was 'eventless' (JG Ballard, High-Rise)

## Jeanne Teisina

*Exploring a Tongan conceptual thinking of ngāue in the context of Tongan ECE in Aotearoa*

*Langa ngāue* is the new context that we Tongan people are now recreating. Research with Tongan ECE teachers showed their belief that *langa ngāue* should be based on the “core values” that are important to Tongan people. *Ngāue* is central to *anga faka-Tonga* and to building a strong Tongan sense of identity. While the government in the form of ERO focuses on the *products* of success as recorded in the official documents, they may not be able to ‘see’ the success that made the journey worthwhile, because they do not perceive that it is the values, people and the interdependent relationships with the entire cosmos binding them together which constitute the real “success” within these Tongan ECE centres in Aotearoa. These successes are seldom acknowledged by “outsiders”, because they do not “see” the significance of values and culture and the difficulties of maintaining these in a new country. This study examines the *langa ngāue* of the kau *faiako Tonga* and their efforts to establish a degree of control of Tongan curriculum and pedagogy in Aotearoa.

## Marek Tesar

*Jan Patocka: Heretical philosophy and education*

[Patocka’s Heretical Essays in the Philosophy of History] may not represent the truth you seek. It may be, though, that such truth can emerge only in the course of the struggle with the challenge they represent (Kohak, 1996, p. 159).

The 13<sup>th</sup> of March, 1977 was just another day in quiet, grey, communist Czechoslovakia when Jan Patocka died after an 11 hour interrogation by the secret police. A couple of months earlier the Charter 77 was formed and first signatures started to appear under this declaration, and Jan Patocka undertook what would be his last philosophical task, to become its spokesman. When Patocka died that day, Czechoslovakia lost not only its foremost philosopher, but also a citizen whose ethics and morals were strong enough to carry the weight of responsibility for all citizens who signed the Charter 77 declaration. Patocka, unlike other philosophers of his time, had not spent much time lecturing at the University, but, as I argue in this paper, he nevertheless engaged in an act of teaching. I analyse how he influenced European philosophers and politicians, who later on shaped the way citizens have been governed in the last 20 years in post-Berlin wall Central Europe, free of the Communist totalitarian experiment. I argue my point as homage to philosopher and playwright Vaclav Havel, who explored many of his philosophical arguments in his plays, and I therefore present my argument in five acts.

## Christophe Teschers

*The art of living and Positive Psychology in dialogue*

The idea of happiness boomed in the public as well as in the academic domain over the last decade and has not reached its peak yet. However, the understanding of happiness (understood as *eudaimonia*) as being the utmost goal of human beings is hardly new. Philosophers have discussed this topic, under various terms, throughout history. One of the most recent philosophical concepts has been conducted by Wilhelm Schmid in his book *Philosophie der Lebenskunst* [Philosophy of the Art of Living], which is a theory about the good and beautiful life from a modern perspective under consideration of the philosophical history of this topic. Martin Seligman presented the “happiness formula” in his book *Authentic Happiness* in 2002 and research about happiness, subjective well-being and life-satisfaction

(among others) began to form the field of positive psychology. This paper provides a critical comparative analysis of philosophical concepts of the art of living (with focus on Schmid's concept *Lebenskunst*) and positive psychological research from an educational point of view. It will explore the extent of common ground between these disciplines, where they differ, and where they might be complementary. It will also highlight aspects which are important for an educational approach to the art of living, the good life and teaching happiness in classrooms, which I consider to be of high importance for the future and development of education, teaching and schooling.

### **Lester Thompson**

*Social work education: Do ethics matter and if so how do you teach them?*

The teaching of ethics and ethical practice is foundational knowledge for Social Work practitioners, and the acquisition of ethical knowledge is a powerful example of transformational and political education. This paper examines current trends towards internationalising Social Work while maintaining existing Social Work ethics. It considers transformation and cross cultural politics against an implicit, static, relativist philosophical framework, for ethics. The primary task of the Social Work graduate has been one of "fitting in" with established context-specific, ethical practice. In its place, we maintain that both educators and students will benefit from a Social Work ethics curriculum that is founded on an explicit, dynamic, relationist philosophical framework which focuses on the ontological primacy of relations, of both human and non-human entities. An explicit, relationist framework allows the description and analysis of the history and politics of emergent ethical practices, both of the Social Worker herself and the context she works within. Such a framework promotes critical reflection which is an essential process in assisting the Social Work graduate to locate themselves on a trajectory of personal and professional transformation, to deal with the ethical complexities of cultural relativism, humanitarian evangelism and risk management.

### **Trevor Thwaites**

*Education as spectacle*

Global economic and advanced capitalist agendas have taken on ideological dimensions that are flat, precise, and which assert 'undeniable' facts. These are gradually shaping a society and its education based on consumerism and a global economic order which is "not accidentally or superficially spectacular, it is *fundamentally spectaclist*. In the spectacle ... goals are nothing, development is everything. The spectacle aims at nothing other than itself" (Debord, 1967,p. 10). In this paper I argue, in line with Debord, that teachers' work is now moving from being predominantly controlled by technicist accountability and pedagogical conformity into the role of the decentered onlooker. Teachers' work is being transformed into that of a spectator, one who is destined to simply monitor events in the classroom and in technologized environments, caught between the economic worldview and student consumer desire. In such a view, the teacher can do little more than watch while education, subjugated to economic dogma and digitized appearances, presents life as a spectacle of accumulation.

But my business is unlearning, not learning. And I'd rather not yet learn an art that would change the world entirely (Ursula Le Guin, *The Left Hand of Darkness*).



## Lynley Tulloch

### *The sustainability of crisis rhetoric and other environmental questions*

This paper employs discourse analysis to explore some seminal influences on discourses of environmentalism and sustainability. It is argued that both historical and contemporary scientific responses to persistent environmental issues have employed a discourse of 'crisis' to motivate public response. More recently, the discourse of 'sustainability' has gained ascendancy as the dominant discursive framework for both understanding and shaping policies and practices in relation to environmental degradation. Advocates of sustainability use the discourse of crisis to call for the development of particular ideas, values, attitudes and behaviours through education for sustainability (EfS) in public schooling. However, the use of rhetorical language, and in particular that of 'crisis', to promote the acquisition of a "sustainable mindset" establishes tensions. For one thing, the assumption that meaningful change can take place within the context of a capitalist economy is problematic. In uncritically promoting the role of EfS in addressing environmental issues, educators risk under theorising the larger economic structural realities of a global political capitalist economy. The discourse of sustainability has also in some cases morphed into neo-liberal versions of environmentalism. This arguably subsumes and neutralises earlier radical responses of ecologists.

## Marilene de M. Vieira

### *Philosophy of education: Elucidation of the education phenomena and the possibility of autonomy*

Thinking and practicing education as an undetermined field means that the a priori concepts that determine how things should happen will be disregarded, as well as any truth that may secure the absolute control of education environments, which allows no possibility of outcome prediction. It means that training individuals is risky. Thus, Philosophy of Education is considered a tool to elucidate education. Teachers are individuals eager to invest in autonomy, community participation and democracy, who may, through their practice, help learners to build a different supreme law for themselves - "you will obey the laws, but you will discuss them" - questioning their validity, construction and institutionalization; to understand education as a process of socialization and individuation, dependent on the action of learners to materialize; to construct and reconstruct meaning for their future practice; to understand human beings as a measure of themselves, instead of objects of science and technology; and to admit that mortality is inherent to living creatures and dying means transformation into another being, either in their own death or the death of institutions.

To be candid, I myself, for example, have never in my life said a word to my pupils about the 'meaning' of music; if there is one, it does not need my explanations. On the other I have always made a great point of having my pupils count their eights and sixteenths nicely. Whatever you become, teacher, scholar, or musician, have respect for the 'meaning,' but do not imagine that it can be taught. (Herman Hesse, *The Glass Bead Game*).

## Yusef Waghid

### *Religious freedom, democratic citizenship education and an Islamic ethic of care*

Religious freedom remains a complex and contested terrain, considering the expansion of religion in the world today. This paper offers a revised account of a liberal democratic citizenship education that has the potential to engender and preserve religious freedom and tolerance. Democratic citizenship education, if coupled with an ethic of care, can be more sensitive to religious freedom. I argue that an Islamic ethic of care not only represents an extension of democratic citizenship education beyond mere deliberative encounters, but offers a means to build communities and effect tolerance amongst them. Invariably it would mean that people should learn to forgive and forget; protect those who are helpless, both morally and epistemically; and do the unexpected even though it goes against the grain of their convictions. If such an ethic of care were to permeate the practices of religious communities, tolerance amongst them would perhaps be more realisable than what one would expect.

## Yusef Waghid, Peter Beets, Chris Reddy & Lesley le Grange

### *Africanisation of educational discourse: On the educational potential of Ubuntu*

*Ubuntu* (Botho) is a concept that is derived from proverbial expressions (aphorisms) found in several languages in Africa South of the Sahara. However, it is not only a linguistic concept but a normative connotation embodying how we ought to relate to the other – what our moral obligation is towards the other. *Ubuntu* comprises one of the core elements of a human being. The African word for human being is *umuntu*, who is constituted by the following: *umzimba* (body, form, flesh); *umoya* (breath, air, life); *umphefumela* (shadow, spirit, soul); *amandla* (vitality, strength, energy); *inhliziyo* (heart, centre of emotions); *umqondo* (head, brain, intellect), *ulwimi* (language, speaking) and *ubuntu* (humanness) (Le Roux 2000: 43). The humanness referred to here finds expression in a communal context rather than the individualism prevalent in many Western societies (Venter 2004, p. 151). Battle (1996, p. 99) explains the concept *ubuntu* as originating from the Xhosa expression: *Umuntu ngumuntu ngabanye Bantu*. “Not an easily translatable Xhosa concept, generally, this proverbial expression means that each individual’s humanity is ideally expressed in relationship with others and, in turn, individuality is truly expressed”. In this panel presentation we shall explore *ubuntu*’s (and related notions) potential as a key concept for Africanizing education. The four contributions to the panel discussion are outlined below:

### *Ubuntu as a particular ethic of care and its implications for education*

In my contribution I argue that *ubuntu* (human interdependence) is not some form of essentialist notion that unfolds in exactly the same way as some critics of *ubuntu* might want to suggest. Rather, I offer a philosophical position that (re)considers the situation of the self in relation to others. The contribution starts from the general issues at stake in the debate concerning particularity and universalist ethics. I reconsider the general position of the ethics of care, and particularly how it recently has been revisited by Michael Slote (2007). Following this, *ubuntu* is characterised as a particular kind of ethic of care. With this in mind, I put forward an extension of Seyla Benhabib’s (2006) view that the self and others should iteratively and hospitably engage in deliberation. Although I agree with Benhabib that iterations (as arguing over and over again and talking back) are worthwhile in themselves, considering *ubuntu* (‘a person becoming a person in relation with other persons’), I find Stanley Cavell’s (1979) idea of ‘living with scepticism’ – particularly, acknowledging humanity in the Other and oneself – as more apposite to extend the theoretical premises of *ubuntu*. Although the practice of *ubuntu* is lived out differently amongst Africa’s people, I want to add to the diverse ways in which

*ubuntu* can both disrupt and offer ways as to how challenges of human conflict and violence can possibly be resolved. This contribution finally addresses a couple of educational examples and argues that this approach, by being well-grounded in the life experience of learners, can critically assist the central role of education.

### *Caring and Ubuntu in enhancing teaching and learning*

In this paper the notion of *ubuntu*, an African worldview, is considered to strengthen translating the belief of 'caring for' into a conviction of 'caring about' others as part of pedagogical practices. In line with the spirit of *ubuntu*, each individual's humanity is ideally expressed in relationship with others. The teacher is because of the learners, and the learners are because of the teacher. So with the acceptance of ethical responsibility for the other, a shared identity for the growth of both teachers and learners may be entrenched. This shared identity transcends the boundaries of what Noddings refers to as 'natural caring', when I 'care for' when 'I want'. As a person with *ubuntu* sees him-/herself as a human being through other human beings, 'caring about' may become easier internalised because people accept this moral obligation because 'I must', as Noddings put it. The strength of *ubuntu* as a philosophy of life that creates and maintains the necessary conditions for people to care about others, lies in the assumption that human beings only exist and develop in relationship with others (Higgs & Smith, 2000). Supporting learners to reach their full potential implies a trust relationship – a deep human engagement between a more knowledgeable other (in this case, a teacher) and learners who commit themselves amidst differences at various levels to use the teaching and learning processes to enhance learning. It is argued in this paper that this trust relationship only has a chance to develop fully if it is built on unconditional caring with the sole intention to scaffold and guide the learners' journey along their zones of proximal development.

### *Teacher education scholarship: Ubuntu and a knowledge base for professional education.*

In this paper I explore *Ubuntu* as a philosophical base for decision making in teacher education. *Ubuntu* is a communal way of life which deems that society must be run for the sake of all, requiring co-operation as well as sharing and charity (Broodryk 2006) and according to Mkabela (2005) it is about amicable personal relationships, accentuates the importance of agreement and has a capacity for the pursuit of consensus and reconciliation. It is my contention that *Ubuntu* can provide a basis for dialogues that can lead to better understandings of educational situations, problems and issues that arise in education practices. This I believe can lead to a holistic view of and response to the complex and unstructured situations encountered in education practices that will inform development of responsive teacher education programmes based on researched professional knowledge.

### *African values, environment and moral education*

Environmental problems have reached unprecedented levels to the extent that many refer to the current state of the global environment as one of crisis. A crisis might be an indication of impending disaster or could indicate a civilizational threshold whereby outmoded thinking and values are replaced by new ones (or where old values are rejuvenated). Whatever the environmental crises might indicate, it brings a perennial existential question to fore; *how we should live*. Or, put differently, *what our moral obligation is*? This paper aims to address the latter question by tracing how moral obligation is defined from disparate environmentalist (or non-environmentalist) positions. It further wishes to explore what insights the traditional African value, *ubuntu* might bring to our understanding of moral obligation vis-à-vis non-human nature (or the more than human world). I shall argue that *ubuntu* is not by definition speciesist as some have argued but has strong ecocentric leanings, that is, if *ubuntu* is understood as a concrete expression of *ukama*. I shall show that

*ubuntu* deconstructs the anthropocentric-ecocentric distinction which has and continues to characterize debates in environmental theory/philosophy. To become more fully human does not mean caring only for self and other human beings but also for the entire biophysical world. Implications of this discussion for moral education is explored as well as opportunities that post-apartheid curriculum frameworks offer for implementing a moral education guided by *ubuntu*.

### **Jayne White**

*"Are you 'avin a laff?": A pedagogical response to Bakhtinian carnivalesque in ECE*

Ricky Gervais (2011) recently re-claimed the phrase "are you 'avin a laff" in his British comedy series. It denotes a form of ridicule, irony and wit that derives its humor from an engagement with the grotesque, absurd and ridiculous. In essence it is humorous because it goes beyond the parameters of what is permissible in conventional society (sometimes called 'politically correct' or "PC-ness"). "Are you 'avin a laff?" is an appropriate title for a paper that proposes to explore this genre of performance from the 'point of view' (Bakhtin, 1986) of very young children within the realm of early childhood education. Of course the concept itself is not new, and can be appropriately linked to Rebelais notion of carnivalesque (Bakhtin, 1968) which captured the attention of Mikhail Bakhtin last century (Pan'Kov, 1999). What appealed to Bakhtin about this concept, in much the same way as Gervais exploits, is the potential for carnivalesque to make forbidden social commentary, to exceed social boundaries and conventions in order to stand in opposition to authorial positioning. I suggest that such performance is achievable for very young children through what I call 'underground activity' (based on the inspiration of Dostoevsky, 1969). Indeed, I go so far as to claim that it is a central and essential form of resistance for small children in situations of sustained control that they are so commonly faced with in institutionalised settings. I argue that carnivalesque is necessary in order for very young children to retain their own personality or, as Bakhtin describes, to exercise their ultimate loophole (Bakhtin, 1984).

### **Saeid Zarghami Hamrah & Parvin Bazghandi**

*The future of science education in high schools in the light of Feyerabend's ideas*

The present study looks for some insights for the future of science education in high schools based on Feyerabend's ideas. With regard to the aim, the paper is theoretical in nature and uses the review of literature as a methodological approach as well as logico-deductive approach to synthesize a research territory for the application of Feyerabend's ideas in science education. By criticizing the Positivist view toward science, Feyerabend questions the logical empiricism theory in describing the emergence and development of knowledge and therefore rejects induction as a scientific method. He believes that different human achievements, including rationalism, are different forms of life and are incommensurable. He concludes that variation of methods and theories in the different fields of knowledge are necessary for further criticizing and challenging and also the development of knowledge. Based on such a view we can refer to such findings as incommensurability and infalsifiability for many of research programs and yet their verifiability; thinking justifiably in the area of science beyond empirical verifiability and the public beliefs and based on aesthetic, metaphysical and even religious tendencies; the necessity of historical view toward scientific theories; and the "posteriori" role of observation and sensational experience in testing the theories. Such insights have been illuminative for the steps by the prominent scientists in the history of science and therefore are indicative of the way that we should follow in the science education. Based on the findings of the present study, educationalists can define new aims in the curriculums and the contents of science books by a basic revision in the inductive sight of science teaching. And by including the course of philosophy of science in the teacher

training programs, teachers also can be prepared for following the new goal that is developing a scientist view in the learners.

## Guoping Zhao

### *The subject after humanism: Towards an open subjectivity*

Gert Biesta in his invited distinguished lecture for the Philosophical Studies in Education SIG at AERA 2011 suggests that one of the challenges facing future education in the post humanism era is that it is no longer possible to cultivate in education the kind of subject theorized by humanism. Criticized by many post-modern thinkers, the humanist notion of the subject “specifies a norm of what it means to be human *before* the actual manifestation of ‘instances’ of humanity.” Thus the “subjectification dimension of education becomes itself a form of socialization.” The question is, with the “liquidation” of the humanist subject, what is education to do except qualification and socialization? How can education still maintain its subjectification function? Biesta suggests that education after humanism should be interested in existence, not essence, on what the subject can do, not on what the subject is, or the truth about the subject. That way, according to Biesta, it is still possible to maintain the subject’s freedom and uniqueness in education. In this article, I suggest that the problem with the modern notion of subject is not the pursuit of human essence per se, but the pursuit of a human essence that is fixed, enclosed, unchangeable and thus a norm. Exploring Foucault and Levinas’ critique and reconfiguration of human subjectivity, I argue that Foucault’s insistence on human freedom in his later work has actually led him to a notion of self that hints at a return to the modern subject, and Levinas’ subjectivity signifies the importance of openness and transformation, and at the same time, the importance of being, of coming to terms with ourselves. In education, we cannot give up the search of who we are, but such a search should not close us off from growing, from changing and transformation, and from being open to other human beings and the world, and that’s where education can play a vital role in subjectification.

## Shi Zhongying

### *Rethinking the relevance of philosophy of education to education reform*

In the current era of education reform, philosophy of education ought to play a constructive role by inquiring into education reform deliberately, as John Dewey once did. However, there has been a considerable gap between this expectation and reality in the past decades. From the historical and comparative perspective, the initial relevance that philosophy of education as a distinct discipline established has been reduced by a narrow understanding of professionalism or by arbitrary political power. However, if education reform wants to achieve its goals effectively, as a democratic, professional, and rational process rather than a pure political, bureaucratic, or technical process, it has to invite and enable the participation and contribution of philosophy of education. For philosophers of education, the major challenge is to redefine the conception of philosophy of education, laying stress on the practical, public and situated dimensions simultaneously, without sacrificing its theoretical, professional, and generalized features as well.

‘Let us agree to disagree,’ said the Martian. ‘What does it matter who is Past or Future, if we are both alive, for what follows will follow, tomorrow or in ten thousand years. How do you know that those temples are not the temples of your own civilization one hundred centuries from now, tumbled and broken? You do not know. Then don’t ask. But the night is very short. There go the festival fires in the sky, and the birds.’ (Ray Bradbury, *The Martian Chronicles*).

## Speaker Briefing Notes

The following briefing notes are provided to support the running of sessions.

### Presentation

#### Conference Theme

When preparing your presentation please give consideration to the Conference Theme and build your presentation with a practical focus on that theme.

#### Power Point Presentation

Your presentation should be prepared in PowerPoint format 2007 or be compatible with Power Point 2007.

Please email your presentation to the Conference Managers by no later than **Sunday 27<sup>th</sup> November**. Email to [events@aut.ac.nz](mailto:events@aut.ac.nz). Please also bring a copy of your presentation on a USB with you in an envelope and label with your name, session date, session name and presentation name.

You will not need to bring a laptop computer to make your presentation. All presentations will be saved on the computer that your presentation will be taking place in.

Check in at the Speakers Centre two hours before your presentation time. The Conference Managers cannot guarantee projection of presentations handed in later than two hours prior to the sessions.

Be at the session room 10 minutes before the session starts to meet the chair, provide them with a brief biography of yourself and also to familiarise yourself with technical and other equipment.

#### Publication of Abstract and Presentation

Your abstract will be published in the Conference Handbook which will be distributed to all conference attendees.

### Session Structure

#### Concurrent Sessions

The timing of sessions and number of speakers in each concurrent session does vary. Please ensure that you co-ordinate with the chairperson in order to allocate the time allotted for the presentations followed by questions and answers.

### Speaker Centre

To assist all speakers during the Conference, a dedicated room will act as the Speaker Centre. The room number for the Speakers' Centre is **AF108**. This room will be open for the duration of the conference and there will be a technician in the room throughout the day to answer any questions. This room will be equipped with a PC, Mac and printer.

### Audio Visual

The following audio visual equipment will be in every room at the Conference:

- PC
- Data projector and Screen

Should you require any other equipment please contact the Conference Managers and we will advise if your request is possible or not. *Overhead projection will only be available on request.*

### Session Co-ordination

A chair person will be allocated to your session prior to the conference. The chairperson will introduce the title of your session, introduce you as the speaker and will moderate questions from the audience. We ask that you be in your session room 10 minutes prior to the commencement of your session to meet your chairperson.

### Conference Website

For further information about the conference, please visit the conference website: <http://www.aut.ac.nz/study-at-aut/study-areas/education/news-and-events/events/philosophy-of-education-society-of-australasia-conference>

### General Information

Speakers and chairpersons will need to register at the registration desk when they first arrive at the conference to collect their name badge and other materials.

Please do not hesitate to contact us if you have any further queries.

#### **AUT Event Services**

AUT University

Private Bag 92006, Auckland 1142

T: 64 9 921 9676 F: 64 9 921 9275

Email: [events@aut.ac.nz](mailto:events@aut.ac.nz)

### Chairperson Briefing Notes

#### On the Day

On the day of the session you are chairing please arrive at your Session Room at least 15 minutes prior to the start of your session to liaise with your session speakers. Speakers have also been asked to arrive 10 minutes prior to the commencement of the session to meet and liaise with you.

Please take this time to introduce yourself to the speakers and obtain a brief biography so that you are able to introduce the speaker prior to their presentation.

During the session you will need to:

- Introduce the title of the session and introduce the speaker
- Keep the speakers to time
- Moderate questions from the audience

Keeping the programme to time is very important. Please be aware of the time periods that speakers have been designated to present and make sure you co-ordinate question time ensuring that the session runs within the allocated timeframe.

### Session Structure

#### Oral Presentations

The timing of sessions and number of speakers does vary. Please ensure that you co-ordinate with all speakers presenting an oral presentation in order to fairly allocate the time allotted for the presentations followed by questions and answers.

## Speaker Centre

To assist all speakers during the Conference, the speaker centre will be located in **AF108**. This room will be open for the duration of the conference and there will be a technician in the room throughout the day to answer any questions. This room will be equipped with a PC, Mac and printer.

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### **AUT Event Services**

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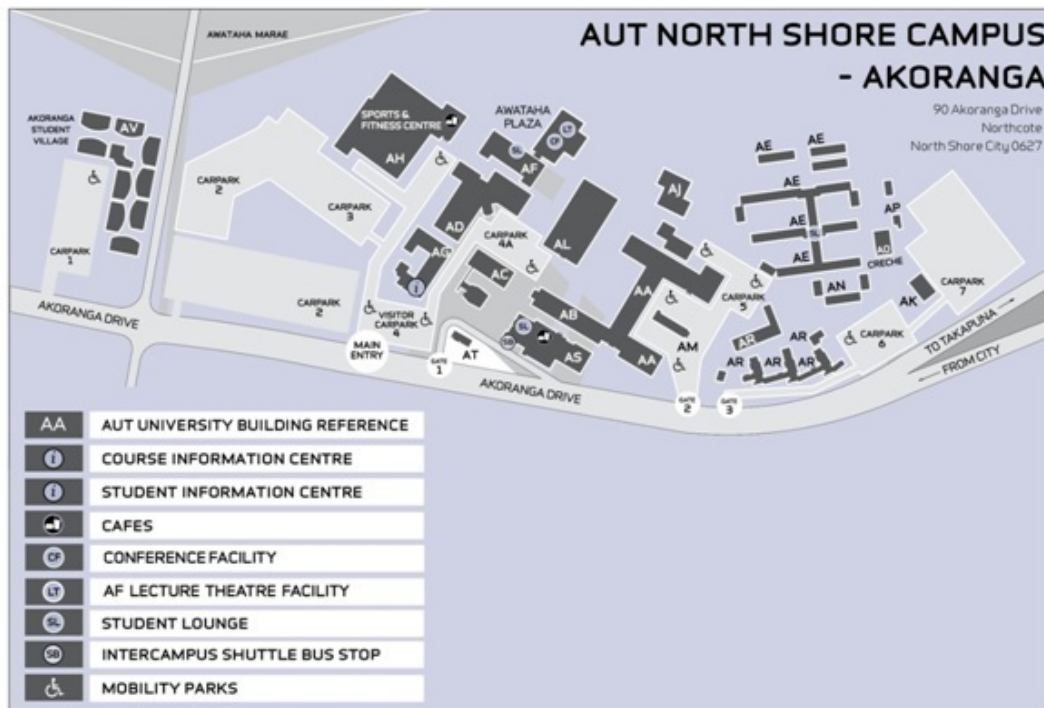
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## Maps: North Shore Campus



### SCHOOLS AND DIVISIONS

EDUCATION RECEPTION - Room 101, AR Building  
 EDUCATION - Specialty Rooms, AJ Building  
 HEALTH CARE PRACTICE - Room 225A, AA Building  
 HEALTH & ENVIRONMENTAL SCIENCES RECEPTION - Room 129, AG Building  
 LANGUAGES - Room 211, AF Building  
 NATIONAL CENTRE FOR INTERPROFESSIONAL LEARNING AND COLLABORATIVE PRACTICE  
 - Education - Level 4, AF Building  
 - Clinic Reception (Podiatry, Physiotherapy, Oral Health) - Room 101, AD Building  
 REHABILITATION AND OCCUPATION STUDIES RECEPTION - Room 124, AA Building  
 PUBLIC HEALTH AND PSYCHOSOCIAL STUDIES RECEPTION - Room 128, AR Building  
 SPORT AND RECREATION - Room 217, AF Building

### SERVICES AND FACILITIES

STUDENT INFORMATION CENTRE - Room 116, AG Building  
 STUDENT SERVICES RECEPTION - Room 205, AS Building  
 LIBRARY - Room 210, AL Building  
 SPORTS STADIUM - AH Building  
 HEALTH, COUNSELLING AND WELLBEING - Room 104, AS Building  
 HEALTH & SAFETY ADVISOR - Room 201A, AC Building  
 AuSM - Room 213, AS Building  
 SECURITY/CAMPUS SERVICES RECEPTION - Room 101, AT Building  
 UNIVERSITY BOOKSHOP - Room 101, AB Building  
 PRINTSPRINT - Room 105, AM Building

### STUDENT INFORMATION CENTRE

AG Building, Level 1  
 Phone: 09 921 9779  
 Email: [studentinfo@aut.ac.nz](mailto:studentinfo@aut.ac.nz)  
 Web: [www.autuni.ac.nz](http://www.autuni.ac.nz)

### COURSE INFORMATION CENTRE

AG Building, Level 1  
 Phone: 0800 AUT UNI  
 Email: [courseinfo@aut.ac.nz](mailto:courseinfo@aut.ac.nz)  
 Web: [www.autuni.ac.nz](http://www.autuni.ac.nz)

### JOIN A CAMPUS TOUR

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 Course Information Centre  
 Please ring and book for a campus tour.

Carparks 2 + 7 (Pay & Display)  
 - Student/Staff/Visitor Parking

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