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#2

Authors:
Gloria Dall'Alba & Jörgen Sandberg

Author/s University/institution/affiliation:
The University of Queensland, Australia

Proposed title:
(Re-)Birthing the Self as Professional in Biotechnology

Abstract:
In education for the professions, students not only learn a broad array of knowledge and skills, but are also transformed on the way to becoming economists, social workers or physiotherapists. What is entailed in this transformation—or '(re-)birthing of the self' as professional—and how it is enabled through professional education programs is rarely made clear, however.

A central aspect of this transformation is that aspiring professionals learn to enact and embody professional practice in learning to be professionals (Dall'Alba 2009). Moreover, Martin Heidegger considers modes of knowing, such as architecture, history and physics, as ways of being human (1927/1962, p. 408). This means we embody our knowing in our ways of teaching, engineering, nursing and so on. As students in professional programs learn to enact what they know, this involves a form of (re-)birthing as (aspiring) professionals, both individually and as part of a profession.

This paper explores ambiguities, challenges and successes experienced as this (re-)birthing occurs, while knowing becomes embodied, in the process of learning to be professionals in the newly emergent field of biotechnology. The contributions of this paper are both theoretical and empirical. Drawing upon Merleau-Ponty's notion of the lived body and subsequent work of others, we outline a *theoretical account* of (re-)birthing the self, both individually and as part of a profession, in learning to be (aspiring) professionals. In addition, we illustrate and enrich this theoretical account through *empirical inquiry* into students learning to embody the practice of biotechnology.

Keywords (Limit 6 keywords):
1. embodiment
2. lived body
3. professional education

Proposed bibliography (key texts):

Dall'Alba, G. (2009). *Learning to be professionals*. Dordrecht: Springer.

Dall'Alba, G. & Sandberg, J. (2014). A phenomenological perspective on researching work and learning. In S. Billett, C. Harteis, & H. Gruber (Eds.), *Handbook of research in professional and practice-based learning* (pp. 279-304). Dordrecht & New York: Springer.

Heidegger, M. (1962/1927). *Being and time* (J. Macquarrie & E. Robinson, Trans.). New York: SCM Press.

Merleau-Ponty, M. (1962/1945). *Phenomenology of perception* (C. Smith, Trans.). London: Routledge & Kegan Paul.

O'Loughlin, M. (2006). *Embodiment and education: Exploring creatural existence.* Dordrecht: Springer.

Sheets-Johnstone, M. (2015). Embodiment on trial: A phenomenological investigation. *Continental Philosophy Review*, 48, 23-39.

Wolkowitz, C. (2006). *Bodies at work.* Thousand Oaks, Ca & London: Sage.

Young, I.M. (1990). Throwing like a girl: A phenomenology or body comportment, motility, and spatiality. In *Throwing like a girl and other essays in feminist philosophy and social theory* (pp. 141-159). Bloomington: Indiana University Press.

Young, I.M. (1984). Pregnant embodiment: Subjectivity and alienation. *Journal of Medicine and Philosophy* 9, 45-62.

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#3

Author/s:

Dr Yael Klangwisan

Author/s University/institution/affiliation:

Laidlaw College, New Zealand

Proposed title:
Learning to live, learning to die: tracing Cixous's and Derrida's encounters on mortality

Abstract:
This paper will trace the remarkable interactions between Hélène Cixous and Jacques Derrida on the subject of life and death. Engaged will be themes and excerpts on life/death from their oeuvre i.e. *H.C. for Life, Learning to live finally, The work of mourning, The Gift of Death, The School of the Dead, Rootprints* and *Hemlock*.   In terms of this discourse on mortality in literature, I will ask what role learning plays in their coming to face to face, or, as it turns out, finding a place to rest in their discourses. Cixous and Derrida (particularly in Derrida's description of their sorties in H.C. for Life) engage in an extraordinary demonstration of not only listening to and understanding the other at the edge of death and life, but more in that their discourse itself becomes a poignant, transformational and ultimately humbling learning encounter.

Keywords (Limit 6 keywords):
1. Life/Death
2. Learning
3. Jacques Derrida
4. Hélène Cixous
5. Writing

Proposed bibliography (key texts):
Cixous, Hélène. *Hemlock*. Cambridge: Polity, 2011
Cixous, Hélène. *Rootprints: Memory and Life Writing.* London: Routledge, 2014.
Cixous, Hélène. The School of the Dead, in *Three Steps on the Ladder of Writing*. New York: Columbia University Press, 2005
Derrida, Jacques. *Learning to live finally*: *An interview with Jean Birnbaum*. Hoboken, N.J: Melville House, 2007.
Derrida, Jacques. *The gift of death*. Chicago: University of Chicago Press, 2008.
Derrida, Jacques. *The work of mourning*. Chicago: University of Chicago Press, 2003.

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#7

Author/s: Andrew Gibbons

Author/s University/institution/affiliation: Auckland University of Technology

Proposed title:
Dead on your feet: The subject of early childhood teaching

Abstract:
This paper reads the song *Power and The Passion* from Midnight Oil's first 'countdown' in order to explore early childhood teacher subjectivity. The paper takes as its start point the phrase 'it is better to die on your feet than live on your knees'. Midnight Oil reference Emiliano Zapata phrase in the song's broad reaching critique of the Australian socio-political landscape. A critical reading of the song is applied in this paper to make sense of the working conditions of early childhood teachers. It takes a leap from the idea of dying on one's feet to the idea of being already dead on your feet, weaving the themes of the song with research of working conditions to show that early childhood teachers, whether on their knees or on their feet, are treated, and arguably come to understand themselves, as already dead subjects. The paper then turns to the problem of a deadened socio-political audience. While these working conditions have been widely questioned, there has been little traction in terms of significant change in political awareness. Conditions look to be getting worse, with corporate control of the sector growing, and as the OECD promotes more control over the work of teachers. In order to explore this lack of traction and the philosophical implications for the subject of early childhood early childhood teaching, the paper engages with the work of Jacques Rancière on politics, resistance and aesthetics, and Albert Camus on absurdity, resistance, and rebellion.

Keywords (Limit 6 keywords):
1. Early childhood teaching
2. Subjectivity
3. Resistance
4. Rancière
5. Camus

Proposed bibliography (key texts):

Ball, S.J. (2016). Neoliberal education? Confronting the slouching beast. *Policy Futures in Education*, *14*(8), 1046-1059.

Camus, A. (1991). *The myth of Sisyphus.* In *The myth of Sisyphus and other essays* (J. O'Brien trans) (pp. 1-138). New York: Vintage International.

Camus, A. (1995). *Resistance, rebellion, and death: Essays* (J. O'Brien trans.). New York: Vintage International.

Camus, A. (2002). *A happy death* (R. Howard trans.) London: Penguin Books.

Camus, A. (2000). *The stranger* (J. Laredo trans.). London: Penguin Books.

Bonastre, R. (2011). Beyond rock. Social commitment and political conscience through Popular Music in Australia 1976-2002. The case of Midnight Oil. *Coolabah*, *5*, 54-61.

Brunk, S. (1998). Remembering Emiliano Zapata: Three moments in the posthumous career of the martyr of Chinameca. *The Hispanic American Historical Review*, *78*(3), 457-490.

May, T. (2008). *Political thought of Jacques Rancière: Creating equality*. Edinburgh: Edinburgh University Press.

Moloney, M., & Pope, J. (2012). An undervalued, under-appreciated profession, long hours, hard work, poor pay. *Early Childhood Care and Education Policy*, 114.

Moss, P. (2006). Structures, understandings and discourses: Possibilities for re-envisioning the early childhood worker. *Contemporary issues in early childhood*, *7*(1), 30-41.

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Olssen, M., & Peters, M.A. (2005). Neoliberalism, higher education and the knowledge economy: From the free market to knowledge capitalism. *Journal of Education Policy*, *20*(3), 313-345.

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Riddle, S. (2012, October). Putting the political into the personal: Midnight Oil and education research. In *Proceedings of the 10th Postgraduate and Early Career Research Symposium (PGECR 2012)*. University of Southern Queensland.

Stevens, R. J. (2004). Peter Garrett, Midnight Oil and their opinions on environmental justice. Retrieved from http://www.angelfire.com/cantina/favouriteurls/Midnight_Oil.html

Womack, J. (2011). *Zapata and the Mexican revolution*. New York: Vintage.

PESA CONFERENCE 2017

#8

Author/s:

Peter Strandbrink, Associate professor in political science

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14189 Huddinge

Sweden

Proposed title:

Civic neutrality and public education in liberal democracy. Tightroping it between worldviews and power

Abstract:

This contribution is a critical investigation of civic neutrality and cultural unbias in public education. Unpacking the standard argument that liberal democratic educational statehood needs to approach real world civic, cultural, and normative variation in ways that presuppose non-entanglement and detached thinking about worldview heterogeneity and ethical pluralism it is suggested that since liberal democratic nation-states are parochial constructs at core they are undisposed to drive tenets of civic neutrality in public education, whilst at the same time generally either seem to be believing or arguing that they do. This lack of congruence is a main motivation behind the text, in which two analytical perspectives are developed to enable a better understanding of the immanent neutralist logic of liberal democratic civic education. One distinguishes between, explores, and appraises two contrasting theses of neutrality; the other decomposes the triadic logic of the educational subject implied by liberal civic theory. Both strategies suggest promising untapped theoretical perspectives for evaluating precepts and models of public civic*citizenship education that should concern critical political as well as educational scholarship.

Keywords (Limit 6 keywords):

civic education | educational statehood | neutrality | worldview pluralism | educational subjectivity

Proposed bibliography (key texts):

2017.   *Civic education and liberal democracy. Making post-normative citizens in normative political spaces*. London: Palgrave Macmillan.

2016*b*.   'Kunskapspolitik'. Beckman & Mörkenstam (eds). 2016. *Politisk teori*. (2nd revised ed). Stockholm: Liber. 310-326.

2016*a*.   'Är rationell politisk styrning ens möjlig? En snabbkritik av teknokratisk politisk filosofi'. *Tidskrift för Politisk Filosofi* 20(1):10-22.

2015*c*.   'Fair and cloudy weathers of tolerance in civic and religious education in northern Europe'. *Education, Citizenship, and Social Justice* 10(1): 4-20.

2015*b*. 'Unpacking postnormativity in religious and civic education: coming to an early end?'. Berglund, Lundén & Strandbrink (eds). 2015: 155-169.

2015*a*. *Crossings and crosses. Borders, educations, and religions in northern Europe.* Boston: De Gruyter. Co-edited with Jenny Berglund & Thomas Lundén.

2013. 'There is no *sacrum* in it anymore. Revisiting formalist statehood and religious/civic education on Baltic-Barents' borders'. *Religion, State & Society* 41(4): 394-417.

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PESA CONFERENCE 2017

#11

Author/s: Kanako Ide

Author/s University/institution/affiliation: Soka University (Tokyo, Japan)

Proposed title:
Seeking Peace in Higher Education

Abstract:
This refereed paper provides an opportunity to discuss two questions. (1) What does peace education mean at the level of higher education? (2) How should higher education be reformed in order to promote peace education? Peace is one of the most important universal issues, and the worldwide consensus is that peace is morally preferable. However, as history (and indeed, current affairs) demonstrates, peace is not naturally realized or maintained. People across generations and social strata need to be educated about peace in order to develop a continuous focus on its attainment. This paper therefore focuses on the role of higher education in peace education. A few notes are necessary to clarify the theoretical framework. This paper does not propose that peace education in higher education should develop a K-12 peace education pedagogy study for prospective teachers, neither does it argue for the promotion of peace studies as a core curriculum of peace education at the level of higher education. Instead of discussing peace education as being associated with accountability, university curriculum, vocational skills, or knowledge, this paper attempts to discuss the matter at the level of higher education rather as a hidden curriculum, which provides students with a life-long attitude of thinking about issues related to peace as responsible adults and citizens. The methodological approach of this paper is a conceptual analysis of democracy as a principle based on two issues: the idea of critical reflection and the idea of creative learning.

Keywords (Limit 6 keywords):
1. Peace Education, 2. Generation Sensitive Education, 3. Conception Analysis, 4. Higher Education, 5. Citizenship Education

Proposed bibliography (key texts): Insert Biography Here

Callan, Eamonn. (1997). *Creating Citizens: Political Education and Liberal Democracy*. New York, NY: Oxford University Press.

Cavell, Stanley. (1992). *The Senses of Walden: An Expanded Edition*. London: The University of Chicago Press.

Feinberg, Walter (1993). *Japan and the Pursuit of a New American Identity: Work and Education in Multicultural Age*. New York: Routledge.

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PESA CONFERENCE 2017
ABSTRACT

#12
Author/s: Jennifer Bleazby

Author/s University/institution/affiliation: Monash University

Proposed title:
Teaching Ethics across the Curriculum: Potential Barriers to Australia's Ethical Understanding Curriculum

Abstract:
In 2008, the newly established Australian Curriculum, Assessment and Reporting Authority (ACARA) began work on the development of Australia's first national curriculum. Besides content descriptors and achievement standards for traditional school subjects, the curriculum names seven general capabilities. Each general capability consists of a set of interdisciplinary skills, knowledge, and behaviours, which are to be taught within each subject area up to Year 10 (about ages 5-16). One of the general capabilities is called Ethical Understanding. This capability emphasises the ability to inquire into ethical issues and formulate moral judgements. Ethical inquiry skills include giving reasons, being consistent, critically analysing ethical concepts, values and character traits. The ethical understanding curriculum also states that students should develop a "strong personal and socially oriented ethical outlook" through fostering the development of values like honesty, resilience, empathy and respect for others, and the capacity to act with ethical integrity" (ACARA, n.d.). The inclusion of inquiry based ethics on the national curriculum is a promising development. However, there are many impediments to the successful implementation of this curriculum. This paper examines some of these impediments and suggests ways to overcome them. Issues discussed include concerns about the potential for moral indoctrination or, conversely, for promoting moral relativism; the difficulties with teaching of controversial topics (e.g., euthanasia, animal rights); the rights of parents to impart moral values derived from their own culture and religion; the ability and willingness of teachers to teach ethics; and the problem with embedding interdisciplinary curriculum elements within subject based curriculum.

Keywords (Limit 6 keywords):

Ethics curriculum; moral education; Australian curriculum; philosophy in schools; Kohlberg; Dewey

Proposed bibliography (key texts):

ACARA (n.d.). *Ethical understanding – Introduction*. Canberra: ACARA. Retrieved from http://www.australiancurriculum.edu.au/generalcapabilities/ethical-understanding/introduction/introduction

Bleazby, J. (2013). *Social reconstruction learning: Dualism, Dewey and Philosophy in Schools*. New York and London: Routledge.

Brady, L. (2011). Teacher values and relationship: Factors in values education. *Australian Journal of Teacher Education, 36*(2), 55-66. doi: 10.14221/ajte.2011v36n2.5

Brimi, H. (2008). Academic instructors or moral guides? Moral education in America and the teacher's dilemma. *The Clearing House*, *82*(3), 125-130. doi: 10.3200/TCHS.82.3.125-130

Burgh, G., Field, T. & Freakley, M. (2006). *Ethics and the Community of Inquiry: Education for deliberative democracy*. South Melbourne: Thomson Social Science Press.

Dewey, J. (1930). *Human nature and conduct: An introduction to social psychology*. New York: The Modern Library Publishers.

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Gilbert, R. (2012). Schisms, skills and schooling: The challenge of general capabilities. *Curriculum Perspectives*, *32*(1), 57-59.

Kohlberg, L. (1981). *Essays on moral development, vol. I: The philosophy of moral development*. San Francisco, CA: Harper & Row.

Temli, Y., Sen, D., Akar, H. (2011). A study on primary classroom and social studies teachers' perceptions of moral education and their development and learning. *Educational Sciences: Theory and Practice*, *11*(4), 2061-2067.

Thornberg, R. (2008). The lack of professional knowledge in values education. *Teaching and Teacher Education*, *24* (7), 1791-1798. doi: 10.1016/j.tate.2008.04.004

Toner, G. (2012). 0 *Curriculum Perspectives*; 32(1), 52-56.

Webster, S. (2010). Does the Australian national framework for values education stifle an education for world peace? *Educational Philosophy and Theory*, *42*(4), 462-474. doi: 10.1111/j.1469-5812.2008.00485.x

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ABSTRACT

#14

Death and rebirth of bored classroom

Bae, T.J. Anselmo (Ph.D. candidate)

Proposed title:
The Education University of Hong Kong

Abstract:
I examine two mental states of boredom and interest (or, finding something interesting) in modern classroom. The main questions I try to answer are: "What makes motivation and interest the core values in classroom? Why do humorous and witty teaching become most plausible?" In answering them, I explore the prevalent and common phenomenon of boredom in classroom, and its significance for modern schooling, which has been described as an effort to survive or a method to escape from death. I reflect the prevalent ways of teaching and learning in school, and how boredom has become rather ubiquitous. I critically analyze and make use of hermeneutic tools of Hannah Arendt, followed by examining the motivation / interest / interaction-centered teaching and learning as the dominant value, which in turn result in modern schooling's radical and sustained boredom. This paper employs a philosophical methodology with a focus on document analysis and exemplifying understanding (*Bispielverstehen*). I argue that boredom is a process of rebirth rebirthing process, significantly better explained with the concept of *natality* a as a human condition (Arendt, 1998) rather than an *experience of death* and a modern product as it has been described by Heidegger, Kierkegaard, and Svendsen. The significance of this study lies in the contribution to an almost non-existing in-depth theoretical engagement surrounding boredom and interest in contemporary education.
Keywords: death, birth, rebirth, boredom, interest, motivation, modernity

PESA CONFERENCE 2017
ABSTRACT

#15

T. Brian Mooney

Proposed title: The Virtue of Politeness as a Part of the Virtue of Justice

Abstract:
'Politeness' appears to be connected to a quite disparate set of related concepts, including but not limited to, 'manners', 'etiquette', 'agreeableness', 'respect' and even 'piety'. While in the East politeness considered as an important social virtue is present (and even central) in the theoretical and practical expressions of the Confucian, Taoist and Buddhist traditions, (indeed politeness has been viewed in these traditions as central to proper education) it has not featured prominently in philosophical discussion in the West.
American presidents Thomas Jefferson, Benjamin Franklin and George Washington all devoted discussion to politeness within the broader ambit of manners and etiquette, as too did Erasmus, Edmund Burke and Ralph Waldo Emerson but on the whole sustained philosophical engagement with the topic has been lacking in the West. The richest source for philosophical investigation is perhaps afforded by the centrality of the concept of respect in Immanuel Kant.
However in this paper I will instead draw on the writings of Aristotle and Thomas Aquinas to defend the centrality of 'politeness' as an important and valuable moral virtue. Starting with an analysis of the broader Aristotelian arguments on the virtues associated with 'agreeableness', namely, friendliness, truthfulness and wit I will argue that 'politeness' should be thought of as an important moral virtue attached to social intercourse(and by extension the vice of impoliteness). I then move to identify an even broader and more important account of politeness, drawing on the work of Aquinas, as intimately connected to the notion of *pietas* (piety) as a fundamental part of the virtue of justice.

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ABSTRACT TEMPLATE

#18
Author/s:
Peter Strandbrink | Associate professor, political science

Author/s University/institution/affiliation:
Södertörn University, Stockholm, Sweden | School of Social Sciences

Proposed title:
Convergence at any cost? Technocracy and diversity in civic education

Abstract:
Drawing on recent work by the author (cf Strandbrink 2015a, 2017) the point of this contribution is to shed further light on the logical preconditions and conceptual formats undergirding liberal democratic templates for identity and citizenship modelling and learning in public civic*normative education. Across liberal democracies educational regimes struggle to negotiate and articulate demands for civic alignment in societal settings characterised by profound and increasing levels of worldview diversity, cultural change, and normative multiplicity. Recognising that civic-educational norms, goals, and configurations are typically unstable ideological and conceptual hybrids – i.e. as a rule neither lucid nor unequivocal – the notion that they are essentially aligned requires critical attention. In the article a three-tiered structure of normativity is suggested to improve understanding of civic*ethical forms and arguments. It is suggested that even though this structure ties straight into salient cultural and political debates on shared values and identities for dissemination in public comprehensive schooling, European educational regimes and nation-states are typically more concerned to promote local good life-visions and identities than to accept that the normative spaces they move in are generally plural, heterogeneous, contentious, and possibly divergent.

Keywords (Limit 6 keywords):
civic education | educational regimes | citizenship templates | democracy | shared values

Proposed bibliography (key texts):
2017fc. 'Education and disciplinarity'. *Educational Philosophy and Theory.*
2017.   *Civic education and liberal democracy. Making post-normative citizens in normative political spaces*. Cham: Palgrave Macmillan.
2016*b*.   'Kunskapspolitik'. Beckman & Mörkenstam (eds). 2016. *Politisk teori*. (2nd revised ed). Stockholm: Liber. 310-326.
2016*a*.   'Är rationell politisk styrning ens möjlig? En snabbkritik av teknokratisk politisk filosofi'. *Tidskrift för Politisk Filosofi* 20(1):10-22.
2015*c*.   'Fair and cloudy weathers of tolerance in civic and religious education in northern Europe'. *Education, Citizenship, and Social Justice* 10(1): 4-20.
2015*b*.   'Unpacking postnormativity in religious and civic education: coming to an early end?'. Berglund, Lundén & Strandbrink (eds). 2015: 155-169.

2015*a.*   *Crossings and crosses. Borders, educations, and religions in northern Europe.*
          Boston: De Gruyter. Co-edited with Jenny Berglund & Thomas Lundén.

2013.   'There is no *sacrum* in it anymore. Revisiting formalist statehood and religious/civic
          education on Baltic-Barents' borders'. *Religion, State & Society* 41(4): 394-417.

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PESA CONFERENCE 2017
ABSTRACT TEMPLATE

Author/s: Jacoba Matapo

Author/s University/institution/affiliation:

 Faculty of Education and Social Work
 University of Auckland

Proposed title:
Post-human subjectivity and the spirit of the collective: Traversing Pasifika education research

Abstract:
As an emerging Pasifika researcher engaged in doctoral study the potentiality of the Pacific collective spirit raises opportunities for thinking differently about human subjectivity. The traversing of human subjectivity has and continues to be made and remade in the spirit of collective as presented in Pacific indigenous knowledge constructs and in local Pasifika research frameworks. The term Pasifika is in itself a diasporic concept, one that has taken on nomadic movement that generates new and emerging relations. Due to the contentious history of Pacific research, I am aware of my position as a Pasifika researcher attempting to traverse differing epistemologies; without conflating Western and Pacific, post-humanist and indigenous Pacific worldviews. The very nature of post-human philosophy challenges fixed constructs of human subjectivity and identity, which include cultural, gender and so forth (Braidotti, 2013). Pacific indigenous academics such as Tamasese (2009) and Thaman (1993, 2003) have argued cultural conceptions of knowledge are neither static or fixed and are neither owned by human or centred upon humanist ideals, that indigenous knowledge and conceptions of such knowledge are in constant flux. The sacredness or ethic of the collective *being that of corporeal and incorporeal bodies* in cultural knowing is as a multiplicity with trajectories in relation to places, history, genealogy, matter and cosmos. The spirit of the collective and search for knowledge is never ending and the thresholds of the knowable and unknowable as Tui Atua (2009) suggests is as a force of becoming.

Keywords (Limit 6 keywords):
 1. Pasifika research, post-human, affect, collective, subjectivity

Proposed bibliography (key texts):
Insert Biography Here

Braidotti, R. (2013). *The posthuman.* Cambridge, UK: Polity

Tamasese, T. A. T. (2005). Clutter in indigenous knowledge, research and history: A Samoan perspective. *Social Policy Journal of New Zealand, 25*, 61 – 69.

Thaman, K. (1993). *Kakala* (Australasian literature: Australia, New Zealand, and the Pacific Islands (text)). Suva [Fiji]: Mana Publications.

Thaman, K. H. (2003). Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education. Special issue, The Contemporary Pacific 15 (1): 1-17.

Tui Atua, T. T. T. E. (2009), Bioethics and the Samoan indigenous reference. *International Social Science Journal, 60*(115–124). doi:10.1111/j.1468-2451.2009.01705.x

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PESA CONFERENCE 2017
ABSTRACT TEMPLATE

#20
Author/s: Jacoba Matapo

Author/s University/institution/affiliation:

  Faculty of Education and Social Work
  University of Auckland

Proposed title:
Post-human subjectivity and the spirit of the collective: Traversing Pasifika education research

Abstract:
As an emerging Pasifika researcher engaged in doctoral study the potentiality of the Pacific collective spirit raises opportunities for thinking differently about human subjectivity. The traversing of human subjectivity has and continues to be made and remade in the spirit of collective as presented in Pacific indigenous knowledge constructs and in local Pasifika research frameworks. The term Pasifika is in itself a diasporic concept, one that has taken on nomadic movement that generates new and emerging relations. Due to the contentious history of Pacific research, I am aware of my position as a Pasifika researcher attempting to traverse differing epistemologies; without conflating Western and Pacific, post-humanist and indigenous Pacific worldviews. The very nature of post-human philosophy challenges fixed constructs of human subjectivity and identity, which include cultural, gender and so forth (Braidotti, 2013). Pacific indigenous academics such as Tamasese (2009) and Thaman (1993, 2003) have argued cultural conceptions of knowledge are neither static or fixed and are neither owned by human or centred upon humanist ideals, that indigenous knowledge and conceptions of such knowledge are in constant flux. The sacredness or ethic of the collective *being that of corporeal and incorporeal bodies* in cultural knowing is as a multiplicity with trajectories in relation to places, history, genealogy, matter and cosmos. The spirit of the collective and search for knowledge is never ending and the thresholds of the knowable and unknowable as Tui Atua (2009) suggests is as a force of becoming.

Keywords (Limit 6 keywords):
  1. Pasifika research, post-human, affect, collective, subjectivity

Proposed bibliography (key texts):
Insert Biography Here

Braidotti, R. (2013). *The posthuman.* Cambridge, UK: Polity

Tamasese, T. A. T. (2005). Clutter in indigenous knowledge, research and history: A Samoan perspective. *Social Policy Journal of New Zealand, 25*, 61 – 69.

Thaman, K. (1993). *Kakala* (Australasian literature: Australia, New Zealand, and the Pacific Islands (text)). Suva [Fiji]: Mana Publications.

Thaman, K. H. (2003). Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education. Special issue, The Contemporary Pacific 15 (1): 1-17.

Tui Atua, T. T. T. E. (2009), Bioethics and the Samoan indigenous reference. *International Social Science Journal, 60*(115–124). doi:10.1111/j.1468-2451.2009.01705.x

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#21
Author/s: Chia Ling Wang

Author/s University/institution/affiliation:
Institute of Education, National Taiwan Ocean University

Proposed title:
Coming back to zero: A self-education approach based on Zen Buddhist philosophies

Abstract:

A vital aim of education is to foster self-cultivation. Education should promote a positive attitude towards self-development. This study analyses a self-education approach based on Zen Buddhist philosophies. In this paper, the ontology of the self is initially discussed according to Zen Buddhism. This discussion primarily derives information from two sources: D. T. Suzuki's notion that 'the self is zero' and Thich Nhat Hanh's concept of the human nature of interbeing. Subsequently, I argue that self-deconstruction is a method of realising the authentic self. Self-deconstruction refers to diminishing the self to zero. Regarding education, I conclude that an educative subject requires not only learning based on knowledge accumulation but also the process of self-education involving the uncovering of self-nature. The primary self is a zero-self. When the self returns to zero, the boundary between the self and the outer world dissolves and the self becomes infinite.

Keywords (Limit 6 keywords):

Zen, Buddhism, Self, Self-education, D. T. Suzuki, Thich Nhat Hanh

Proposed bibliography (key texts):

Barnbill, D. L. (2010). Gary Snyder's ecosocial Buddhism. In R. K. Payne (Ed.), *How much is Enough? Buddhism, Consumerism, and the Human Environment* (pp. 83-120). Somerville, MA: Wisdom Publications.

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Naess, A. (1995). Self-realisation: An ecological approach to being in the world. In A. Drengson and Y. Inoue (Eds.), *The deep ecology movement: An introductory anthology* (pp. 13-30). California: North Atlantic Books.

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#23
Author/s: Dr. Xu Di

Author/s University/institution/affiliation:
University of Hawaii-Manoa

Proposed title:
Dao & Ethics: Birth, Seemingly Death, and Rebirth of Educational Philosophy

Abstract:
Since the beginning of documented human history, educational philosophy has served as the creative and guiding force of the concerted efforts of search for truth, education, growth of human society (Durant, 1976; Ozman & Craver, 2012;). This was the case from Laozi (1999), Confucius (1979) in the East to Plato (1925) and Aristotle (1899; 1975) in the West. From "*junzi*" to "philosophical king," educational philosophies and philosophers shaped and directed human learning, teaching, and development throughout history, leading, pushing, and expanding the frontier of creativity, sustainability, and prosperity. However, in the recent decades, the educational philosophy as a field has experienced a seemingly near death globally in contrast to fields of high tech, sciences, and data driven assessments in the context of career and profit driven education (Hung 2017). There has been a noticeable and ominous trend in the lack of new philosophers, effective and inspirational philosophies, student recruitment, and career employment. Quantitative numbers has usurped the philosophy as the driving force in education and life with daring consequences. This paper aims at examining the forces, factors, and outcomes behind such a harsh turn, and discusses the needs and significance of a rebirth of educational philosophy. It engages dialectics (Engels, 1878; Hegel, 1984; Laozi, 1999), relationality (Ames, 2001; Ravencroft, 2005), and relativity (Einstein, 1916; Gollnick & Chinn, 2009) to promote Dao and ethics as the leading force for a holistic reconstruction of humanity through education and life.

Keywords (Limit 6 keywords):
educational philosophy, Dao, ethics, education

Proposed bibliography (key texts):
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Ravencroft, I. (2005). *Philosophy of iind: A beginner's guide*. New York: Oxford University Press.

#24
Author/s:

Ruyu Hung / Morimichi Kato / Xu Di / Chia-Ling Wang

Author/s University/institution/affiliation:

Prof. Ruyu Hung, National Chiayi University, Taiwan
Prof. Morimichi Kato, Sophia University, Japan
Prof. Xu Di, University of Hawaii at Manoa, US
Prof. Chia-Ling Wang, National Taiwan Ocean University, Taiwan

Proposed title:
Book Symposium: *Education between Speech and Writing: Crossing the Boundaries of Dao and Deconstruction*

Abstract:

This book review symposium aims to open a space for discussions and questions responded to my new book *Education between Speech and Writing: Crossing the Boundaries of Dao and Deconstruction*, which is published by the Routledge in 2017.

In this book, I seek to answer the question of whether there is a particularly Chinese way of thinking as I have sensed the phenomenon of word obsession (or wordaholism) prevalent among Chinese speaking societies. Underpinning this wordaholism is a set of beliefs with a history both in literature and in practice. This set of beliefs in Chinese culture and tradition, which pays particular attention to the written language, is what I called 'graphocentrism'. The awareness of the wordaholic phenomenon is generated from comparing the East and the West on the individually experiential level as well as on the theoretical level. Therefore, the process of this project starts with considering my personal experience and then dwells on the theoretical exploration of literature. The sources of inspiration include Chinese and Western literature, especially those in Daoist philosophy and the philosophy of deconstruction. The concepts of deconstruction and dao lead the train of thought through the writing. Because Jacques Derrida considers writing throughout the Western philosophical tradition in a very new and creative way in *Of Grammatology*, he provides a fulcrum of thought in this book. This book explores how the graphocentric view is gradually built up on the levels of theory and practice in the history of imperial China.

I as the author will provide a brief introduction first. Each panellist will respond to the book from different perspectives with different concerns.

Here are the titles of their reviews and commentaries:

Morimichi Kato: "Writing, History, and Playfulness: A dialogical review of Ruyu Hung's *Education Between Speech and Writing: Crossing the Boundaries of Dao and Deconstruction*"

Xu Di: "Think Beyond Dichotomy: Discussant paper on *Education Between Speech & Writing* by Dr. Ruyu Hung"

Chia-Ling Wang: "Buddhist unconsciousness: A language beyond phonocentrism and graphocentrism in postgraphocentric education"

As the author of the book, I hope the symposium will create new possibilities of understanding and exploring Eastern Asian philosophy of education.

Keywords (Limit 6 keywords):
1. Confucianism, 2. Daoism, 3. graphocentrism, 4. phonocentrism, 5. post-graphocentrism

Proposed bibliography (key texts):

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Author/s:
Ms Janine Brown
A/Prof Boris Handal
Prof Sandra Lynch
Ms Liz McKenna

Author/s University/institution/affiliation:
The University of Notre Dame Australia

Proposed title:
The Role of Values Education in Primary School: Bullying Prevention and Mediation

Abstract:
The growing incidence of bullying in schools calls for alternative prevention and mediation approaches in which values are integrated into current practices. This study explores educators' and parents' beliefs about the explicit application of a values based approach to bullying interventions and mediations. Individual and focus group interviews among teachers, principals and parents were held in three primary schools in the Sydney Metropolitan area. The study also served to identify current anti-bullying practices employed as well as to examine specific values perceived to be relevant by parents and educators to preventing and solving bullying conflicts. Respondents showed a preference for mediation interventions between bully and victim, drawing simultaneously on elements of restorative practice, notions of accountability and imposition of consequences. Likewise, they supported a value centred approach in dealing with the bully in order to achieve a positive behaviour. Specific professional development in dealing with bullying prevention in the practice of mediation and consistency of practice were recommended. The paper also presents implications for professional development and creating an organic anti-bullying culture by incorporating values into the curriculum and examining the roles of students, parents, carers and school.

Keywords (Limit 6 keywords):
bullying, values, teachers, parents, principals

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PESA CONFERENCE 2017

#26

Author/s: Dr Georgina Stewart

Author/s University/institution/affiliation:
Te Kura Mātauranga School of Education, AUT University, Auckland, New Zealand

Proposed title:
Earth and the West: critical indigenous philosophy and the burden of interpretive labour

Abstract:
David Graeber (2012) reasons that in any society, the burden of what he calls 'interpretive labour' falls to less powerful groups, since they are obliged to understand the powerful, but not the reverse. This insight applies to Aotearoa-New Zealand: since the British colonists arrived, Māori have been obliged to understand them and how their world works, but not the reverse. Pākehā 'ignorance' of Māori society and thinking has been and remains extensive, deep-rooted though subtle, and negative in (Jones, 2001).

A growing sociopolitical binary is evident in the societies of the contemporary world-system, styled in the title above as 'the West' against 'the Earth' to reflect the typical Western worldview that sees 'Nature' as a standing reserve of resources to be commodified for personal profit. I use 'Earth' as a shorthand label for all indigenous peoples and their allies, who disagree with this fundamental Western idea about the relationship between humanity and the rest of reality.

Cliff Falk (2005) examines how Western education systems serve the purposes of war in the global milieu. That the modern research university is "the greatest war weapn ever invented" (p. 210) is a shocking but logical truth concealed behind the "immaculate conception" view of education as a universal 'good.'

In this paper I apply Kaupapa Māori philosophy of education (Stewart, 2017) to the arguments of Graeber and Falk, undertaking the interpretive labour of a critical indigenous rebuttal of the "immaculate conception" of (Western) education.

Keywords (Limit 6 keywords):
1. Interpretive labour
2. Indigenous philosophy
3. Kaupapa Māori

Proposed bibliography (key texts):
Falk, C. (2005). Education and war: primary constituents of the contemporary world-system. In M. Peters (Ed.), *Education, globalization, and the state in the age of terrorism* (pp. 201-237). Boulder and London: Paradigm.

Graeber, D. (2012). Dead zones of the imagination: on violence, bureaucracy, and interpretive labour. *HAU: Journal of ethnographic theory, 2*(2), 105-128. doi:http://dx.doi.org/10.14318/hau2.2.007

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Insert Biography Here

Dr Georgina Stewart (ko Whakarārā te maunga, ko Matauri te moana, ko Te Tāpui te marae, ko Ngāti Kura te hapū, ko Ngāpuhi-nui-tonu te iwi) works in Education at AUT University in Auckland, and is a former teacher of science, mathematics and te reo Māori, having taught in both Māori-medium and English-medium intermediate and secondary schools. Her research interests focus on the nexus between language, knowledge and culture in education. Stewart is a longstanding member of PESA, on behalf of whom she co-leads the Editorial Development Group and the Indigenous Philosophy Group. She was awarded a prestigious Marsden Grant in 2014 to investigate using te reo Māori as a language medium in educational research and scholarship.

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#28

Author/s: Olof Franck, Ass. Prof., and Dawn Sanders, Ass.Prof.

Author/s University/institution/affiliation: Department of Pedagogical, Curricular and Professional Studies, University of Gothenburg, Sweden

Proposed title:
Children's development of existential interpretations of death: A vital issue in a changing world.

Abstract:
In this presentation we will analyse and discuss pedagogical approaches for involving children as philosophizing subjects in the existential-moral arena, where issues regarding death and extinction are in focus for dialogue and mutual reflection. We draw on the pioneering work of the Swedish Professor in pedagogy Sven Hartman, in which he highlights children's interpretations of 'vital issues' in a changing world, and develops strategies for how to build relevant and meaningful pedagogical platforms, beginning with teaching on life and death through focusing the existential sight of the child.
Our focus concerns pupils' existential questions regarding death and the affordances of educational settings beyond the school classroom, such as natural history museums, where children are engaged as existentially literate actors and as moral subjects taking part in democratic excursions in the fields of life and death. We are specifically interested in the ways in which 'death on display' in such contexts affords opportunities to place pupils at the centre of such reflections and, in doing so, can create pedagogical spaces in which to engage with children's development of existential interpretations of death both for, and beyond, human-centred perspectives (Pederson, 2007). Here post-humanist approaches to teaching life and death issues become important to highlight.
The philosophical-pedagogical platform we consider is built around analysis of existential questions of *ultimate concern* (Tillich 2011) developed when children´s and adults´ collaboration, regarding "vital issues", in a changing (Hartman 1992) and- as we see it - challenging world, are in focus.

Keywords (Limit 6 keywords):
1. Death issues
2. Life issues
3. Children´s existential literacy
4. Post-humanism
5. Ethics education
PESA CONFERENCE 2017 2

Proposed bibliography (key texts):

Franck, O. (2017) Highlighting ethics, subjectivity and democratic participation in sustainability education: challenges and contributions. In Franck, O. & Osbeck, C. (eds): *Ethical Literacies and Sustainable Development: Young People, Subjectivity and Democratic Participation*, London: Palgrave/Macmillan.

Franck, O. (2016) Critical religious education: highlighting religious truth-claims in non-confessional educational contexts, in Arthur, J. & Barnes, L. P (eds): *Education and Religion. Major themes in education, Vol. III, Religion, Diversity and Education*, London and New York: Routledge. Reprinted from British Journal of Religious Education, 2015, 37, 3, 225 - 239., London and New York, Routledge.

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Tillich, P. (2011) *Ultimate Concern. Dialogue with Students*, London: SCM Press.

PESA CONFERENCE 2017

#29
Author/s: *David R Cole*

Author/s University/institution/affiliation: **Western Sydney University**

Proposed title:
Nowhere ‖ Erewhon

Abstract:
Where is nowhere? Is it a non-place (Augé, 2008), that has been created by the evacuation of identification by the machinic spread of standardised, global capitalism? Or has it come about as a result of colonialization, and the separation of indigenous cultures from their lands? This article suggests that 'nowhere', which was satirically entitled, "Erewhon" by Samuel Butler (1872) is still being created today; but by the combined forces of financial capitalism, post-modern, digital colonialization (e.g., Facebook), and the present day global curriculum, and its concomitant teaching and learning methods. Even though the present-day curriculum refers to place, for example, in geographical studies, this referencing in no way establishes any sort of connection with or to this place for the cohort. Rather, the present day curriculum precisely and systematically evacuates any possibility of this connective-affective-synthesis, and at the same time provides false and illusionary utopias or 'unworlds', such as an ideal democracy based on money. These actions in the establishment of 'nowheres' through education shall be explored in this article by attention to various tropes, such as:
• 	Digital technologies that augment mind/body separations
• 	Knowledge and assessment work that replaces being with knowing and halts becoming as repetition and memorisation
• 	Knowledge specialisations that increase isolation, confusion, dislocation and evacuates feeling
• 	Classroom procedures, rituals and habits that deny any existence to the outside world, chaos and nature
• 	Over reliance and domination of rationalism through education, and a consequent quashing of the unconscious and the imagination

Keywords (Limit 6 keywords):
1. Nowhere
2. Learning
3. Capitalism
4. (dys) –utopia
5. Curriculum

Proposed bibliography (key texts):

Augé, M. (2008). *Non-places: An Introduction to Supermodernity*. New York: Verso.
Butler, S. (1872*). Erewhon, or, Over the Range*. London: Trübner & Co.

PESA CONFERENCE 2017
ABSTRACT

#30
Author: Hektor K. T. YAN

Author University: City University of Hong Kong

Proposed title:
Money in films: on form and content and the limit of representation

Abstract:
The claim that literary works can be an aid in moral education is a well-attested one. Representational works such as novels and narrative poems give their readers an access to the inner world of the characters: this can help them develop a kind of sensitivity which is crucial to a sympathetic understanding of human beings in real life. The use of films (as narrative works) in developing moral thinking is therefore an extension of the above phenomenon. This paper takes a philosophical look at moral values in films by focusing on one particular theme: the representation of money in the social and political context. By using a number of recent mainstream movies such as *In Time* (2011), *Upside Down* (2012) and *Elysium* (2013) as examples, it argues that although these films display an acute awareness of social and ethical issues resulting from distributive inequality, they suffer from an inability to represent the political dimension of money in an adequate way. This results, almost invariably, in the use of a kind of false resolution to tackle injustice and extreme inequality. While the prevalent capitalist ideology in the contemporary world may have impacted on the film-makers' conception of money, the typical narrative ploy that emphasizes heroism and individual action seems to lie at the root of the failure to depict money. This leads to a discussion of the notion of form and content with reference to Aristotle's *Poetics* and the recent works of Raimond Gaita. The conceptual links between form and content on the one hand, and moral reflection on the other, have the potential to clarify what moral education involves and what it is to respond to moral reality.

Keywords:
1. Moral education
2. Films
3. Money
4. Form and content
5. Raimond Gaita

Proposed bibliography:

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#31

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Proposed title:
Birth, Death, Rebirth and Causality in Africans ontology and indigenous Education:
The Existentialist paradigm of the Ejagham Nation in Nigeria.

Abstract:
This expository paper defines and explores the depth of indigenous educational imperatives rooted in/on the African philosophical thoughts and social realities on *birth, death, and rebirth* vis-à-vis man's ontological facticity in the light of his existence and essence, within the realm of the far-reaching lessons arising from the vicissitudes of life and the seemingly endless circle of birth, death, and rebirth in the increasingly challenging and competing world of today. In doing this, the paper employs the methods of philosophical research to look at the long complex chain of causality and a general overview of the dilemmatic condition of education in Africa, highlighting the different existential forces that have shaped the cause of education over the years with a bent to provide a birds eye view of the intrinsic and extrinsic indigenous educational values of the Ejagham Nation of Nigeria.

Keywords (Limit 6 keywords):
Causality, Indigenous Education, Ejagham Nation, Nigeria.
   1. Insert Keywords

Proposed bibliography (key texts):
Ntui V.E (2015) The nexus between metaphysics and Nigeria's philosophy of education: The Existentialist perspective. In Nigeria Journal of Educational Philosophy, Vol. 29
Ntui V.E (2016) Ayodele-Bamisaye's mentoring paradigm and the existentialist condition.
Obaiya P. (2011) The dilemma of Education in Africa
Oyeshile O. A (2014) Reconciling the self from the other and solving ethnic conflicts in Africa

#32
Author/s:

Author/s University/institution/affiliation:
Michael Peters, Jayne White, Rene Novak, Richard Heraud (University of Waikato)
Georgina Stewart, Nesta Devine, Andrew Gibbons (AUT, NZ)
Elizabeth Grierson (RMIT, Australia).

Proposed title:
Contemplating a philosophy of the moving image: Ten theses for education

Abstract:
In January of this year we issued a call to members of the Editors Collective - a group of editors affiliated to Philosophy of Education Society in Australasia (PESA) - inviting an experimental response to ten theses concerning the moving image. This presentation will discuss several of these responses which collectively map out a philosophy of the moving image and its relevance for contemporary education. Responses will speak to important themes such as textuality, visual culture, visibility, semiotics, art and technology - tracing historical epochs of the 'eye' and contemplating new horizons in an era of social media. (Im)possible futures will be contemplated with a view to generating new ways of thinking about learners and learning that exceed and perhaps surpass text or image that is devoid of movement (and sound). The presentation will explore what new modes of production, new (virtual and augmented) realities and re-visioned opportunities for thought are brought forth through the advent of the moving image, and tentatively begin to prise open new forms of inquiry as a consequence of these.

Keywords (Limit 6 keywords):
Visual, video, philosophy, semiotics, image, seeing

Proposed bibliography (key texts):
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Manghani, S (2013) *Image Studies: Theory and Practice.*
Patterson, S. (2010) "A picture held us Captive": The later Wittgenstein on visual argumentation, *Cogency*, http://www.academia.edu/770551/_A_picture_held_us_Captive_The_later_Wittgenstein_on_visual_argumentation
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Wittgenstein, L. (1953) Philosophical Investigations

#34

Author/s: Remy Yi Siang Low

Author/s University/institution/affiliation: University of Sydney

Proposed title:
Little Ego Deaths in the Social Justice Classroom: Reflections on student resistance from the perspective of existential and Buddhist psychologies

Abstract:
Denial, displacement, defensiveness, diminishment, disengagement. These are common responses from students in classrooms that invite critical reflection on the intersecting vectors of structural violence such as settler colonialism, racism, sexism, heterosexism, classism, and ableism. Such responses are commonly read from the perspective of the educator as "resistance" – a concept that has been productively theorised from a critical psychoanalytic perspective (e.g. Garrett & Segall, 2013; Kumashiro, 2002; Logue, 2010; Pitt, 1998; Ringrose, 2007; cf. Case & Cole, 2013; Bronkhorst, Koster, Meijer, Woldman & Vermunt, 2014; Berila, 2016). In this paper, I offer another perspective on student resistance in social justice classrooms. With reference to conceptualisations of the ego from existential psychology (e.g. Spinelli, 2001; also Sartre, 1957; Merleau-Ponty, 1962; Cannon, 1991), and from Buddhist psychology (e.g. Hanh, 2001; also Brazier, 1995; Loy, 1996; Epstein, 2008), I reflect on how intersectional analyses may precipitate little "ego deaths" – "the specific, subjective experience of the disappearance or cessation of one's normal sense of 'I'" (Sandler, 2015, p.34) – especially in teacher education classrooms where the complicity of schooling with structural violence confronts those whose identities as preservice teachers are tied up with "contributing to society" and "helping others" (Ewing & Smith, 2003, p.20). Drawing on techniques developed within these traditions for dealing with such experiences, I offer some tentative suggestions for their adaptation in a classroom context for working with student resistance.

Keywords (Limit 6 keywords):
Social Justice, Teacher Education, Resistance, Existentialism, Buddhism

Proposed bibliography (key texts):
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#35
Author/s:
Sean Keola Silva
Bruce Kaʻimi Watson

Author/s University/institution/affiliation:
Department of Educational Foundations, College of Education, University of Hawaiʻi at Mānoa

Proposed title:
Kihipuka: Birthing An Aloha ʻĀina Decision Making Framework

Abstract:
If collective knowledge constitutes nations, Aloha ʻĀina, the philosophy of the Kanaka ʻŌiwi (indigenous people of Hawaiʻi) is captured in our moʻolelo, oral histories. The purpose of this paper is to develop an understanding of the variables, parameters, and process involved in Kanaka ʻŌiwi decision making based on the examples transmitted in Ka Moʻolelo Hiwahiwa o Kawelo and Ka Moʻolelo o Hiʻiakaikapoliopele, both recorded in Hawaiian newspapers in the early 1900s by Kanaka ʻŌiwi scholar, Hoʻoulumāhiehie. Through the examples, the authors will describe a framework for Aloha ʻĀina decision making which is built on three key interconnected pillars: Akua (Gods, natural forces), ʻĀina (land), and Kānaka (people). A pono (moral, balanced) decision is one which considers and satisfies all three.

When haole (foreign) settlers gained influence and control of the educational system of Hawaiʻi, educational policies were implemented which resulted in Kanaka ʻŌiwi language loss and devaluation of Kanaka ʻŌiwi epistemologies. This delegitimization of Aloha ʻĀina has had a severe negative impact on both the Kanaka ʻŌiwi as well as the islands of Hawaiʻi. This research is being conducted in an effort to rebirth an Aloha ʻĀina based evaluation process, to reverse the negative damage of colonization for future generations of Kanaka ʻŌiwi. The authors further suggest that the Aloha ʻĀina decision making process is important for today's society to implement regularly, as decisions made from this philosophy allowed Kanaka ʻŌiwi to thrive on limited resources with limited detrimental environmental impact for hundreds of years prior to European arrival.

Keywords (Limit 6 keywords):
1. Indigenous Philosophy
2. Aloha ʻĀina
3. Kanaka ʻŌiwi
4. Hawaiian
5. Decision Making
6. Evaluation

Proposed bibliography (key texts):
Hoʻoulumāhiehie and Nogelmeier, M. P., (2007). Ka Moolelo o Hiiakaikapoliopele

Hoʻoulumāhiehie and Perreira, H. K. (2002). *Ke kālailai moʻomeheu ʻana i Ka moʻolelo hiwahiwa o Kawelo, ka hiapaʻiʻole a ka ikaika, ka mea nāna i hoʻohaʻahaʻa ke ʻoʻoleʻa o Kauahoa, "Ka Uʻi o Hanalei. " O ka mea nāna ka lāʻau kaulana ʻo Kuʻikaʻa, a nāna ka wahine hoʻolei ʻikoi ʻo Kānewahineikiaoha* (Doctoral dissertation, University of Hawaiʻi at Hilo).

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PESA CONFERENCE 2017

#36
Author: Peter Roberts
Institution: University of Canterbury

Proposed title:
The Death of the Academic

Abstract:
Almost forty years ago, Jean-Françios Lyotard prophesised the 'death of the professor'. Writing well before the rise of the Internet as a medium of mass communication, in a short work that was ostensibly prepared as a 'report on knowledge' (*The Postmodern Condition*), Lyotard could see that new language-based technologies would have far-reaching consequences for higher education. In contexts where knowledge was regarded as a commodity, and where the question of truth was becoming subservient to the question of what sells, the value of university teachers would increasingly be questioned. In the decades that followed the publication of *The Postmodern Condition*, many of the trends observed by Lyotard have become cemented in policy and practice. This paper argues that while academics may not have disappeared, they have, in some fields, been experiencing what might be described as a slow and painful symbolic death. Given the dominance of economic goals in shaping educational agendas, the pervasiveness of managerialism within institutions, and the obsession with measuring and marketing almost everything, scholars in areas such as philosophy of education have become progressively marginalised. They are, in some senses, almost invisible; yet, it will be suggested, some hope remains in the ghostly, quietly subversive influence they continue to exert within and beyond university corridors. For philosophy of education, 'life' after 'death' is possible.

Keywords:
  1. Death
  2. Life
  3. Lyotard
  4. Philosophy
  5. Higher Education

Proposed bibliography (key texts):

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PESA CONFERENCE 2017

#38

Author/s: Teresa Swist

Author/s University/institution/affiliation:
Institute for Culture and Society, Western Sydney University

Proposed title:
Education with climate change: Meshwork pedagogies in catastrophic times - what will we savour, salvage, and save?

Abstract:
What forms of education will we salvage from the ruins of the "coming barbarism" (Stengers, 2015)? Especially when the catastrophic event of climate change unfolds as we speak? Explored is the complexity of our thinking, making, and inheriting - alongside implications for our "three ecologies" (Guattari, 2000). I propose the way we *think* about education with climate change requires new orientations. Recognising the "intra-actions" (Barad, 2003) of climate change offers us nuanced and complex insights about multispecies weathering. Interpreting climate change as the most recent cultural phase of our idea of climate, as Hulme (2015) suggests, can move us beyond calculable, fixed conceptions of the phenomenon. Attuned with this, how we *make* education with climate change needs novel rhythms and narratives. I introduce the notion of "meshwork pedagogies", building upon Ingold's (2005) history of notation to trace the threads of senses, stories and species. How we choose to *inherit* (Derrida, 1994) education with climate change, furthermore, demands new learning and milieus. The ethical responsibility of university institutions and constituents in responding to climate change should incite both attention and action. Education *after* climate change posits a singular line which has been crossed, a false break with the past. Education *with* climate change savours the entangled conditions of our fragile co-emergence. Such mourning needs avowals, not avoidance. Much mustering could re-imagine our institutions and practices to salvage education ~~after~~ with climate change. Resisting the wreckage of hubris, we may reclaim humility - and possibly save our more-than-human inhabitance.

Proposed bibliography (key texts):
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#39
Author/s: Duck-Joo Kwak, Morimichi Kato, Ruyu Hung, Mika Okabe

Author/s University/institution/affiliation: Seoul National University (Korea), Sophia University (Japan), National Chiayi University (Taiwan), Osaka University(Japan)

Proposed title:
Aesthetics of the Body in the Formation of Self in East Asia

Abstract:
We live in the age in which the sense of what it means to be human has been seriously questioned by many radical turnings in our global culture. Postmodernism eroded the trust in rationality. Natural sciences broke down the thick wall that separated humanity from animals. And now, the rapid progress of ICT threatens to overpower humanity not only in simple mechanical calculations but also in the broader field of rationality. This is a great challenge to our educational thoughts and practice that have heavily relied on the traditional concept of humanity, which is distinguished by logos (Aristotle) and rationality (Descartes). But this challenge is also the chance to radically rethink about our understanding of humanity or what it means to be human. In this rethinking, some of old ideas in East Asian tradition of education, especially in the ways it deals with non-rational part of humanities, may be worth revisiting. In this symposium, three philosophers of education from Korea, Japan, and Taiwan address different aspects of the shared tradition, that is, ritual, emotion, and the body, to see if they can be cross-culturally significant conceptual resources for our collective effort to re-conceive or renew what it means to be human.

Keywords (Limit 6 keywords):
   Post-humanism, East Asian concept of being human, ritual, emotion, the body

Proposed bibliography (key texts):

Bell, Catherine(1992), *Ritual Theory, Ritual Practice*, Oxford: Oxford University Press
Foucault, Michael(1979), *Discipline and Punish: the Birth of Prison*, translated by Alan Sheridan, New York: Vintage Books.
Huang, C-J. (2002). The new perspectives to the study of the body in the Chinese intellectual history. *Bulletin of the Institute of Chinese Literature and Philosophy, 20*, 541-563.

Kato, M. (2014), Humanistic Education in East Asia. Zeitschrift fuer Paedagogik 60-1, pp. 96-108

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<Appendix>

1. "Ritual as a category of social control or formative experience?: in the case with East Asian tradtion", by Duck-Joo Kwak (Seoul National University)

In a neo-Confucian tradition of education in Chosun dynasty of a pre-modern Korea, there are two distinctive yet complementary pedagogical approaches to the formation of a Confucian ideal called *Junzi*(君子): book-reading and practice of rituals. While book-reading still tends to be taken seriously in today's schooling as a key humanistic pedagogy of liberal education, ritual as a pedagogical tool has been trivialized or even criticized by progressive educational scholars today for its function of social control or indoctrination. But what is often neglected by these educationalists is a more subtle and ambiguous function of ritual in education, especially from participants' perspective. As commonly acknowledged by anthropologists, ritual is 'a culturally strategic way of acting' by which the fusion between mind and body, individual and society, thought and action, emotion and beliefs takes place to create *the social body*. For some it is a matter of mental indoctrination or behavioral conditioning, either through repetitive drills or the effective states induced by group engagement. For others it is a matter of the cognitive influence of the 'modeled' and 'idealized' relations upon the human body. Drawing upon recent studies in anthropology, this presentation attempts to reinterpret some rituals of neo-Confucian tradition *as* educational practice or experiences. Here the concern will be: whether some of neo-Confucian rituals can be reformulated as a practice of *lived educational experience* through which students' subjectivity is not merely formed but also *enacted* in such a way as to leave room for their negotiation and resistance in the process of becoming the social body.

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Foucault, Michael(1979), *Discipline and Punish: the Birth of Prison*, translated by Alan Sheridan, New York: Vintage Books.
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2. "Why Feeling Matters: Motoori Norinaga (1730-1801) on the value of literature", by Morimichi Kato (Sophia University, Japan)

Since primordial times, literature, especially poetry, has played a central role in education. But this does not mean that literature was always welcomed by thinkers on education. The suspicion and fear concerning education was often dominant and literature became the subject of censor and, in extreme cases, prohibition. What, then, is the educational value of literature? A unique answer to this question can be found in the thought of Motoori Norinaga, a philologist in the 18th century Japan. In defending *the Story of Genji* against the moralist attacks from Neo-Confucianism and Buddhism, he defended it by introducing an important concept "mono no aware", "sensitivity to things". It is this sensitivity, and not moral or metaphysical precepts, that make mankind truly human. In this presentation, I would like to consider both historical *and* philosophical significance of his thought.

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Kato, M. (2014), Humanistic Education in East Asia. Zeitschrift fuer Paedagogik 60-1, pp. 96-108
Keene, D. (1988), The Pleasures of Japanese Literature, New York: Colombia University Press

3. "The Playful Body: On the Performance Arts of Tehching Hsieh", by Ruyu Hung (National Chiayi University, Taiwan)

The body has always been a key concept in Chinese intellectual history. Unlike the Cartesian dualist tradition in the West, the body-mind unity is a prevalent notion in Chinese philosophy. Huang (2002) suggests three perspectives to the body in Chinese philosophical discourse: the body as a thinking method; the body as the subject of moral and spiritual cultivation; and the body as the site displaying political power. The Chinese body is always embedded and intertwined in the social, cultural and historical contexts. The body is not a body of any individual, but a body of the member of the community. The body is within bounds. The bounded body is challenged by contemporary arts. The Taiwanese American artist Tehching Hsieh's arts defy the bounded body and, in a certain sense, attest Zhuangzi's philosophy. He is well-known for his five One Year Performances. This paper will discuss Hsieh's art and Zhuangzi's view of the body to outline the aesthetics of the 'playful body' as the formation of the self.

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Huang, C-J. (2002). The new perspectives to the study of the body in the Chinese intellectual history. *Bulletin of the Institute of Chinese Literature and Philosophy, 20*, 541-563.

4. Overall discussion by Mika Okabe (Osaka University, Japan)

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#41
Author/s: Yulia Nesterova

Author/s University/institution/affiliation: The University of Hong Kong, Hong Kong

Proposed title:
Taiwan's Indigenous Perspectives on Multicultural Education Reforms

Abstract:
In the last four centuries Taiwan's indigenous groups have experienced the loss of sovereignty and related rights. Traditional educational and socio-political spaces that sustained indigenous communities were rejected by colonial powers and supplanted with new structures that were often incompatible with indigenous lives. The destruction of the familiar and imposition of the new system in many cases resulted in destitution, dispossession, and various forms of marginalization. The current democratic period of Taiwan (1987-present) has seen multicultural education policy cast as the remedy for inequalities and injustices indigenous groups have experienced. As three decades have passed since multicultural reforms have started, what positive qualitative changes can be observed?
To examine the effect these reforms have had on indigenous communities and their development, an ethnographic study was conducted. Sixteen leading indigenous scholars-activists working in various parts of Taiwan on the issues related to Taiwan's indigenous rights and education participated in in-depth interviews. Content analysis was used to analyze the rich data collected from the conversations. Data collection and analysis were approached from the perspective informed by decolonial and postcolonial theories and the Indigenous Studies lens. The paper presents perspectives of these indigenous leaders on the education policies implemented in Taiwan and what impact they have had on indigenous communities. It then concludes by outlining what the indigenous leaders themselves see as ideal paths to social justice, equity, and sustainability for their respective indigenous groups, and how their visions square with the country's education laws and policies.

Keywords (Limit 6 keywords):
1. Indigenous education
2. Multicultural education
3. Taiwan

Proposed bibliography (key texts):
Breidlid, A. (2013). *Education, Indigenous Knowledges, and Development in Global South: Contesting Knowledges for a Sustainable Future*. New York, NY: Routledge.
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#42
Author/s: Michael A. Peters & Tina A.C. Besley

Author/s University/institution/affiliation:
University of Waikato

Proposed title:
Apocalyptic Philosophy, Zombie Culture and Pedagogies of the Walking Dead

Abstract:
The apocalyptic tradition is deeply rooted in Judaic and Christian narratives as a source of revelatory literature that is oriented toward the "end times" and mediation to the transcendent reality of a supernatural world that promises eschatological salvation. (Collins, 1979; Derrida, 1984). This genre and tradition has reasserted itself as a form of thinking strongly relevant to framing thought concerning philosophy and education in the "end times" (Peters, 2011) – an Anthropocentric era that threaten by ecological, nuclear and biological extinction. At the same time, Western culture is overrun by Hollywood zombies and blood-sucking vampires. Some argue that these apocalyptic fictional narratives provide an opportunity to work through the trauma of the breakdown of ethical frameworks after globalisation, and the endless appetite for human violence demonstrated in a multipolar world with the rise of terroristic non-state actors. These dramas are essentially about ourselves and represent our ethical attempt to come to terms with deep-seated fears about death and extinction. We use the term 'Pedagogies of the Walking Dead' (Peters & Besley, 2016) to signal the dramatic global changes since Paulo Freire published *Pedagogy of the Oppressed* (1972), based on a humanist blend of Continental philosophy with the early Marx. It was imbued with sixties optimism, upbeat with human agency in changing the world for the better and for changing ourselves through the practice of freedom. It emphasized popular education and critical consciousness—the exact opposite of zombie-culture—and teaching for social justice. It spawned "critical pedagogy" based on educational praxis through critical thinking and critical literacy, of learning to read the word by reading the world. It promised equality and hope. Under a digital neoliberalism *Pedagogy of the Oppressed* has become the *Pedagogy of the Walking Dead* as teachers are increasingly regulated in the curriculum and syllabi. Their professional autonomy is threatened by that fact that they are required to teach to targets and standards. They have become increasingly prescribed in terms of pedagogy and the style of teaching with little or no opportunity to raise a critical voice or interrogate the world.

Keywords (Limit 6 keywords):
Apocalyptic Philosophy, Zombie Culture, Pedagogies of the Walking Dead

Proposed bibliography (key texts):

Collins, John C. (1979) "Introduction: Towards the Morphology of a Genre," *Semeia* 14: (1–20) 2

Derrida, Jacques (1984) "Of an Apocalyptic Tone Recently Adopted in Philosophy", *The Oxford Literary Review*, 6 (2), 1984, p. 20.

Peters, M.A. (2011) *The Last Book of Postmodernism: Apocalyptic Thinking, Philosophy and Education in the Twenty-First Century*. New York, Peter Lang.

Peters, M.A. & Besley, T. (2016) Pedagogies of the Walking Dead, *Pedagogía y Saberes,* 43:49-68

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#43

Author/s: Michael A. Peters

Author/s University/institution/affiliation: Waikato University

Proposed title:
Birth, Death and Rebirth: Woody Allen's dark philosophy

Abstract:
"It's not that I'm afraid to die, I just don't want to be there when it happens" ('The Early Essays'). From his first movie, *What's New Pussycat?* (1965) to *Wonder Wheel* (2017) – a repertoire of some 75 movies --Woody Allen has been remarkably consistent in his existential approach to the major questions of life and death throughout a career spanning more than six decades. Allen must be regarded as one of America's greatest philosophers, one who makes fun of serious issues, most importantly including philosophy itself. In 'My Philosophy" he recounts how after reading Kierkegaard "Suddenly confident that metaphysics was the work I had always been meant to do" in two afternoons he drafted his *Critique of Pure Dread* and *The Cosmos on Five Dollars a Day.* This presentation is a celebration of Allen's work that investigates his relation to philosophy.

Keywords (Limit 6 keywords):
Woody Allen, philosophy, death, existentialism, movies

Proposed bibliography (key texts):
Allen, W. (1978) 'My Philosophy,' from *Getting Even*, NY, Vintage.
Hösle, V. (2007) *Woody Allen An Essay on the Nature of the Comical.* University of Notre Dame Press.
Skoble, A. (2004) *Woody Allen and Philosophy: You Mean My Whole Fallacy Is Wrong?*

PESA CONFERENCE 2017

#44
Author/s:
Renuka Mahari de Silva

Author/s University/institution/affiliation:

Renuka Mahari de Silva
University of North Dakota
Educational Foundations and Research

Proposed title:
Concept of *Death* as a Conduit to Broaden Perspectives in Philosophical Education.

Abstract:
   Using a narrative approach, this research paper examines the concept of *Death* and how it could be used as a conduit to broaden perspectives in philosophical education. Narrative approach has "the ability to capture social representation processes such as feelings, images, and time" (Mitchell & Egudo, 2003, p. 5) that allows for the development and expansion of different viewpoints and interpretations (2003, p. 5). Here, the researcher aims to argues that the event of dying is transformative and transcendental that moves beyond the human constructs of the world as a belief system that is limited. This idea is juxtaposed against the entity of *Being*.

   In the existentialist's view of Heidegger, humans exist within the entity of *Being*—Dasein (Crotty, 1998). "To be human is to be fixed, embedded, and immersed in the physical, literal, tangible day to day world" (Hornsby, 2012, p. 1, Steiner 1978). Accordingly, for Heidegger the world is here, now, and everywhere around us, In-der-welt-sein (2012, p.1, Steiner 1978). Therefore, "that all Being is a Being-toward-death and that, "The 'end' of Being-in-the-world is death" (2012, p.7, Heidegger 1996). That is, when Dasein comes face-to-face with the "possible impossibility of its existence" (Heidegger, 1996, p. 266).

   This paper contributes to the field of philosophical education by problematizing the idea of *Being* as a limitation of human understanding and its social construction of the worldview. This research aims to familiarize the audience and the readership of other knowledge systems to give pause and question *Death* as a finite concept.

Keywords (Limit 6 keywords):
   1. Insert Keywords

Death, Transformative, Transcendental, Heidegger, Knowledge, Narrative

Proposed bibliography (key texts):
Insert Biography Here

Bell, J. S. (2002). Narrative Inquiry: More Than Just Telling Stories. *TESOL Quarterly* 36(2): 207-213.

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Steiner, G. 1978, Heidegger, The Harvester Press Limited, Sussex.

#45
Author/s: Eva Alerby

Author/s University/institution/affiliation: Luleå University of Technology, Sweden

Proposed title:
Education as humanism: Edith Stein's birth, dead and rebirth

Abstract:
Edith Stein was a woman, philosopher, and educator; born 1891 into a Jewish family, she converted to Catholicism and was killed in the Nazi gas chambers 1942. She was, in a way, reborn not only through being canonized 56 years after her death, but also through her pedagogical ideas. These ideas have a bearing on contemporary discussions about issues related to education and training, teaching and schooling, the good citizen and the good society, relationships and transformations: issues that are central to educational theory and praxis. The aim of this paper is to explore Edith Stein's life and destiny – her birth, death, and rebirth – with particular focus on her work and ideas on pedagogical issues.

Edith Stein developed a humanistic philosophy in which she maintained that the human personality is formed through education, and all people are part of a whole – a life-world. There is a complete mutuality between humanity and the world; according to Edith Stein, all education and all learning was *humanism*. At the same time, she emphasized the importance of seeing and safeguarding the unique and the individual in every person. It was a question of all education – all educational situations – respecting, supporting, and providing conditions for the development of the internal and unique forms of every individual, all so that each person could fully develop their personality. Teachers' personalities are of the greatest importance in this work; they govern not only the content of education but the methods as well. With that, the idea emerges that education and teacher are organically integrated into a whole.

Keywords (Limit 6 keywords):
1. Edith Stein
2. Humanistic philosophy
3. Education as humanism
4. Human personality

Proposed bibliography (key texts):
Macintyre, Alasdair (2007). *Edith Stein. The Philosophical Background.* London: Continuum International Publishing Group Ltd.
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#46

Author/s: Prof. Vasil Gluchman & Dr Marta Gluchmanová

Author/s University/institution/affiliation: University of Prešov & Technical University Košice

Proposed title:
Nussbaum's philosophy of education as a basis for human development

Abstract:
The authors examine the concept of Martha C. Nussbaum's philosophy of education, which perceives education as the key of any human development. In the first part, the authors present Nussbaum's understanding of education through its main starting points: Socrates' critical thinking and Socrates' pedagogy, as well as the Stoic perceptions of the pluralism of liberal education and Dewey's educational focus on the needs of civil democratic society. In the second part, attention is focused on the stimuli stemming from Nussbaum's philosophy of education for the growth, development and cultivation of an individual, community, society, nation, country and humanity. The third part examines the critical point to a certain marginalization and instrumentalization of an individual in its education concept, as its main focus is on the overall development of humanity, the formation of an abstract cosmopolitan citizen of the world, which is de facto the main political goal of Nussbaum's philosophy of education.

Keywords (Limit 6 keywords):
1. Nussbaum,
2. education,
3. human development,
4. human being,
5. capabilities approach

Proposed bibliography (key texts):
Nussbaum, M. C., *Creating Capabilities: The Human Development Approach*. Cambridge, MA – London, The Belknap Press of Harvard University Press 2011.
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[1] Nussbaum, M. C., *Political Emotions: Why Love Matters for Justice*. Cambridge, MA – London, The Belknap Press of Harvard University Press 2013.
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#47
Author/s: Dr Karen Watson

Author/s University/institution/affiliation: School of Education, University of Newcastle, Australia

Proposed title:
A Subject of Tragedy: Troubling practice-as-usual in the discursive production of disability in the 'inclusive' early childhood classroom

Abstract:
In the inclusive early childhood classroom, circulating developmental, medical and psychological discourses, subject the child with a diagnosis, as Other. This subjection often produces a 'tragic being', one who is in need of sympathy and tolerance as well as cure. Discourses of tragedy and suffering have a pervasive and resilient association with disability. Presenting data created in a six month long poststructural ethnography, in three classrooms in NSW, Australia, this paper examines the discourses and practices that produce the normal and the Other. In the production of the normal in the classroom, the children take up sanctioned and pathologising deficit discourses, producing exclusionary practices that reinforce a tragic view of the diagnosed child. Among the children, there are only limited acceptable ways to speak about difference, and sometimes no way to speak. Difference, in this context, is constructed as problematic and dealing with it, oftentimes difficult. Troubling the discourses that privilege the normal, and pathologise the Other, exposes uncomfortable links to the past. Re-thinking the dominant discourses that subject us all, may provide some promise for the re-imagining of inclusive education.

Keywords (Limit 6 keywords):
Inclusive practice, Tragedy model, Poststructural, Discourses, Normal

Proposed bibliography (key texts):
Butler, J. (1997). *The Psychic Life of Power: Theories of Subjection*. Stanford, California: Stanford University Press.
Davies, B. (1989). *Frogs and Snails and Feminist Tales: Preschool children and gender*. Sydney: Allen & Unwin.
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Swain, J., & French, S. (Ed.). (2008). *Disability on Equal Terms*. London: Sage Publications.

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#48
Author/s: Nesta Devine

Author/s University/institution/affiliation: Auckland University of Technology

Proposed title:
A sketchy subject: towards rethinking subjectivity in a post-neo-liberal world.

Abstract:
Educational practitioners have been mesmerized by the 'learner' as the 'subject' of education, despite the almost obligatory nods to a 'holistic' imperative. To a considerable extent philosophers of education have taken a reactive stance against the subject implied by neo-liberalism, the caricature 'homo economicus'. Yet the subject remains a gendered one, still to a large extent the male, authentic, being which Heidegger constructs in the awareness of his own death. Kristeva's emphasis on the maternal and Arendt's on the significance of natality offer a rethinking of the subject which might be less binary, more complex with regard to gender and with it to the notions of autonomy and rationality which are so often seen as intrinsic to the educational subject.

The subject assumed by either Marxist or liberal thinkers is no longer credible either: both Marxist and liberal forms of subjectivity have brought us to the polluted and unequal world we now inhabit. I am interested in the contributions that indigenous and non-European thought might make to ways in which philosophers of education might rethink the subject, and I draw on post-humanist, materialist but not exploitive ways of being with some hope. Along with all other elements of our political and philosophical lives we need to reconstruct the subject for a post-neoliberal world, or at least we can hope that we will need to do so

Keywords (Limit 6 keywords):
1. Subject, subjectivity, gender, post-neo-liberal, post-human.

Proposed bibliography (key texts):
Arendt H. (1958). *The Human Condition.* Chicago University Press, Chicago, USA.
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Devine, N. & R. Irwin, (2005). Autonomy, Agency and Education: he tangata, he tangata, he tangata. In *Educational Philosophy and Theory,* vol 17, no 3, pp317-331
Devine, N..L. Pau'uvale, J.Teisina, (2013) Spinoza, Deleuze and Tauhi Va: affect and relationships in educational contexts. *Pacific-Asian education, A journal about education in Pacific Circle countries).*
Heidegger, M. (1962). *Being and Time.* Basil Blackwell. UK.
Kristeva, J. (1977). Stabat Mater in *The Kristeva Reader* ed Toril Moi1986, Blackwell, Oxford, UK.

Qun D, Devine N. Agency and social capital in Chinese international doctoral students' conversion to Christianity. *Educational Philosophy and Theory* published online June 2017)

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#49

Author/s:
Judith Catton

Author/s University/institution/affiliation:
Doctoral student, University of Canterbury

Proposed title:
Charlotte Bronte's *Villette*

Abstract:
Charlotte Brontë's fourth and final novel *Villette* has been interpreted quite variously by literary scholars since the time of its first publication in 1853. Some see in the novel chiefly themes of social isolation, suppressed love, yearnings for self-expression, as well as the limited employment opportunities for Victorian women. Unquestionably the novel is a powerful cause for reflection about these points. Yet *Villette* may also legitimately be discussed as a text about pedagogy – about education in its own right.

The present paper undertakes this uncommon and overdue course of interpretation, reconsidering *Villette* as fundamentally a text about education, and even more particularly, as a study in the growth of pedagogical attention. This is to marry this mid-nineteenth-century literary text intellectually with the mid-twentieth-century philosophical works of Simone Weil and Iris Murdoch, and is thus to argue that when *Villette* explores the tumultuous experiences of a young and inexperienced person's foray first into a foreign country and then into the utter foreignness of the school classroom, she must along her journey change in just the way that learning is understood by Weil and Murdoch.

Villette shows us a feisty, petulant and self-absorbed young woman who is ultimately transformed, partly by mentor support, but most chiefly through her own introspection and deeply considered reflection. Ultimately, Lucy Snowe embraces humility and respect and rises to the difficult challenge of pedagogical attention, learning what education is, and drawing herself into a condition that is at last beautiful, and so choice-worthy.

Keywords (Limit 6 keywords):
Attention, pedagogy, humility, respect, self-respect, worth

Proposed bibliography (key texts):
Allott, M. (Ed.). 1974. *The Bront*ës: *The critical heritage.* London and Boston: Routledge and Kegan Paul.
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Hughes-Hallett, L. (2014) Why *Villette* is better than *Jane Eyre* [electronic resource], in the *Telegraph.* Retrieved from http://www.telegraph.co.uk/culture/books/10547414/Charlotte-Bronte-Why-Villette-is-better-than-Jane-Eyre.html . Accessed February 2017.

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Weil, S. (1997). *Gravity and grace*. (A. Wills, Trans.). New York: Putnam.

Weil, S. (1977). *The Simone Weil Reader*. (G. Panichas, Ed.). New York: David Mackay Co.

Weil, S. (2009). *Waiting for God*. (E. Craufurd, Trans.). New York: Putnam.

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#50
Author/s: Han jiyoon, Beak Songyi, Shin chang ho

Author/s University/institution/affiliation:
Han jiyoon, Korea University, Philosophy of education
Beak Songyi, Korea University, Educational Technology
Shin chang ho, Korea University, Educational Technology

Proposed title:
A Study of the Teacher-Student Relationship in a Flipped learning Class Environment:
Buber's Philosophy as the Foundation of Flipped Learning

Abstract:
This study aims to investigate the intrinsic meaning of the teacher-student relationship in the context of flipped learning, which is centered on transforming the learner's activity in the classroom as he/she acquires basic knowledge and concepts (based on digital technology applied before the class). Flipped learning takes the role of overturning the patterns of traditional instructional methods. These methods take existing class knowledge acquisition activities, which were previously performed as homework, and implement them in the classroom space. In an environment which implements flipped learning, students begin to adjust their learning speed whilst listening to classes relating to the subjects that they are studying. In this class (founded on acquired knowledge), participation takes place in relation to learning activities of applicable knowledge (Jeff, 2011: 2). Flipped learning should support the new teacher-student relationship as opposed to leading to authoritative issues connected with the teacher's role as merely a conveyor of traditional knowledge. This relationship is categorized as an 'I-thou' relationship where the teacher acknowledges the student as an 'inter-being': the philosophical foundations of which can be found in Buber's educational relationship (which introduces educational responsibility). If this is not the case, then the student's class time is destined to remain within the bounds of class activities centered upon merely acquiring preparatory knowledge and information.
If flipped learning, unfounded in existing philosophy relating to this type of teacher-student educational relationship, was to be designed and implemented, then it would be excluded from the learning/ activity locus demanded by learners in class time. In order to accomplish this goal, this study seeks to illuminate implicit aspects of the 'I-thou' relationship relating to the teacher-student relationship in Buber's dialogue education and philosophy ('dialogphilosophie'), and consider the new philosophical system provided by Buber's educational philosophy in the context of the recently developed Flipped learning classroom.

Keywords (Limit 6 keywords):
: Martin Buber, flipped learning, Buber model for teaching, Dialogphilosophie, I-thou relationship, Encounter.

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#52

Author/s:
Tetsu Ueno

Author/s University/institution/affiliation:
National Institute of Technology, Oyama College

Proposed title:
Ethics Education for Researchers in Japan: A critical review

Abstract:
In 2014, as a worldwide first, a young Japanese researcher announced the discovery of a method to make STAP-cells which offered various possibilities to be able to differentiate into all kinds of biological tissue through initializing a soma by external stimuli with a weak acid. However, improper processing, misappropriation of data, plagiarizing of text, and more were identified in the paper reporting this finding, and as a result the accuracy of the findings of the research was doubted, and became a topic of worldwide attention. A result of this was a highlighting of ethics education for researchers which has been introduced rapidly in institutions of higher education in Japan though the researcher here described after this event that, "I never had a chance to learn about ethics in my research education". The focus of ethics education for researchers in institutions of higher education in Japan is concerned with the two following points: "teaching knowledge concerning mistakes in research" and "examination of illegal cases in research". Here, an understanding of definitions of plagiarism/ repeated publication of results and similar are presented as examples of mistakes in research, and for the illegal cases there is discussion about improving the evaluations in the situations where there are dilemmas for researchers. In this presentation, we criticize ethics education programs for researchers in Japan as not based on "ethics to prevent unethical incidents" but based on "ethics to assign blame on someone after unethical incidents". Following this, we will discuss ways to induce an effective professional ethical sense of researchers

Keywords (Limit 6 keywords):
1. Ethics Education for Researchers   2. Plagiarism   3. Misconduct

Proposed bibliography (key texts):

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#53
Author/s:
Kayo Fujii/Yasunori Kashiwagi/Masamichi Ueno

Author/s University/institution/affiliation:
Yokohama National University/Chiba Keizai College/Daito Bunka University

Proposed title:
Another Learning Style in the Global Era: Japanese Self, Recognition and "Manabi"

Abstract:
In this presentation, we advance a novel conception of Japanese learning as Manabi (学び) and explore the possible contributions of the conception of Manabi to practical philosophy of education. Our presentation is made in dialogue with the Western classroom (Self-centered-education) and the Japanese classroom (Minna-centered-education). Though Minna (みんな) normally means "all", "everybody" or "together," it fundamentally signifies the aggregate of self.

   First, we try to analyze the learning mechanism of Japanese classroom as a process of becoming Minna. Students learn, grow, and behave in/as Minna while sharing and living their whole lives in the schools together. Manabi includes enrichment of the collective quality as well as personal growth. On the other hand, Manabi tends to have the risk of being exclusive since it could create influential contexts in the classroom. Recognition functions as the effective means of correspondence to exclusion and promotion of inclusion.

   Second, we argue that this attitude has an essential positive dimension of learning. Instead of promoting self-centered and egoistic type of learning, it can lead to the educational practices of "nothingness (無)" and "selflessness (無私無欲)" that are related with birth and rebirth of the Self. We believe that it could provide an alternative understanding of learning. Our presentation will raise the questions with regards to how and why Japanese Self disappears in Japanese classroom, and what Manabi means learning about different political, social and cultural settings.

Keywords (Limit 6 keywords):
Japanese learning, Minna, Selflessness, Nothingness

Proposed bibliography (key texts):

Honneth, A. (1994). *Kampf um Anerkennug*, Suhrkamp.
Kaibara, E. (1961). *Yojo-kun.* Iwanami Shoten.
Sato, M. (2012). *Gattkoukaikaku no Tetugaku*. Tokyo Daigaku Shuppan-kai.
Tsujimoto, M. (2012). *Manabi no Huuken*. Kodansha Gakujutsu Bunko.
Tsuneyoshi, R. (1992). *Ninngennkeisei no Nichibeihikaku*. Chuko Shinsho.

#54
Author/s: Liz Jackson and Kanako Ide
Author/s University/institution/affiliation: University of Hong Kong / Soka University

Proposed title:
The Big Chill and Ways to Warm Up the Academy:
A Philosophical Inquiry into Gendered Experiences in Higher Education

Abstract:
This paper discusses possible experiences women face in higher education and in philosophy of education from a theoretical perspective, focusing on the philosophies of gender and social relations of Arlie Hochschild and Sara Ahmed, and what Jane Roland Martin calls 'the chilly climate' of women students in education. Based on an examination of these theoretical lenses and other empirical sources of evidence relating diverse women's experiences in academic contexts, the presentation puts forward a number of roles women academics and women students can be said to occupy, willingly and unwillingly, such as *sexy girlfriend, supportive mother, sunny daughter, little sister*, and *ungirly person*. Next, the paper discusses political and educational ways that women respond to the chilly climate of education, drawing examples from the field of philosophy of education. The 'orthodox' view will combine political activities with academic contributions by engaging in academic work and service related to gender equity in educational and academic spaces. The 'hermit' or 'ascetic' will attempt in her behaviour to separate the personal sphere of gendered experiences from the professional sphere of academic and professional contributions, attempting to gain greater equity through increasing her authority over time. The 'geisha' works to accept, reinforce, and manipulate the structures within the chilly climate to gain greater access within a community. As compared with these three approaches, a fourth possibility is also put forward in line with Martin's work, which involves gender sensitive education, to engage women and men in enhancing social justice collaboratively through educative dialogue.

Proposed bibliography (key texts):
Sara Ahmed, *The Promise of Happiness* and *The Cultural Politics of Emotion.*
Arlie Hochschild, *The Managed Heart,*
Jane Roland Martin, *Coming of Age in Academy: Rethinking Women's Hopes and Reforming the Academy* (New York: Routledge, 2000).
Bernice Resnick Sandler, 'The Classroom Climate: Still a Chilly One for Women', in Carol Lasser (ed.), *Educating men and Women Together: Coeducation in a Changing World* (Urbana and Chicago: University of Illinois Press, 1987).

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#55
Author/s: Simon McLellan

Author/s University/institution/affiliation: University of Canterbury

Proposed title:
Deepening academic freedom as a conscious disclosure in New Zealand

Abstract:
The notion of responsibility in the economics of scholarship will be explored using *The gift of death* (Derrida, 1995). Scholarship conceived as a "sovereign exchange" between thinkers, "a gift freely given, without reward" highlights scholarship as an exchange that is made in secret. Freedom in forgoing the need for something in return constitutes the gift as a self-sacrifice, which for Derrida is explained as an openness to the infinite Other, a radical vulnerability that we might experience as we die. Such readiness to die for the other calls forth a disinterest of ethical responsibility. Derrida conceives responsibility for the sovereignty of scholarship therefore as an *irresponsibility* , a self-sacrifice borne most as a radically individualistic gift.

Such a notion of responsibility has immediate implications for the way we disclose ourselves as academics as "conscience in society", a responsibility that seeks to exercise academic freedom as a privilege. The awareness of ourselves prepared to negate our own life for those more vulnerable is an ethical demand for Derrida that we can never forgo. Such self-sacrifice brings the 'other' to mind in the privilege of academic freedom in society. To accept such privilege therefore, our disclosure in scholarship as academics is best found as forever unsettled and tenuous in society.

Keywords (Limit 6 keywords):
1. Academic responsibility
2. Critic and conscience in society

Proposed bibliography (key texts):
Derrida, J. (1995). *The gift of death* (*Donner le mort (1992)* trans. D. Wills). Chicago: UCP.

PESA CONFERENCE 2017

#56
Author/s: Shanee Barraclough

Author/s University/institution/affiliation:
University of Canterbury
Christchurch, NZ

Proposed title:
Re-imagining the post-human educative subject in counsellor education: a diffractive analysis of how tears came to matter in the ongoing and iterative (re)(con)figuring of counsellor-in-training subjectivities.

Abstract:
Engaging with post-humanism and new materialism, this presentation will consider how the counsellor-in-training educative subject is (re)(con)figured through a diffractive analysis of the materiality of tears (Barad, 2007). I will draw on PhD research data generated from collective biography groups (Davies & Gannon, 2006), which took place over a one year period with a small, diverse group of counsellors-in-training, to present how tears came to matter, in surprising and multiple ways. Tears, as both present and ghostly, are conceptualised in Barad's agential realist terms as material-discursive practices or *phenomena* (Barad, 2007). A detailed mapping of tears as *phenomena* makes visible the multiple intra-active forces and encounters enacting them. Such analysis will show not just the complex and intra-active material-discursive forces at work in the materialisation of tears, but through tears, the forces at work then, also in the ongoing and iterative (re)(con)figuring of counsellor-in-training subjectivities. In this way, a counsellor-in-training subjectivity is re-imagined as an ethical, vital, moving embodiment of multiple affective-material-discursive relations, an enactment of "unfolding the self onto the world, while enfolding the world within" (Braidotti, 2016, p. 26). Such a re-imagining of this post-human educative subject necessarily invites a reconceptualising of (counsellor) education and its pedagogical practices. This presentation will conclude with an initial consideration of the kinds of pedagogical practices such a post-human re-imagining might produce.

Keywords (Limit 6 keywords):
   1. Post-humanism, diffraction, counsellor education, pedagogy, tears, materiality

Proposed bibliography (key texts):

Barad, K. (2007). *Meeting the Universe Halfway: quantum physics and the entanglement of matter and meaning*. Durham & London: Duke University Press.

Braidotti, R. (2016). Posthuman Critical Theory. In D. B. and M. R. Paranjape (Ed.), *Critical Posthumanism and Planetary Futures* (pp. 13–33). India: Springer.

Davies, B., & Gannon, S. (Eds.). (2006). *Doing Collective Biography: Investigating the production of subjectivity* (1st ed.). Maidenhead: Open University Press.

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#57
Author/s: Bruce Haynes

Author/s University/institution/affiliation:
Charles Darwin University

Proposed title:
Can creativity be taught?

Abstract:
The title question and two subsequent questions are considered in the context of rational creativity. A-rational creativity is not considered.
Q. Can creativity be taught?
A. It depends on what is meant by 'creativity' and 'taught' in what context.
Q1. Is teaching either creativity or critical thinking inimical to the practice of the other?
A1. Not necessarily, each is required for the success of the other and both are required for successful living.
Q2. Are Australian schools and universities a good place to learn critical thinking and creativity?
A2. Yes, teachers teach with sensitivity to the actual needs of students and
No, accountability standards if applied effectively through testing and ranking inhibit the practice and reward of critical thinking and creativity in the classroom.

Keywords (Limit 6 keywords):
Creativity, critical thinking

Proposed bibliography (key texts):
Insert Biography Here

Mooney, T.B., Williams, J.N., Burik, S. (2016). *An Introduction to Critical and Creative Thinking*

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PESA CONFERENCE 2017

Author/s:
Lorina Barker, Adele Nye and Jennifer Charteris
Author/s University/institution/affiliation:
University of New England, Armidale, Australia

Proposed title:
Epistemological shudders in the schoolyard: Political awakenings and grievable lives

Abstract:
During certain periods in history wider societal events divide communities and spill into school classrooms. The affectivity of these events deeply impact the socio-material assemblages where children are enfolded. An affective assemblage is presented that illustrates moments of awakening to political change (the fall of Whitlam), colonisation and nationhood (Springbok Tour) and the brutality of colonisation played out through deaths in custody in Australia. Memories are drawn from turbulent experiences in Aotearoa/New Zealand and rural and regional Australia. These restoried memories are constituted as confrontations with 'difficult knowledge' (Britzman, 1998) that raise questions about 'grieveable lives' (Butler, 2009). Through staying with the grief and taking ethical responsibility for attrocities of colonialism, we recognise our interconnectedness in the decolonising project. In collapsing the temporality of the past with the present, we retheorise childhood historical events, recognising moments when historicism was cracked apart and there are ongoing reverberations or shudders, that form awakenings through a lens of theory and the corporeality of shared emergent affect.
Keywords (Limit 6 keywords):
Colonisation, political change, historical thinking,   difficult knowledge, grievable lives.

Proposed bibliography (key texts):

Britzman, D. P. (1998). *Lost subjects, contested objects: Toward a psychoanalytic inquiry of learning.* Albany: State University of New York Press.
Butler, J. (2009). *Frames of war: When is life grievable?* London: Verso.

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PESA CONFERENCE 2017

Author/s: Ulrika Bergmark

Author/s University/institution/affiliation:
Department of Arts, Communication and Education
Luleå University of Technology

Proposed title:
Rethinking roles and relationships between researchers and teachers in participatory research in schools

Abstract:
Increasingly, schools have become meaningful sites for research which involves teachers as co-researchers. Such research approaches have evolved out of a criticism of previous research traditions, where teachers have been seen as research objects, running the risk of being marginalized. In the participatory approaches, teachers are instead seen as professionals with knowledge and action competence for changing their teaching practice, making them to subjects in the research. This kind of research is carried out *with* people rather than *on* someone. When changing the research focus to *with* from *on* it changes the roles of the researchers and the participants, and accordingly the relationships between them. In this paper, I will explore these changed roles and relationships between researchers and teachers through a philosophical perspective based on the writings of Nel Noddings, especially the concept *ethics of care*. Such ethics is relational and also situated. Actions are not motivated by reasons and principles - but instead by the needs of, and the responsibility for others. In addition, it implies that everyone has a voice and ought to be listened to and treated with respect. Using the ethics of care concept, opens up for a rethinking of roles and relationships in participatory research, focusing on voice, reciprocity, power relations, responsibility and communication. Based on empirical research, different dilemmas relating to roles and relationships, will also be reflected on.

Keywords (Limit 6 keywords):
1. Participatory research
2. Schools
3. Roles
4. Relationships
5. Nel Noddings
6. Ethics of Care

Proposed bibliography (key texts):
Noddings, N. (2013). *Caring. A relational approach to ethics and moral education* (3rd ed.). Berkley, CA: University of California Press.
Noddings, N. (2012). *Philosophy of Education* (3rd ed.). Boulder, CO: Westview Press.
Noddings, N. (2002). *Educating moral people. A caring alternative to character education.* New York, NJ: Teachers College Press.

#60

Business Paradigm of VET education

Abstract:
Neo-liberalization has influenced all the aspects of the education starting from the enrolment practices employed by the institutions, the teaching and assessment practices, to the outcome for students and the society. There is widespread expectation that teachers should contribute to quality outcome for students along with their moral/ethical development and character formation in addition to their behaving ethically in currently challenging environment of education sector, particularly Vocational Education and Training (VET) sector. However, this apparent thrust for quality education and ethical practices, masks the considerable controversy that engulfs the meaning of quality education, moral/ethical behavior in education, and the appropriate forms of practice that would constitute this area of education. Some of what is being promoted as quality in education has little research support in educational terms, and amounts to little more than smooth marketing of the personal intuitions of program founders. Teaching in such situations creates dilemmas for teachers in balancing the commercial needs of the employing institutions and effective ethical educational practices. This paper aims to highlight the philosophical underpinnings of approaches to ethics and morality, the structure of current neo-liberalized VET environments in which teachers are expected to behave ethically, pressures on VET teachers for learning and assessment to compromise traditional educational standards, moral and ethical expectations within and beyond the classroom, and professional development of teachers and administrators for engaging in effective ethical and sound pedagogical practice. The tension created between the ethical comportment of teaching practice (i.e., the moral and ethical professional behaviour required by teachers) on the one hand and the experiences and compromises effected or rather necessitated by neoliberal reforms of the governmentality of education on the other, will constitute the pivotal axis of our research focus.

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#61
Tien-Hui Chiang
Distinguished Professor, Zhengzhou University, China
Constitutional Standing Committee Member, World Council of Comparative Education
Societies,

Qian Zhou
Dean/Professor, School of Education, Zhengzhou University, China

The agentic space within an institutionalized milieu: the interplay between resistant culture, alienation and cultural capitalism

Abstract:
Cultural hegemony highlights the interactive principle between base and superstructure so that instead of subjection to the dominant culture, working class students adopt the strategy of resistance to sustain their class identity, as evidenced by counter-school culture and ceiling theory. However, this agential space may be suffocated by cultural capitalism that is resulted from the combination between cultural consumption and internet. According to K. Marx, alienation is primarily generated by the mechanical production mode. His disciples discovered that it has gradually shifted from the domain of manufacture to the sphere of consumption as manifest itself in associate notions, such as reification, hedonism, one dimension man and hyper-reality. While Marxists spotlight the dichotomy between materials and spirit, internet is able to reduce this gap because it incubates the imaginary world that permits individual consumers to enjoy a great degree of latitude and joy. Furthermore, materials are viewed as the core components in constructing personal styles and taste. This cultural capitalism, thus, produces an institutionalized milieu, in which material realm and spiritual sphere are fused into an entity in an illusionary magic. Their souls are reformulated and resorted into an institutionalized context through a nuanced process that consists of popular information, grouping value, illusionary imagination, desire, action, satisfaction and repeat.

Keyword: cultural hegemony, resistant culture, alienation, consumptive culture, cultural capitalism

Proposed bibliography
Baudrillard, J. (1988). *Jean Baudrillard selected writings.* Cambridge: Polity.
Bell, D. (1976). *The cultural contradictions of capitalism.* New York, NY.: Basic
        Books.
Benjamin, W. (1969). *Walter Benjamin illuminations: Essays and reflections.* London:
        Schocken.
Cohen, A.K. (1971). *Delinquent boys.* London: Collier Macmillan.
Corrigan, P. (1979). *Schooling the smash street kids.* London: Macmillan.
Gramsci, A. (1971). *Selections from the prison notebooks of Antonio Gramsci.* New
        York, NY.: International Publishers.
Hall, S. (1993). Encoding, decoding. In S. During (ed.), *The cultural studies* (pp.

90-103). London: Routledge

Hebdige, D. (1979). *Subculture: The meaning of style.* London: Methuen.

Lerch, J., Bromley, P. Ramirez, F.O. and Meyer, J.W. (2017). The rise of individual agency in conceptions of society: Textbooks worldwide, 1950-2011. *International Sociology, 32*(1), 38-60.

Lukács, G. (1971). *History and class consciousness.* London: Merliin.

Marcuse, H. (1964). *One-dimensional man: Studies in the ideology of advanced industrial society.* Boston: Beacon.

Marx, K. (1961). Economic and philosophical manuscripts. In E. Fromm (ed.), *Marx's concept of man.* New York, NY,: Frederick Ungar.

Mclaren, P. (1989. *Life in schools: An introduction to critical pedagogy in the foundations of education* (2nd edition). New York, NY,: Longman.

Meyer, J.W. (1977). The effects of education as an institution. *American Journal of Sociology, 83* (1), 55-77

Ogbu, J.U. (2003). Black American students in an affluent suburb: A study of academic disengagement. New Jersey: Lawrence Erlbaum.

Solomon, R.P. (1992). *Black resistance in high school: Forging a separatist culture.* Albany: State University of New York Press.

Storey, J. (1997). *An introduction to cultural theory and popular culture* (2nd edition). London: Prentice Hall/Harvester Wheatsheaf.

Willis, P. (1977). *Learning to Labor: How Working Class Kids Get Working Class Jobs.* New York, NY, : Columbia University Press.

PESA CONFERENCE 2017

#62
Author/s: Jae PARK

Author/s University/institution/affiliation:
The Education University of Hong Kong

Proposed title:
Teaching and learning to die well

Abstract:
We do not choose to be born yet immediately signal with loudest cries our early choices on physical discomforts of cold, hunger and dirt. Our natal existence is already full of self-learning and teaching parents. Soon it will be followed by education in practical reason for acting and living well–the core of Functionalist ideal society if not of all extant sociological schools—through gradual perfecting of choices, freedom, awareness of limitations and rights. All these key experiences together with the discourse and process of lifelong learning abruptly ends with a single act: Death. Perhaps death does not even qualify as an act as it comes packed with problems that we did not choose, hence unwanted and detestable. Yet death is the most universal and ultimate human experience, therefore an inextricable phenomenological and existential condition. In response to the 2017 PESA Conference theme, this paper critically looks at the possibility of teaching and learning to die well (i.e. attaining the nicest death fathomable and desired). However, instead of thanatology or the study of the dead and death, this paper suggests *eschatology* as a new subject of philosophy of education. Today, death is seen by hundred-thousand times in virtual games and media, which often portrait it as 'deserved' only by the losers, enemy combatants, bad luck aliens and as 'my own utterly feared personal defeat'. To tap it all, there are reports of fewer chances for post-industrial nomads to see a peaceful passing away of their cherished people. Thus, the educational role of *eschatology*, its *plus ultra* dimension in particular, seems most fitting and important for contemporary societies. This paper outlines a history of *eschatology* as a subject of study and how it appears to be a great subject for lifelong learning and philosophy of education.

Keywords (Limit 6 keywords):
Eschatology; death; dying well; life education; new subject; philosophy of education

Proposed bibliography (key texts):
Heidegger, M. (1972). *On time and being* (1st ed.). New York,: Harper & Row.
Kierkegaard, S., Evans, C. S., & Walsh, S. (2006). *Fear and trembling*. Cambridge ; New York: Cambridge University Press.
Kübler-Ross, E. (1969). *On death and dying*. New York: Macmillan.

PESA CONFERENCE 2017

#63
Author/s: John Quay

Author/s University/institution/affiliation: University of Melbourne

Proposed title:
Teaching with educational endings: occupations as ways of being-doing-knowing and as creativity units

Abstract:
The ending of life is death, dying. In common sense terms this is anathema to education. Yet considered ontologically (phenomenologically), death has an important part to play in education as it draws attention to the quality of living. An awareness that one will end, of eventual unavoidable non-being, raises as an issue the meaningfulness of this being. This can be an overwhelming question if taken to refer to life as a whole. However endings can be comprehended in a more piecemeal way, enabling their affect to be considered educationally. In this presentation I position endings in the frame of Dewey's occupations (hence not just adult jobs) or Heidegger's ways of being-in-the-world (as being in *a* world).

In a pragmatic (thing) sense an occupation is a unit of life having beginning and ending, highlighting life's complexity. Ontologically (phenomenologically), beginning and ending are lived in the moment. Calling on both pragmatic and phenomenological interpretations, a way of being (who) is concomitantly a way of doing (pedagogical activities - how) and a way of knowing (curricular meanings - what). Hence occupations can be imagined, designed and conducted educationally as units – worked with and lived phenomenologically and pragmatically. As so designed, a unit involves pursuit of an ending, which I characterise as creativity – bringing something into existence – creators (who) creating (how) creations (what). Thus the idea of "creativity units" which work as occupations, as ways of being-doing-knowing relevant to those who pursue them.

Keywords (Limit 6 keywords):
  1. Occupations
  2. Dewey
  3. Heidegger
  4. Teaching
  5. Units
  6. Creativity

Proposed bibliography (key texts):

Dewey, J. (1916b). *Democracy and education*. New York: The Free Press (MW 9.2–375).

Heidegger, M. (1985/1925). *History of the concept of time: Prolegomena* (T. Kisiel, Trans.). Bloomington: Indiana University Press.

Quay, J. (2016). Not 'democratic education' but 'democracy and education': Reconsidering Dewey's oft misunderstood introduction to the philosophy of education. *Educational Philosophy and Theory, 48*(10), 1013-1028.

Quay, J. (2015). *Understanding life in school: From academic classroom to outdoor education*. New York: Palgrave Macmillan.

Quay, J. (2013). *Education, experience and existence: Engaging Dewey, Peirce and Heidegger*. Abingdon, UK: Routledge.

Quay, J., Kokkonen, J., & Kokkonen, M. (2016). Finnish interpretations of creative physical education. *Asia-Pacific Journal of Health, Sport and Physical Education, 7*(2), 173-190.

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#64
Author/s: Elias Schwieler

Author/s University/institution/affiliation: Stockholm University

Proposed title:

The Education of Death: Reading a Passage from Thomas Bernhard's Gargoyles (*Verstörung*)

Abstract:

In Thomas Bernhard's novel *Gargoyles* (Verstörung) the deranged prince Saurau's monologue is a flood of bitter observations and accusing statements on society and politics, mixed with hyperbolic more or less philosophical proclamations, coupled with insane expressions of loneliness and of hearing "noises." In the midst of this torrent of words Saurau touches on education. He, in effect, states that education is nothing else than the education of death, and that life and the world are nothing but a school of death and the university of death, in which we are both pupils and teachers. "The only attainable goal of study," Saurau states "is death" (139). This somewhat morose not to say pessimistic representation of education is a recurrent theme in Berhard's work. His relentless critique of schooling and education in general can also be found in his autobiographies. However, this presentation will focus on the two words education and death, and consist of a reading of the passage in *Gargoyles* where prince Saurau broaches on education. The reading will lead me to reflect to the relationship between these two words, taking my point of departure in the dialectical statement the education of death, and the death of education. My presentation is a work in progress of a chapter that is part of a book project with the working title *The Phenomenology of Words: Reflections on Philosophy, Literature, and Education*.

Keywords (Limit 6 keywords):
1. Education
2. Death
3. Thomas Bernhard
4. Derangement

Proposed bibliography (key texts):

Bernhard, T. (20006). *Gargoyles: A Novel* (R. Winston and C. Winston, Trans.). New York: Vintage.

PESA CONFERENCE 2017

#65
Author: Guoping Zhao
Author/s University/institution/affiliation:
Oklahoma State University

Proposed title:
Post-Human or Post-Humanism: Where Are We Heading To?

Abstract:
The challenges to Humanism—the system of modern philosophical thought in which the human is distinguished from all other species by his rationality and freedom and is placed at the center of the universe—have led to new, post-humanist developments in recent years. This presentation attempts to clarify the two related, sometimes even converging, and yet drastically different directions of posthumanism: posthumanism as post-anthropocentrism and posthumanism as post- humanism. The post-anthropocentrist movement deliberately diminishes distinctions between human and nonhuman, subject and object, and living and nonliving with prominent themes of embodiment, materiality, and "affect." Such a move comes not only from the changed material and technoscientific conditions of our age, but also as a result of some of the specific philosophical strategies that have emerged in reinterpreting, displacing, decentering, and reinscribing the subject (e.g., Derrida, Deleuze). Post-humanism, on the other hand, takes the failures of humanism seriously and attempts to reconstruct and expand it with an increasing recognition of and emphasis on the trace, the difference, and the otherness in the configuration of the human subject, while staying steadfast in its pursuit of human meanings and human perspectives (e.g., Levinas). This presentation suggests that losing the "human" perspective may paralyze philosophers and educators and limit our ability to face the range of social and political challenges of our time. Thus it is suggested that both directions may be needed for their diverse educational potentials.

Keywords (Limit 6 keywords):
Humanism, Post-humanism, Post-anthropocentrism, Subjectivity, Ethics, Philosophy of Difference

Proposed bibliography (key texts):
A Professor in Social Foundations of Education at Oklahoma State University. Primary areas of scholarship: philosophy of education, comparative philosophy, and cross-cultural studies of education.

#67

The *Eudaimonian* Question: On the Tragedy of Humanism (Education, Ethics and the Common Good)

RAYMOND A. YOUNIS

Jacques Maritain in *The Rights of Man and Natural Law* (1958) makes a number of broad points about the relation between a commonwealth and a *society of human persons*, between persons and *mastery of self or independence,* and between the work of a society and the work of the persons *who constitute it*, before arguing that the good and *this work are and must be essentially human and consequently become perverted if they do not contribute to the development and improvement of human persons* (p.8). The "common good", he argued, in *The Person and the Common Good* (1947) is *ethically good* and its *essential element* is *the maximum possible development,* of the persons who comprise the *united multitude to the end of forming a people*, organized in relation to justice (rather than force or power).
He set out three "essential characteristics" of the "common good":

Thus we perceive a first essential characteristic of the common good: it implies a <u>redistribution</u>, it must be redistributed among the persons, and it must aid their development.
A second characteristic relates to authority in society. The common good is the foundation of authority; for indeed leading a community of human persons towards their common good, towards the good of the whole as such, requires that certain individuals be charged with this guidance, and that the directions which they determine, the decisions which they make to this end, be followed or obeyed by the other members of the community. Such an authority, aimed at the good of the whole, applies to free men, in utter contrast to the dominion wielded by a master over human beings for the particular good of this master himself.
A third characteristic has to do with the intrinsic morality of the common good, which is not merely a set of advantages and conveniences, but essentially integrity of life, the good and righteous human life of the multitude. Justice and moral righteousness are thus essential to the common good. That is why the common good requires the development of the virtues in the mass of citizens, and that is why every unjust and immoral political act is in itself harmful to the common good and politically bad. Thereby we see what is the root error of Machiavellianism. We also see how, because of the very fact that the common good is the basis of authority, authority, when it is unjust, betrays its own political essence.
An unjust law is not a law (1958, pp.9-10).

This paper will offer a number of critical reflections on this kind of understanding of the common good: first, by highlighting some of the salient failures of, or problems with, the humanist project, broadly conceived; and second, by offering a rigorous critique of a number of well-known objections to the concept, and pursuit of, the common good, specifically in the light of *eudaimonian* ends. I will conclude with some reflections on the way in which higher education might help us to respond meaningfully and coherently to such challenges in the 21st century.

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#68

Author/s:

Christoph Teschers

Author/s University/institution/affiliation:

University Of Canterbury, New Zealand

Proposed title:

Equity and a Beautiful Life – A Somewhat Different Approach to Diversity, Inclusion and Equal Educational Opportunity

Abstract:

Much has been written about equity and equality in society and education, often focusing on either a just distribution of resources, or on an equitable approach to education that focuses on equal social, occupational, and economic opportunities in adult life through education. The question of equity and social justice is also key in the debate of diversity and inclusion, as unequal distribution of resources and opportunities often accompany circumstances in which diversity and difference can lead to disability within society. To tackle these inequalities, education is often tasked to generate equal social and economic opportunities for all towards a just and inclusive society. However, considering the fact that each education system is operating within local social and cultural constrains, education more often than not fails to achieve this high challenge. In contrast, it is argued in this paper that following a holistic art of living approach to education that considers each person as a unique human being, embraces diversity from a broad perspective, and places the personal development of each individual and his or her ability to live a good and beautiful life in the foreground, the notions of equity and equality can be approached from a different angle. An argument will be made that an art of living approach to education, including a wider shift of thinking on a community and society level, can offer a different perspective to the difficult discourses of equity and equal educational opportunity, which may even provide a more satisfying answer that consolidates finite resources with individual diversity in a pragmatic, but non-the-less idealistic, way.

Keywords (Limit 6 keywords):
1. Equity
2. Diversity
3. Inclusion
4. Equal Educational Opportunity
5. Art of living
6. Good Life

Proposed bibliography (key texts):

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Thrupp, M. (2007). Education's 'inconvenient truth': Part one – Persistent middle class advantage. *New Zealand Journal of Teachers' Work, 4*(2), 77–88.

Thrupp, M. (2008). Education's 'inconvenient truth': Part two – The middle classes have too many friends in education. New *Zealand Journal of Teachers' Work, 5*(1), 54–62.

Wilkinson, R. & Pickett, K. (2010). *The spirit level: Why equality is better for everyone*. London, England: Penguin Books.

Woolf, J. (2004). Society. In D. Papineau (Ed.), *Western philosophy* (pp. 204–205). London, England: Oxford University Press.

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#69
Author/s: Christoph Teschers[1] & Scott Webster[2]

Author/s University/institution/affiliation:

[1]**University of Canterbury, New Zealand**
[2]**Deakin University, Australia**

Proposed title:
Exploring the potential impact on education due to emerging rejuvenation technology and extended life expectancy.

Abstract:
Education, in its various forms, inevitably aims to contribute towards the enhancement of lives, both for individuals and for society at large. Mortality, which is characteristic of a finite existence, is considered to play a role for marking the boundaries for education as a life 'project' for persons. Perhaps a sense of one's mortality might contribute towards one's motivation to become educated and to craft their lives into something significant, meaningful and beautiful. In this workshop, we wish to explore possible implications for education due to the emergence of new medical technology (Bahnsen, 2017; Villeda et al., 2014; Wyss-Coray, 2016) that could lead to extended life expectancy to 150 or 200 years for the next or even current generation. We plan to give consideration to *how we might have to adjust education practices for students? Might students then be primarily adult students? For adults, might 'relearning' and 'unlearning' be more important than 'learning'? Which role does mortality play for education and ones motivation to learn, and is this impacted by an extended life expectancy? What skills and knowledge areas are important and relevant for students living 150+ years? Does extended life make a difference at all in the light of the 21st century debate?*
The workshop will feature a short presentation outlining the latest developments we are aware of, as well as some thoughts around mortality, death, life and education to start a conversation around the topic and questions indicated above. Provided significant interest from participants is expressed, we might consider an edited volume following the workshop.

Keywords (Limit 6 keywords):
1. Rejuvenation
2. Extended life expectancy
3. Education futures
4. Changing educators' roles
5. Exploratory workshop

Proposed bibliography (key texts):
Bahnsen, U. (2017, April). Für immer jung? [Young forever?]. *Zeit online,* 5.April.2017. Retrieved from http://www.zeit.de/2017/15/unsterblichkeit-wissenschaft-usa-steve-horvath

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Wyss-Coray, T. (2016). Ageing, neurodegeneration and brain rejuvenation. *Nature, 539*(7628), 180-186. doi:10.1038/nature20411

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#70
Author/s: Matthew Barker

Author/s University/institution/affiliation: RMIT University, St Leonards College Brighton

Proposed title:
Death and the Skeuomorphic Remains of the Teacher

Abstract:
This paper examines the idea of what remains after the death of the teacher through an analogy to the skeuomorphic representation of the epistemic object of the lesson as understood through the framework of the Object Orientated Ontology of Graham Harman. The theme of 'what remains' is taken from Derrida's questioning of the possibility of death in Aporias and will be utilised to explore the idea of the skeuomorphic remains of the teacher. This investigation will begin with the provocation of death of the character Joseph Knecht in the novel The Glass Bead Game by Herman Hesse. The narrative is structured around the biography of the schoolmaster Knecht that concludes with his sudden death in an accident with his student Tito. Knecht's life and death is presented by Hesse as a pedagogical lesson whereby his death is the completion of knowing which Tito ultimately bears witness. From this provocation, this paper will consider the nature of the what remains after the death of the teacher through the skeuomorphic representation of the experience by the student. The death of the teacher will then be positioned as an epistemic object that takes on its own life beyond the finitude of the teacher following the Object Orientated Ontology of Graham Harman which posits the independence of objects outside human observation. Finally, this paper will propose the potentiality of epistemic objects of the lesson as a futural project that may not be realised within the lifetime of the teacher.

Keywords (Limit 6 keywords):
1. Epistemic Objects
2. Skeuomorphism
3. Object Orientated Ontology
4. Hermann Hesse
5. Jacques Derrida
6. Graham Harman

Proposed bibliography (key texts):
Derrida, J. (1993). *Aporias.* (T. Dutoit, Trans.) Stanford , California, USA: Stanford
        University Press.
Harman, G. (2011). *The Quatdruple Object.* Alresford, Hants, United Kingdom: Zero Books.
Harman, G. (2016). *Immaterialsim* . Cambridge, United Kingdom: Polity.
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        Britain: Vinatge.
Levinas, E. (2000). *God, Death and Time (Meridian: Crossing Aesthetics).* (B. Bergo, Trans.)
        Stanford, California, USA: Stanford University Press.

Oswald, D., & Kolb, S. (2014, 9 4-5). *Flat Design VS. Skeuomorphism - Effects on Learnability and Image Attributions in Digital Product Interfaces.* Retrieved 2 6, 2017, from Design Society: https://www.designsociety.org/publication/35915/flat_design_vs_skeuomorphism_–_effects_on_learnability_and_image_attributions_in_digital_product_interfaces

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Vickers, M. (1989). The Cultural Context of Ancient Greek Ceramics: An Essay in Skeuomorphism. *Ceramics and Civilization, 4*, 45-63.

#71

Children: Global posthumanist perspectives and materialist theories

The last two decades have witnessed an explosion of research that links the everyday lives of children in their community as part of the local and global world. This research acknowledges that children's lives are embedded in worlds outside of structured schooling or institutional settings yet provides invaluable understandings that inform what it means to be a child and living through childhood. This presentation focuses on the ways in which philosophies of education can be re-thought and (re)discovered, through a new book series focused on this unique niche. 'Children: Global post-humanist perspectives and materialist theories' is a series dedicated to children from birth to middle childhood. This is very specific and has not been done before, creating a space for authors to explicate the lived experiences and everyday lives of children, drawing from a range of multidisciplinary fields and outside of western-centric lenses. Intrigued by the multidisciplinary confluence of the specific mundane realities of children's experiences, we examine how authors and philosophers of education participate in these reconceptualisations. Drawing on the work of Andrew Gibbons, David Kupferman, Pauliina Rautio, Casey Myers, Sarah Crinnall and others we examine understandings of research and scholarship in their proposed contributions, as explications and transformations of philosophical, theoretical, conceptual and policy debates at the interface of children's everyday lives and pressing contemporary issues.

Author/s:
Janet Orchard, Ruth Heilbronn, Carrie Winstanley

Author/s University/institution/affiliation:
Janet Orchard: University of Bristol
Ruth Heilbronn: UCL Institute of Education.
Carrie Winstanley: Roehampton University

Proposed title:
Philosophy for Teachers (P4T): renewing philosophy in pre-service teacher education

Abstract:
Teaching is fundamentally a relational practice in which ethically complex situations arise requiring decision making at different levels. These range from 'big' abstract questions about what is taught, to seemingly trivial ethical questions, such as seeking to silence children in the classroom. Teachers need personal qualities, knowledge and understanding to navigate successfully these ethical demands. However, in an increasingly assessment driven culture, preparation of this kind is rarely prioritised and ethics itself is reduced to acts of conformity to prescribed codes, further undermining the capacity for professional judgement that characterises the very best teachers. Far from improving quality, teaching on these terms is reduced to the work of an 'executive technician'; teachers face burn out and attrition rates are high. Conventional practice can end up reflecting and colluding with this reductionist view of teaching and teacher education.

In this workshop, philosophers of education who are teacher educators share a new model for engaging teachers directly in ethical deliberation; Philosophy for Teachers (P4T), adapted from the more familiar idea of 'P4C' (Philosophy for Children) draws on a model of learning through dialogue within a community of fellow enquirers. Workshops so far have focussed, for example, on new teachers' preoccupations with challenging behaviour in the classroom, seen as ethical matters, not simply psychosocial or management concerns. The P4T model is being extended to other issues for example, to deliberate ethically with teachers on religious and cultural difference that arise in different post-conflict contexts, including South Africa and Northern Ireland

Keywords (Limit 6 keywords):

Ethical deliberation; teacher education; philosophy; community of enquiry

Proposed bibliography (key texts):

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Heilbronn, R. 2008. Teacher Education and the Development of Practical Judgement. London: Continuum.

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Shortt, D., Reynolds, P., McAteer, M., and Hallett, F., 2015. "To Believe, To Think, To Know - To Reach? Ethical Deliberation in Teacher-Education." In Philosophical Perspectives on Teacher Education, edited by R. Heilbronn and L. Foreman-Peck. Oxford: Wiley Blackwell.

#73
Author/s: Cong Lin

Author/s University/institution/affiliation:
Cong Lin/ Faculty of Education, University of Hong Kong

Proposed title:
Should Multicultural Education Be Neutral?

Abstract:
Currently, there are many debates regarding whether multicultural education should be neutral. A common position is that multicultural education should be neutral among different groups of people in order to maintain diversity and protect each group's rights. Indeed, neutrality has a rational aspect and plays a crucial role in Australia's education system. However, after figuring out the peculiarity of multicultural education, it is automatically understood that neutrality is not enough for multicultural education. There are four main reasons for a neutral multicultural education: 1) the autonomy of persons, 2) reduce conflicts in a just society, 3) personal well-being, and 4) the creation of diversity in society. I argue that none of these reasons can be applied to multicultural education. As a form of education, multicultural education can be understood as an affirmative action, a historical retrospection, a pedagogy, a public policy, an ideology, and a worldview. It is a composite of negative multicultural education and positive multicultural education. The neutral position, including neutrality of outcomes, neutrality of aims, and neutrality of procedure, can be understood as a requirement of negative multicultural education to avoid minorities and their cultures being discriminated against and unequal treatments. However, we also need positive multicultural education to guarantee that multicultural education towards a just society where all people are equal and treated equally as the end, rather then just a less discriminatory society where people are still isolated and treated as the tool.

Keywords (Limit 6 keywords):
Positive multicultural education; negative multicultural education; neutrality; Australia; diversity; just society

Proposed bibliography (key texts):
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Banks, J. A. (2008). *Diversity, Group Identity, and Citizenship Education in a Global Age.* Educational Researcher. 37 (3), 129–139.
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Brighouse, H. (2006). *On Education.* London: Routledge.
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Caney, S. (1991). *Consequentialist Defences of Liberal Neutrality.* The Philosophical Quarterly, 41(165), 457–477.

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Kahn, P. W. (2008). *Putting liberalism in its place.* Princeton, NJ: Princeton University Press.

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Kymlicka, W. (1998). *Introduction: An emerging consensus.* Ethical Theory and Moral Practice, 1(2), 143-157.

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Mason, A. D. (1990). *Autonomy, Liberalism and State Neutrality.* The Philosophical Quarterly, 40 (161), 433–452.

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Parekh, B. (1997). *Dilemmas of a Multicultural Theory of Citizenship.* Constellations, 4(1), 54-62.

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Postiglione, G. A. (1998, June 30). *State Schooling and Ethnicity in China: The Rise or Demise of Multiculturalism?.* Retrieved June 08, 2017, from https://eric.ed.gov/?id=ED427100.

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Waldron, J. (1993). *Liberal Rights: Collected Papers, 1981-1991.* Cambridge, Cambridge University Press.

Author/s: Dr Matthew Kruger-Ross

Author/s University/institution/affiliation: West Chester University of Pennsylvania

Proposed title:

Being-towards-death: Heidegger's teaching as phenomenological seeing, savouring, and fulfilling

Abstract:

While Martin Heidegger is widely regarded as the most influential philosopher of the twentieth century, he is often understood and interpreted solely as a philosopher. To be sure, most of the published works that we take as Heidegger's books or texts are, in fact, transcripts of lecture courses. They are notes, asides, stories, and responses to a room of people, of students. Formal indication, Heidegger's method of philosophical investigation, is primarily understood as an early feature of the philosopher's writing. However, I argue that understanding formal indication is paramount to engaging meaningfully with Heidegger's thinking. In addition, formal indication, as a savouring and fulfilling phenomenological seeing, is best demonstrated and grasped as pedagogical practice. This critical feature of Heidegger's thinking and teaching is often overlooked. Heidegger is not pointing toward representations of propositions that are "True" but rather indicating in such a way that others can follow and think along with him while still retaining a degree of mystery, reserve, and awe. The culmination of this thinking path points to Heidegger's thinking of being-towards-death as a rich and complex formal indication of the common-sense understanding of mortality.

Keywords (Limit 6 keywords):

Heidegger, teaching, formal indication, phenomenology, methodology, being-towards-death

Proposed bibliography (key texts):

Dahlstrom, D. O. (1994). Heidegger's method: Philosophical concepts as formal indications. The Review of Metaphysics 47(4), 775-795.

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Van Buren, J. (1994). The Young Heidegger: Rumor of the Hidden King. Indiana University Press.

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#76

Author/s: Katia Lenehan

Author/s University/institution/affiliation:

Fu Jen Catholic University, Assistant Research Fellow

Proposed title:
Truth and Education: A Comparison between the Concept of Truth in Maritain and Dewey

Abstract:
     This project will first probe into the concept of truth concerning the education philosophies of Maritain and Dewey, and illustrate thereby the essential meanings and advantages of both educational systems. Following our analysis of the idea of truth in their theories, we will indicate, through a comparative methodology, the similarities and differences between the two.
     Both philosophers reveal their similarities by confirming the importance of mind training, emphasizing the union of truth/knowledge and practice/action, stressing the necessity of man's spirituality and free mind toward truth…and so forth. The differences consist in their contrasting views as follows: Maritain believes in the existence of Absolute Truth, while Dewey, however, denies any authorities from the Absolute which constrain the thinking of man's free mind, and claims that it is possible to reach truths through scientific methods; Maritain emphasizes man's power for contemplation and the value of truth in itself, whereas Dewey accentuates much more the importance of pragmatic application and practice of truth and knowledge in real life; Maritain indicates that the aim of education is to form a man who is able to develop all his powers as a "person" and to help the student to perfect himself/herself in order to proceed towards a higher spirituality, Dewey, nevertheless, regards the process of education is in itself already the aim, and refuses to set aloof and unreachable goals outside education.
     This research stresses a conciliation of the differences elucidated in Maritain's and Dewey's educational thoughts regarding the idea of truth. From a more open and broad perspective, the writer asserts, according to human nature and its complexity, that Maritain and Dewey's disagreements on truth are by no means some incompatible contradictory oppositions, but rather, some diverse yet complimentary connotations in terms of truth due to their differing emphasis on education. Furthermore, absolute truth and pragmatic truth are able to coexist if we expand the implications and aspects of the idea of truth with a more open perspective.

Keywords (Limit 6 keywords):
Truth, Person, Education, Maritain, Dewey

Proposed bibliography (key texts):

Katia Lenehan

The author of *Beauty and Goodness in Jacques Maritain's Theory of Art* and *The Education of Man: On the Liberal Education of Jacques Maritain*, articles in English (such as "Beauty and Goodness: A Comparison between the Aesthetic Theories of Jacques Maritain and Confucius", "Theory of NonEmotion in the Zhuangzi and Its Connection to Wei-Jin Poetry", "The Role of Aesthetics in Moral Education: A Discussion of Maritain's Philosophy of Education and Art", "The Human Being as a Unity in Aesthetic Perception and its Possible Meaning for Aesthetic Education in the Global Age", "The Human Being with Dignity in a Global Age: An Aesthetic Approach") and other articles in Chinese.

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#77
Author/s: Gerald Argenton

Author/s University/institution/affiliation:
Department of Arts and Sciences, Tamagawa University, Japan

Proposed title:
Death and Rebirth in Play: The Mythological Structure of Hide and Seek

Abstract:
Those Children Who Cannot Play Hide and Seek is the title of a book by the Japanese clinical sociologist Sugimoto (2011). One may wonder about the reason behind such a peculiar statement. It is not, as oft lamented for, because of the near disappearance of places *of* play, neither solved through provision of 'places designed *for* play', like Japanese administrators are eager to suppose.
 According to Sugimoto, hide and seek is a fairly scary game. It involves trusting one's playmates and the capability to withstand (as part of the game) the ordeal incurred by the splitting of the playmates' group into the solitude of those hidden and the isolation of the one chosen to seek for the others. It means a symbolic social death for both parts. However, the split group recovers its 'togetherness' at the end of the game. Drawing on Fujita's (2003) analysis, it is considered akin to the three phases structure observed in rites of passage (Van Gennep, 1960), that is, separation, transition (or 'liminality' in Turner, 1969) and incorporation.
 Through this example, the tendency of contemporary youth to lack confidence in others, while being unable to withstand either exclusion or solitude is exposed (whether or not limited to the Japanese context) as the reason for the inability to play hide and seek. It also allows discussing the potential of symbolic death and rebirth enacted in play as contributing to the acquisition of a more stable social bonding.

Keywords (Limit 6 keywords):
Hide and seek, social death, rites of passage, liminality, social bonding.

Proposed bibliography (key texts):
Fujita, S. (2003) 精神史的考察 [On History of Mentalities]. Tokyo: Heibonsha.
Sugimoto, A. (2011), 「かくれんぼ」ができない子どもたち [Those Children Who Cannot Play Hide and Seek]. Tokyo: Minerva Shobō.
Turner, V. (1969, Second printing 2008), *The Ritual Process: Structure and Anti-Structure*. New Brunswick, NJ: Aldine Transaction.
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#78
Author/s: Liuying (Flora) Wei

Author/s University/institution/affiliation: University of Glasgow

Proposed title:
Returning to the discussion of Maturity especially in dealing with School Education: approaching again two classical texts— 'What is Enlightenment?' by I. Kant (1784) and 'Education as Initiation' by R. S. Peters (1965)

Abstract:
This paper exemplifies itself to rejoin two key texts in philosophy and philosophy of education, experimenting on intergenerational learning and interdisciplinary collaborations. Specifically, based on a Kantian sense of maturity in 'What is Enlightenment?' the researcher clarifies two kinds of 'immaturity' existing in the contemporary education: 1) not thinking for oneself when receiving education; 2) being bound involuntarily or unwittingly by extrinsic values (e.g. the dominant social norms and the performative indicators) as typified in the cases of parents and teachers. This problematic reality is called a systematic 'school sloth', referring to 'a paucity of intrinsically genuine effort' for fashioning suitable and vibrant education that works for individuals, rather than for external demonstration, evaluation or competition. In order to promote a full use of individual understanding for shaping the education that meets participants' true needs, a conception of maturity in dealing with school education from viewpoints of students, parents, and teachers is next put forward. There are four main points conceptualised: an awareness of self-examination, a competence to understand education, a spirit to experiment, and a habituation to such styles of inquiry in concrete educational practice. At last, the observation, the methodology, and the insight which R. S. Peters manifested in 'Education as Initiation' are drawn to elaborate the conception of mature educational understanding's extended meanings and applications. These are: 'reacting to an intellectually and morally insidious extrinsic-blight', 'an ongoing formation of educational subjectivity', and 'writ large the minimal criteria of wittingness and voluntariness for education counted as education'.

Keywords (Limit 6 keywords):
Maturity; Mature Educational Understanding; 'What is Enlightenment?' by I. Kant; 'Education as Initiation' by R. S. Peters;

Proposed bibliography (key texts):
1. Barrow, R. (1981). *The philosophy of schooling*. St Edmundsbury.
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PESA CONFERENCE 2017

SYMPOSIUM PROPOSAL

#79

Title: Is there a need for the rediscovery of teaching?

Gert Biesta, Brunel University London; Janet Orchard, University of Bristol, UK;
Liz Jackson, University of Hong Kong; R. Scott Webster, Deakin University

I would like to propose a symposium for the PESA conference, but was not entirely sure what was required in terms of information as I could only find a template for individual abstracts. This document therefore contains: one abstract with the overall rationale for the symposium, and one abstract from each of the three presenters. If I have misunderstood the guidelines and there was only need for one abstract for the whole symposium, then please take the first abstract (the symposium rationale) as such.

The title for the symposium is 'Is there a need for the rediscovery of teaching?' – and this title takes inspiration from the following book: Biesta, G.J.J. (2017) *The rediscovery of teaching.* New York/London: Routledge. The symposium is not meant as a discussion of the book as such, but is an engagement with the wider question about the position of teaching and the teacher in contemporary education, particularly in light of the omnipresence of the language and logic of learning. The symposium is structured in the following way:

I (Gert Biesta) will provide a 15-minute introduction to the theme of the symposium, summarizing some of the key insights from the book. There will then be three presentations:

> Janet Orchard (University of Bristol): Re-discovering the teaching in teacher education
> Liz Jackson (University of Hong Kong): *When* Learning Happens: Student Evaluations and Student Freedom
> R. Scott Webster (Deakin University): After the rediscovery of teaching, can educators reclaim it?

After this there will be time for question from and discussion with the audience.

I hope this provides all the information you need.
Many thanks.
Gert Biesta

Author/s: Gert Biesta

Author/s University/institution/affiliation: Brunel University London

Proposed title:
Symposium: Is there a need for the rediscovery of teaching?

Abstract:
Teachers occupy a difficult position in the contemporary educational landscape. While there was a time when the position and identity of the teacher was fairly clear and teachers were able to inhabit this position with a degree of confidence, the ongoing 'learnification' (Biesta 2009) of education has turned the teacher from the 'sage on the stage' to the 'guide on the side' – the teacher as facilitator – or even 'the peer at the rear' – the teacher as fellow learner. The shifting position and identity of the teacher can partly be understood as a response to authoritarian forms of teaching in which teaching is seen as an act of control aimed at establishing a certain (epistemic, cultural and social) order. While such forms of teaching, and of education more generally, rightly need to be overcome, the question is whether the demise of the teacher is a necessary part of this, or whether the difficult position of the teacher in contemporary education actually indicates that the baby may have been thrown out with the bathwater. This is the suggestion made by Gert Biesta in his recent book *The Rediscovery of Teaching* (Biesta 2017) in which he seeks to make a progressive argument for teachers and teaching. The contributions to this symposium seek to explore its guiding question – Is there a need for the rediscovery of teaching? – from a range of different perspectives, in order to 'test' the strength of Biesta's argument and engage in wider discussions about teachers and teaching.

Keywords:
Teaching; teachers; learnification; authoritarian education; emancipation

Proposed bibliography (key texts):
Biesta, G.J.J. (2009). Good education in an age of measurement: On the need to reconnect with the question of purpose in education. *Educational Assessment, Evaluation and Accountability 21*(1), 33-46.
Biesta, G.J.J. (2017). *The rediscovery of teaching.* New York/London: Routledge.

Author/s: Janet Orchard

Author/s University/institution/affiliation:
School of Education, University of Bristol

Proposed title:
Re-discovering the teaching in teacher education

Abstract:
If the 'learnification' of education (Biesta 2009) makes life difficult for teachers, the expertise and authority of the teacher undermined by a 'false and superficial notion of learning for empowerment' (Biesta 2017), pity the university-based teacher educator. These sages have been pushed off the stage by 'emancipated' practitioners as school-based and commercial routes into teaching overwhelm the sector. University-based teacher educators are not recognised as peers in this situation, unless they can pass muster as 'proper' teachers.

So does the "progressive argument for teachers and teaching" proposed in Biesta's most recent book, *The Rediscovery of Teaching* (2017), help? Certainly the professional formation of teachers in university classrooms must be re-defined (Orchard and Winch, 2015) but the old arguments for university-based teacher education will not do. The relationships between teachers and learners, theory and practice, must be re-assessed, the case for theoretically-informed teacher education re-stated. The value and purpose of university-based teacher education promoting critical reflection that harnesses positively the sense of uncertainty that beginning teachers feel when they first enter the classroom must be re-asserted.

As well as new possibilities opening up for teacher education as a 'constant state of dialogue' (Biesta 2017), what are the implications for the teacher education research? Teacher educators, viewed in this new light, are re-configured as 'grown up' educational theory co-creators in the making. How can the academy respond constructively, given the future of university-based teacher education is as challenged by the established practices of the academy itself as it is by school-based practices?

Keywords (Limit 6 keywords):
Education; teacher; praxis; identity; emancipation

Proposed bibliography (key texts):
Biesta, G.J.J. (2009) 'Good education in an age of measurement: On the need to reconnect with the question of purpose in education', *Educational Assessment, Evaluation and Accountability* 21 (1) 33-46
Biesta, G.J.J. (2017) 'The Rediscovery of Teaching', Routledge, New York and London
Oancea, A. and Orchard, J. (2012) 'The future of teacher education', *Journal of Philosophy of Education* 46 (4), pp.574–588.
Orchard, J. and Winch, C., (2015), 'What training do teachers need? Why Theory is necessary to good teaching'. IMPACT 22, PESGB, Wiley Blackwell, Oxford: Blackwell Wiley
Orchard, J, Heilbronn, R & Winstanley, C, 2016, 'Philosophy for Teachers (P4T): Developing new teachers' applied ethical-decision making'. *Ethics and Education*, 11 (1), pp. 42-54
Winch, C., Oancea, A. and Orchard, J. (2013) 'The contribution of educational research to teachers' professional learning – philosophical understandings', www.bera.ac.uk/wp-content/uploads/2014/02/BERAPaper-3-Philosophical-reflections.pdf (accessed 9/4/2015)

Author/s: Liz Jackson

Author/s University/institution/affiliation: University of Hong Kong

Proposed title:
When Learning Happens: Student Evaluations and Student Freedom

Abstract:
Gert Biesta's *The Rediscovery of Teaching* (2017) observes how education is normally conceived as linear and temporal; *change, learning, development, schooling, childhood*, and *progress* all exemplify temporal frames for education. In contrast, Biesta suggests that student freedom may be better served through an educational logic that is 'non-temporal', focused on the tension between 'what is' and 'what is not' (p. 86). This paper focuses on an artefact of increasing importance and use across contexts, in relation to the notion of education as temporal and of student 'choice' as freedom: student evaluations of teaching. In one sense—often cast as progressive, as articulated by Biesta—student evaluations exemplify the loss of teaching, as teachers' authority is undermined by the apparent equality and relativism of their knowledge (of education and of desired/desirable learning) to that of students. Equality is attained in a sense embraced by those 'fooled by ignorant schoolmasters' as the teacher is seen as not having anything important to provide. Student evaluations also encourage a temporal view of education in which students are *a priori* knowledge- (or skill-) incompetent. Meanwhile, student freedom is said to be enabled with the evaluations, despite students commonly failing to participate in them. What would a non-temporal view of student evaluations of teaching and education look like? Might students who desire or experience teaching in relation to a different sense of freedom use this tool differently? This paper thus explores student evaluations in relation to student freedom and temporality.

Proposed bibliography (key texts):
Biesta, G.J.J. (2017) *The Rediscovery of Teaching*, Routledge, New York and London.
Jackson, L. (2015) Challenges to the Global Concept of Student-Centered Learning with Special Reference to the United Arab Emirates, *Educational Philosophy and Theory*, *47:8.*

Author/s: R. Scott Webster

Author/s University/institution/affiliation:
School of Education, Deakin University

Proposed title:
 After the rediscovery of teaching, can educators reclaim it?

Abstract:
Biesta (2017) makes a case for a rediscovery of teaching which can also be considered to be a rediscovery of 'education'. Currently, teaching tends to be framed within 'learnification' where it is one factor in an input/output model of outcomes-based learning. The focus of such models is clearly upon visible and behaviouristic learning rather than upon education.

It is contended here that the reason why educative teaching needs to be rediscovered is not because teaching has been 'lost' but rather 'education' has been actively marginalized and even attacked (Giroux, 2014) via the politics behind learnification. Such political power uses approaches of scientific management (Apple, 2004) and is reshaping educational research into a narrow form of an evidence-based approach for identifying 'what works.' Such politics deliberately seeks to undermine the decision-making role of teachers (Thomas and Pring, 2004) requiring them to become, what Chomsky (2016) describes as, 'technocratic and policy-oriented intellectuals'.

It is argued here that educators, upon rediscovering educative teaching, must be willing to reclaim and enact it as a critically important dimension of education, embodying aspirations for freedom, social justice and democracy. Such educative teaching depends upon the decision-making role of professionals rather than the mere application of government sanctioned strategies and best practices of 'what works'. This requires educators to become what Chomsky (1916) refers to as 'value-oriented intellectuals' and may involve being 'disobedient' to authorities (Fromm, 1981). It is argued that educators need to re-engage politically if teaching is to be enacted once it is rediscovered.

Proposed bibliography (key texts):
Apple, M. (2004). *Ideology and Curriculum*. New York & London: RoutledgeFalmer.
Biesta, G.J.J. (2010). *Good Education in an Age of Measurement*. Boulder, CO: Paradigm.
Biesta, G.J.J. (2017). *The Rediscovery of Teaching*. New York and London: Routledge.
Chomsky, N. (2016). *Who Rules the World.* New York: Penguin Books.
Fromm. E. (1981). *On Disobedience*. New York: HarperCollins.
Furlong, J. (2013). *Education – An Anatomy of the Discipline*. London & New York: Routledge.
Giroux, H. A. (2014). *Neoliberalism's War on Higher Education*. Chicago: Haymarket Books.
Thomas, G. and Pring. R. (eds) (2004). *Evidence-Based Practice in Education.* Maidenhead: Open University Press.

#80
Author/s: Hirotaka Sugita

Author/s University/institution/affiliation: Ehime University, Japan

Proposed title:
The Difficulty of Seeing the World Differently: A Pedagogical and Ethical Aspect of Persuasion

Abstract:
This paper explores the connection between what Cora Diamond illustrates in her essay about the difficulty of reality, and Wittgenstein's concept of "aspect dawning" discussed in his later works. In her reading of J. M. Coetzee's lecture series *The Lives of Animals*, Diamond is interested in what confronts Coetzee's fictional character Elizabeth Costello. She points out the gulf between Costello's experience of inexplicability about the cruelty experienced by non-human animals and a "deflection" of audiences who try to interpret Costello's narrative. Costello strives to narrate her existential experience, while the audiences see Costello as addressing the general ethical issue of how human beings treat animals, and as presenting arguments that are meant to support one way of resolving that issue. The gulf between Costello and the audiences leads us to pedagogical and ethical questions because it indicates the powerlessness of rational arguments in persuading a student to see an aspect a teacher sees, but which the student has not yet observed. In his later works, instead of a method, Wittgenstein employs various writing methods such as examples, metaphors, and allegories. *Philosophical Investigations* encourages readers to see the world differently and gain a perspicuous representation. In this paper, I suggest that Wittgenstein's remarks on aspect changes be understood in the context of his methods. Teachers place things side by side and move things apart. To gain a perspicuous representation, students need to find and compare intermediate cases and see connections that they previously did not notice.

Keywords (Limit 6 keywords):
1. Cora Diamond
2. Aspect Dawning
3. Wittgenstein
4. Non-human animals and Personhood
5. Persuasion
6. Philosophy and Literature

Proposed bibliography (key texts):
Cavell, S., Diamond, C., McDowell, J., Hacking, I., & Wolfe, C. (2010). Philosophy and Animal Life. New York: Columbia University Press.
Diamond, C. (2001). Injustice and Animals. In C. Elliott (Ed.), Slow Cures and Bad Philosophers: Essays on Wittgenstein, Medicine, and Bioethics (pp.118-148). Durham & London: Duke University Press.
Cotzee, J. M. (1999). The Lives of Animals. Princeton: Princeton University Press.
Wittgenstein, L. (2009). Philosophical Investigations. Oxford: Wiley-Blackwell.

PESA CONFERENCE 2017
#81
Symposium Title: *Bridging the disciplinary divide between philosophy and developmental science in teacher education*
Derek Sankey, Minkang Kim, Sae Me Lee

Sydney School of Education and Social Work, The University of Sydney, Australia

This symposium directly addresses the question posed by the Conference Theme, namely: 'does philosophy of education need a new subject'. The three presentations will respond to 'the impending loss of disciplinary knowledge in philosophy of education' by considering 'new interdisciplinaries in our work and our students' work'. It will argue, through examples of our own work, that philosophers in education have a major role to play in bridging the disciplinary divide between philosophy and developmental science in both research and teacher education. By developmental science, we are referring to the dynamics of child, adolescent and adult development, including the dynamics of the developing brain. Hence, this symposium is also concerned with the interface between philosophy and the burgeoning field of Neuroscience and Education. The three presentations combine a reflection on already published work (Paper 1), work already submitted to EPAT for review (Paper 2) and research work in progress (Paper 3).

PAPER 1

Proposed title:
Bridging the disciplinary divide in our chapter in Joldersma (2016) Neuroscience and education: A philosophical appraisal

Presenter: Derek Sankey

Abstract:
The aim of this paper is to highlight and reflect on the interdisciplinary implications for philosophy of education, of our chapter (Sankey & Kim) in Clarence Joldersma (Ed) acclaimed book *Neuroscience and education: A philosophical appraisal*. Our chapter focuses on "cultivating moral values in an age of neuroscience", but it is positioned at the interface between philosophy and developmental science, with particular reference the developing brain. Indeed, in our negotiations with the Editor we stressed that this was our intent, which he welcomed, and it is made clear in the chapter's introduction. But what, precisely does that entail and how is the discipline of philosophy being understood in making such a claim? In addressing these issues, the paper will begin by reflecting on why philosophy of education has reached a point where it can be asked; does it need a new subject? What has gone wrong, or, perhaps, is it not so much a matter of error but rather a need to move on in the face of developments in science, especially complexity science and neuroscience? This paper will suggest it is a combination of past error and future opportunity. If philosophy of education has to die perhaps it can rise again, by reappraising its relationship with natural science, especially developmental science and neuroscience, in the context of education.

Keywords (Limit 6 keywords):
4. Philosophy in education
5. Philosophy and developmental science
6. Neuroscience and education

Proposed bibliography (key texts):

Sankey, D., Kim, M. (2016). Cultivating moral values in an age of neuroscience. In C. W. Joldersma (Eds.), *Neuroscience and education: A philosophical appraisal*, (pp. 111-127). New York: Routledge.

Sankey, D. (in press). The neurobiology of trust and schooling. *Educational Philosophy and Theory*. DOI:10.1080/00131857.2016.1185687

PAPER 2

Proposed title:
Philosophy and pre-service teachers' beliefs in neuromyths: A call for remedial action

Presenter: Minkang Kim

Abstract:

Hitherto, the contribution of philosophers to Neuroscience and Education has tended to be less than enthusiastic, though there are some notable exceptions. Meanwhile, the pervasive influence of neuromyths on education policy, curriculum design and pedagogy in schools is well documented. Indeed, philosophers have sometimes used the prevalence of neuromyths in education to bolster their opposition to neuroscience. By contrast, this paper views the presence of neuromyths in education as a call for remedial action, including philosophical action. The empirical basis of this paper is a survey, conducted over a period of three years, involving a total of 1,144 first-year pre-service student teachers, which revealed alarming levels of belief in five common neuromyths related to children and learning. This study also attempted to probe the origins of these mistaken beliefs and why they gain traction. The findings suggest an urgent need in teacher education to address the problem of neuromyths, not simply because they are mistaken, they often misdirect valuable resources and mislabel children. The paper calls for a compulsory unit on neuroscience and education in all courses of teacher education. Moreover, teaching neuroscience in education cannot be left to specialist neuroscientists or psychologists, philosophers must be involved.

Keywords (Limit 6 keywords):
1. Neuromyths and education
2. Child development and learning
3. Pre-service teacher education

Proposed bibliography (key texts):

Howard-Jones, P. A. (2014). Neuroscience and education: myths and messages. *Nature Reviews Neuroscience*, 15, 817 – 824.

Kim, M. & Sankey, D. (2010). The dynamics of emergent self-organisation: Reconceptualising child development in teacher education. *Australian Journal of Teacher Education*, 35(4), 79-98.

PAPER 3

Proposed title:
Beyond attachment theory: Philosophically reconceptualising the relationship between early childhood educators and young children

Abstract:

From the mid twentieth century onwards, the notion of 'attachment' has been used to define the optimum relationship between young children and their carers; first applied to parents and young children and more recently early childhood educators and children in their care. In many Australian policy document, for example, and in publications elsewhere, childhood educators are regarded as a child's secondary "attachment figure" and educators are encouraged to form a "secure attachment" with children in their care. However, it is seldom, if ever, asked whether the notion of 'attachment' and more especially so-called Attachment Theory, as propounded by John Bowlby and others, provides a sound basis for conceptualising child-adult relationships in early years. Even if appropriate in the context of family, though that should not be assumed without close scrutiny, the use of the term raises a number of philosophical and, indeed, ethical questions when used in early childhood education. For example, the notion of attachment suggests a relationship that is emotionally very close, but is such closeness professionally appropriate? Moreover, having formed a close emotional relationship with a child, what moral responsibilities arise in assuring a child's optimal development and how is a child expected to deal with the emotional wrench if the carer leaves her/his employment? This paper will elaborate on such issues and will argue that a much more appropriate term should be used in the context of early childhood education.

Keywords (Limit 6 keywords):
1. Attachment theory
2. Early childhood education
3. Early development
4. Emotion

Proposed bibliography (key texts):

Bowlby, J. (1982). *Attachment and loss volume 1: Attachment* (2nd ed.). New York: Basic Books.

Bruer, J. T. (1999). *The myth of the first three years: A new understanding of early brain development and lifelong learning*. New York: The Free Press.

Philosophy *of* Education Society *of* Australasia

Author/s: **Michael R. Matthews**

Author

School of Education, UNSW, Australia

Proposed title:
Science Education and Worldviews: The Responsibility and Opportunity for Evaluating Feng Shui in Classrooms

Abstract:
The paper documents how feng shui belief and practice is a significant worldview in Chinese and south-east Asian cultures, and how it has an increasing commercial and personal presence in Western cultures. It documents the almost total neglect of feng shui in educational and philosophical literature, especially in accounts of pseudoscience and of 'alternative sciences'. A brief account of the history of feng shui is given, and special attention is paid to two early encounters between feng shui and Western science and its worldview: first, the Jesuit Priest Matteo Ricci (1552-1610) and second, the Protestant missionary Ernst Johann Eitel (1838-1908). It elaborates efforts at cultural modernization in twentieth century China including the Communist Party's efforts, and how these sought to excise feng shui from personal and cultural life. Debate over the possibility of demarcating science from pseudoscience is examined and arguments are given for regarding feng shui as a pseudoscience. The claim is made that it is a responsibility of education, specifically science education, to engage with and promote the refinement of students' worldviews. This is a contribution of science education to cultural health.

Keywords (Limit 6 keywords):
1. Feng shui
2. Pseudoscience
3. Nature of science
4. Multicultural science

Proposed bibliography (key texts):

Bruun, O. & Kalland, A. (eds.): 1995, *Asian Perceptions of Nature – A Critical Approach*, Curzon Press, London.
Bruun, O.: 2008, *An Introduction to Feng Shui*, Cambridge University Press, Cambridge.
Cronin, V.: 1955, *The Wise Man from the West: Matteo Ricci and His Mission to China*, Harper Collins, New York.

Eitel, E.J.: 1873/1987. *Feng Shui: The Rudiments of Natural Science in China*, Lane, Crawford & Co., Hong Kong, (Graham Brash, Singapore).

Fung, Yu-Lan: 1922, 'Why China Has No Science – An Interpretation of the History and Consequences of Chinese Philosophy', *International Journal of Ethics*, 32 (3): 237–263.

Grim, P. (ed.): 1990, *Philosophy of Science and the Occult*, State University of New York Press, Albany, NY.

Hsia, Po-Chia R.: 2012, *A Jesuit in the Forbidden City: Matteo Ricci 1552-1610*, Oxford University Press, Oxford.

Matthews, M.R.: 2015, *Science Teaching: The Contribution of History and Philosophy of Science: 20th Anniversary Revised and Enlarged Edition*, Routledge, New York.

Needham, J.: 1963, 'Poverties and Triumphs of the Chinese Scientific Tradition'. In A.C. Crombie *Scientific Change: Historical Studies in the Intellectual, Social and Technical Conditions for Scientific Discovery and Technical Invention, from Antiquity to the Present,* Basic Books, New York, pp.117-153

Park, R.L.: 2000, *Voodoo Science: The Road from Foolishness to Fraud*, Oxford University Press, Oxford.

Pigliucci, M. & Boudry, M. (eds.): 2013, *Philosophy of Pseudoscience: Reconsidering the Demarcation Problem*, University of Chicago Press, Chicago.

Sagan, C.: 1996, *The Demon-Haunted World: Science as a Candle in the Dark*, Headline Book Publishing, London.

Tang, Y.: 2015, 'On the Clash and Coexistence of Human Civilizations'. In Y. Tang, *Confucianism, Buddhism, Daoism, Christianity and Chinese Culture*, Springer, Dordrecht, pp.291-307.

Thurs, D.P. & Numbers, R.L.: 2013, 'Science, Pseudoscience, and Science Falsely So-Called'. In M. Pigliucci & M. Boudry (eds.) *Philosophy of Pseudoscience: Reconsidering the Demarcation Problem*, Oxford University Press, Oxford, pp.121-144.

Yosida, M.: 1973, 'The Chinese Concept of Nature'. In S. Nakayama & N. Sivin (eds.) *Chinese Science: Explorations of an Ancient Tradition*, Harvard University Press, Cambridge MA, pp.71-89.

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#83

Author/s:
Simone Thornton

Author/s University/institution/affiliation:
School of Historical and Philosophical Inquiry
The University of Queensland
Brisbane
Australia

Proposed title:
Philosophical Suicide in Education: What Camus can teach us.

Abstract:
Camus takes suicide to be the most important of all philosophical questions. It is a bold starting point, one that has received much attention. Camus was, however, concerned with two types of suicide: physical and philosophical. I concentrate on the latter without neglecting the former, to bring out the relationship between them, and the ramifications this relationship holds for education; namely, the promise of the creation of lucid individuals.

The struggle to become lucid is at the heart of *The Myth of Sisyphus.* According to Hank S. Weddington, Camus is too hard a task master, allowing no reprieve from lucidity. However, this view demonstrates a misunderstanding of Camus' original meaning of lucidity, and thus severely limits the application of one of Camus' most important concepts to education, namely; the absurd. To understand the absurd is to understand that the fit between our conception of the world and the world itself is fraught with uncertainty. Lucidity is the *elucidation* of the absurd. As Camus stated: 'I draw from the absurd three consequences, which are my revolt, my freedom, and my passion' (p. 62). To be lucid is to revolt against the type of certainty that leads to suffering. Put another way, it is to revolt against philosophical suicide—which I argue, Weddington himself commits. But it is also as David E. Denton argues, to be aware of the connection between cognition and emotion, to understand what Camus referred to as passion. Such awareness collapses the historically prevalent dualism between emotion and reason. I argue a focus on lucidity can strengthen the philosophical content of inquiry by providing a method to counter philosophical suicide, or to put it another way, to prevent inoculation against wonder (Burgh & Thornton, 2016).

Keywords (Limit 6 keywords):

1. Albert Camus
2. Philosophical Suicide
3. Hank S Weddington
4. Lucidity
5. The Absurd
6. Transformative Education

Proposed bibliography (key texts):

Burgh, G. & Thornton, S. (2016a). Inoculation against Wonder: Finding an antidote in Camus, pragmatism and the community of inquiry, *Educational Philosophy and Theory,* 48(9): 884–898.

Burgh, G. & Thornton, S. (2016b). Lucid Education: Resisting resistance to inquiry, *Oxford Review of Education,* 42(2): 165–177.

Camus, A. (1960). *The Stranger.* Translated from the French by Stuart Gilbert. New York: Knopf.

Camus, A (1963). *Resistance, Rebellion and Death.* New York: The Modern Library.

Camus, A. (1977). *The Myth of Sisyphus.* London: Penguin Books.

Camus, A. (2006). *Camus at Combat: Writing 1944–1947.* Princeton: Princeton University Press.

Curzon-Hobson**,** A. (2013). Confronting the Absurd: An educational reading of Camus' '*The Stranger', Educational Philosophy and Theory,* 45(3): 873–887.

Curzon-Hobson, A. (2017). The experience of strangeness in education: Camus, Jean-Baptiste Clamence and the little ease. *Educational Philosophy and Theory,*49(3), 264-272.

Denton, D. (1963). Albert Camus and the Moral Dimensions of Education. ProQuest Dissertations and Theses.

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Denton, D. (1967). *Camus: A Critical Analysis.* Boston: Prime Publishers.

Gibbons, A. (2013a). Like a Stone: A happy death and the search for knowledge, *Educational Philosophy and Theory*, 45(11): 1092–1103.

Götz, I.L. (1987). Camus and the Art of Teaching, *Educational Theory*, 37(3): 265–276.

Heraud, R. (2013). The Stranger: Adventures at zero point, *Educational Philosophy and Theory*, 45(11): 1116–1132.

Lamb, M. (2011). Philosophy as a Way of Life: Albert Camus and Pierre Hadot. *Sophia,* 50(4): 561–576.

Oliver, T. (1973). Camus, Man, and Education, *Educational Theory*, 23(3): 224–229.

Roberts, P. (2013). Acceptance, Resistance and Educational Transformation: A Taoist reading of The first man, *Educational Philosophy and Theory*, 45(11): 1175–1189.

Sharpe, M. (2015). *Camus, Philosophe: To Return to our Beginnings*. Leiden and Boston: Brill.

Thornton, S. & Burgh, G. (2017). Making Peace Education Everyone's Business, in L. Ching-Ching & L. Sequeira (Eds), *Inclusion, Diversity and Intercultural Dialogue in Young People's Philosophical Inquiry*. Rotterdam: Sense Publishers: 55–65.

Weddington, H. (2007). The Education of Sisyphus: Absurdity, Educative Transformation, and Suicide, *Journal of Transformative Education*, 5: 19–33.

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PESA CONFERENCE 2017

#84
Author/s: Andrea Delaune

Author/s University/institution/affiliation: University of Canterbury

Proposed title:
Early childhood education, assessment, and *attention*: Contesting simplistic views of the child and embracing 'messy complexity'

Abstract:
Momentum is growing behind movements to implement new systems of monitoring and governance of very young children's learning internationally. While these proposed systems of international assessment continue to grow, it is the position of this paper that the experience of childhood, and early childhood education for children, is deeply contextualised, embedded within the cultural values of not only their nation, but their specific cultural group(s) within their nation. The views of nations are displaced by globalised interpretations of education. Furthermore, indigenous populations are (further) marginalised by these hegemonising, colonising forces. Despite these ascendant discourses of (hyper) positivistic assessment, which attempt to configure early childhood education as a set of simplistic problems, this paper will draw upon the theory of *attention* by Iris Murdoch to contend that there are benefits to embracing the 'messy complexity' of early childhood education for "as we move from generalities toward the accidental and particular we introduce muddle but also variety and space". (Murdoch, 1992, p. 349). The purpose of this paper is to theorise how global, neoconservative, and neoliberal discourses shift the image of early childhood education away from *attention*, and to re-focus these integral elements of early childhood practice through the application of the theories of Iris Murdoch (1998), influenced by the philosophy of Simone Weil (1973, 2002).

Keywords (Limit 6 keywords):

Early Childhood Education; Murdoch; Assessment; Neoliberalism; Globalisation; Attention.

Proposed bibliography (key texts):
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Murdoch, Iris. *Metaphysics as a Guide to Morals*. London: The Penguin Press, 1992.
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PESA CONFERENCE 2017

#85
Author/s:

Abby Buckley

Author/s University/institution/affiliation:

PhD Candidate, Centre for Education Research, Western Sydney University

Proposed title:
The agency of community generated death assemblages

Abstract:
Where is (human) death in our material everyday in Australia? It is not in our homes, communities, workplaces or schools. It has been outsourced to the medical, legal and funeral industries. Culturally we perceive life as 'good' and death as 'bad'. In response to the disruption happening in our death system, over the last five years there has been an explosion of creative, community-generated arts and performance based activities that are troubling the life-death binary and enabling people to rethink, embody and entangle death in their life. As a researcher-participant-facilitator, I have hosted and blogged about several of these activities that I have introduced to my community in South Australia. These assemblages of death include the social franchises of Death Café, Before I Die wall, Dying To Know Day, Death Over Dinner, Coffin Making and my personal projects of Coffin Decorating and Upcycling Grief. The focus of my PhD is to explore the onto-epistemological multiplicity of death in our material everyday in the Anthropocene. Five years ago my epistemology of death was as a scary stranger; an intangible, abstract, linear concept that was a long way down the track, totally absent from my life. Today death is fast becoming an onto-epistemological, tangible, sensual, entangled materiality; and is ubiquitously present in my material everyday with the force of a normalising actant. The paradox is that the more I entangle death and life, the more vitally alive I become and the more connected I become to everything; human, nonhuman, animate and inanimate.

Keywords (Limit 6 keywords):

death, anthropocene, materiality, assemblages, death café

Proposed bibliography (key texts):

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#86
Dr. Karsten Kenklies
Senior Lecturer
University of Strathclyde
School of Education

The Eternal Flower of the Child
The Recognition of Childhood in Zeami's Theory of Noh Theatre

European theorists of childhood still tend to locate the first positive acknowledgements of childhood as a human developmental period in its own positive right between the 16th-18th century in Europe. Even though the findings of Ariès (1960) have been constantly challenged, it still remains a commonplace especially within the history of education, to refer to Jean-Jacques Rousseau of the 18th century as one of the earliest and most prominent conceptualisers of childhood as a positive period that must not be evaluated in the light of its distance to adulthood but in its inherent value as an important and unmissable period of human life.

Such a view is as unhistorical as it is biased and Euro-centred. As in most Histories of Education published in the West, whatever happens outside this very limited scope is neglected. This presentation endeavours to shed at least a small light on the history of education and of childhood outwith the usual focus. Central object of examination are the theoretical treatises of Zeami Motokiyo regarding the Noh theatre which have long been recognised as one of the great cultural achievements of humankind. Despite its acknowledged importance, theorists of education have hardly engaged with those treatises even though they do present us with a whole theory of education that also embraces a very original and positive theory of childhood. Given that those treatises originate from the 14th-early 15th century, they predate everything the typical Western History of Education would bring forth as the beginning of a positive childhood and a pedagogy that acts accordingly.

#87

Meeting the real self through the practice of teaching: a Zen philosophy perspective

> *There is no Bodhi-treeNor stand of a mirror bright.*
> *Since all is voidWhere can the dust alight ?*
> (The sixth patriarch of the Chinese Zen Buddhismmaster Huineng)

Zen philosophy provides profound ideas that consider questions such as "Who am I ?", "Why do we live in this world?" and "Where do we go after we die?" The Diamond Sutra is a well-known Buddhist scripture of a discussion recorded by his disciples. This article is an attempt by me to align, in practice, with significant themes in the Diamond Sutra, and examine their effect on my teaching experiences in the classroom. The core teaching in the Diamond Sutra is that, the mind does not abide in form, nor in the sound, smell, taste, touch, nor in dharma - cosmic law and order . Nothing in the universe is everlasting, not the human body nor our notion of the "I" consciousness. However, the real self—the Buddha nature in us, can exist beyond limitations of time and space. According to the Diamond Sutra, "a Bodhisattva should give alms without a mind abiding in false notions of form (laksana)." In my view, teaching is not only an occupation, but also a manner of giving that requires nothing in return. In this study, the Buddha's wisdom in the Diamond Sutra is employed to guide my attitude towards my teaching practices. Through both exploring the meaning of the Diamond Sutra and the nature of teaching, I observe, how my life is transformed in the process. This transformation, I expect, will have an influence on my future teaching practice.

#88

Authors:
  Shinichi Sohma
  Reiko Muroi
  Ren-Jie Vincent Lin
  Shigeki Izawa

Authors' University/institution/affiliation:
  Shinichi Sohma / Hiroshima Shudo University / Professor
  Reiko Muroi / Iwate University / Associate Professor
  Ren-Jie Vincent Lin / National Taiwan University of Sport / Assistant Professor
  Shigeki Izawa / Nagoya University / Associate Professor

Proposed title of the Symposium:
  The Influence of Naturalism and Pragmatism upon Educational Thoughts and Philosophies in East Asia

Abstract of the Symposium:
East Asian countries have modernized themselves by reception and assimilation of various aspects of Western culture and science. We have done so in the area of education, too. We have studied Western thoughts and philosophies on education, and constructed modern pedagogy grounded on them. In this process, «Naturalism» and «Pragmatism» have been among the most influential.

Naturalism has been one of the important bases of thoughts and philosophies of education in the West. We must not forget here that the "nature itself" and concepts of the nature have been transformed by human beings in various ways. In this sense, we could say that educational thoughts and philosophies themselves have constructed around various naturalisms.

In the modern educational thoughts, Comenius and Rousseau were regarded as keypersons on naturalism. They were considered as "founders of naturalistic educational thoughts" and received as such in the East Asian countries. Such a reception has influenced the educational thoughts and philosophies in East Asia.

Pragmatism has gained more and more influence as the criticism against foundationalism has strengthened in the modern and contemporary era. Pragmatism has attempted to bridge philosophy and elaborated natural science and make them seamless, thereby established "scientific naturalism", on the one hand. On the other hand, the criticism against the extremist scientific naturalism leads to "anti-naturalism", which is in fact "modest naturalism", thus diversifying naturalisms.

The mainstream of contemporary educational thoughts and philosophies is influenced by pragmatism as such. Pragmatism, too, has been and still is one of the most influential resources of East Asian educational thoughts.

In this symposium, we intend to discuss the formation of educational thoughts and philosophies in the East Asian countries, with regard to the reception and dissemination of

naturalism and pragmatism.

Keywords (Limit 6 keywords):
7. Naturalism
8. Pragmatism
9. East Asia
10. Educational Thoughts and Philosophies

Author:
Dr. Shinichi Sohma

Author's University/institution/affiliation:
Hiroshima Shudo University / Professor

Proposed title:
How has the concept 'nature' in Comenius been discussed in the historical studies of educational ideas in Japan?

Abstract:
Johannes Amos Comenius is an inescapable figure in the history of educational ideas. However, in comparison to Pestalozzi and Herbart, his ideas of education was not enough implemented into practice. It is most likely due to that his ideas were deemed as something distant from the trend of education in each phase in history. In the initiation of Western education in the late-19th century in Japan, Comenius' concept of nature was regarded as 'objective' in the contrast to those of Rousseau and Pestalozzi. As pedagogy was formed as an independent discipline, there were discussions to reconsider the interpretation. However, the depiction in the textbook of teacher training had hardly changed. After the Second World War, while pedagogy was under the demand to be more natural-scientific discipline, Comenius' concept of nature was reversely deemed as modern and scientific and, as a result, the religious aspect in the concept was neglected. The concept of nature can be seen as an efficient benchmark to grasp how individual ideas of education were assessed.

Keywords (Limit 6 keywords):
1. Comenius
2. Naturalism
3. History of Educational Ideas
4. The Reception of Western Ideas of Education in Asia

Proposed bibliography (key texts):
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Tanaka, T.: Kyoiku Kankei no Rekishiteki Seisei to Saikousei (The Historical Generation and Reconstruction of Educational Relationship). Hara, S. -Miyadeara, A. -Morita, H. -Imai, Y., Kindai Kyoiku Sisou wo Yominaosu (Reassessment to Modern Educational Thoughts), Tokyo, 1999, pp.184-198.

Tsuji, S.: Sei no Sekai to Kyoiku (The Sacred World and Education). Tokyo 1924.

Author:
Reiko MUROI

Author's University/institution/affiliation:
Iwate University / Associate Professor

Proposed title:
A Study on the Reception of Rousseau's Naturalism in Japanese Educational Thought and Philosophy

Abstract:
«Nature» regulates continuously what we human beings are and how we should live. The concept of Nature remains one of the most influential norms for our education.

In the West, «Naturalism» has been one of the important bases of thoughts and philosophies of education. We could even say that educational thoughts and philosophies themselves have constructed around various naturalisms. In the modern Western educational thoughts, a keyperson on naturalism is Jean-Jacques Rousseau (1712-1778). On the one hand, Rousseau, as a successor of Stoic, constructed his educational thought and philosophy based on rationalistic naturalism that asserts that Nature (*phusis*), as ground of the cosmos, regulates and controls all creations, and that human beings possess the portion of the Nature as Logos. On the other hand, we have found Rousseau's educational thought and philosophy was under the influence of romantic naturalism, as he explored the richness of human inner nature.

In the East Asian countries, too, Rousseau was considered as "the founder of naturalistic educational thoughts". Such a reception has influenced the educational thoughts and philosophies especially in Japan. We must point out here that the romantic aspect of Rousseau's naturalism, rather than its rationalistic aspect, has been stressed in Japan.

In this presentation, I will examine how western naturalism has influenced Japanese educational thought and philosophy, and explore why the romantic aspect of Rousseau's naturalism aspect has been stressed. Through such a study, I would like to reveal a part of historical formation of Japanese and East Asian educational thoughts and philosophies.

Keywords (Limit 6 keywords):
1. Rousseau
2. Romantic Naturalism
3. Rationalistic Naturalism
4. Japanese Educational Thought and Philosophy

Proposed bibliography (key texts):
Hadot, P. (1995) *Qu'est ce que la philosophie antique?*, Gallimard.
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Author:

Dr. Ren-Jie Vincent Lin

Author's Position/University/institution/affiliation:

Assistant Professor / Centre for Teacher Education, National Taiwan University of Sport

Proposed title:

A historical analysis of the dissemination and contributions of Pragmatism in China's modern education: A perspective of overseas education policies revisited

Abstract:

This research is mainly to examine how Pragmatism was introduced and received from the US to China since the twentieth century by Shih Hu, Meng-Lin Chiang and other Chinese intellectuals, who attained the Boxer Indemnity Scholarship or other Chinese official scholarships and then expanded their overseas study at Teachers College, Columbia University. By these contributions of Chinese overseas education students' promotions and Pragmatists' visits in China, Pragmatism gradually became the mainstream of Western educational philosophies in China at that time.

Secondly, how much substantial influence these Pragmatists of John Dewey and William Kilpatrick brought on the development of China's modern education will be evaluated again. In the past, numerous researchers recognised the significant influence of Pragmatism on the process of modernisation for China's education. However, it does not mean that Pragmatism was adapted completely at that time. This research will reflect on the competition of Western educational philosophies in China since the 1920s and the conflict between Chinese traditional values and Pragmatism on education.

At last, this research will demonstrate the importance and role of China's overseas education policies on the journey of China's learning from the West, which supported China's official scholarship receivers to contribute to the re-contextualisation of Pragmatism in modern China.

Keywords (Limit 6 keywords):

1. China
2. John Dewey
3. Shih Hu
4. Pragmatism
5. overseas education
6. Teachers College

Proposed bibliography (key texts):

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Author:
  Shigeki IZAWA

Author's University/institution/affiliation:
  Nagoya University / Associate Professor

Proposed title:
  John Dewey's Pragmatism and the Disputes about "Human Nature": Rethinking the philosophy of politics and education in modern Japan

Abstract:
For decades since the late 20th century, John Dewey's pragmatism has been torn between liberals and communitarians in social and political theory (Bernstein 2010). Prominent communitarian theorists, e.g. Michael J. Sandel, Benjamin R. Barber, Michael Walzer, Robert N. Bellah, often favourably quoted Dewey's pragmatism and his democratic theory to confirm their notion of the "situated self" (Ryan 1995). On the other hand, it is well known that Richard Rorty attributed Deweyan pragmatism to John Rawls' political liberalism. Criticizing the communitarian supposition of human nature embedded in community, he argued politics does not need to be based on any philosophical foundation. According to him, neither philosophical justification of politics nor such an entity as the nature of human beings is required (Rorty 1991).

  Contrary to Rorty's reinterpretation and admiration of political liberalism, some liberal political theories tend to assume the existence of fully grown individuals, the notion of the self without education, for their political arguments. In this sense, the communitarian strong sense of community could present the new viewpoint to incorporate the formation of the self into the political debate. But at the same time, it is necessary to be aware that Dewey neither regarded it as an unalterable nature, nor did he claim the priority of community over individuals. In this research, I will further show that it is education, especially the changeability of human nature in experience, which has been overlooked and not been discussed in both liberal and communitarian approaches. He regarded education as a kind of "modification of native human nature", and criticized the kind of social and political theory based on the assumption of the "adulthood as a fixed limit of growth" or the "fixed constitution of human nature" (Dewey 1920; 1946).

  However, it will be argued that his pragmatic naturalism conveys the latent ambiguity to our thinking about politics and education despite the importance of insight into the plasticity of human nature, because interference in the nature of human beings seems to cast not only light but also shadows in our age of science and democracy. Consequently, I will reconsider such ambiguity in more detail. In doing so I focus on the question of how his pragmatism has been or not been accepted in the field of politics and education of modern Japan.

Keywords (Limit 6 keywords):
  1. John Dewey
  2. Human Nature
  3. Liberal-Communitarian Debate
  4. Pragmatic Naturalism
  5. Politics and Education

Proposed bibliography (key texts):
Bernstein, R. J. 2010, *The Pragmatic Turn,* Cambridge: Polity.
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#89
Author/s: Karen Malone

Author/s University/institution/affiliation:
Centre for Educational Research, Western Sydney University

Proposed title:
Companion Grief: Encountering, Sensing and Educating on Death and Loss in The Anthropocene

Abstract:
Grief and fear flourish as the precarity of the current state of the planet continues to rise. Over 50 years ago, Rachel Carson warned us. Asleep at the wheel, while corporations metastasised into behemoths with personhood, we seemed to all but ignored that clarion call. In this paper, I explore the implication of our shared grieving and "what it means to deal with at least the possibility of catastrophe" (Head 2016, p. 1). As educators, researchers we must begin to accept this collective phase of grieving and this grieving along with fear, anxiety, trauma and loss, will be central to responding to climate change, the ecological crisis and in particular the extinction of other species. Because to take back our personhood in relation to other species could change everything. To acknowledge the potential of nonhuman kin who exist in the forests and oceans, deserts and wetlands we have damaged is to comprehend the depth of collective grieving. Snaza and Weaver suggest, we need to attune to it, Tim Ingold speaks of attending to it. Both attuning and attending allow us to understand how something *not-self* is *similar to your self* and the not-self is *part of your self* (Rautio, 2017). Understanding our (self) not primarily as a member of the species "homo sapiens" or "human" but as a responsive grieving 'beings' irrespective of species is central. As humans, we are not exceptional or exempt, the Earth will continue on with or without us. How we might come to inhabit the Anthropocene and who our companions in that grief will be, is central to the remaking of ourselves as part of the posthumanist ecological communities of a future planet.

Keywords (Limit 6 keywords):
 1. Extinction and Climate change; Ecological Communities; Posthmanist Education

Proposed bibliography (key texts):
Barad, K. (2007). *Meeting the Universe Halfway: Quantum physics and the entanglement of matter and meaning.* Durham/London: Duke University Press.
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Snaza, N., Appelbaum, P., Bayne, S., Carlson, D., Morris, M., Rotas, N., Sandlin, J., Wallin, J. & Weaver, J. 2014."Toward a Posthumanist Education." *Journal of Curriculum Theorizing* 30(2): 39-55.

PESA CONFERENCE 2017

#90
Author: Gad Marcus
Author/s University/institution/affiliation: New York University

Proposed title:

Understanding Life through Death in Jewish Thought: Philosophical Inquiries and their Application in Classroom Education

Abstract:

This paper informs readers on how, within Jewish Thought, death is understood to be an essential component in life and that contemplating on it adds to the quality of our lives. For it is precisely by the finitude of our lives that, according to Jewish tradition, we are capable to experience and connect to the infinite, i.e. God. Further, this paper makes an argument for the benefits of practicing and internalizing these ideas, particularly within an educational context. Drawing mainly on sources from within Jewish Philosophy, such as modern Jewish thinkers as well as kabalistic, Talmudic and biblical sources, the aims of this paper are threefold: One is to present, the significance of death within Jewish philosophy and how it is understood to be a part of life. Second, by comparing certain of the relevant Judaic ideas to the thoughts of Western philosophers, such as Montaigne or Kant, to show that this way of thinking is not restricted to Jewish tradition – thereby highlighting the universal value of this idea. Lastly, it argues that contemplating on ones death enables the individual to strengthen the experience and joy of life – thereby adding meaning and flourish to it. On a practical level this paper proposes several educational strategies and tools to allow for the notion described to emerge from secular educational settings. Such range from highlighting the importance of the liberal arts or mutual respect, to advocating that handicraft, gardening or cooking classes should be made mandatory.

Keywords (Limit 6 keywords):
1. Philosophy of Education
2. Jewish Philosophy
3. Kabbalah
4. Liberal Arts
5. Life
6. Death

Proposed bibliography (key texts):
Arendt, Hannah: *Between Past and Future.* Penguin. Middlesex, 1977
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Scholem, Gershom: *Major Trends in Jewish Mystiism*, Schocken, New York, 1960
Steinsaltz, Adin: *The Thirteen Petalled Rose*, Jason Aronson, Maryland, 1992
Volozhin Chaim: *Nefesh HaChaim*, Kest – Lebovitz, 2002 (Hebrew)

PESA CONFERENCE 2017

#91

Author/s:

Yasuko MIYAZAKI

Author/s University/institution/affiliation:

Nichibunken (International Research Center for Japanese Studies)

Proposed title:

The Teacher as Initiator

Abstract:

Using Georges Bataille's anthropology, I would like to discuss the meaning of children's "experience in moments", and the need for a teacher as initiator.

Bataille tells us that human beings separated themselves from the continuity of the world once they started using tools and became conscious of death. This led them to enclose themselves within the circle of utility. Any movement existing beyond the limit of that dimension is "Evil" in Bataille's theory, as it would be a great joy, like the moment of play, and at the same time, a serious moment with the possible danger of death. But these kinds of experience, that make the individual re-unite with the world, happen to anyone, anywhere and anytime. Bataille carefully argues the differences between these two types of experiences: experience in general and the experience that happens in the moment. The former is valued in education, as it is supposed to build up students' good and useful knowledge, giving them the skills and attitudes to be a member of his/her society. On the other hand, the experience in the moment never remains. It is an event that involves us by chance and opens us to the whole—the dimension of sovereignty—as in initiation rituals.

I would like to argue that educators must be initiators not only to the world of utility, but to that of sovereignty as well by interpreting such experiences by children in "*Les Enfants Terribles*" by Jean Cocteau (who had a close friendship with Bataille). (249 words)

Keywords (Limit 6 keywords):

experience, Evil, initiator, moment, sovereignty

Proposed bibliography (key texts):

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Cocteau, J. (1999). *Les Enfants terribles*. London: Harvill Press.

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PESA CONFERENCE 2017

#94
Author: Andrew Thompson

Author/s University/institution/affiliation: University of Auckland

Proposed title:
Self-education: praxis through narrative

Abstract:
In *Capital* Marx states: 'By thus acting on the external world and changing it, [man] at the same time changes his own nature' (Marx, 1867/ 1961, p. 177). Teachers routinely act on the external world in the hope of changing it. Yet their role in developing theory can at times favour the *vita contempliva* over the *vita activa* (Arendt, 1958; 1978). This paper explores the teacher's self-education in the Gramscian sense (Gramsci, 1992; 1996) in which critical introspection not only strives towards change in the external world, but change in the teacher's own nature. This paper seeks to establish the importance of the teacher as a subject in educational transformation. It will narratively illustrate brief episodes of self-education in a secondary school through the teacher's encounter with 'black boxes' of normative, official, or hegemonic, knowledge. This combination of education and praxis will draw from the work of Freire – in particular his existential deconstruction of official knowledge by addressing dialectical tension inherent in any dualistic concept such as "growth" or "inquiry". For Freire, this self-education requires understanding through lived experience. This critical reflection of action will offer glimpses into the agonism of uncovering educational 'black boxes' — those guardians of bad faith — as well as a process, or "being", of self-education itself.

Keywords:
   1. Freire, Gramsci, praxis, self-education

Proposed bibliography:

Apple, M. (2013) *Knowledge, power and education.* New York: Routledge.
Arendt, H. (1958) *The human condition*. Chicago: University of Chicago Press.
Arendt, H. (1978) *The life of the mind*. New York: Harcourt Brace Jovanovich.
Dale, J. & Hyslop-Margison, E.J. (2011) *Paulo Freire: teaching for freedom and transformation*.
        Dordrecht: Springer.

Foucault, M. (2009). *Security, territory, population*. London: Picador.
Friere, P. (2000) *Pedagogy of the oppressed*. New York: Continuum.
Giroux, H. (2003). Public pedagogy and the politics of resistance: notes on a critical theory of
            educational struggle. *Educational Philosophy and Theory*, 35(1), 5-16.
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        intellectuals, *Communication and Critical/Cultural Studies*, 1(1), 59-79.
Giroux, H. (2011) Breaking into the movies: public pedagogy and the politics of film, *Policy Futures   in Education*, 9(6), 686-695.

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Gutmann, Amy. (1987) *Democratic education*. Princeton: Princeton University Press.

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        Languages Publishing House). Original published 1867. [1]

Masschelein, J. (2007). *The learning society from the perspective of governmentality*. Malden, MA: Blackwell.

Masschelein, J. & Simons, M. (2011). *Rancière, public education and the taming of democracy*. Malden,   MA: Blackwell.

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        Philosophical Library.

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PESA CONFERENCE 2017

#95
Author/s: Petra Brown

Author/s University/institution/affiliation: Deakin University

Proposed title:
Hannah Arendt: natality as ethical education

Abstract:
In recent years, higher education across the globe has been increasingly marketized, accompanied by a technocratic approach that views education as an utilitarian tool in service of economic ends. While the modern university as a public institution saw itself as a humanistic institution pursuing learning for its own sake, and the shaping of civic life generally, the contemporary university has become increasingly understood as preparation for an uncertain job market. Rationalization and standardization are prioritized over individual discipline traditions, particularly in the arts and humanities where character-formation and developing subjectivity are considered key aspects of education. As a result, key skills and qualities that enable civic and democratic life are effaced.
 The political philosopher, Hannah Arendt has been described as the 'theorist of beginnings' (Canovan 1998). Human natality and the concept of beginning are central themes in Arendt's conceptualization of action and politics. This paper examines Arendt's diagnosis and critique of modern education, expressed in her essay, *The Crisis in Education* (1954) in light of the direction of the contemporary university, and considers how central Arendtian ideas of natality, plurality and action can be invoked to retain the humanizing and character-forming aspect of education that enables civic and democratic life, whilst recognising new expressions of subjectivity of future generations.

Keywords (Limit 6 keywords):
   Neoliberalism, Education, Hannah Arendt, Natality, Plurality, Action

Proposed bibliography (key texts):

Arendt, H 1996, *Love and Saint Augustine,* University of Chicago Press, Chicago.
Arendt, H 1976, *The Origins of Totalitarianism,* Harcourt Brace, New York.
Arendt, H 1998, *The Human Condition*, University of Chicago Press, Chicago.

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Bowen-Moore, P 1989, *Hannah Arendt's Philosophy of Natality,* The MacMillan Press, London.
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Kalyvas, A 2008, *Democracy and the Politics of the Extraordinary: Max Weber, Carl Schmitt, and Hannah Arendt*, Cambridge University Press, Cambridge.

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Strong, Tracy B 2012, *Politics without Vision: Thinking without a Banister in the Twentieth Century*, University of Chicago Press, Chicago.

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PESA CONFERENCE 2017

#99
Author/s: Sean Sturm and Stephen Turner

Author/s University/institution/affiliation: University of Auckland

Proposed title:
Public pedagogy: The education of the settler subject

Abstract:
Jacques Rancière (1999, p. 40) defines the political subject as "an operator that connects and disconnects different areas, regions, identities, functions and capacities existing in the configuration of a given experience – that is, in the nexus of distributions of the police order and whatever equality is already inscribed there, however fragile and fleeting such inscriptions may be." It follows, for Gert Biesta – by analogy with Rancière's *Ignorant Schoolmaster* (1991), the authentic teacher who refuses to explain what he or she knows – that the "ignorant citizen" is one who "refuses to be pinned down in a pre-determined civic identity." He or she is the educable subject who "emerges again and again in new ways from engagement with the experiment of democratic politics" (p. 152). Rancière and Beista thus celebrate the Old World refusenik.

But what happens when we transport this "ignorant" subject to the "New World," to an indigenous place like Aotearoa/New Zealand, where he or she becomes a *settler* subject (Lawson, 1995)? It gives birth not only to a new subject and place of education – a settler and new country – but also to a different concept of education as having a "subject." In Aotearoa/New Zealand, settlers are schooled by Māori in how to be in this place. The subject of education is thus no person and no curriculum, but the concerted activity of learning about place – and what it is to be ignorant of it.

Keywords (Limit 6 keywords): the educational subject, public pedagogy, settler colonialism, Rancière, Biesta.

Proposed bibliography (key texts):

Biesta, G. (2011). The ignorant citizen: Mouffe, Rancière, and the subject of democratic education. *Studies in Philosophy and Education*, *30*(2), 141-153.

Lawson, A. (1995). Postcolonial theory and the "settler" subject, *Essays on Canadian Writing*, *56*, 20-36.

Rancière, J. (1999). *Dis-agreement: Politics and philosophy* (J. Rose, Trans.). Minneapolis, MN: University of Minnesota Press.

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PESA CONFERENCE 2017

#102
Author/s:Meiyao WU

Author/s University/institution/affiliation:
Professor, Department of Education, National Kaohsiung Normal University

Proposed title:
Beyond Death and Birth toward Life's Infinite Meaning: Confucianism and Daoism on the Rebirth of Human Being(s)

Abstract:
   This paper explores Confucian and Daoist ideas on death and (re)birth and the ways in which humans may move beyond death and (re)birth. First, it will introduce the origins of these two Chinese philosophical schools and their metaphysical doctrines. Second, it will clarify the ways in which Confucian metaphysics and ethics, in particular the guiding concept of *ren*-benevolence (humanness, humanity), encourages us to look at the meaning of humanity in relation to the essential role of social or communal responsibility. The key role played by *li*-propriety and li-proper interactions in Confucianism, and in relation to the core concept of *ren*-benevolence, will also be discussed.

   Third, the paper will clarify the Daoist metaphysical conception of the Dao (Way), according to which we may pass through an infinite number of deaths and rebirths, where death and rebirth may be seen as a form of "mutual arising." The close relation of the absolute Confucian ethical ideal of the *Tian-Dao* (Heavenly Dao) to the individual self will also be discussed. The primary Confucian text to be cited will be the (6th century BC) *Lun-Yu* (*Analects*); as for Daoism, reference will be made both to the (6th century BC) *Daodejing* of Laozi and the 4th century BC *Zhuangzi* of the Daoist Zhuangzi. More complex issues related to the nature of human metaphysical thinking and the ultimately ambiguous nature of human language, which come to the fore in the *Zhuangzi,* will also be discussed. The educational roles of Confucianism and Daoism will inevitably also be foregrounded.

Keywords (Limit 6 keywords):

1. Death
2. Birth
3. Confucianism
4. Daoism
5. Metaphysics

Proposed bibliography (key texts):

Ames, Roger and Henry Rosemont, Junior (trans.) (1998).*The Analects of Confucius: A Philosophical Translation*. New York: Random House.
Lau, D.C. (trans.) (1984). *Mencius*. Suffolk, UK: The Chaucer Press.

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Mou, Zongshan (2002). *Nineteen Speeches on Chinese Philosophy*. Taipei: Shandong Education Publishing, pp. 45-68.

Stevenson, Frank W. (2008). "The Question of the Wind in Zhuangzi." In Goulding, J. (ed.) *China-West Interculture: Toward the Philosophy of World Integration.* New York: Global Scholarly Publications, pp. 73-100.

Wang, Bangxiong (2010). *The Modern Interpretation of Laozi's Daodejing.* Taipei: Yuan-Liou Publishing.

Wang, Bangxiong (2013). *Zhuangzi*. Taipei: Yuan-Liou Publishing.

PESA CONFERENCE 2017

#105
Author: Alison Warren

Author/s University/institution/affiliation: Te Rito Maioha Early Childhood New Zealand

Proposed title:
When 'something happens': Framing early childhood teacher emotions within concepts from Deleuze and Guattari.

Abstract:
Emotions play a significant and sometimes undervalued role in early childhood settings through involvement in communication, motivation and guidance within relationships where teaching and learning, and caring and being cared-for happens. This presentation addresses the conference theme by using a posthumanist perspective that draws on Deleuze and Guattari's theories. My doctoral research (in progress) explores what early childhood teacher emotions do and produce in relations among human and more-than-human components, how that matters and what opportunities there might be for experimentation and change. Emotions are framed within assembled dynamic relationships among bodies, matter, ideas, affect and desire, rather than as possessions of human individuals that are regarded paradoxically both as individuals' responsibilities and outside their control. Rather than asking what an assemblage is made of, or what it means, Deleuze and Guattari (1987) ask "what it functions with, in connection with what other things it does or does not transmit intensities" (p. 4).

Deleuze and Guattari's theoretical toolbox (Foucault, 1977) contains many concepts, some of which have been selected as useful for theorising what early childhood teachers' emotions do and produce. In Swedish research in early childhood education, Olsson (2009) explains how concepts used were selected on the basis of affective intensity, "that when confronting them with the empirical material 'something happened'" (Olsson, 2009, p. 121). A data excerpt is explored analytically using concepts of assemblage, affect, desire and sense as tools to experiment with, to think " the new, remarkable, and interesting" (Deleuze & Guattari, 1994, p. 75).

Keywords (Limit 6 keywords):
Emotions, early childhood, teachers, posthumanist, Deleuze and Guattari

Proposed bibliography (key texts):

Deleuze, G., & Guattari, F. (1987). *A thousand plateaus: Capitalism and schizophrenia.* London, UK: Continuum.
Deleuze, G., & Guattari, F. (1994). *What is philosophy?* New York, NY: Columbia University Press.
Foucault, M. (1977). *Language, counter-memory, practice: Selected essays and interviews* (D. F. Bouchard, Trans. D. F. Bouchard Ed.). Oxford, UK: Blackwell.
Olsson, L. M. (2009). *Movement and experimentation in young children's learning: Deleuze and Guattari in early childhood education.* London, UK: Routledge.

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#106

Author/s:
Dr. Tamara Savelyeva

Author/s University/institution/affiliation:
The Education University of Hong Kong

Proposed title:
From Biosphere to Noosphere: Vladimir Vernadsky and a discussion on sustainability consciousness

Abstract:
The idea of humans handling nature makes the philosophy practical by turning attention of educational philosophers to the question of sustainable relationships with ourselves, other human beings, and our planet. These crucial questions guide ecological discourses from several philosophical traditions, with the Western tradition leading the way. Russian philosopher of science, Vladimir Vernadsky not only coined the ground-breaking concept of *Biosphere*, a living and evolving organism of the planet Earth, but also *Noosphere*, the final stage of the Earth's biospheric evolution. He thus opened a new era in the history of science and geophysical philosophy. His theories gave birth to a field of biogeochemistry and laid a foundation for the first educational policy concerning sustainability during the foundation of the League of Nations (later, the UN).

The questions of human relationships with ourselves, other humans, and the nature are inspired by a widespread perception of humanitarian and environmental conflicts, which for millennia have been re-shaping the face of the planet Earth. The field of sustainability education has been evolving to address these questions in the curricula to evoke the sense of "ecological relationships" in the hearts of the young. This paper describes main features of Vernadskian *Bio-* and *Nooshpherology* that guide an application of the unique sustainability curricula in Hong Kong. The study of over 900 narratives of Hong Kong students enrolled in the General Studies programs in tertiary institutions revealed that "eschatological imagination" or "feasible utopia" has been a major component of human sustainability consciousness, an ability to relate to self, others, and the nature in order to build a sustainable reality on the planet Earth.

Keywords (Limit 6 keywords):
1. Biosphere, Noosphere, Sustainability Education, Eschatological Imagination, Sustainability Consciousness, Curricular Studies, Hong Kong

Proposed bibliography (key texts):
Barnett, R. (in print). *The ecological university: A feasible utopia*. London, UK: Routledge.
Savelyeva, T. & Douglas, W. (2017). Global consciousness and pillars of sustainable
　　　development: A study on self-perceptions of the first year university students.
　　　International Journal of sustainability in Higher Education. 18 (2), 218 – 241.
　　　Emerald. DOI http://dx.doi.org/10.1108/IJSHE-04-2016-0063

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Vernadsky, V. I. (1938/2012). *The transition from the biosphere to the noösphere: Excerpts from scientific thought as a planetary phenomenon*. Washington, DC: 21st Century

PESA CONFERENCE 2017

#107
Author/s:
YANG, Fan

Author/s University/institution/affiliation:
University of Science and Technology of China, Hefei, China

Proposed title:
Taoist Wisdom on Individualized Teaching and Learning

Abstract:
We live in an era when individuality has been increasingly emphasized than ever before. The development of science and technology has provided technical support for the realization of individuation. However, the traditional model of education does not change much, many students are treated as industrial products on assembly lines; their unique talents are neglected, their personality, adaptability, and creativity are easily be suppressed. It is time to emphasize individualized teaching and learning in the contemporary paradigm of education. Taoist wisdom on individuality, pluralism, and diversity, has great philosophical value and of great practical significance. In this paper, we provide an eastern perspective for understanding individualized teaching and learning. We argue that school should not be an individual factory, but a nurturing garden where understands the nature, respects differences, allows each and every one growing up freely and happily. At the end of this paper, the author introduced some Taoist Practices for better understanding of individualized teaching and learning.

Keywords (Limit 6 keywords):
1. Taoism;
2. Tao Te Ching;
3. pluralism;
4. diversity;
5. individualized teaching and learning

Proposed bibliography (key texts):

Barbezat, D.P. & Bush, M. (2014). Contemplative Practices in Higher Education, San Francisco: Jossey-Bass.

Council of the Great City Schools, (2015). Student Testing in America's Great City Schools: An Inventory and Preliminary Analysis, Retrieved March 20, 2016, available online at: http://www.cgcs.org/cms/lib/DC00001581/Centricity/Domain/87/Testing%20Report.pdf

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Holt, M. (2002). It's time to start the slow school movement. Phi Delta Kappan 84(4): 264-271. doi:10.1177/003172170208400404.

Lo, M.L. & Pong, W.Y. (2005). Predominant Explanations of Individual Differences and

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Marton, F. & Booth, S. (1997) Learning and Awareness. New Jersey: Lawrence Erlbaum Associates.

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PESA CONFERENCE 2017

#108
Author/s:
Cheuk-Hang LEUNG

Author/s University/institution/affiliation:
The Chinese University of Hong Kong

Proposed title:
Linguistic Justice in the Schooling of Hong Kong

Abstract:
This paper will examine issues concerning linguistic justice for the linguistic majority in the schooling of Hong Kong.

The discussion on language right has mainly been focusing on the linguistic minority of a country. A typical formulation of such right can be viewed using a liberal approach, that is, as language is central to human life in understanding of oneself and the relationship with others, in order to define various cultural, familial, and religious meanings for one's conception of good life, the state should thus respect the use of various language and even has a duty to preserve the minority language. Language right becomes the core element for a government to formulate language and educational policy in a multicultural society.

However, under the British colonial rule, the local Hong Kong people – the linguistic majority speaking Cantonese Chinese – were deprived of the language rights in the educational institutions which were predominated by English until the late period of the British administration. After the change of sovereignty to China in 1997, while the power of English remains unchallenged – thanks to the neo-liberal economic structure, Hong Kong has even witnessed a rapid change of its medium of instruction in teaching Chinese – from using Cantonese to Putonghua (Mandarin) in primary and secondary schools in recent years. It raises concerns of further diminishing the language right of the linguistic majority. This paper will examine linguistic justice beyond the two prominent normative models of language – the 'nation-building' and 'language preservation' under liberalism and explore the possibility of applying and reconstructing postcolonial theory with Hong Kong experience.

Keywords (Limit 6 keywords):
1. Linguistic Justice
2. Language Right
3. Teaching 'Native' Language
4. Liberal Culturalist Approach
5. Multiculturalism
6. Postcolonialism

Proposed bibliography (key texts):

Banks, J. A. (1993). Multicultural education: characteristics and goals. In J. A. Banks & C. A. M. Banks (Eds.). *Multicultural education: issues and perspectives* (2nd ed., pp.1-27). Boston, MA: Allyn and Bacon.

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Christensen, L. (1994). Whose standard? teaching standard english. In B. Bigelow (Ed.). *Rethinking our classroom: teaching for equity and justice* (Vol. 1). Milwaukee, WI: Rethinking Schools.

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Giroux, H. (2005). *Border crossings: cultural workers and the politics of education*. New York, NY & London, England: Routledge.

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May, S. (2001). Language and minority rights: Ethnicity, Nationalism and the Politics of Language. London, England: Pearson Education.

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Skutnabb-Kangas, T. (2000). *Linguistic genocide in education or world diversity and human rights*. Mahwah, NJ: Lawrence Erlbaum Publishers.

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Van Parijs, P. (2011). *Linguistic justice for Europe and for the World*. Oxford, England: Oxford University Press.

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#110

Author/s: Jeannette Keser

Author/s University/institution/affiliation: Monash University

Proposed title:

Young children's experience of death- challenging the silences in early childhood educational contexts.

Abstract:

Modern Western Culture is often described and criticised as a society that avoids at any cost the recognition of death as a part of life . Despite death's universality, it is often considered a social and educational taboo. Galende (2015) refers to Modernity's attitude to death as *distasteful* (p.1). The term 'Death anxiety', 'death denial', or 'death illiterate' are often used to describe the amorphous set of feelings that thinking about death can arouse. Charmaz (1980) suggests, it is the social and cultural conditions that give rise to the fear of death.

This current study is interested in the discomfort and silence of how death is communicated and sanctioned with young children. It is an inquiry into the constructions and silencing of death that young children may experience in Western communities and explores the cultural framing of death including language, rituals, spiritual practices, religion, cultural norms and the pedagogical implications of these in early childhood settings.

Keywords (Limit 6 keywords):

1. Death, Early childhood, Death Education, Culture, Pedagogy

Proposed bibliography (key texts):

Barrett, H.C., Behne, T. (2004). *Children's understanding of death as the cessation of agency*

Bone, J., Fenton, A. (2015). Spirituality and child protection in early childhood education: a strengths approach. *International Journal of Children's spirituality, 20*(2), 86-99.

Derrida, J. (1996) *The gift of death*. University of Chicago Press: Chicago.

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Clandinin, D.J., Connelly, F.M. (2000). *Narrative inquiry: Experience and story in qualitative research*. Jossey-Bass: California.

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Silin, J. (1995). *Sex death and the education of children: Our passion for ignorance in the age of AIDS.* Teachers College Press: NY.

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Thomson, I. () . Can I die? Derrida on Heidegger on death.

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#111
Author/s:
Richard Heraud

Author/s University/institution/affiliation:
University of Waikato

Proposed title:
Innovation at the Threshold of Change

Abstract:
Where do we find ourselves in relation to *that which tells us* that it is time for the old to relinquish its grip on traditional forms of thought that no longer serve the moment? This question refers not to thinking of the past or to the thinking of the old. It refers to that which prohibits change in the present when change is considered to be necessary by those who would benefit from it. In 1959, Peter Drucker, described the then change in our thinking as one that involved the pursuit of *innovation* in place of the pursuit of *progress*. The idea was that through participation in the process of innovation, society would become embedded in a new universal vision. It is argued here that this new universal vision has already been realized, with the result that the time has come to recognize the limits of innovation, when change is thought of as simply involving technological innovation. The effect of this development is that technological innovation has created a subject who fears his or her own incapacity to question. The latter has resulted in society being made an object of innovation such that, while change is through individual endogenous commercial necessity, this same endogenous capacity seldom seems to employ a notion of creativity that challenges that which is taken for granted, let alone that which is disruptive or just disturbingly misguided. This predicament is probably most easily appreciated in the collective fear that accompanies the idea that artificial intelligence may be capable of beginning wars through its manipulation of networked information (Musk, 2017). It is argued that this disposition to thought is producing a strange array of evidence that tacit knowledge has temporarily lost its place in the processes employed to address serious problems. This paper explores how such aberrations might be better interpreted and, as such, what comes after technological innovation.

Keywords (Limit 6 keywords):
Technological innovation, endogenous necessity, deep intelligence, tacit knowledge

Proposed bibliography (key texts):

Drucker, P. (1959). *The landmarks of tomorrow*. Melbourne, Australia: Heinemann.
Musk, E. (2017). *Elon Musk talks cars - and humanity's fate - with governors*. [Associated Press, Interview by Matt O'Brien]. Retrieved from http://www.msn.com/en-nz/news/techandscience/elon-musk-talks-cars-and-humanitys-fate-with-governors/ar-BBEyy4r?li=BBqdk7Q&ocid=mailsignout

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#113

Author: Nathan Pickels

Author/s University/institution/affiliation: PhD Candidate, University of Queensland

Proposed title:
What else is there? Revitalising the Self against the Same

Abstract:
"Maybe a long life does have to be filled with many unpleasant conditions if it's to seem long. But in that event, who wants one?"

"I do," Dunbar told him.

"Why?" Clevinger asked.

"What else is there?"

- Joseph Heller, *Catch 22*

In this presentation I examine the notion of natality and the Self, and argue that educational practices should aim to develop an appreciation of the powers of renewal inherent in the space Arendt points to "between past and future"; the present. In developing this claim, I use the work of Arendt and Irigaray in concert with Heidegger's notion of *receptive* thinking as 'thanking' to propose a revitalisation of the self against the death of meaning wrung in the reproduction of quantitative sameness. In offering this argument, I hope to prompt a re-thinking of many of our current schooling practices and ask whether we might consider an approach to education that allows for the greater practice of pleasant, and just as worthwhile, alternatives for the living human beings that find themselves within these practices.

Keywords (Limit 6 keywords):

1. Natality
2. Thinking
3. Education
4. Arendt
5. Irigaray
6. Heidegger

Proposed bibliography (key texts):

Arendt, H. (2005). *Responsibility and judgement*. New York: Schocken Books.

Arendt, H. (2007). *Between past and future*. New York: Penguin Classics

Heidegger, M. (1976). *What is called thinking?* (J. Glenn Gray, Trans.). New York: Harper Perennial.

Irigaray, L. (1996). *I love to you* (A. Martin, Trans.) London: Taylor and Francis.

PESA CONFERENCE 2017

#114

Ethics Matters is a TV series about applied ethics created for ABC TV Childrens Education. The series is aimed at senior secondary students. It is designed to be relevant for various curricula. It was developed in response to the introduction of ethical capabilities into school curricula.

In a series of 12 x 12 min episodes. The presenter Dr Dan Halliday talks with philosophers, and helps place ethical ideas into a real world context.

The director of the series, Catherine Gough-Brady, will talk about the process of adapting philosophy, and the philosophers in the series, to the TV format, and to contemporary Australian narratives.

From August 31, 2017, the series can be viewed here: http://ethicsmatterstvseries.com/

Author/s: Nan O'Sullivan

Author/s University/institution/affiliation: Victoria University Wellington New Zealand

Proposed title: It Isn't About What We Might Lose – It Is About What We Never Gained. The (Well- Overdue) Inclusion of Indigenous Knowledge into Design.

Abstract:
 Although acknowledged as highly valuable to design, diversities when explored as non-western cultural and creative practices are, quixotically still side-lined by design curriculums that are still dominated by Eurocentric, hegemonic and static ideals. This paper asserts that to navigate thinking and praxis through this inertia a more cultural compass would serve design well. To demonstrate such a pathway forward, this study elucidates the value of Indigenous knowledge and introduces the Pasifika ideologies of Ta- Vā [time and space] and teu le vā [sacred connections] to illustrate the relevance and opportunity afforded design when indigenous aesthetics and ideologies are purposefully, knowingly and respectfully imbued. This research parallels Tongan academic Hūfanga 'Okusitino Māhina's assertions that "People are thought to walk forward into the past and walk backward into the future, both taking place in the present, where the past and the future are constantly mediated in the ever-transforming present " (Māhina, 1994) alongside those of Professor Terry Irwin where she discusses how indigenous knowledge enables designing for the 'long now' (Brand, 1999). Using Irwin's terminology, Transition Design draws on knowledge and wisdom from the past to conceive solutions in the present with future generations in mind" (Terry Irwin, 2015). This paper draws on the pre-industrial wisdom of indigenous knowledge, specifically that of the Pacific regions, Moana, who have lived and designed sustainably in –place for generations. This paper asserts design education has nothing to lose and everything to gain from the wisdom held in Indigenous knowledge. Brand, S. (1999). The Clock for the Long Now: Time and Responsibility. New York Basic Books Māhina, H. o. O. (1994). Our Sea of Islands. The Contemporary Pacific, 6(1), 148-161. Terry Irwin, G. K., Cameron Tonkinwise, Peter Scupelli. (2015). Transition design Keywords (Limit 6 keywords): Indigenous knowledge, design pedagogy. Transitional Design Proposed bibliography (key texts): Nan O'Sullivan, (MArch) A practicing designer for over twenty years, Nan joined the ranks of academia in 2012. As a part of her roles as Deputy Head of the School of Design (2015 – 2017), Programme Director for First Year Design (2012 – 2017) and now Programme Director of Design for Social Innovation, Nan has found herself at the forefront of the development of pedagogy that more equitably integrates the indigenous knowledge held in both the Māori and Pasifika peoples of the region as a central component of the curriculum. Nan's research focuses on the use of indigenous visualspatial languages as juxtaposed to or intersecting with the more bonafide universal approaches to design thinking and practice. It is Nan's hope that by acknowledging indigenous knowledge as a fundamental component within design pedagogy a more cognisant and respectful approach to the use of indigenous ideologies and practices can be established within design practice.

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#116
Author/s: Natasha Jankowski

Author/s University/institution/affiliation: University of Illinois Urbana-Champaign

Proposed title:
Birthing Integrated Networks: Transitory Learning in an Age of Collective Change

Abstract:
Assessment of student learning involves the systematic collection, review, and use of information about educational programs undertaken for the purpose of improving student learning and development. While there are many approaches to assessing student learning that involve compliance, accountability, and negative approaches divorced from teaching and learning, there has been a paradigm shift in the approach to meaningfully engaging with assessment of student learning in a higher education context. The shifting narratives around assessment of student learning integrate issues of alignment of various organizational structures, leading to a re-arrangement of existing parts into something reborn as an integrated learning system designed around a learner. The process includes redefinition of relationships and connection points between various elements as well as unpacking of assumptions regarding how students learn, the role of various stakeholders within the education landscape, and the role of students in their educational journey. The shifting narrative and paradigm elements suggest instead an integrative, embedded process/approach to learning that is leading to a birth of a learning system. This paper explores the shifting landscape, the changing narratives, and provides an outline of the emerging integrated network during a time of great change, integration, and student movement requiring connection and alignment of various parts of a disparate educational system.

Keywords (Limit 6 keywords):
1. Assessment; higher education; disciplinary knowledge; learning systems; alignment

Proposed bibliography (key texts):
Biggs, J. (1996). Enhancing teaching through constructive alignment. *Higher Education, 32*, 347-364.
Biggs, J., & Tang, C. (2011). *Teaching for quality learning at university* (4th Ed.). New York, NY: Open University Press.
Brown, G. R., & Rhodes, T. L. (2016). *Assessment practices for advancing transfer student success: Collaborating for educational change*. Washington, DC: Association of American Colleges and Universities.
Competency-Based Education Network. (2016). *Quality standards for competency-based educational programs.* San Francisco, CA: Author.
Dannels, D. P. (2015). More than verbs: Behind the scenes of the learning outcomes in communication project. *Spectra, 51*(4), 10-15.

Gaston, P. L. (2015). *General education transformed: How we can, why we must.* Washington, DC: Association of American Colleges and Universities.

Kinzie, J., & Jankowski, N. A. (2015). Making assessment consequential: Organizing to yield results. In G. D. Kuh, S. O. Ikenberry, N. A. Jankowski, T. R. Cain, P. T. Ewell, P. Hutchings, & J. Kinzie, *Using evidence of student learning to improve higher education* (pp. 73-94). San Francisco, CA: Jossey-Bass.

Kuh, G. D., & Hutchings, P. (2015). Assessment and initiative fatigue: Keeping the focus on learning. In G. D. Kuh, S. O. Ikenberry, N. A. Jankowski, T. R. Cain, P. T. Ewell, P. Hutchings, & J. Kinzie, *Using evidence of student learning to improve higher education* (pp. 183-200). San Francisco, CA: Jossey-Bass.

Kuhn, T. S. (1996). *The structure of scientific revolutions* (3rd ed.). Chicago, IL: University of Chicago Press.

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Montenegro, E., & Jankowski, N. A. (2017, January). *Equity and assessment: Moving towards culturally responsive assessment* (Occasional Paper No. 29). Urbana, IL: University of Illinois and Indiana University, National Institute for Learning Outcomes Assessment (NILOA).

Newman, L. E., Carpenter, S., Grawe, N., & Janet-McKinstry, S. (2014). Creating a culture conducive to integrative learning. *Peer Review, 16*(4), 14-15.

Reeves, T. C. (2006). How do you know they are learning?: The importance of alignment in higher education. *International Journal of Learning Technology, 2*(4), 294-309.

Tagg, J. (2003). *The learning paradigm college.* San Francisco, CA: Anker Publishing.

Tierney, W. G. (2008). *The impact of culture on organizational decision making: Theory and practice in higher education.* Sterling, VA: Stylus Publishing.

Weick, K. E. (1976). Educational organizations as loosely coupled systems. *Administrative Science Quarterly, 21*(1), 1-19.

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#120
Author/s: Dr Laura D'Olimpio

Author/s University/institution/affiliation: The University of Notre Dame Australia

Proposed title:
Critical Perspectivism: social media and moral education

Abstract:
In an age of mass art and social media, the ability to identify reliable sources of information and disregard unreliable ones has become a vital skill. Yet, the educational environment has not kept pace with rapid advances in technology, despite the fact that educating students to engage critically and compassionately with others via online media is of the utmost importance. I claim that philosophical thinking skills support the adoption of an attitude I call critical perspectivism. Critical perspectivism gives citizens the ability to engage with multiple perspectives in a critical and compassionate manner. In this paper I will detail and defend critical perspectivism, with reference to examples from social media. Finally, I suggest Socratic dialogue as a pedagogy which creates a space in which participants can practise being critically perspectival.

Keywords (Limit 6 keywords):
1. Moral education
2. Compassion
3. Critical thinking
4. Media
5. Technology

Proposed bibliography (key texts):
D'Olimpio, L. (forthcoming Nov 2017). *Media and Moral Education: a philosophy of critical engagement*. London: Routledge.

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#121

Author/s: Leon Benade

Author/s University/institution/affiliation: Auckland University of Technology, New Zealand.

Proposed title:

The supersession of philosophy: Considerations on Lefebvre's challenge to philosophy

Abstract:

Henri Lefebvre, a prodigious author and thinker, wrote *Metaphilosophy* in 1965, well before many of his books that explored urban and spatial issues. In it, he explored the Marxist idea of the world becoming philosophical as philosophy becomes worldly. In the attainment of a proletarian state, philosophy meets some of its key objectives, such as the promotion of freedom, equality, truth and the good life. The implication for philosophy is that its reason for existence will have evaporated, and thus it would have superseded itself. The damning picture Lefebvre puts, however, is that in the face of the failure to achieve the dictatorship of the proletariat, philosophy has become nothing more than an abstract and totalising system that effectively defends the state. Clearly, the Marxist revolution has not occurred, yet political crises abound—and if that was true when Lefebvre was writing, it is ever more true today, in 2017. The capitalist state continues, the working class is divided, and material affluence allows capitalism to thrive. Likewise philosophy continues, though from Lefebvre's perspective in 1965, in a state of crisis. In this presentation, I will consider the salient notions and concepts arising from, and associated with, Lefebvre's remarkable interpretation of the crises facing philosophy. His critique merits attention, and enables questions to be raised that have a bearing on the educative intent of philosophy of education.

Keywords (Limit 6 keywords):

Praxis
Metaphilosophy
Lefebvre
Supersession of philosophy

Proposed bibliography (key texts):

Elden, S. (2016). Introduction: A study of productive tensions. In H. Lefebvre, *Metaphilosophy* (Transl. D. Fernbach), (pp. vii-xx). London, England/Brooklyn, NY: Verso.
Labica, G. (2016). Postface: Marxism and poetry. In H. Lefebvre, *Metaphilosophy* (Transl. D. Fernbach), (pp. 325–350). London, England/Brooklyn, NY: Verso.
Lefebvre, H. (2016). *Metaphilosophy* (Transl. D. Fernbach). London, England/Brooklyn, NY: Verso.

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#123

Less-Reductive Relationality and its Significance for Learning and Practices

David Beckett

Roger Scruton, in his *On Human Nature* (2017 Princeton UP), targets Peter Singer and Derek Parfit – perhaps the two most prominent utilitarians in the world. Scruton is famously morally conservative (as well as Kantian/deontological), but I leave that aside. The early parts of this small volume are powerful on the concept of the Person. Whilst they raise much that is helpful, they are problematic. I have italicised two sections in this quotation, each of which I will analyse in the light of current work (Hager and Beckett 2018 Springer) on complexity thinking and educative practices.

'The first-person privilege is so familiar a features of our mental lives [sic] that we do not pause to question it…[we tend to] take refuge in the idea that I earlier associated with Wittgenstein, that first-person privilege belongs to the "grammar" of self-reference, without telling us exactly what "grammar" in such a context might mean. What is important from the point of view of my argument is that *first-person privilege is the foundation of personal relations [sic]*. In addressing you, I am summoning your first-person awareness into the sphere of mine, so to speak. *This enables me to discard scientific theorising, psychological theorising, and the search for hidden motives, and to engage with you directly.* We stand before each other as in a special way in charge of ourselves' (Scruton, 2017; p68 italics added)

I take both these claims to endorse less reductive accounts of Persons. Much later in his book, Scruton looks even more helpful to what I will call the less-reductive analyses of relationality. Again, I have italicised his main claims.

'…the fundamental intuition behind my argument in this essay is that morality exists in part because it enables us to *live on negotiated terms with others. We can do this because we act for reasons and respond to reasons too…we attempt to justify our actions,* and it is part of our accountability that we should reach for principles that others too can accept and which are perforce impartial, universal and lawlike….*we exist at the centre of a sphere of accountability, which stretches out from us with dwindling force across the world of other people* (p98).

Then, on p 99: '…people come to depend on each other in many ways, and from the point of view of morality it is often in *the noncontractual forms of dependence that are the most significant – family relations*, warfare, duties of charity, and justice towards strangers.'

The presentation will take up, and support, this Scrutonian interest in less-reductive person-hood, and his endorsement of human relationships as the basis of morality, but will argue that complexity thinking offers more plausible ways to regard less-reductive learning and practices (such as how skills and judgements enacted in most workplaces have holistic integrity beyond any individual or 'Person').

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#125

Author/s:
Sonja Arndt, Søren S.E. Bengtsen, Rikke Toft Nørgård

Author/s University/institution/affiliation:
Sonja Arndt, University of Waikato
Søren S.E. Bengtsen, Aarhus University
Rikke Toft Nørgård, Aarhus University

Proposed title:
Spaces of life: Revolt, expulsion and a conceptual rebirth of the educative subject

Abstract:
Beyond knowledge, critical thinking, new ideas, rigorous science and scholarly development, the university is a space of life. It is a place for academic, moral and cultural citizenship, ethically entangled with ways of being, encountering and evolving thought and relationships with the self, the Other and society. This paper examines this space of life as being also a place of resistance and revolt, of demise, and of re-birth. Approaching the university as a lived space and experiential place (Tuan, 1997; Casey, 1997) demonstrating morality through its design (Flusser 1999; Verbeek, 2005), it can be said to be teetering, like Levinasian (2001) spectors or ghosts, somewhere 'between being and nothingness'.

As a space of life, even a virtuous place for critical citizenship (Nixon, 2008), the university then has a role in maintaining the 'life and the mind of the species' (Kristeva, 2000). This, Kristeva insists, calls for revolt. This paper argues for a space of life through unsettled and heterotopic places for transgression and caring within the university, where resistance in the form of revolt is a necessary 'commitment to freedom' and 'an invitation to alterity' (Jenks, 2003). We use Kristeva's notions of revolt and abjection, to argue for the critical transformative functions of constant puzzlement and questioning. Such reformation, through expulsion and re-emergence, we argue, offer hopeful potentialities for a conceptual rebirth of both the educative subject, and of the university space, in a constant re-establishment of the life and entanglements within it.

Keywords (Limit 6 keywords):

Revolt, Otherness, Educative subject, Levinas, Kristeva, Place, Design, The university

Proposed bibliography (key texts):

Bengtsen, S., & Barnett, R. (2017). Confronting the dark side of higher education. *Journal of Philosophy of Education, 51*(1), 114-131.
Casey, E (1997). *The Fate of Place. A philosophical history*. Berkeley: University of California Press.
Caygill, H. (2013). *On Resistance – a philosophy of defiance*. London, England: Bloomsbury.
Flusser, V. (1999). *The Shape of Things. A philosophy of design*. London: Reaktion Books.

Jenks, C. (2003). *Transgression*. London, England: Routledge.

Kristeva, J. (1996/2000). *The sense and non-sense of revolt* (J. Herman, Trans.). New York, NY: Columbia University Press.

Levinas, E. (1999). *Totality and Infinity: An Essay on Exteriority*. (A. Lingis, Trans.). Pittsburg, PA: Duquesne University Press.

Levinas, E. (2001). *Existence and existents*. (A. Lingis, Trans.). Pittsburg, PA: Duquesne University Press.

Nixon, J. (2008). *Towards the Virtuous University. The moral bases of academic practice*. New York: Routledge.

Peters, M.A. (2016). Dissident thought: Systems of repression, networks of hope. *Contemporary Readings in Law and Social Justice*, 8(1), 20-36.

Ranciére, J. (2014/2005). *Hatred of Democracy*. London, England: Verso

Tuan, Y. (1997). *Space and Place. The perspective of experience*. Minneapolis: University of Minnesota Press.

Verbeek, P. (2005). *What things do: philosophical reflections on technology, agencu, and design*. Pennsylvania: The Pennsylvania State University Press.

#126

Trish McMenamin
 University of Canterbury

Proposed title:
Paying attention to love: Lessons from Iris Murdoch's *The Bell*

Abstract:
Love, that is attention to the other, is a constant theme in Iris Murdoch's philosophical and fictional works. For Murdoch love is the key virtue and to love, to truly apprehend others, is a moral act. Love is the appreciation of other people in all their frailty, beauty and complexity; it is recognising that others exist and that they have claims commensurate with one's own. There is much in these ideas that is pertinent to education; education is inevitably concerned with human relationships and human beings in all their frailty and complexity. Arguably, love, as Murdoch describes it, must thus be crucial to any educational endeavour, and particularly so in our increasing diverse and complex worlds. This paper explores Murdoch's ideas about love in the context of an examination of her novel *The Bell*. The paper considers Murdoch's account of the nature and consequences of the failure of love in the novel and discusses insights and lessons pertinent to education and educational matters that can be derived from it.

Keywords
Love, attention, education, Murdoch

Proposed bibliography
Antonaccio, M. (2000). *Picturing the human: The moral thought of Iris Murdoch.* Oxford: Oxford University Press.
Conradi, P. (2001). *The saint and the artist: A study of the fiction of Iris Murdoch.* London: HarperCollins Publishers.
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Masong, K. (2008). Irish Murdoch's The Bell: Tragedy, love and religion. *Kritike*, 2 (1) 11-30
Murdoch, I. (1976). *The Bell.* Frogmore, St Albans: Triad/Panther Books.
Murdoch, I. (2014). *The Sovereignty of Good*. London: Routledge.
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#127

Author/s: Kirsten Locke

Author/s University/institution/affiliation: School of Critical Studies, University of Auckland

Proposed title:
The point is to change it: Aotearoa/New Zealand educational subjects and philosophy

Abstract:
In response to the conference call, this paper examines the different constructions of the 'subject' of New Zealand education and the extent to which philosophers of education are engaging with the varying constitutions of the contemporary educational subject in ways that influence educational discourse. From the elite colonial subject of the 1800s, to the democratic community-minded subject of the mid-twentieth century, to the individualised entrepreneurial subject of the 1990s, to the global subject of the 2000s, and to the digitally competent, innovative, adaptable and flexible subject of the current decade, this paper performs a genealogy of a specifically Aotearoa/New Zealand educational subject. While philosophers of education responded to the neoliberal shift that occurred post-1984, bringing in feminist, postmodern, poststructural and postcolonial analyses to effectively critique and inform educational policy and debate in ways that exposed power relations and focused on the productive and oppressive forms of power subjectification and subjugation, the current educational climate demands a critique that can capture the fragmented and theoretically diverse educational subject of our times. What can we say of the purpose education post-2008? Can we hold to the old promise of education as transformation? What role does compulsory education play in social mobility? What can we say about the role of education to democracy? Where is the informed public intellectual voice in the Education Act Amendment that is contributing to debates about the advent of charter schools, purely online schools (COOLs) and the increasingly muddled agenda of an Education Council who seems hell-bent on diminishing the role of the universities in Initial Teacher Training? This paper is a call to arms of our educational philosophers who are needed more than ever to articulate, in public and scholarly forums, the philosophical coordinates of these challenges so that we can begin to envisage the possibilities of an educational space where rebirth and renewal of an educational subject are germane.

Keywords (Limit 6 keywords):
1. Educational subject
2. Genealogy
3. Aotearoa/New Zealand
4. Educational philosophers
5. Democracy
6. Neoliberalism

Proposed bibliography (key texts):

Bassett, M. & King, M. (2000). *Tomorrow comes the song: A life of Peter Fraser*. Auckland, New Zealand: Penguin Books.

Department of Education. (1944). *Thomas Report*. Wellington, New Zealand: New Zealand Department of Education.

Dewey, J. (1939). *Creative Democracy – The Task Before Us*. Retrieved from http://www.philosophie.unimuenchen.de/studium/das_fach/warum_phil_ueberhaupt/dewey_creative_democracy.pdf

Kelsey, J. (1997). *The New Zealand experiment: A world model for structural adjustment?* Auckland, New Zealand: Bridget Williams Books.

Treasury. (1987). *Government Management: Brief to the Incoming Government 1987 (Vol.2).* Wellington, New Zealand: Government Printer.

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#128
Author/s:
SYMPOSIUM CHAIR: Robert Parkes
PAPER 1: Robert Parkes, Jo Ailwood, Daniella Forster, Michael Driscoll, & Rebekah Parkes
PAPER 2: Rebekah Parkes
PAPER 3: Phoebe Everingham & Robert Parkes

Author/s University/institution/affiliation: The University of Newcastle

Proposed title:
Na volta que mundo deu, Na volta que mundo da: Ritualised initiations and personal transformations in Capoeira, the Afro-Brazilian martial art

Abstract:
This symposium brings together three papers on the experience of learning Capoeira, the Afro-Brazilian martial game that incorporates music, dance, martial arts, acrobatics and theatrics. The papers explore the ritual space of the *roda* (circle), the complexities and contradictions of the *jogo* (game), and what Australian capoeira students learn from it, including lessons on success and failure (life, death and rebirth), as they experience non-European modes of gender, expression, embodied communication, and affect. There will also be the opportunity to see Capoeira in action, and to participate as a member of the *roda,* or just observe from the margins.

PAPER 1: A collective auto-ethnographic exploration of learning in Capoeira's *roda:* The ritual space of the Afro-Brazilian martial art

Capoeira is an Afro-Brazilian martial art played to the pulsating rhythms of a *berimbau* (a musical bow), *atabaque* (drum), and *pandeiro* (a type of tambourine), and accompanied by song. Developed by African slaves living in Brazil's senzalas (slave houses) in the 1700s, Capoeira has its roots in African courtship and war dances. Today, many rhythms have evolved inviting different modalities of play. During the *jogo de capoeira* (game of capoeira) each player attempts to use their *malandragem* (trickery) and *malicia* (cunning) to out-wit and out-manoeuvre their opponent in a physical game of chess (Varela, 2013), in which typically only the hands, feet and head are permitted to touch the floor. Games are played within a *roda* (circle) formed by the players who keep cadence with their clapping. This paper explores the ritual of the *roda* and the learning that takes place within it. Using a collective auto-ethnographic methodology, the authors (beginning students and an apprentice teacher of the art) explore their changing individual experience as they repeatedly enter the complex transformative space of the *roda,* and learn to navigate Capoeira's many contradictions (MacLennan, 2011), and play in the *jogo* by conversing with their opponent using capoeira's vocabulary of kicks and evasions, acrobatics and theatrics. These personal experiences are explored against the backdrop of Capoeira philosophy itself, that presents the *roda* and the games that go on within it, as a microcosm of the world.

PAPER 2: *Berimbau Chamou Pra Jogar:* **The philosophy of Capoeira as expressed through it's music**

The Brazilian martial art Capoeira is a *jogo* (game) of two opponents, conversing with a physical dialogue that incorporates dance-like fluidity and martial aspects. Played in a *roda* (circle) of musical Capoeira practitioners (Capoeiristas), the opponents ask questions with cartwheels and answer with headbutts. Accompanying the *jogo* is the sound of percussion and call and response vocals. The most important instrument in modern Capoeira is the *Berimbau,* a single stringed percussive instrument which conveys the cadence of the game, dictating the rules of engagement. With each change of rhythm comes a different set of rituals and songs of history and instruction. The music and songs, sung in Portuguese, are a demonstration of the many philosophies of Capoeira, where all participants of the roda have a duty to the music via clapping and answering in chorus, whether the language is understood or not. The *roda* encourages the philosophy *of na volta que mundo deu, Na volta que mundo da* (What goes around, comes around). This knowledge is passed on through the songs as the Capoeirista's play with warnings to tread carefully as they explore the dialogue in the *jogo.* This paper will explore the philosophy of Capoeira as expressed through it's music and song.

PAPER 3: Embodying and translating Capoeira: Implications for decolonising pedagogy

Educational Pedagogy is beginning to draw on theories of embodiment, affect and emotion as well as taking more seriously decolonising practices in classroom teaching. In the context of neoliberalising influences in education these analyses have implications for drawing out the intangible realms of affect as contributing to good teaching practice – rather than just focusing on particular rationalised outputs. Our study is interested in the Brazilian game of Capoeira as an embodied, affective, decolonial pedagogy. Our study focuses on how the game of capoeira as a decolonial movement and pedagogy of resistance is translated and practiced in an Australian context. Our research suggests that the epistemological tools that are normally applied to understanding pedagogies of practice contain Eurocentric assumptions about the nature of reality and being in the world limit what can be understood when researching such different cultural learning environments such as Capoeira. By researching how Australian capoeira students 'learn' the game, and we aim to inject a new thinking around the concepts of affect, emotion and embodiment in moving towards decolonising practices in educational theory and pedagogy more generally.

Keywords (Limit 6 keywords):
1. Capoeira
2. Afro-Brazilian Culture
3. Ritual Initiation
4. Embodied Learning
5. Martial Arts
6. Ethnomusicology

Proposed bibliography (key texts):
Almeida, B. (1993). *Capoeira: A Brazilian art form: History, philosophy and practice* (2nd ed.). North Atlantic Books: Berkley, CA.
Assungao, M. R. (2005). *Capoeira: The history of an Afro-Brazilian martial art.* Routledge: New York.
Capoeira, N. (2006). *A street-smart song: Capoeira philosophy and inner life.* Blue Snake Books / Frog Ltd: Berkley, CA.
Delamont, S. (2005). No place for women among them? Reflections on the axé of fieldwork. *Sport, Education and Society, 10*(3), 305-320.

Downey, G. (2002). Domesticating an urban menace: Reforming capoeira as a Brazilian national sport. *The International Journal of the History of Sport, 19*(4), 1-31.

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Galm, E. A. (2010). *The Berimbau.* The University Press of Mississippi: Mississippi, NO.

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Koehne, S., Schmidt, M. J., & Dziobek, I. (2015). The role of interpersonal movement synchronization in empathic funcitons: Insights from tango Argentino and Capoeira. *International Journal of psychology, 51*(4), 318-322.

Lewis, J. L. (1995). Genre and embodiment: From Brazilian capoeira to the ethnology of human movement. *Cultural Anthropology, 10*(2), 221-243.

MacLennan, J. (2011). ''To build a beautiful dialogue'': Capoeira as contradiction. *Journal of International and Intercultural Communication, 4*(2),146-162.

Miranda, M. B. (2012). Jogo de capoeira: When actors play a 'physical dialogue'. *Theatre, Dance and Performance Training, 3*(2), 178-191.

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#130
Author/s: Rowena A. Azada-Palacios

Author/s University/institution/affiliation:

UCL-Institute of Education and Ateneo de Manila University

Proposed title:
Schools as Social Spaces: Insights from Hannah Arendt

Abstract:
In her essay "The Crisis in Education", political thinker Hannah Arendt describes the essence of education as "natality, the fact that human beings are born into the world". The appearance of a new generation of children creates a twofold responsibility that adults need to bear: first, a responsibility for the development of the child, who requires special protection from the world, and second, a responsibility for the world "to keep it from being overrun and destroyed by the onslaught of the new that bursts upon it with each new generation." The rationale of the first responsibility is easily understandable, but the explanation for the second is less so. In what way are children a threat to the world, and in what way can schools help protect the world "from being overrun" by the new generation? Drawing from across Arendt's political writings, this paper answers these questions, and further argues that Arendt's concept of the social sphere (often ignored by educational theorists writing about Arendt) is central to understanding the role of schools in political communities. It demonstrates that in her educational thinking, the social sphere has a positive function: it is a space where children can encounter the world, but it also protects children and the world from each other.

Keywords (Limit 6 keywords):
1. Hannah Arendt
2. natality
3. social sphere
4. schools
5. educational responsibility

Proposed bibliography (key texts):

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#131

Author/s:
Jo Ailwood

Author/s University/institution/affiliation:
School of Education, The University of Newcastle

Proposed title:
Exploring 'care' in early childhood education and care

Abstract:
This paper explores care, and the specificity of care, in early years knowledges and practices. All education requires care. Whether we are teaching two year olds or adult research students, our work and professional identities as teachers is folded through with care. In the field of early childhood education and care we have built a robust language for talking of the educational and pedagogical work that we do. However, Mol (2008) suggests in the context of medicine, 'the ideal of good care is silently incorporated in practices and does not speak for itself' (p.2), and this silent incorporation is also reflected in the practice of early childhood educators. I suggest that we should not delegitimise or leave unspoken this aspect of our work. Rather we should engage with theorising care and the ethics of care to become professionally articulate about why care matters in early childhood knowledges, identities, and pedagogical relationships. This attention to the place of care in our work is political, pushing back against the 'neoliberal cascade' (Connell, 2013) in education where care is diminished and the focus is upon individuals who are autonomous and rational citizen/workers rather than on education as an encounter between interconnected, fragile and complex humans.

Keywords (Limit 6 keywords):
1. Care
2. Early Childhood Education
3. Pedagogical relationships

Proposed bibliography (key texts):
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#133
Author/s: Nicky de Lautour, Andrew Gibbons

Author/s University/institution/affiliation: Auckland University of Technology.

Proposed title:
'Ring-a-Ring-a-Roses': Health and Wellbeing as learning in an early childhood education degree.

Abstract:
The children's rhyme Ring-a-Ring-a-Roses is of unknown and debated origin and purpose. The rhyme is of particular interest through a provocation to think about how children learn about their health and wellbeing. Dating back to the 1950s it had a pedagogical purpose through which a child plays at being dead and learns about being healthy through a seemingly innocuous set of actions designed to 'teach' them something important.

Guided by this rhyme, we explore practices of health and wellbeing in early childhood education (ECE) and how such practices have operated as hidden curriculum – learning about health and wellbeing has occurred largely through the performance of regulations rather than as intentional and holistic aspects of a woven curriculum framework. The regulatory approach represents a concern with safety and risk, keeping children from harm's way yet more recently there has been scrutiny in New Zealand with the revised ECE Curriculum, Te Whāriki, (Ministry of Education, 2017). In this paper then we take the new guiding document as a critical opportunity to work with ECE student teachers in a re-thinking of health and wellbeing.

The paper features two narratives and a dialogue in order to introduce and theorise the way in which a degree course for ECE student teachers was developed. We explore the shifts in our assumptions, attitudes and approaches regarding the students' learning journey towards a critical, reflective and holistic pedagogy. In order to theorise this journey we look at a range of philosophical works including Spinoza, Popper, Foucault, and Noddings.

Keywords (Limit 6 keywords):
1. Health
2. Safety
3. Wellbeing
4. Early Childhood Education
5. Student teacher
6. Pedagogy

Proposed bibliography (key texts):

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#134

Author/s: Jānis (John) Tālivaldis Ozoliņš

Author/s University/institution/affiliation:
Australian Catholic University

Proposed title:
The Concept of Wisdom

Abstract:
The term 'wisdom' is used in many different ways. There is its use in the Hebrew bible, exemplified by the Wisdom literature, which has influenced Western thinking about wisdom, as well as the well-known Greek conceptions of *sophia*, *phronesis* and *eudaemonia*. In this paper, the concept of wisdom will be explored in order to provide a basis for proposing that a significant educational aim is the getting of wisdom. Confucian conceptions of wisdom will also be considered, as well as indigenous conceptions, such as those of Aboriginal and Torres Strait Islander peoples. Connectedness of land, human beings, flora and fauna, is an important aspect of an understanding of the Dreaming. Apprehension of the interconnectedness of different aspects of the world and an ability to integrate what one knows is the beginning of wisdom. It will be demonstrated that there are significant similarities between the different conceptions of wisdom and this suggests that it is regarded as of crucial significance for human well-being in all cultures and traditions and is highly valued. It is through an understanding of the similarities between various conceptions and an appreciation of its value that its centrality for any education worthy of the name becomes obvious.

Keywords (Limit 6 keywords):
Wisdom, philosophy, education, interconnectedness, the Dreaming

Proposed bibliography (key texts):
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#137

Authors:
  Reiko MUROI (organizer, discussant)
  Jina BHANG (presenter)
  Yasuko MIYAZAKI (presenter)
  Hektor K. T. YAN (presenter)

Authors' University/institution/affiliation:
  Reiko MUROI / Iwate University / Associate Professor
  Jina BHANG / Seoul National University / Lecturer
  Yasuko MIYAZAKI / International Research Center for Japanese Studies / Lecturer
  Hektor K. T. YAN / City University of Hong Kong / Assistant Professor

Proposed title of the Symposium:
  How can thinking about Death make a Life better?

Abstract of the Symposium:
«Death» has been, along with «Life», an important theme for philosophy. In ancient times, «Doing Philosophy» was understood as «Death Exercise». Platonism, for example, thought death as the separation of body and soul, through which the soul would be liberated from the body and thus become able to abide by the demands of Logos. This implies the Life should be lost if one is faithful to the Logos, just as in the case of Socrates. In this sense, the death of Socrates discussed in *Phaedo* and so on constitutes the essential part of Platonism. For another example, Death Exercise as regarded by Epicureans and Stoics as one kind of Meditation meant visualizing various difficulties in life and realizing their inevitability (that they are matters we can do nothing about). Such an example would paradoxically set us free [Hadot 1995].

   In any of these schools, Death Exercise aimed to convert the existence of the practitioner. It was an exercise to "live out the death". From this point of view, Doing Philosophy within Death Exercise means exactly Doing Education. Reexamination of Education today, as in the Death Education and so forth, can be regarded as a contemporary development of the Death Exercise, which leads to a reconsideration on Child Education.

   In this symposium, we would like to examine what new horizon(s) the perspective of Death brings to the Education and Philosophy of Education.

Keywords (Limit 6 keywords):
  11. Thinking about death
  12. Death Education

Proposed bibliography (key texts):
Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault, ed. A. I.
   Davidson, translated by M. Chase, Blackwell Publishing, 1995.

Reiko Muroi is an Associate Professor in the Faculty of Education at Iwate University, Japan. Her primary areas of scholarship are philosophy of education, history of educational ideas and Jean-Jacques Rousseau's thought on education.

Author:
   Jina BHANG

Author's University/institution/affiliation:
   Seoul National University / Lecturer

Proposed title:
   How can thinking about death make a life better? : YOLO, *Memento Mori* and Conversation

Abstract:
In Korea 'YOLO', an abbreviation of "You Only Live Once" which was originally made from Northern Europe, is emerging as a favorite life style among young people recently. It is a lifestyle that focuses on (or more often than not, consumes) something for the present happiness without sacrificing for future or others. In this case, death only plays a virtual role realizing the importance of "present" life but only in a negative way which means that YOLO may not necessarily require deliberation on death. It seems that YOLO, which offers a concrete way of enjoying life, is something to fill the items that can be easily enjoyed in reality. Items of joyful things that are lined up with in the SNS make us know what is mainly pursued in the name of YOLO. They make us compare what I have and what others have, and there is no longer fun.

   Another well-known Latin epigram *Memento Mori* means "Remember death" or "Remember that you must die." In ancient Rome, when a general who got a victory on the battle or expedition and marched in a parade, his slaves took the charge of crying out loudly behind the procession. "*Memento Mori*!" That means, "Do not be so fussy that you won the war. Today is your day, but you will die someday. So behave modestly."

   Death is aimed at every human being at every moment, and no one is free from death from the moment of birth. If this is the case, do not try to deny the finitude of humans, but rather be conscious of the death that you will never know until when you are alive. This is more positive way of thinking about death, and the benefit of thinking about death is deeply related with the community life.

   The shouting of "remember your death" does not necessarily mean deliberating on death itself. Paradoxically, being conscious of death which exists already in life has been a struggle to find the true value of life in the present. If so, does the obedience to crying inevitably involve how to live well?

   Usually, remembering death is hard to be tolerated. However, here is another way of thinking about death. That is the image of conversation, which acknowledges the limitations of human beings who cannot but be forced to die, but encourages each of the participants to do the best within those limits. "Participants in the conversation are not engaged in exploration or argument. There is no expectation of truth to be found in conversation, nor is there proposition to be proved or conclusion to reach."(Oakeshott, M.(1962). The Voice of Poetry in Conversation of Mankind, in *Rationalism in Politics*, Methuen.)

   The thing that the concept of "conversation" assumes is a special kind of status of man. As Oakeshott says, values and behaviors that are appropriate for humans, *unlike gods*, appear in a conversation. Acknowledging their own stupidity, respecting and covering the stupidity of others, putting all the opinions of those who participated together in one place and thinking together to what extent they can compromise, which are possible just because they acknowledge that, *unlike the gods*, they are human beings with a limit to death. However, *unlike animals*, they can try to enjoy the conversational relationship with each other.

   Thinking about death is acknowledging that we are all mortal human beings. However, it

seems to be arbitrary how such recognition affects individual' life substantially. If education has any roles to play, it will be to acknowledge the randomness of relationships, but to make such influence more meaningful for all of the participants.

Keywords (Limit 6 keywords):
1. Death
2. YOLO
3. Memento Mori
4. Conversation

Jina Bhang is researcher of Education Research Institute and lecturer at Seoul National University. Her research interests are teacher's role in the concrete context of education, ancient & modern classics of education.

Author:
Yasuko MIYAZAKI

Author's University/institution/affiliation:
International Research Center for Japanese Studies / Lecturer

Proposed title:
Death within and outside educational discourse

Abstract:
"Death Education" in schools—thinking about and discussing death—is becoming a trend in Japanese educational discourse. Through this discourse, it is thought, we can reconceptualize and recapture our life's meaning. But it also raises the question: Can we really treat even the concept of death in educational practices at schools? This question can lead us to rethink of the concept of education itself. I will first examine one of these trial-and-error examples of Death Education in an elementary school setting, and then introduce my own practice of using film at Universities. From these experiences, I will formulate what I see as the limit of "educational discourse" itself.

Keywords (Limit 6 keywords):
1. death-education
2. limit of educational discourse
3. sovereignty

Proposed bibliography (key texts):
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Yasuko Miyazaki studied at Kyoto University, Japan, and is currently a lecturer at the International Research Center for Japanese Studies, Ritsumeikan University, and Kobe College.

Author:
Hektor K. T. YAN

Author's University/institution/affiliation:
City University of Hong Kong / Assistant Professor

Proposed title:
On teaching how to die: pedagogical thoughts on the fear of death and the afterlife from a philosophical perspective

Abstract:
This paper is based on many years' experience in teaching two philosophical topics, namely, the fear of death and the debate on the afterlife. The discussion will focus on my pedagogical strategies in the organisation of these topics and the common theoretical and conceptual challenges. If death is to be incorporated into the curriculum, one important issue is concerned with how death is conceptualised. The conceptualisation of death will have important ramifications on one's attitudes when facing death, such as the fear of death and one's sense of justice. If my conceptual framework in dealing with this topics is sound, it would show that a philosophical discussion of death has social and ideological dimensions that need to be addressed.

Keywords (Limit 6 keywords):
1. Fear of death
2. afterlife
3. Epicurus
4. science
5. meaning

Hektor Yan received his education from Hong Kong and Wales, and he is currently Assistant Professor at the Department of Public Policy at the City University of Hong Kong.

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#138

Peircean Epistemology for the 'Post-Truth' Era

Catherine Legg

Although certain recent developments in mendacious political manipulation of public discourse are horrifying to the academic mind, we should not panic at having reached some new low in human history. It was ever thus.

Peirce's philosophy with its teleological arc, long horizon, and rare combination of robust realism with contrite fallibilism points towards ways that we might weather the storm, and perhaps even come to see it as inevitable in our intellectual and political development. This paper explores some specific Peircean ideas for this purpose, including his classic "four methods of fixing belief", which takes us on an entertaining (and still very pertinent) tour through 'tenacity' 'authority' and a prior speculation to the 'method of science' – the only method which is both public and self-correcting. Although in the West we proudly self-conceive as living in a 'scientific age', I shall argue that this self-conception is premature. Precisely insofar as we treat the misbehavior of *governments* as a harbinger of doom, we remain trapped in authoritarian modes of thinking which Peirce identified with medievalism, although modernity is increasingly quickening around us in trans-national information-sharing practices.

Rather than *post-truth*, many tactics of recent media are more properly seen as belonging to a *pre-truth* stage of human intellectual development.

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#139
Aleksandra Glabinska Kelly

University of Gdansk, Poland Instytut Pedagogiki

The Touch of Love: The vibrant space between teacher and student, some postcritical suggestions and an Ovidian offer.

Fragment, Lorenzo Bernini *Apollo and Daphne* 1625

This paper analyses various approaches to space making between teacher and student including the analyse of some postcritical thinkers as Gert Biesta, Jan Masschelein or Sharon Thodd and rereading the classical myth of Apollo and Daphne as a possible additional voice in that discussion. Gert Biesta in *The Beautiful Risk of Education* cogitates on teacher's roll in the educational process. He refuses to see a teacher as a simply facilitator, one among other artefacts in the classroom. The teacher is according to him somebody that changes student's life however during rare moments when the love of the world can be shared together in a magic, suspended time. According to Jan Masschelein teacher gives authority through his or her love for the world. A passionate teacher, Masschelein states makes that students can be touched, that is communication and disclosing the world. The Ovidian myth about Apollo that falls in love with a nymph Daphne can be interpreted as passion and desire, deaths and rebirth as well in contexts of teacher and student's ambivalent and versatile space. Apollo's love sweeps him through the holt chasing Daphne who tries to escape from him in the grove. However just in the moment of connection, when Apollo touches her body something magic and unexpected happens: green leaves start to sprout from her hand and arms and she is

taking shape of an olive tree. Her death in the nymph shape results in metamorphosis: now Daphne has been reborn as an olive tree, a symbol of eternal live and divine creativity.
Keywords
Teacher-student space, postcritical education, love, rebirth Apollo and Daphne

Gert Biesta, *Beautiful Risk of Education* (2013)
Jan Masschelein and Maarten Simons, *In Defence of the School a Public Issue* (2013)
Sharon Todd *Learning from the Other; Levinas, Psychoanalysis and Ethical Possibilities in Education,* (2003)

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#144

Proposed Title: "Imaginaries for governance in a crisis of extinction. Indigenous ontological considerations for endgames"
Format: Work-in-Progress
Author: Makere Stewart-Harawira
Affiliation: University of Alberta

Abstract:
Beyond the recognition that we have entered a new era in terms of human impact on the planet, there is broad consensus amongst biological scientists and climatologists that we are on the brink of a new era of mass species extinction that includes the marked possibility of human extinction. Accelerating climate change impacts, diminishing availability of freshwater, changing patterns of droughts and flooding, together with unchecked agricultural and industrial development and deforestation have diminished the ability of ecosystems to maintain the necessary ecological balance for the wellbeing of ecosystems as well as human societies almost beyond repair. Anthropocenic change is also a social, cultural and political phenomena involving critical questions of governance. Questions of 'how' and 'for whom' to govern in a time of extreme crisis cross all socio, politico, ecological, technological, economic and juridical arenas. In framing this question within the theoretical frameworks of the post- or non-human and Indigenous onto- epistemologies, this work-in-progress paper explores the socio-politico imaginaries that shape how and for whom we govern in a time of extinction. Of particular interest is the construction of imaginaries of water and their connection to water governance. Here I draw on Barad's declaration that "it matters what stories tell stories" to argue for a new/old story about how we govern in these days of mass extinctions and why it matters whose stories tell stories.

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Clément, V. (2017). Dancing bodies and Indigenous ontology: what does the haka reveal about the Māori relationship with the Earth?. *Transactions of the Institute of British Geographers*, *42*(2), 317-328.

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Philosophy *of* Education Society *of* Australasia

PESA CONFERENCE 2017

#145
Author/s:
Bronwyn Gallagher

Author/s University/institution/affiliation:
University of Newcastle

Proposed title:
Exploring Steiner from the Inside Out

Abstract:
What if human knowing processes could be extended, with the precision and clarity of mathematical thinking, into the realm of the non-sensory/non-physical? This is the claim of Rudolf Steiner's 'epistemological monism', a philosophy that operates within the field of metaphysics. Steiner asserts that the unity of reality only appears to have a subjective and objective aspect due to the organisation of human consciousness; and furthermore that this appearance can be overcome in the act of 'thinking', thus allowing human beings to 'know' objectively. My project engages with practices designed to develop the kind of 'thinking' Steiner claims as necessary to 'know' this unity, suspending disbelief in order to explore his framework from the inside. In this paper I explore the foundations of Steiner's epistemological monism and investigate his critique of Kantian philosophy as to the subjectivity of knowing, by interrogating Steiner's 'first principles' analysis of Kant's philosophy. I ask what possibilities could be engendered if our understandings of human 'thinking' were to be re-negotiated through a take-up Steiner's epistemology, and explore the potentials of his framework for contributing to the role of philosophy in cultural expression and every day life.

Keywords (Limit 6 keywords):
Epistemological monism, Steiner, Thinking, Knowing, Kant.

Proposed bibliography (key texts):
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        London, England: Penguin Books.
Steiner, R. (1993/1892). *Truth and science.* New York: Mercury Press.
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Conception* (8th   ed.). (M.Wilson, Trans.) Forest Row: Rudolph Steiner Press.

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#146
Author/s: Michael Donovan

Author/s University/institution/affiliation:
The Wollotuka institute, University of Newcastle

Proposed title:
Old cultures and Older stories: The educative potential in engagement of Australian students through understanding Aboriginal and Torres Strait Islander cultures.

Abstract:
Points that will be addressed include Australian Aboriginal and Torres Strait Islander culture and their long history through time, with some acknowledgement of ancient western cultures. Indigenous Knowledge's (IK) and the effects of time upon them highlighting their maintenance over time and strength of these knowledges. Highlight the strength of IK through long-scale observation and how events can be adapted into cultural knowledge, practices and axiological understandings. Time and how this is not a separate function but is an incorporated aspect of life and the understandings of Aboriginal and Torres Strait Islander life style principles.

[This is just the start of my thoughts I have to develop the abstract much better, if this is fine including the title]
I have just started engaging with some of theorists in relation to time and IK but from the readings you passed onto me I will at least engage with Sklar, McTaggert, Showmaker, Derrida, Holma, Mika, Martin (Karen and Brian) and Leena Kakkori. This is only a brief read but I will hopefully have something more established over the weekend.

THEME:
Engagement with the post-humanism movement which brings into question the nature of life, death, materiality and the educative subject

Keywords (Limit 6 keywords):
1. Indigenous Knowledges
2. Time
3. Cultural diversity

Proposed bibliography (key texts):
Dr. Michael Donovan

Michael Donovan is a member of the Gumbaynggirr Nation and has been involved in Aboriginal education since 1992, working in schools through to University. Michael is a Life Member of the NSW AECG and an active member the Association. He teaches pre-service teachers at the University of Newcastle about working with Aboriginal students and the benefits of implementing content about Aboriginal society to all students primarily based on his PhD.

#148

Authors (in order of presentation):
Daniella J. Forster/ The University of Newcastle/School of Education
Sam Douglas/ The University of Newcastle/School of Education
Tom G. Griffiths/ The University of Newcastle/School of Education
Rachel Buchanan / The University of Newcastle/School of Education
Amy McPherson / ACU
Margot Ford/ The University of Newcastle/School of Education
Kevin Lowe /Macquarie University

Proposed title of the Symposium:
Grounding the interdisciplinary pilot project 'Educational Ethics: Perspectives on Dilemmas of Diversity'

Abstract of the Symposium:
Many schools are facing particularly complex moral environments due to rapidly changing student and community demographics, resource limitations, curriculum and policy challenges and greater awareness of global issues. In morally complex environments, such as the teaching profession, most teachers face difficulties associated with making ethical decisions and responding to critical situations and incidents. This symposium will discuss key theoretical questions and positions which underpin a pilot project addressing the development of a pedagogical approach to these challenges of educational ethics and professional practice in Australian schools. We begin by outlining the project and its purpose, recognising the ways it is inspired by Levinson's work in developing a model of Normative Case Study in the Justice in Schools organisation. We ask about the implications of the question 'How do we recognise a 'starting injustice'? as we begin to think about narrativising ethical dilemmas for specific contexts and modelling of 'good' decision-making via wide interrogation. We consider what it might mean to work inside non-ideal (action-guiding) theory in teacher professional ethics. We then present a rationale for goal-directed transitional action in our non-ideal world, using a world systems perspective to illuminate the big picture politico-ethical landscape in education. As researchers and in recognition of teachers working towards greater justice in education, the emotional labour of this work ought to be brought into focus, this time using feminist lens. Finally, the most significant set of justice issues in education in Australia is considered with a view to its presentation in Normative Case Study material, that of teaching Indigenous history and perspectives after the Stolen Generation.

Keywords (Limit 6 keywords):
13. Educational Ethics
14. Justice
15. Non-ideal theory
16. Normative Case Study
17. Indigenous education
18. Feminist theory

Discussion Paper Abstracts

1. **Proposed title:** The Normative Case Study, transitional action and corruption in educational ethics

Authors: Daniella Forster, Samuel Douglas,
Author's University/institution/affiliation: The University of Newcastle

Abstract:
Teachers face difficult ethical decisions and even ethical dilemmas in their professional environment. There are a range of potential obstacles they face in dealing with such challenges—their ethical knowledge fades over time, leading teachers to lack confidence in, or knowledge of, specialised language to speak about ethics. Meira Levinson argues that richly detailed Normative Case Studies based around real-to-life dilemmas can help teachers develop capacities that enable them to exercise good ethical judgement, especially when they are coupled with a range of extended interrogations which model different but expert ethical reasoning. The interdisciplinary project: 'Educational Ethics: Southern Perspectives on Dilemmas of Diversity' aims to generate such case studies and interrogations from an Australian perspective. Levinson grounds all NCS in 'a starting injustice' and argues that NCS are a form of transitional (non-ideal) action-guiding theory. This paper will sketch the project's methodology and raise some of the philosophical problems it may face, including the question 'what is a dilemma?', the implications outlined by Raimond Gaita, regarding the potentially corrupting influence of philosophy and need that transitional thinking has for ideas about the end-goals of justice.

Keywords (Limit 6 keywords):
Normative case study, education, professional ethics, Meira Levinson, Raimond Gaita, ethical dilemmas

Proposed bibliography (key texts):
Valntini Laura, (2012) Ideal vs. Non-ideal Theory: A Conceptual Map Philosophy Compass 7/9 (2012): 654–664, 10.1111/j.1747-9991.2012.00500.x
Meira Levinson, 2016, *Normative Case Studies as Both Source and Method for Action-Guiding Theory*, Philosophy of Education Society of Great Britain, Annual Conference, New College, Oxford, 1 - 3 April 2016, Keynote Papers
Mintoff, J. (2015), Gaita on Philosophy, Corruption and Justification, *Journal of Philosophical Research*, 40, p. 97-116.

2.

Author: A/Prof Tom G. Griffiths
Author's University/institution/affiliation: UoN
Proposed title: Educational Ethics, Diversity, and Utopia
Abstract:
Paulo Friere (2012) wrote about the impossibility of transforming the world for the better without a dream, without utopia, without a vision, adding that "dreams are visions for which one fights". As educators' individually and collectively engage with the multiple moral and ethical dilemmas of social reality that are manifest in our daily work with students, colleagues and systems, we seek some sort of grounding upon which to act. This work includes, and must include, some dream or vision in Freire's sense, or a perhaps less poetic but conceptually similar idea of rational, realistic, "alternative, credibly better, and historically possible" future that ought to influence or guide our actions (Wallerstein, 1998). This presentation is an argument in support of macro-perspectives like world-systems analysis as an approach to our efforts to understand reality, imagine more democratic, just, peaceful and just alternatives, and take action that moves us in those directions. It is a

rejection of the popular use of 'utopian' as a derogatory term, arguing that however imperfect, partial, and non-ideal, and indeed however distorted historically in practice, dreams of how the world could and should be must be maintained to mobilise and guide action, and so exercise our agency in ways that might add to human emancipation.

Keywords (Limit 6 keywords):
Utopia, justice, world systems theory, moral action

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Wright, E. O. (2010). Envisaging Real Utopias. London: Verso.

3.

Author/s: Dr Amy McPherson and Dr Rachel Buchanan

Author/s University/institution/affiliation: Australian Catholic University / University of Newcastle

Proposed title:
Who cares? Exploring the ethics of care in educational social justice work

Abstract:
This paper will consider the role of care in relation to recent debates about justice in education with the aim of exploring the contributions of a feminist ethics of care to the identification and resolution of ethical dilemmas in education. We will utilise the role of autoethnography informed by a feminist ethics of care as a contribution to the development of the normative case study approach to educational ethical dilemmas. We see autoenthogaphy as an approach capable of drawing attention to the situated moral agency of educators, as well as the affective dimensions of doing justice in education that is attentive to positionality. In light of the conference theme, 'Birth, Death and Rebirth', we revisit a feminist analysis drawn from Madeline's Grumet's Bitter Milk: Women and Teaching (1988) through two autoethnographic recounts that offer an engagement with the caring relations embodied in the

act of birthing, mothering and teaching to extrapolate the relevance of care to discussion of justice in education. As part of our contribution to this symposium we draw on the discussions of the relationships between liberal justice and care by asking: How is the agenda of doing justice work in education interdependent on an ethic of care?

Keywords (Limit 6 keywords):
Education, ethics, care, justice, feminist

Proposed bibliography (key texts):
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Levinson, M. and Fay, J. (Eds.)(2016) Dilemmas of Educational Justice: Cases and Commentaries Cambridge, MA: Harvard Education

4. **Proposed title:**
   The Ethics of Voice. Entering the space of teaching Indigenous issues.

Author/s: Dr Margot Ford: University of Newcastle and Dr Kevin Lowe: Macquarie University
Author/s University/institution/affiliation: University of Newcastle/ Macquarie University

1ˢᵗ Paper Abstract:
The national curriculum requires teachers to embed Aboriginal and Torres Strait Islander histories and culture into the curriculum under cross curriculum priorities. However, this can be a fraught space. In August 2017, a Sydney Northern Beaches Primary School put on a series of concerts *'Australia You're Standing in it'* with one segment by Year 6 students about the stolen generation. Lone parental voices saw this as an affront with the subsequent plethora of media coverage. Other parents countered the negative press with more positive comments, but the damage is done.

Teachers can become fearful of teaching Aboriginal issues, because of these contrived media storms, and seem more comfortable with addressing 'practical reconciliation' with a focus on literacy and numeracy for Indigenous students. The result is teachers avoid meaningful Aboriginal content in their programming and once more Aboriginal social injustices are rendered invisible. This paper explores teaching Indigenous issues and the ethical tensions surrounding them. It questions the right of a very small minority to influence decisions to teach accurate Indigenous history and looks at ways to deal with the moral panic that surrounds subjects such as the Stolen Generation.
Keywords (Limit 6 keywords): Indigenous standpoint theory, Aboriginal education, stolen generation, ethics of voice.

Proposed bibliography (key texts):
Foley, D. (2008) An Indigenous Standpoint Theory, in: *History, Politics & Knowledge: Essays in Australian Indigenous Studies*. Ed. Andrew Gunstone. Australian Scholarly Publishing, p. 113-133.
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http://www.tandfonline.com/doi/pdf/10.1080/23265507.2017.1337555

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#150

Author/s:
Rachel Buchanan

Author/s University/institution/affiliation:
University of Newcastle, Australia

Proposed title:
Digital life and digital death: The case for new forms of digital ethics.

Abstract:
Our increasing dependence on digital technologies has led to new forms of digital participation and identity. This paper will sketch out details of new forms of digital life and explore competing notions of digital death. Much of the history of philosophy has been about generating ethical communicative norms, a role traditionally undertaken by schools in modern societies. While schools have been striving to provide students with the skills to participate in our increasingly digital society, there limits to what has thus far been achieved in terms of developing shared communicative norms in the digital space. In order to grapple with the communicative and social problems emerging in shared digital spaces, fresh engagement with old ethical debates is required. Applying a philosophical lens to digital culture, this paper makes the case for the development of new forms of digital ethics for schooling in contemporary society. Given the technological transformation of society, it is argued that digital ethics are required as the basis of a transformative curriculum.

Keywords (Limit 6 keywords):
Digital technology, Digital ethics, schooling, Digital culture

Proposed bibliography (key texts):
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Luke, A., Sefton-Green, J., Graham, P., Kellner, D. & Ladwig, J. (2017). Digital ethics, political economy and the curriculum: This changes everything. In K. Mills, A. Stornaiuolo & J. Pandya-Zacher (Eds.), *Handbook of Writing, Literacies and Education in Digital Culture* (ch. 20). New York: Routledge.
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