

Associate Professor Robert Hattam

Learning to live together in culturally diverse societies: provocations and frontiers

Robert Hattam (University of South Australia)

This paper has two main sections. The first outlines a rationale for educators to take up the provocation of cultural diversity and a critique of liberal multi-culturalism and neoliberal intolerance. The second section outlines briefly the case for culturally responsive pedagogies as response to the provocation.

There is a powerful narrative that asserts that Australia should be considered a hopeful global exemplar for building an economically successful and socially cohesive nation *that is* culturally diverse. We might be rightly proud of multicultural Australia, but then cultural diversity is still highly contested on the street, in the workplace, and in media culture. And cultural diversity is one of the divisive sites in Australian politics. On the street, we can remember the Cronulla riots, an outbreak of violence against Indian students in 2009, racist taunts on public transport that go viral on social media, and the daily experiences of racist hate speech that many non-Anglo Australians experience. In the workplace, there are policies for skilled migration, yet heightened concern that 'they are stealing our jobs'. In the media, there is a cultural war being played around a politics of representation and examples include: the stolen generations being represented as myth, and contesting how recent migrant groups such as Sudanese refugees get represented. And in politics in Australia in the last two decades, we have witnessed the rise and fall and reappearance of Pauline Hanson, the Tampa Affair, and the development of 'dog whistle politics' (Haney-Lopez, 2014) around issues connected to ethnic and racial difference. When we listen carefully to the public debate, such issues are either mediated inside of a narrative of liberal multiculturalism or more recently framed by neoliberalising logics. Across these debates, I argue we need to be suspicious of tolerant liberal multiculturalism (Brown, 2007; Povinelli, 2002) that argues for 'cultural diversity' whilst containing it at the same time. Putting it simply, 'these other cultures are fine but we must be able to locate them within our own grid' (Bhabha, 1990, p. 208). Whilst 'neoliberal multiculturalism' (Kymlicka, 2013) either views multiculturalism as a pathology of the welfare state, or manages diversity for competitive success.

Importantly though schools are both affected by these pressures, but they also provide spaces for skilful intervention. Schooling is a key site of identity and social formation in the Australian nation and hence potentially can play a significant role in developing the 'high levels of community harmony and cohesion which draw Australia's diverse society together' and ensure continued economic and social benefits for the nation. We could research the effects of increasing cultural diversity on the school or focus instead on how schools teach *for* cultural diversity. On this theme, this paper takes up the global interest (Castagno & Brayboy 2008) in the adoption of culturally responsive pedagogies (CRP). Briefly we can map such a project, including for African-American students (Ladson-Billings, 1994), and CRP is now accepted as a hopeful strategy for improving academic achievement of First Peoples in settler colonial countries such as the USA (Villegas & Lucas, 2007; Assembly of Alaska Native Educators, 1999), Canada, New Zealand (Bishop et al 2007) and Australia (Yunkaporta, & McGinty, 2009). More recently, culturally responsive pedagogy is being adopted in some European jurisdictions (Van Driel 2016). In which case CRP is now being developed as a framework for redesigning curriculum and pedagogy in increasingly cultural diverse classrooms.

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Learning to live in culturally diverse societies: Culturally Responsive Pedagogies

Thursday 28th September 2017

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Robert Hattam is an Associate Professor in the School of Education. His research focuses on teachers' work, educational leadership, critical and reconciliation pedagogies, refugees, and school reform. He has been involved in book projects with others that include: *Schooling for a Fair Go*, *Teachers' Work in a Globalising Economy*, *Dropping Out*, *Drifting Off*, *Being Excluded: Becoming Somebody Without School*, *Connecting Lives and Learning*, *Literacy, Leading and Learning: Beyond Pedagogies of Poverty* and *Pedagogies for Reconciliation*. He also has published a book entitled *Awakening-Struggle: Towards a Buddhist Critical Theory*.

Professor Carl Anders Säfström

The scandal of a culturally responsive pedagogy, or teaching “anything to anyone”

Carl Anders Säfström, Södertörn University

In this somewhat experimental paper I make three moves in order to discuss some characteristics of a culturally responsive pedagogy as being fundamentally part of a democratic project. First, I will use Zygmunt Bauman's term “polycultural society” in order to argue for culture's embodied, relational and multifaceted existence in any society. This means I will be exploring ways in which culture can be understood as praxis, as something that is perpetuated through our actions, both reproducing patterns as well as changing them and thereby constantly ‘producing’ cultures. This is in contrast to seeing culture as static, as responding to a certain set of ‘inner’ abilities expressed through our ‘nationality’ or ‘ethnicity’ which has reproduced the ‘nation’ over time. Secondly, I will explore what can be understood as “pedagogy”, tracing its tradition to the Sophists articulation of “teaching anything to anyone”. This was seen to be inherently democratic and in opposition to the idea of the teacher as leading a learner to that which the teacher already knows. I suggest that this merely reproduces hierarchical and oppressive power relations rather than emancipating the learner from such power, which is required for democratic teaching and learning. In this discussion, I draw on Werner Jaeger's work on “Paidiea” and particularly the concept of “Arête”, as well as the radical democratic thinker Jacques Rancière's ideas on emancipation. Thirdly I suggest that a culturally responsive pedagogy will always be in conflict with educational policies that are based on any version of mono-cultural ideals, nationalistic beliefs and education as realisation of ‘inner’ abilities (which are treated as being ‘unevenly’ distributed in the population and as mirroring the hierarchical order of society). Instead, I view culturally responsive pedagogy as that which breaks into existence as a ‘scandal’ of the existing mono-cultural ordering of society. I discuss this as central to opening up the relation between democracy and education as one that is responsive to all.

Carl Anders Säfström, is a Professor in School of Culture and Education, Södertörn University, Stockholm. Where he is Chair of the doctoral program Philosophical Studies of Educational Relations, financed by the Swedish Research Council. He focuses on issues of responsibility for the other, justice, equality and freedom in educational relations as well as the contextual conditions under which we are formed as thinking, sensible and acting subjects in cooperation with others. He is also stressing the need, in thinking as well as in researching the world, to start with what the pragmatists call real problems, stressing the need for research to develop responses to those problems, and develop strategies in order to move forward.

His current research deals with the theory, practice and policy of teacher education, historical as well as systematic studies of educational theoretical traditions, and aims at reading educational concepts afresh for an educational theory and practice in a conflictual world. He has published 7 books (in Swedish) and published in many journal including: *Asia-Pacific Journal of Teacher Education*, *Studies in Philosophy and Education*, *Educational Philosophy and Theory*, *Nordic Studies in Education*, *Journal of education policy*, *The school field*.

Professor Graham Hingangaroa Smith

Transforming Pedagogies: The Maori Education Revolution

Graham Hingangaroa Smith, 'Te Pourewa Arotahi: The National Institute for Post-Treaty Settlement Futures' at Te Whare Wananga o Awanuiarangi.

In this presentation I argue that many indigenous communities around the Pacific Rim are losing ground in respect social, economic and cultural well-being when compared to dominant population groups. Elsewhere, I have made the assertion that *"Indigenous communities will not have a sustainable social, economic and cultural revolution without a prior or simultaneous educational revolution."* This statement raises some critical questions about responsibilities associated with public education and schooling. In Aotearoa/ NZ, Maori have engaged in multiple sites of struggle within education and schooling to enable more relevant and meaningful outcomes that might positively impact and transform their communities. In this presentation I focus on 'transforming pedagogies' as a particular site of struggle. I intentionally use this term ambiguously as I am arguing that 'pedagogies' need to be transforming, both in terms of process and of outcomes. I will also share some practical examples of how Maori are engaging with and through 'transforming pedagogies'.

Graham Hingangaroa Smith's earlier training was in Social Anthropology and he completed a MA (Hons) dissertation on *'The Significance of Green Leaves in Pohiri Rituals of Encounter'*. He taught in Auckland schools and was a lecturer at Auckland Teachers College. He was one of the first teachers and developers of a Maori immersion Kura Kaupapa Maori school, (Maori philosophy and principles based School), which has grown from a single school in 1988 to over eighty publicly funded schools in 2015. His theoretical leadership has informed the emergence of Maori Education Studies as a distinct disciplinary interest area within the Tertiary education sector in general and within New Zealand University Faculty of Education groups in particular. Over the years his work has developed a wide-ranging academic discussion centred on Kaupapa Maori Theory, Critical Theory and Transformative Praxis, which were the subjects of his PhD research entitled, 'Kaupapa Maori Theory as Transformative Praxis' in (1999). His work is widely cited within New Zealand and in the international academic arena.

Professor Smith's later academic work centred on developing theoretically informed transformative strategies related to intervening in Maori cultural, political, social, educational and economic crises. He is involved in the development of Tribal 'university' institutions globally and nationally and is the former foundation Chairperson of Te Whare Wananga O Awanuiarangi Council. In this position he led the successful Treaty of Waitangi Claim and settlement for the institution. In his former position as Pro Vice Chancellor (Maori) at the University of Auckland, he was responsible for developing significant structural change within the institution while working within the Office of the then Vice Chancellor, Dr. John Hood. These initiatives formed around the development and implementation of a formal Maori planning document. Notable achievements included requiring all Deans to be responsive in their performance results for Maori and Pacific advancement; the writing and winning of a National Centre of Research Excellence proposal (Nga Pae o te Maramatanga) the initiation of the MAI doctoral project aimed at creating 500 Maori PhD graduates across the country in five years, and the recruitment of top Maori academic scholars into the University of Auckland. Professor Smith also served on the University of Auckland Council for three years as the elected Professorial representative.

In 2007 Professor Smith accepted a role as the Universitas 21 Distinguished Visiting Professor in Indigenous Education hosted by the University of British Columbia, within the Faculty of Education. Although initially for two years – the role was extended for a further four years because of his transforming impact. This work allowed engagement with many of the Canadian Universities and also other Universities across the world associated with the Universitas 21 and indigenous education development.

Learning to live in culturally diverse societies: Culturally Responsive Pedagogies

Thursday 28th September 2017

Professor Smith has made significant contributions to the political, social, economic and cultural advancement of Maori and indigenous communities around the Pacific Rim. He has worked extensively with other Indigenous/ First Nation's peoples across the world, including in Canada, India, Hawaii, Alaska, US mainland, Taiwan, Chile, Australia, and with selected Micronesian and Pacific nations. He is a regular contributor to national and international forums and conferences. Professor Smith has been an authoritative voice within the critical debates on '*social, cultural and economic inequality*' both in New Zealand and abroad and he maintains a strong influence in the Maori language revitalization movement.

Professor Smith stepped down from the administrative role of CEO at Te Whare Wananga o Awanuiarangi in 2015. His current intention is to resume his academic research and writing career – and has taken up the Directorship of 'Te Pourewa Arotahi: *The National Institute for Post-Treaty Settlement Futures*'. He has published widely and is in high demand as a commentator on national and international indigenous matters.

Professor Aislinn O'Donnell

Context of the Securitisation of Education

Aislinn O'Donnell, (Maynooth University)

Questions of integration, cohesion, identity, democracy and belonging loom large in European educational discourses. New initiatives seeking to institute preventative measures in education as part of counter-terrorist strategies risk undermining the trust of communities, teachers and parents instead of engaging them in open and honest conversations about the specific challenges of our time. The refugee crisis has been born disproportionately by those countries at the front line of the movement of those fleeing persecution, and teachers and educators across Europe need to find ways of exchanging experience, knowledge and practice. Sometimes we are told that multiculturalism is a failed experiment, yet the acknowledgement and cultivation of diversity has been at the heart of the European project and the fact that the 'other' exists is presupposed and valued in liberal pluralism. Yet, the extremes of secularist and religious beliefs alike can see one another as sharing no common ground or values, often presupposing divisions and failing to locate those beliefs and values that they share in common, in principle, even if they may interpret them differently. In respect of the implementation of policy, values and principles are can be presented in the form of strategies to be implemented rather than values and ideas to be negotiated, explored and discussed in educational settings.

Nonetheless, contemporary educational landscapes include many projects and approaches that seek to address questions of ethics, values, democracy, citizenship, and violence. Some of these do so through building communities of philosophy with children and young people, others create sites for aesthetic exploration and expression. Others invite reflection on presuppositions, bias, discrimination, and prejudices. Some engage in citizenship education and others in values or character education. In our The Enquiring Classroom project, we learn from these but seek to adopt an explicitly pluralistic approach that is sensitive to the temporalities and rhythms of educational spaces, to space, to place, to existence and to experience. The reason for this is to invite professional judgement that is attuned to the rhythms and particularities of different educational domains and classrooms, and to adopt an experimental approach to pedagogy that maintains a strong sense of the specific potentials of educational spaces – spaces that are suspended, in some sense, from the cares of the world in which forms of enquiry are possible that may not be possible or welcomed in other settings.

Ashlinn O'Donnell is a Professor in School of Education at Maynooth University, Dublin. My main research and writing interests are in philosophy of education, contemporary continental philosophy, and Spinoza and the Spinozist heritage. My work in philosophy of education examines the following areas: educational experience, the educational imaginary, ethics in education, and democracy and education. My recent writing has addressed themes such as: violence and curriculum; failure; mindfulness in education; education in prison; inclusive education; experimental pedagogy; and counter-terrorism in education. My philosophical work remains centred on the writings of Deleuze and Spinoza, in particular political and ethical questions in their writings, and on feminist philosophy. I am also interested in, and influenced by, decolonial theory and race theory.

In order to introduce philosophy to settings like the prison, probation projects, and drug projects, I developed a number of creative research and teaching projects. I taught in Portlaoise Prison over five years and in PACE and PALLS (projects for people on probation and for ex-prisoners), as well as on a FASNET scheme in the Dublin Aids Alliance (now HIV Ireland), and offered a short course in philosophy in SOILSE, an organisation for people in recovery from drug use. Together with gallery educator and curator, Katy Fitzpatrick, I work on a collaborative project called Art and Philosophy in the Classroom. We have worked with schools on a number of different projects collaborating with organisations and individuals such as: TATE Modern as part of the NM COST Network Training School; EVA International (working with artists Gary Phelan and Blindboy Boatclub in 2014 and Alice Maher in 2016); Project 2020 with the Lab (DCC); Dublin Ships with Dublin City Council Public Art Commissioner Ruairi O'Cuiv, Liz Coman and artists Cliona Harmey and Martina Galvin; and Wicklow's Imaginaries with Jennie Guy and Fiona Hallinan (funded by Wicklow County Council and the Arts Council); and Mobile Art School. I maintain an ongoing engagement with contemporary art practice.

Learning to live in culturally diverse societies: Culturally Responsive Pedagogies

Thursday 28th September 2017

Currently, I am on the Management Committee of the COST Network (IS1307) "How Matter comes to Matter". I designed and wrote the successful ERASMUS+ application 'The Enquiring Classroom' and Maynooth will be partnering with MIC (Limerick), Sodertörn (Sweden) and Ellinogermaniki Agogi (Greece) on this project from 2016-2018. Together with Felicity Coleman (MMU), Vera Bühlmann (U. Wien) and Iris van der Tuin (University of Utrecht), I will be working on the Horizon 2020 project "The Ethics of Coding: A Report on the Algorithmic Condition" from 2016-2017. I am a founding member of *Philosophy Ireland* (www.philosophyireland.ie) and am acting as Witness and Critical Interlocutor to the Citizen-Artist project (2016-2018) in Studio 468. I have collaborated with Positive Now and the All-Ireland Network of PLHIV, producing a pamphlet *HIV: Our Responsibilities* <http://www.drugsandalcohol.ie/22894/>. I am also involved in the Anna Lindh Foundation Network, the Society of Women in Philosophy (SWIP-Ireland), and serve as Executive Board Member of the Irish Penal Reform Trust.

Dr Jacqueline D'Warte

Culturally sustaining pedagogy and cognitively challenging curriculum: Going beyond celebrations of diversity in primary classrooms.

Jacqueline D'Warte (Western Sydney University)

Recent Australian Census data (Australian Bureau of Statistic, 2016), has revealed that 2.8% of Australians are Aboriginal and Torres Strait Islander peoples and 26 per cent of Australia's population were born overseas. Data also revealed that 49 per cent of Australians have at least one overseas-born parent and come from nearly 200 countries in the world and identify with over 300 different ancestries. Australians speak more than 300 languages and approximately 21% speak a language besides English at home. Although unevenly distributed many Australian classrooms reflect this diversity and include young people from a wide variety of cultural, linguistic, socio-economic and religious backgrounds, making Australian classrooms increasingly rich and complex spaces. While mindful that young peoples' practices and experiences are extremely diverse between and within groups, evidence suggests that Australian classrooms include young people who are increasingly mobile and connected across time and space and who speak many different languages and dialects of English and draw on multiple ways of learning and understanding. However, finding ways to build on and extend young peoples' individual resources and use them as points of leverage for learning across domains continues to challenge many mainstream educators.

An increasingly complex educational environment and the subsequent desire of many scholars and educators (Comber, 2016; Paris & Alim, 2017; Ladson-Billings, 1994; Lee, 2007) to perpetuate foster and sustain linguistic, literate and cultural pluralism as part of the schooling project, has prompted ongoing examination and review of pedagogical theory and practice. Global attention has been given to developing curriculum and pedagogies that will improve both student outcomes and relationships between teachers, students and families. A growing body of evidence suggests that culturally responsive pedagogies can improve academic success for many young people, including First Nations and Indigenous youth and some groups of marginalized and immigrant youth (Castagno & Brayboy, 2008; Gay, 2010; Gonzalez, Moll et al. 2005; Orellana, 2009; Somerville, 2013). In this presentation, I take up the question of how culturally responsive pedagogy, theory and practice, can be sustained and further developed in mainstream classrooms. Detailing research informed pedagogy undertaken in Australian primary classrooms, this presentation seeks to go beyond an awareness of the degree of differentiation within and across classroom cultures to consider how critical, culturally responsive pedagogy can facilitate equitable education for all students and their families. Informed by culturally-sustaining pedagogy (Paris, 2012) and place-conscious pedagogy (Comber, 2016) in the Australian context, this paper details how the experiences and biographies of students and communities underpinned the development of engaging, cognitive challenging curriculum that built on young peoples' and their families' knowledge and understandings. Positioning culturally and linguistically diverse young people as active agents in their own learning can place local diversity and global connectedness together in support of learning for all.

Dr Jacqueline D'warte is a Senior Lecturer in English language and literacy curriculum and pedagogy in the School of Education at Western Sydney University and a Senior Researcher in the Centre for Educational Research. Dr D'warte's research explores connections between language, identity and learning and how these influence classroom practice and educational equity in culturally and linguistically diverse educational settings. Since 2012, Dr D'warte has initiated substantial, original research in partnership with the NSW Department of Education that has revealed the language practices, experiences and understandings of students in highly diverse classrooms and ways to leverage those understandings and skills for learning. This research involves teachers and students as co-researchers and linguistic ethnographers, studying the studying the ways they read, write, talk, listen and view everyday inside and outside of school as part of their regular lessons.

Professor Annette Woods

Quality, equitable schooling and 'improved outcomes' for all: What's that look like in classrooms?

Annette Woods (Queensland University of Technology)

The rhetoric around improving outcomes for all students continues to hide the complex and difficult work required to make sustained and significant improvements in outcomes for all of our students. In this presentation I will draw on several recent research projects in schools with teachers, students and their families and communities. I aim to re-assert what we know - but sometimes forget in our current squeeze toward improved outcomes - will make a difference to diverse cohorts of young people in schools. I will provide practical examples of how teachers and researchers work with new strategies, practices and materials to achieve high quality and high equity curriculum and pedagogy in places of cultural diversity and high poverty. Teachers and students are currently working in classroom spaces with new challenges and implications. In the presentation I will demonstrate some of this complexity of teaching and learning well in our current times.

Annette Woods is a professor in the Faculty of Education, Queensland University of Technology. She researches and teaches in literacies, digital literacies, social justice, school reform and pedagogy, curriculum and assessment. Her current research includes Australian Research Council funded projects which investigate learning to write in the early years of school (with Comber, Kervin and Baroutsis), and how preschool children name their worlds when literacy and sustainability education are brought together within the curriculum (with Sommerville and Duhn). She is researching cultural identity and well-being of young Aboriginal and Torres Strait Islander people in secondary schools (with Shay, Sarra and Bond). She is also involved in a project which considers Imagination as a curriculum concept to re-articulate curriculum accountability (Comber & Kerkham), and is part of an Alliance that is investigating what a research rich education system might look like in a context like Australia.

Dr Stephen Kelly

Cultural responsiveness and listening: what's the connection?

Stephen Kelly (University of New England)

What happens when teachers connect their view of the child as already capable to the challenges of being culturally responsive? This paper discusses the effects of a pilot action research project intended to support the generation of a school wide culture of listening and respect for cultural diversity. Teachers were concerned with using diversity as a curriculum resource, while exploring strategies of relational learning and active listening.

We begin by linking emerging constructs of what it means to be culturally responsive to views of education that focus on the possibilities of dialogic and democratic learning. The paper draws on Gay's proposal that culturally responsive teaching acknowledges the learner's right to access 'their own cultural frames' (Gay, 2001) when grappling with the demands of mainstream curricula. Here the challenge of teaching for cultural responsiveness is framed by the capacity of teachers to (a) generate a knowledge base that reflects the cultural characteristics and contributions of different ethnic groups (b) convert these diverse knowledges into culturally responsive curriculum designs and instructional strategies (c) demonstrate cultural caring by building classroom climates conducive to learners using their own cultures and experiences to expand their intellectual horizons and academic achievement (d) be sensitive to and deploy the communication styles of different ethnic groups which reflect cultural values and shape learning behaviors. To generate a culturally responsive practice we also drew on the school's commitment to developing a school wide listening pedagogy. The teachers involved in the project were committed to the view that the child from birth is already powerful and capable of constructing his or her own knowledge (Ranciere, 2007; Rinaldi, 2013). Coupled with Rinaldi's concept of *progettazione*, teachers were already working towards a practice which acknowledged the intra-active (Barad, 2007) learning processes of children and adults. Understood as a strategy of thought and action, the teacher as *progettazione* engages with children in educational research using processes of observation, documentation and interpretation in a recursive relationship (Rinaldi, 2013). The disposition of the listening teacher who researches pedagogy and curriculum with children, may be seen here as a powerful technology in developing the knowledges and practices required for culturally responsive pedagogies.

We examine how the teacher's research demonstrated cultural responsiveness and its effects on the negotiation of identity and transforming ways of knowing and living in democratic relation: a practice we liken to Ranciere's concept of subjectification.

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Rinaldi, C. (2013). *Re-imagining childhood: The inspiration of Reggio Emilia education principles in South Australia*. Adelaide: Government of South Australia.

Stephen Kelly was awarded his Ph.D. from the Queensland University of Technology in July of 2015. He began his career as a Drama and English teacher and over the last few years has worked as a literacy consultant. He has research interests in both the philosophy and sociology of education. In bridging these two areas of interest, Stephen's research agenda focuses on the possibilities of democratic education. Using Foucault's concept of *parrhésia* he is interested in how learners are encouraged to become fearless speakers to claims to truth. Stephen is currently employed by the University of New England in the School of Education.

Professor Daryle Rigney, Associate Professor Steve Henning & Dr Simone Bignall

Indigenous ‘Posthumanisms’: relational sovereignty, ‘Country’ and decolonial pedagogies

Daryle Rigney, Steve Hemming & Simone Bignall (Flinders University)

This paper considers the implications of Indigenous sovereignties for reparative and decolonial pedagogies in settler colonial democracies (Hemming *et al.* 2016). Bringing Indigenous philosophies, knowledges and experiences into play with non-Indigenous philosophies and theory continues to be central to our work providing ideas for transformative strategies and healing practices (see Byrd 2011; Smith 2012). In this paper, we discuss aspects of our theoretical and applied research that can be understood as pedagogies of the contact zone producing forms of relational sovereignty that move us towards a transformational practice of ‘excolonialism’ (see Bignall 2014). Making a case for the value of Indigenous philosophies and knowledges in the face of human induced climate change and mass human dislocation is crucial for the development of effective reparative and decolonial pedagogies (see Gruenwald 2003). This requires greater engagement with Indigenous understandings of being that have always been relational and ‘posthuman’ (see Braidotti 2013; Bignall *et al.* 2016).

Our research focuses on Ngarrindjeri Nation, in South East Australia, who describe their rightful responsibility for supporting a beneficial ecology of relationships between lands, waters, people and all living things in terms of ‘Yannarumi’ (Speaking as Country). Yannarumi is fundamentally connected to understandings of peaceful relations and wellbeing. We will discuss how Ngarrindjeri use the Yannarumi concept to understand and assess the changing conditions through which they strive to educate the postcolonial public, and thereby negotiate a healthy life-giving relationship with Australian governments, other non-Indigenous agencies and what Indigenous people understand as ‘Country’. The paper focuses on contemporary forms of Ngarrindjeri public pedagogy and engagements with the settler State’s institutions including education systems (Rigney & Hemming 2014). Formal schooling in state-authorised curriculum has long been an alienating and colonising experience for Indigenous peoples within settler democracies. Since the early 1970s, Ngarrindjeri have engaged in a resistive and transformational educational program designed to produce the conditions for Ngarrindjeri self-determination and wellbeing based on Ngarrindjeri knowledges, experience and philosophy (Hemming & Rigney 2008). In order to speak lawfully and authoritatively for the wellbeing of Ngarrindjeri citizens and Country, and to exercise the responsibilities that come with the culturally fundamental interconnection between people, lands, waters and all living things, Ngarrindjeri leaders have developed forms of political literacy, education, and life-long learning that strengthen Ngarrindjeri capacity to create a healthy future as an Indigenous nation. This aspirational strategy is influenced and supported by experiences and knowledge from other Indigenous Nations in Australia, New Zealand and North America (Nakata 2007). It includes a public education program aimed at abolishing ‘whiteness’ in the legislative and policy architecture of colonialism that continues to inhibit wellbeing. This paper will consider the potential of the Yannarumi methodology to transform colonising curriculum and assessment frameworks of school-based education that act to restrict Indigenous success and devalue and negate Indigenous knowledges. It explains how Yannarumi principles can create new curriculum and assessment frameworks that align with Indigenous values and goals aimed at securing wellbeing for people, Country and all living things.

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Professor Daryle Rigney, is Dean of Indigenous Strategy and Engagement, Flinders University. Daryle is a citizen of the Ngarrindjeri Nation of the Lower River Murray, Coorong, Lakes and southern Fleurieu Peninsula, South Australia. For many years he has worked on nation-building with Ngarrindjeri leaders, the Ngarrindjeri Regional Authority and Australian private and public sector entities. Daryle's interests include Indigenous governance and nation building, cultural heritage management, natural resource management and local, national and global Indigenous engagement, collaboration and alliance. In 2013 Daryle was acknowledged as NAIDOC South Australian Aboriginal person of the year.

Steve Hemming is an Associate Professor and Associate Dean - Research at the Yunggoorendi First Nations Centre for Higher Education and Research. He lectures in Australian Studies, Indigenous Studies and Cultural Studies at Flinders University. He was a long-time curator in the South Australian Museum's Anthropology Division and has been working with Indigenous nations in South Australia for thirty years. He has worked for Indigenous organisations as a community researcher and native title anthropologist. More recently his research has focused on the colonial genealogies of cultural heritage and natural resource management and traditionalist understandings of Indigenous culture. He is also working on community development and governance programs with the Ngarrindjeri nation in South Australia. He is the Chair of the Ngarrindjeri Regional Authority (NRA), Research Policy and Planning Unit; Member of the joint NRA and SA Government KNY Taskforce on natural resource and cultural heritage management; and working with NRA and State government on various working groups in relation to Indigenous Caring for Country and community development initiatives. He has published widely and some of these include in the following journals: *Ecology and Society*, *Ngiya: Talk the Law*, *AlterNative: An International Journal of Indigenous Peoples*, *Educational Philosophy And Theory*, *International Journal of Culture, Tourism and Hospitality Research*, *International Journal of Heritage Studies*, and *Continuum: Journal of Media and Cultural Studies*.

Learning to live in culturally diverse societies: Culturally Responsive Pedagogies Thursday 28th September 2017

Simone Bignall is a senior researcher in the Office of the Dean of Indigenous Strategy and Engagement, where she contributes to a research strength in Indigenous Governance and Postcolonial Politics. She also contributes to the University's teaching program in areas related to Political Theory and Colonial or Post-colonial Policy. Her wider professional roles include Secretary of the Australasian Society for Continental Philosophy www.ascp.org.au; and is an Editor and Editorial Board Member of a Book Series titled 'Continental Philosophy in Austral-Asia', published by Rowman and Littlefield UK.

She completed her doctoral degree in Philosophy at the University of Sydney in 2007 before receiving a Vice-Chancellor's postdoctoral award and being appointed a Faculty Lecturer in Philosophy at the University of New South Wales. She joined Flinders University of South Australia in 2015 as Senior Lecturer in Indigenous Strategy and Engagement. Simone's primary research interests fall within the field of postcolonial political philosophy, often informed by her active participation in various communities of practice. Her academic work is guided by a particular interest in the philosophical lineage from Spinoza to Deleuze and traverses critical theory and continental philosophy, colonial and postcolonial politics and culture, theories of embodiment and agency, feminism, psychoanalysis and ethics. Her book publications include *Postcolonial Agency: Critique and Constructivism* (Edinburgh 2010); *Deleuze and the Postcolonial* (with Paul Patton); *Agamben and Colonialism* (with Marcelo Svirsky); and *Deleuze and Pragmatism* (with Sean Bowden and Paul Patton). She is currently completing a work titled *Excolonialism: Ethics after Enjoyment*. She has published in the following: *Deleuze Studies*, *Potentiality*, *Borderlands E-Journal*, *AlterNative: An International Journal of Indigenous Peoples*, *Settler Colonial Studies*, and *International Journal of Postcolonial Studies*.

Professor Lester-Irabinna Rigney

Reconciling Aboriginal Student needs and The Australian Curriculum Response: The case for Culturally Responsive Pedagogy

Irabinna-Lester Rigney (University of South Australia)

Aboriginal learners have not had their curriculum needs met as their schooling outcomes have not improved since 2008. Despite Australia promising to fix this "curriculum alienation", its own 9th "Closing the Gap" Report published in 2017 reveal failing on six out of seven key measures including child mortality, early childhood education, school attendance, students' reading and numeracy. Aboriginal leaders and parents call for stronger emphasis on curriculum and pedagogy based on Aboriginal world views, languages and values. Australia embarked on its first official national curriculum in 2008 with emphasis to align with national and international equity and anti-Discrimination Acts and Human Rights. This presentation critiques "Student Diversity" within the Australian Curriculum with a focus on the needs of Aboriginal learners to inform culturally responsive pedagogy possibilities and the development of adequate reconciled curriculum responses. It will argue that this is unachievable without a clearly defined teacher pedagogy in light of how Aboriginal peoples understand their purpose of existence.

In this presentation, first, I discuss the context of Aboriginal Education in Australia and describe the immediate needs of Aboriginal learners. Second, I outline the Australian curriculum response to Aboriginal learner need focusing on whether "Aboriginal world views" and the national curriculum can be reconciled. Thirdly I discuss preliminary findings of a research project, funded by the Australian Research Council, designed to assist teachers to develop pedagogies that are responsive to the diversity/cultural values, principles and knowledges that Aboriginal students bring to classrooms.

Professor Lester-Irabinna Rigney (School of Education, University of South Australia) has worked in Aboriginal Education for over 20 years and across the Pacific in New Zealand, Taiwan and Canada. He is recognised as a national and international authority in the area of Indigenist Research Methodologies. He is an active editorial board member on several national and international Indigenous Studies journals and is in constant demand as a commentator on national and international Indigenous matters and has published widely on Education, Languages and Knowledge transmission. His 2006 co-edited book titled *Sharing Spaces: Indigenous and Non-Indigenous Responses to Story, Country and Rights*, is an Australian text on Indigenous and non-Indigenous race relations and how this converges in the vulnerable, vital and contested space called 'education'.

Professor Mohamad Abdalla & Dylan Chown

Cultural responsive pedagogy and Islamic Schools

Mohamad Abdulla & Dylan Chown, (Centre for Islamic Thought and Education, University of South Australia)

This paper will outline two research projects led by the Centre for Islamic Thought and Education, where possible presenting preliminary findings, exploring cultural responsive pedagogy in Australian Islamic schools. This research will respond to calls for a renewal in pedagogy and purpose within Islamic schools. It aims to address criticisms that approaches in Islamic schools are largely conventional and that those approaches that are consistent with an Islamic worldview are stale, out of context and irrelevant to students lives. This research will be designed to assist teachers develop pedagogies that are responsive to the principles of Islamic pedagogy and thereby the principles of education in the Islamic tradition, and the diversity of cultural values, and knowledges that Australian Muslim students bring to classrooms. No research exists about the potential for such pedagogies to improve outcomes for Australian Muslim students. The aim of this research is to therefore help fill this gap in knowledge and practice. Projects include in one of the earliest Islamic schools in Sydney and forthcoming in a cluster of 6 Islamic schools in Melbourne in partnership with Independent Schools Victoria.

Professor Mohamad Abdalla is one of Australia's most prominent and respected Muslim leaders, combining the roles of an academic scholar, public intellectual, community leader and commentator. In 2006, he established Islamic studies as a discipline at Griffith University, Brisbane, where he was the Founding Director of the Griffith University Islamic Research Unit (GIRU). From 2008-2016, he co-established the National Centre of excellence for Islamic Studies (NCEIS), a collaboration between Griffith University, University of Melbourne and the University of Western Sydney. From 2009-2016, he was the Director of the NCEIS, at Griffith University. Over the years he held multiple distinguished community posts and was awarded multiple civic awards such as the Ambassador of Peace Award and Community Leadership Award, Islamic Council of Queensland Community Service Award, and the Crescents of Brisbane Special Achievement Award. Professor Abdalla was one of the Founders of the Australian National Imams Council (ANIC), and served as its Vice-President and Spokesperson for a short duration. He was acting Imam of the Kuraby Mosque, Brisbane, for a number of years, and continues to work with Council of Imams across Australia. Professor Abdalla is an expert in Islamic civilisation (with a focus on interconnectedness with the Western civilisation), Islam in Australia, Islamic thought, and Islamic education. He has published widely in a host of reputable journals and publishers. His published books include Islamic Science: The myth of the decline theory (2009); Islam in the Australian News Media (University of Melbourne Press, co-edited); and two forthcoming edited books: Islamic schooling in the West: Pathways to Renewal (Palgrave MacMillan), and Leadership in Islam: Processes and Solutions in Australian Organizations (Palgrave MacMillan).

Dylan Chown is a Research Fellow and the Program Director for Islamic Education in the Centre for Islamic Thought and Education (CITE), School of Education. He is a passionate advocate for Islamic schools and Islamic education in Australia. Dylan is also a member of an International network of educators on the Islamic Teacher Education Program (ITEP), a project of Razi Education (Canada, UAE). He completed a Master of Education (Leadership) through the National Centre of Excellence for Islamic Studies (NCEIS), Griffith University, examining education leadership and Islamic school vision. His research interests include Islamic pedagogy, character education, teacher training and Islamic research methodology. Dylan's PhD research focuses on Islamic pedagogy in Australian Islamic schools and aims to further efforts towards renewal and inform teaching training for teachers of Muslim students. He is a co-editor of Islamic schooling in the West: Pathways to renewal (Palgrave MacMillan, forthcoming).

Dr Alison Wrench & Dr Kathryn Paige

Developing culturally responsive teacher education: a case study

Alison Wrench & Kathy Paige (University of South Australia)

A recent review of the School of Education at the University of South Australia revealed that few of the interviewed early career teacher graduates believed they had been explicitly prepared to teach for the needs of Aboriginal students, those from diverse cultural and linguistic backgrounds and/or with disabilities. Their concerns were heightened in schools where Australian Professional Standards for Teachers (AITSL) were being used to benchmark their performances and, hence, potential ongoing employment. Of particular concern for the interviewed early career teachers were the skills and competencies required in meeting student needs as identified in Graduate teacher Standards 1.3 *Students with diverse linguistic, cultural, religious and socioeconomic backgrounds*; 1.4 *Strategies for teaching Aboriginal and Torres Strait Islander students* & 2.4 *Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians*. These standards can be viewed as governmental technologies that seek to orient teacher education and professional development towards instrumental and narrow conceptions of the 'classroom ready teacher', whatever that means. We however, feel the Standards can also prompt teacher educators to reflect upon their practices, learning experiences and pedagogies to develop deep and generative pedagogical practices that can be responsive to the diverse cultural, linguistic and embodied practices of students in schools. In this paper we report on a case study of a fourth year course within a Bachelor of Education (primary/middle), which specifically aimed to develop critical reflection, social responsibility culturally responsive orientations and pedagogies. We first address theoretical orientations before providing an overview of the course arrangements and specific activities from the English/Arts, Health and Physical Education and Science/Mathematics classes within the course. Student work samples, questions and reflections will be analysed and discussed in relation to recognising and valuing diverse cultural perspectives, helping students develop broadened cultural understandings, and the integration of experiences across learning areas. Whilst our work is in its relative infancy we hope to promote dialogue in relation to the significance of culturally responsive pedagogies and make connections for others working in the field of teacher education.

Alison Wrench PhD is a Senior Lecturer in health and physical education in the School of Education at the University of South Australia. Her research interests include socially critical pedagogies, identity work and gender issues related to health and physical education and physical activity more generally. Recent research projects include critical practitioner inquiry into pedagogical redesign for enhanced engagement and educational outcomes for marginalised students. This work builds on previous investigations of interrelationships between pre-service teacher subjectivities, socio-critical orientations and body-based pedagogical practices.

Dr. Kathryn Paige is a senior lecturer in science and mathematics education at the University of South Australia. She taught for seventeen years in primary classrooms in a range of schools; rural, inner city and in the United Kingdom. Kathryn's research interests include pre-service science and mathematics education, eco justice and place-based education. Current projects include Citizen Science, Water Literacies, connecting children to the natural world and STEM and girls. Past projects include Redesigning Pedagogies in the North, and the Distance Education Project in the Eastern Cape, South Africa.

Dr Hannah Soong

Transnational teachers in Australian schools: Theoretical discussion for teaching democratic practice

Hannah Soong (University of South Australia)

Although Australia is often described as a multicultural success story, cultural diversity is still contested in the everyday realities (Markus, 2016), and it remains a challenge for school which may struggle with inclusivity (Heugh, 2014); especially when some schools are already challenged by poverty, social exclusion, and social isolation (Vinson, 2015). While educators are tasked with improving the educational performance of all students (Birmingham, 2016), teachers' experiences outside the classroom inform how they respond in the classroom to the linguistic and academic challenges of diverse student communities (Bates, 2012). As Australian school systems are increasingly subjected to a standardised audit culture (Connell 2009), it is left to teachers to design responsive pedagogies which foster intercultural understandings in diverse educational contexts. Transnational teachers are defined as: Australian migrants with teaching qualifications and experiences from overseas, who remain strongly affiliated with their home countries, and are from various cultural, ethnic and religious backgrounds. There is a great potential for transnational teachers to "rupture monolingual expectations and dignify people's language practices in the process" (Frimberger 2016: 107). Yet, little is known about this process in the contemporary Australia schooling context. In this paper I focus on the construct of Dewey's approach to education prioritising learning through connectedness and experiences, as a conceptual lens to analyse the key tenets of pedagogical practices of transnational teachers teaching in Australian schools. In doing so, it contributes to both theory building and provokes consideration of an alternative pedagogical lens particularly suited to culturally diverse school education.

Dr Hannah Soong is a lecturer and course coordinator at the University of South Australia. Prior to beginning her lecturer position, she was offered a Visiting Postdoctoral Fellow at Oxford University while working as a research associate within the Division of Education, Arts and Social Sciences.

Her current research interests lie in the sociological study of the transnational mobility through education. She has a specialised interest in effects of social imagination on student mobility, migration and identity studies. In 2011 to 2014, Dr Soong sat on the Editorial Board of the Social Identities: Journal of Race, Nation and Identities and African Identities for which she was the Book Review Editor. She is currently sitting in an Editorial Board member of a new journal launched in 2016- the Transitions: Journal of Transient Migration.