Middlesex University London

HANDBOOK

Philosophy and Theory of Higher Education Conference

'Student Being and Becoming in the Future University' at Middlesex University, UK, 10-12 September 2018

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WELCOME TO DELEGATES

Dear all,

On behalf of the PaTHES Board, I extend to you a very warm welcome to the 2nd annual conference of the Philosophy and Theory of Higher Education Society at Middlesex University.

The theme for this year's conference was set at the Society's inaugural conference in Aarhus, Denmark in 2017. This year's conference turns its focus from the future university as an institution, towards students' being and becoming in the future university. This is a very timely choice of theme given the emphasis in many universities internationally on the student experience, and increasingly, on student satisfaction. Much of the thinking in these areas tends towards discussions of how future universities can enhance their positions in a highly marketised sector, and offer unique experiences in terms of curricula, facilities, and student outcomes that position their students favourably in the highly competitive graduate market. Much less attention seems to be given in research to the students themselves in the future university; to what it means to become, and to be a student, to study, and to be part of a *universitas magistrorum et scholarium* – a community of scholars, an idea that goes to the very heart of how a university might be conceived.

The conference welcomes voices from a wide range of disciplines on this theme, from philosophy, anthropology, sociology, psychology, and others. We come together from different continents and countries with a shared concern for student being and becoming in the future university. The conference is a welcoming and inclusive space not only to present research and to discuss ideas, but also to embrace opportunities to meet with new colleagues, and to develop interdisciplinary thinking about the conference theme.

We come together in a spirit of collegiality, to have others take our ideas seriously, to allow our thinking to be challenged, but also to enjoy each other's company in a superb location. We hope that you will find taking part in the conference a rich and rewarding experience. If you have not already expressed an interest in becoming a member of the Society, we hope that you will do so, and work with us to promote an effective worldwide community of scholars and academics developing philosophical and theoretical thinking, and engaging in research on higher education, and on the future of universities.

I want to extend heartfelt personal thanks to the other members of the PaTHES Board for their hard work and unending support in helping to realise the vision for this year's conference: Ron Barnett, Søren Bengsten, Sarah Robinson, Wesley Shumar, and John Petrovic. I offer particular thanks to Board Member, Paul Gibbs, and to his colleagues at Middlesex, who very kindly took over the organisation and hosting of this year's conference on my behalf. The success of this year's conference is wholly due to the work of all these colleagues.

Best wishes,

Amanda

Amanda Fulford on behalf of the PaTHES Board

KEY INFORMATION

Registration

There will be a conference registration and information desk located on the Mezzanine (2nd Floor) of College Building where you can register upon arrival and ask any questions you may have. The desk will be open at the following times:

- Monday 10th September, 14.00—15.00
- Tuesday 11th September, 8.00—9.00

Lunch and refreshments

Lunch and refreshments on each day of the conference are included and are offered on the Mezzanine.

Presenters

Please ensure you have read the programme carefully and noted down the day/time/room in which you will be presenting. Please arrive at your room 5 minutes before your session starts in order to load your presentation onto the room PC. In most cases sessions are 90 minutes long and feature 3 presenters—i.e. you will have 20 minutes to present your paper with 10 minutes for questions.

All rooms have PCs with HDMI/VGA connectors – if you intend to present using a Mac computer please bring your own connector as these will not be available.

Sessions

All sessions will take place in College Building, Middlesex University—further details and a map can be found on p10 of this handbook.

CONFERENCE THEME

Student being and becoming in the future university

Whether your interest in Higher Education research is motivated by philosophy, anthropology, sociology, psychology or another discipline, if you share a concern for student being and becoming in the future university then this conference is for you.

This year's *Philosophy of Higher Education Conference* (PHEC) turns its focus from the future university as an institution (the theme of last year's conference) towards students' being and becoming in the future university.

The conference will play an important role in the fast developing joint international venture into the social theory and philosophy of higher education, and we encourage a multigenerational host of participants including PhD students, and newer and experienced researchers and scholars.

Conference themes

In a time where the future of universities and higher education institutions is heatedly debated, the scholars and researchers of higher education futures often focus on the impending changes for the researchers themselves and the wider academic communities in the departments and divisions of universities. Not often is the focus turned towards the future curriculum and the future students, who are per definition themselves the future members of universities and higher education institutions. Instead of expecting that students should automatically take over present day socio-political discourses about knowledge workers, social capital, and globalization strategies, we need to explore and discuss what it will mean to be and become a student in the future university.
Will the term 'student' even be appropriate in future universities, and how do students see themselves as members of the wider societal context? What does it mean to be and become a student in the 21st century? Here, terms like academic citizenship and formation seem to be of key importance. We need to address the focus of the future academic and the future curriculum and to understand better how deep knowledge, critical thinking and learning, societal membership and citizenship, and cultural value play together in students' being and becoming. These questions suggest that the time is right to re-think what it means to be and become a student in the future university.

We have invited proposals for working papers within the following domains:

- Student voices, experiences, and identity formation in higher education
- Student freedom and responsibility; academic citizenship and societal engagement
- Student bodies; emotion, feeling, and desire in higher education
- Entrepreneurship, student agency, and the formation of students
- Digital students, digital universities, and digital worlds
- Knowledge, critical thinking, and higher education epistemologies
- Students as researchers and students as teachers
- The future academic and the future curriculum

KEYNOTE SPEAKERS

Higher Education and the Promise of New Beginnings: In the Footsteps of Hannah Arendt

Jon Nixon, Visiting Professor at Middlesex University, UK, and Honorary Professor at the Education University of Hong Kong

15.15-16.30 Monday 10th September

I would like to focus our discussions on the educational implications of three major themes explored throughout Arendt's work: *plurality*, *promises* and *natality*. *Plurality*, she argued, defines the human condition, which is characterised by both the freedom of the human agent and the unpredictability that necessarily results from the free interplay of human interaction. She further argued that binding *promises* – from the inter-personal to the inter-state and potentially global – are the ways in which we protect ourselves from the unpredictability of the human condition while at the same time recognising one another as free agents. I shall put forward the view that the prime purpose of the university is to fulfil a particular promise: a promise, that is, to transfer the necessarily provisional and contestable inheritance of one generation to the next. But, in order to fulfil that promise, the university must recognise that each new generation – and each new individual within that generation – speaks back to previous generations with the unpredictability of new beginnings: or, in Arendt's terms, with an assurance of its own *natality*. The university, in other words, is both a bulwark against discontinuity and a space for the unpredictability of self-realisation.

Jon Nixon is Visiting Professor at Middlesex University, UK, and Honorary Professor at the Education University of Hong Kong. He writes within the field of intellectual history, particularly with reference to higher education and the role of the university in civil society. His recently authored books include *Rosa Luxemburg and the Struggle for Democratic Renewal* (Pluto Press, 2018), *Hans-Georg Gadamer: The Hermeneutical Imagination* (Springer, 2017), and *Hannah Arendt and the Politics of Friendship* (Bloomsbury, 2015). He has also recently edited *Higher Education in Austerity Europe* (Bloomsbury, 2017), drawing together colleagues from across Europe in analysing the impact of economic austerity on higher education systems and institutions across the national regions of Europe. His authored *Hannah Arendt: The Promise of Education* is due out in 2019 (Springer, forthcoming).

The Playful University: poetry, passion, polyphony & potency

Rikke Toft Nørgård, Associate Professor, Aarhus University, Denmark

9.15-10.15, Tuesday 11th September

Although higher education today is concerned with students' creativity, imagination, experience, and formation, this is embedded within frameworks of knowledge production, value-creation, and creative economies. Within these discourses 'student being and becoming' has been understood and addressed through logics of future workforce, rankings, policies, capability, and measuring devices, rather than being about new possible futures, human flourishing, or virtuous pedagogical formation.

Instead of addressing student being and becoming as relating to future employability, appropriate

competencies, or efficacy, I will explore how inviting for students' poetry, passion, polyphony, and potency in thinking, doing, and being might conjure alternative academic futures. Here, drawing on philosophies and theories of play, a conceptual framework for play and playfulness is offered as one possible way of advancing more divergent, imaginative, and vibrant ways of being and becoming in higher education. The potential and relevance of such a framework will be explored through considering how a playful university and playfulness in higher education could invite for new possible futures, students' well-being, and virtuous pedagogical formation.

This is done through presenting both philosophical and practical work on developing the playful university and playfulness in higher education. Specifically, I will address a signature pedagogy for the playful university focusing on virtuous formation of students' hand, head and heart through playful higher education, students' as playful partners and future academic citizens and their experience of playful higher education. Something radical different than present initiatives to shape students' future through case competition, incubators, and accelerators at the university.

Rikke Toft Nørgård is Associate Professor in Educational Design and Technology at Aarhus University. She is coordinator of the MA in ICT-Based Educational Design, steering committee member of Centre for Higher Education Futures (CHEF), both at Aarhus University, and organising committee member of the Oxford Ethnography and Education Conference. Dr Nørgård's research focuses on the intersections between philosophy of design and technology, critical theory within the philosophy of education and futurology in relation to education. Her most recent work within the field of higher education research include the article 'Patterns of Inclusion: Fostering Digital Citizenship through Hybrid Education' (2018), 'The worldhood university: design signatures and guild thinking' (2018), 'Robot Teachers : Towards a phronetic model for future-oriented education design' (2018), 'Playful learning in higher education: Developing a signature pedagogy' (2017), 'Academic citizenship beyond the campus: a call for the placeful university' (2017), and 'Participatory academic communities: a transdisciplinary perspective on participation in education beyond the institution' (2015). Presently, she is leading the Aarhus University part of the Erasmus+ project 'Playful Learning Experience – Enhancing adult education and learning environments with digital media' (2016-2019) in an effort to materialise educational philosophy and playful teaching and learning as concrete learning designs.

Higher Education as Learning How to Pay Attention

Sharon Rider, Professor, Uppsala University, Sweden

9.15-10.15, Wednesday 12th September

One of the great difficulties confronting students in the digital age is the lacking of training in learning how *to listen.* There's been a great deal of discussion about the deterioration of skills in reading and writing, but I will argue that this is in part a consequence of not having been sufficiently educated in what it means to take in and integrate practices and ideas that require a reworking of one's own thoughts. The speed of response in social media together with the contemporary penchant for reducing complex relations and connections to simple rankings and tables that can be scanned in a minute as "facts" encourages a habit of mind in which the point is to be first and fastest, rather than to respond through reflection and reason. In present-day culture, to quote the great essayist Fran Lebowitz, the opposite of talking isn't listening, it's waiting. Taking my cue from various sources, from Aristotle to Simone Weil, I will suggest that the university must first and foremost provide a time and a place for slowing down and paying attention.

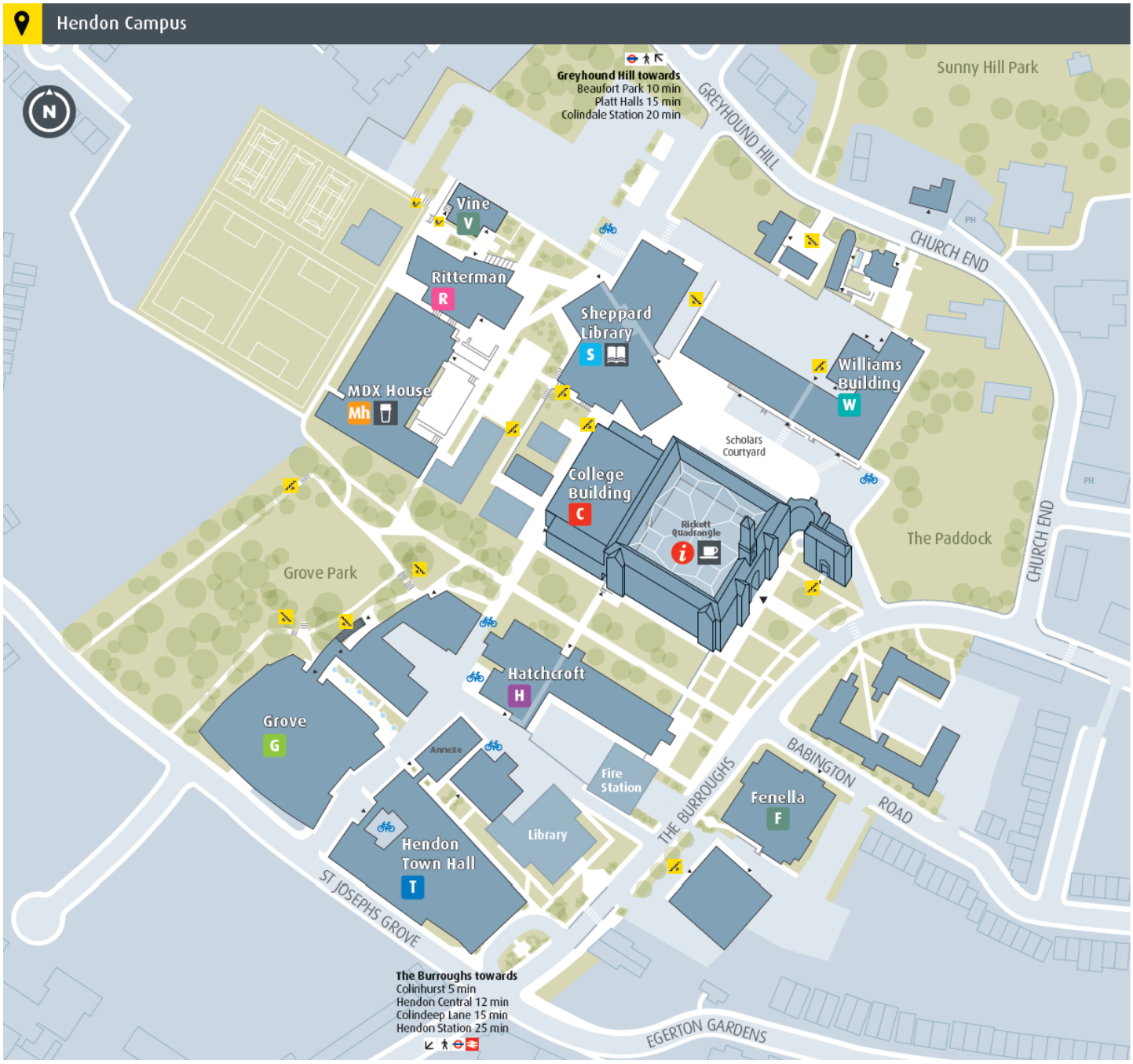
Sharon Rider is Professor of Philosophy at Uppsala University, where she was Vice Dean of the Faculty of Arts 2008-2014. Her publications include *Post-truth, Fake News: Viral Modernity and Higher Education*, eds. Michael Peters, Sharon Rider et al (Springer 2018) and *Transformations in Research, Higher Education and the Academic Market: The Breakdown of Scientific Thought*, eds. Sharon Rider, et al (Springer 2013). She is currently Deputy Director of *Engaging Vulnerability*, a decade-long research program hosted by Uppsala University with funding from the Swedish Research Council. The program builds on and extends recent work in philosophy, the humanities and the social sciences, documenting and theorizing vulnerability as a productive set of relations rather than an inert state or position. Rider's work focuses on the cultural conditions for autonomy, responsibility and knowledge, and how these might be conceptualized in ways that neither reject nor rely on conventional notions of rational agency.

PATHES GENERAL ASSEMBLY MEETING—AGENDA

Held at PHEC18, Middlesex University, London, UK
17.00-18.00, Tuesday September 11th, 2018

1. **Welcome by Chair and Vice-Chair of PaTHES**
   - Brief welcome and brief presentation of the Society
   - Apologies
   - Approval of agenda
2. **Selection of chairperson for the meeting**
3. **Selection of keeper of the minutes for the meeting**
4. **Appointment of President**
   - Presidential address by Ronald Barnett, President of PaTHES
5. **Society organization and board membership**
   - Appointment and presentation of the board members
   - Setting up the society: Completed and pending tasks
6. **Society membership**
   - What is formally included in the membership
   - The influence and engagement of members
7. **Society activities**
   - Planned activities, upcoming meetings, and next General Assembly Meeting
   - Suggestions and ideas for activities by members
8. **Official acceptance of Bylaws**
   - Short statement from Chair and Vice-chair
9. **Publicising the Society**
   - Strategies for making the Society known to academics, institutions, societies etc.
10. **PaTHES Conference 2019**
    - Status, aims, and the further process
11. **Any other business**

MAP



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All sessions will take place on the second floor of **College Building**

Registration, lunch and refreshments will all be served on the Mezzanine in the Rickett Quadrangle, also part of College Building.

AT-A-GLANCE PROGRAMME

DAY 1
MONDAY 10 SEPTEMBER

13.00 – 14.30	**Boardroom C219**	PhD event – 'Meet the professor'
14.00 – 15.00	**2nd Floor Mezzanine**	Registration
15.00 – 15.15	**C211**	Welcome from *Amanda Fulford, Søren Bengtsen and Paul Gibbs*
15.15 – 16.30	**C211**	Keynote Prof. *Jon Nixon*
16.30 – 17.00		Break
17.00 – 18.30	**C211**	Panel debate with *Bruce MacFarlane, Wesley Shumar and Amanda Fulford*
18.30 – 19.30	**2nd Floor Mezzanine**	Drinks reception

DAY 2
TUESDAY 11 SEPTEMBER

8.00 – 9.00	**2nd Floor Mezzanine**	Registration
9.00 – 9.15	**C211**	Welcome to Middlesex University—Jan *Williams, Pro-Vice Chancellor and Dean of Health and Education*
9.15 – 10.15	**C211**	Keynote *Assoc. Prof. Rikke Toft Nørgaard*
10.15 – 10.45		Break
10.45 – 12.15	**Various**	Parallel Sessions 1
12.15 – 13.15		Lunch
13.15 – 14.45	**Various**	Parallel Sessions 2
14.45 – 15.15		Break
15.15 – 16.45	**Various**	Parallel Sessions 3
17.00 – 18.00	**C211**	PaTHES constituting General Assemby
18.30 –	**C219**	Drinks reception followed by conference dinner

DAY 3
WEDNESDAY 12 SEPTEMBER

9.15 – 10.15	**C211**	Keynote—*Prof. Sharon Rider*
10.15 – 10.45		Break
10.45 – 12.15	**Various**	Parallel sessions 4
12.15 – 13.15		Lunch
13.15 – 14.45	**Various**	Parallel sessions 5
14.45 – 15.15	**C211**	Closing and next year—*Amanda Fulford and Sarah Robinson*

ABSTRACTS

Becoming a teacher:
Learning to engage in collaborative practice to support young children's learning and development

Shirley Allen, Middlesex University, United Kingdom

Collaborative practice in education facilitates a child's access to a range of professional knowledge and skills in order to support a particular short or longer term issue affecting their learning and development. However, collaborative practice takes place in a fluid landscape of children's services. The role of the teacher has broadened in scope and complexity and is subject to a shifting policy and practice environment in which the professional role is performed (Edwards and Daniels, 2012). Professional learning is 'constantly open to disruption and impermanence' (Paylor and Georgeson, 2013, P.40).

The impetus for enhanced collaborative working practices was driven by the conclusions of Lord Laming's (2003) inquiry into the tragic death of 8-year-old Victoria Climbié in 2000. Lord Laming (2003:4) detailed numerous failings in collaborative working across the key agencies that had responsibility for Victoria and found that the principal failure to protect her from fatal abuse by her carers was the 'result of widespread organisational malaise'. In calling for clear lines of accountability, Lord Laming's (2003) report sought to ensure that departments worked more collaboratively together and recommended that each local authority should establish a 'Directorate of Children's Services' to oversee the process of more effective integrated working. Lord Laming's (2003) report had also suggested that agencies should share information more effectively and the 2004 Children Act set out clear expectations for improving information sharing. The current process of information sharing explains that professionals should share appropriate information in a timely manner and should discuss any concerns about a child with colleagues and relevant staff in their local authority (DfE, 2015).

However, safeguarding is a broad-ranging and complex issue (Nikiforidou and Anderson, 2016). Despite the policy agenda that was implemented following the death of Victoria Climbié, further tragic child abuse cases have occurred, which highlighted failures in effective collaborative working by the respective services that were involved in children's lives. Following the death of baby Peter Connelly in 2007, Lord Laming was asked to report on progress being made towards effective safeguarding arrangements for children. Lord Laming (2009) noted that recommendations in his previous report (2003) had not been fully implemented and challenges still remained in providing efficient safeguarding and child protection processes.

This report led to a subsequent review of child protection led by Munro (2011), who recommended that unhelpful or unnecessary government direction should be removed to leave a focus on essential regulation for effective integrated working and underpinning principles of good practice. Munro (2011: P.6) noted that attention was being paid to 'process over the quality and effectiveness of help given' by children's services. Rather than focusing on 'doing things right', in terms of following procedures, Munro (2011: 6) advised that the system should focus on 'doing the right thing' by checking that children received help. According to Duhn (2010: P54), neo-liberal discourses of professionalism that promote increased regulation of professional practice conflict with 'critical and post-structural educational discourses which emphasise critical thinking and analysis of power as an aspect of the professional identity of a teacher'. This view is supported by Skattebol et al., (2016), who note that a culture of regulation can act as a constraint on discussion and recognition of professional practice undertaken by professionals in their everyday work. Fenech et al. (2006, cited in Skattebol et al., 2016) compare regulation to a double-edged sword, as it confers legitimacy but can also confine the professional's ability to apply their wisdom and knowledge to the situation in hand.

Working collaboratively with different service providers demands an 'awareness of possible obstacles to cooperation and communication and an ability to deal with those obstacles' (Pretis, 2006: P.46). Developing the capacity to collaborate effectively and responsively with others requires additional layers of expertise, as well as the specialist knowledge and skills that are associated with particular professional roles (Edwards, 2010) as a professional with expertise 'is able to act both imaginatively and creatively on what a presenting situation demands from personal commitment to the circumstances' (Gibbs and Maguire, 2016: P.238). The process of becoming a teacher 'is not simply a matter of learning in one context and applying in the next' (Paylor and Georgeson, 2013, P.40).

Reference

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Higher Education and the Politics of Need

Benjamin Baez, Florida International University, United States

Georges Bataille offers in *The Accursed Share* a perspective on political economy that requires us to repose questions about higher education. Bataille argued audaciously that to understand the problems of political economy one should consider that it is "not necessity but its contrary, luxury, that presents living matter and mankind with their fundamental problems." In other words, the problems of political economy are ones of consumption. For example, within capitalist economy, the Church is needless consumption, as it has no utility that can be commodified (it addresses itself strictly to intimate feeling). This kind of consumption entails what Bataille calls a "destruction of utility." Bataille's perspective allows us to think about higher education differently. While aspects of higher education are commodities that have utility for labor markets, other parts do not (e.g., the promotion of civic feelings, etc.) and are not utilitarian in a direct sense; they may actually "destroy utility."

Yet, our reification of political constructions, reinforced by an ideology of utility that maintains them, prevent us from seeing that all but the satisfaction of physical needs results from excess energy. Bataille states, therefore, that the crucial analysis of economy requires circumscription of the opposition of two political methods:

[That] of fear and the anxious search for a solution, combining the pursuit of freedom with imperatives that are most opposed to freedom; and that of freedom of mind, which issues from the global resources of life, a freedom for which, instantly, everything is resolved, *everything* is rich -- in other words, everything that is commensurate with the universe. I insist on the fact that, to freedom of mind, the search for a solution is an exuberance, a superfluity; this gives it an incomparable force. To solve political problems becomes difficult for those who allow anxiety alone to pose them. It is necessary for anxiety to pose them. But their solution demands at a certain point the removal of this anxiety. (13-14, emphasis in original)

Given this understanding, I want to argue in this paper that higher education is an exuberance, and this understanding should allow us more freedom with which to think about
educational problems. Releasing oneself from an ideology of utility allows us "freedom of mind," the exuberance that is most free from the anxiety over political problems. To be anxious about problems obscures all the excess expenditures required to generate those problems. Indeed, it may be that recognition of such excess gives one the ability to think about educational problems in the first place.

Higher education, globally, is characterized by a crisis/scarcity discourse reflecting anxiety over problems created after our political institutions and their individuals have satisfied the needs they require for subsistence. If this is even remotely so, we may step back from blind acceptance of the discourse and inquire into what such discourse assumes about human needs. The need to expend energy and money in education to solve problems to promote economic growth, democratic dispositions, and so forth, arises from luxury; the problems this need creates are ones of excess. This is not to say that such pursuits are not worthwhile; it is only to say that one should wonder whether they need be thought about with such anxiety.

The promotion of any nation's dominance in the "global marketplace" through education, a discourse particularly prevalent in the U.S., is not actually about something without which one would die; it is a discourse which masks the fact that it promotes particular political purposes, particular feelings, particular privileges, and so on. Expansion of higher education in particular is a luxury for rapidly growing economies, which provide resources for higher education to ensure technological dominance in an increasingly, we are told repeatedly, competitive global information economy. To ascend the ladder of prestige and status in any national educational context, institutions of higher education must acquire and expend vast amounts of resources, much of which will be wasted, i.e., yield no useful return as defined by the imperatives of capital.

I question in this paper, then, the discourse of need that intentionally or unintentionally forces higher-

education institutions to privatize their functions, to frame students are consumers and workers, to create hierarchies among faculty, and so on. As Nancy Fraser illustrates, political struggles over needs is always political struggle over the power to define the needs. This discourse of need can serve both right and left politics. Yet, each position has different effects on people's lives, and each furthers (or can counter) the aims of transnational capitalism in very different ways. For example, the right-leaning political projects use the discourse of needs to promote austerity practices that entrench social stratification in societies and across societies; the left-leaning projects counter the right-leaning ones (or are so motivated). But each must be questioned for how it positions *need* and what such positioning allows and forecloses in the governance and self-governance of students and others.

The discourse on needs, then, may be the most significant symbol for transnational capitalism. The definition of products and individuals as *useful* and as responding to social and national needs is, following Jean Baudrillard, the most accomplished, most internalized expression of abstract economic exchange; it is its "subjective closure." All is to say that productive understandings of higher education should, at least at some point, eschew concerns with the materiality of something that can be called a "need," and instead attend to the ways any educational need is framed, what imperatives are privileged, how individuals made are governable, and how they are countered (or might be). When one claims an imperative need to a solve a problem in higher education one may need also to reflect on whether the anxiety generated by such imperative prevents one from understanding that the problem might be one of excess.

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Reflecting on students' emotions in undergraduate research: Potentialities and pitfalls for being and becoming

Ana Baptista, Queen Mary University of London, United Kingdom

Teaching, learning and research are multidimensional, complex and dialogic processes that ask for personal, cognitive, social, and emotional commitment from whom is (should be) intrinsically engaged: the academic and the student. The relationship(s) with knowledge and with others should be of transformative nature both for the student and the academic (Mezirow, 1994). This is not one free of emotional load. The focus of this presentation is on unexplored territory: emotions at play in Higher Education (HE) educational environment, particularly within undergraduate research opportunities outside the classroom.

The importance of engaging students in research-based opportunities within and outside the classroom has been extensively studied. It is thus interesting to find strong convergence as to the types of students' gains reported by diverse studies (Brown & McCarteny, 1998; Hunter, Laursen & Seymour, 2007; Lopatto, 2009). Healey (2005), for instance, stresses that the involvement of undergraduate students in research activities helps them to develop several competences in a holistic, integrated and in-depth manner. Students improve and/or enhance personal, interpersonal, scientific and academic, cognitive, and so many other competences of transferable nature. However, we do not find literature on the emotional rollercoaster that undergraduates experience while being involved in 'authentic' research activities.

Felten and colleagues (2006) assume that emotions are 'part of the thinking process'. Cotterall (2013) highlights that 'emotions are fundamentally implicated in all human behaviour' (p.175). However, there are very limited spaces and times at HE where the community reflects about the impact of emotional experiences on the transformation of those at its core, particularly students. Instead, emotions, feelings and affect, which in educational discourse may be used interchangeably (Dirkx, 2008) but are not synonymous (Watkins, 2011), are kept apart from the cognitive processes of knowledge acquisition and skills development. Can we really separate these dimensions? When is it time to focus on the role of emotions for enhancing teaching, learning and research?

With this presentation, we intend to engage the participants in reflecting on emotions related to HE educational experiences, particularly within the context of undergraduate research. We will be drawing on qualitative data – interviews to undergraduate students – the author has been gathered throughout the years in two research projects on undergraduate research in two different countries. We will be discussing the benefits of being aware, understanding and valuing emotional dimensions within undergraduate research, ways this can boost student experiences, and mainly potentialities and pitfalls for student being and becoming. This is a work in progress as we attempt to reflect on the literature on the topic, while also revisiting empirical data.

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The Student as Global Citizen: Feasible Utopia or Dangerous Mirage?

Ronald Barnett, University College London, United Kingdom

'When anyone asked him where he came from, he said "I am a citizen of the world".'
Diogenes Laertius, quoted in Martha Nussbaum

'Contemplation … makes us citizens of the universe … [in which] consists man's true freedom, and his liberation from the thraldom of narrow hopes and fears.'
Bertrand Russell (1911:93) *The Problems of Philosophy*.

Introduction

The idea of the student as a global citizen has crept into the literature and even the debate on higher education. How might we account for the emergence of this idea? And how might the phrase - 'student as global citizen' - be construed? Is it a utopian idea, and yet feasible at that or does it hold perils? Perhaps it can never be fully realised but perhaps, too, it is a dangerous mirage. In this paper, I will examine different interpretations of the idea. I shall suggest that it holds traps for the unwary but that it still contains much valuable promise worth holding out for and pursuing.

A concatenation of forces

The idea of the student as a global citizen has backers who form different and even contending clusters. This feature in itself helps to explain the resonance that the idea has in various quarters. For the most part, ideas take off not because they are clear and distinct but because they have backing coming from different directions.

Broadly speaking, the backers of the idea of the student as global citizen comprise two camps, those who see in it educational possibilities and those who see students as carriers of economic wherewithal. The former group look to the mind and the sheer being of the student while the latter look to the instrumental gains that might come the way of the student. This is no simple interior-exterior divide. Both camps can claim an interest in the greater good. It is just that the former group have an interest in society and its development whereas the latter have an interest in the global (knowledge) economy.

However, this initial categorisation - educational on the one hand, instrumental on the other hand - is too simple for there are other threads here. One is that of the political: to what extent is the idea of the student as global citizen connected with democracy? Does it contain a hankering after some kind of global community? And, if so, does that hold water? Are assumptions being made in the idea - by the educationalists - that peoples can speak unto peoples and be readily understood? And are assumptions being made - by the instrumentalists - that the world is a site for competitive advantage to be wrought? Perhaps there is even at work here a tacit epistemic colonialism.

Perhaps, then, the idea of the student as global citizen does not betoken a pedagogical project at all but is variously a political, or social or economic project.

Not an empty signifier

These initial reflections prompt certain considerations. That the phrase - 'the student as global citizen' - has such widespread take-up and even ubiquity might suggest that the term has universal aspects. Beneath the varied meanings - so it might be said - stands a universal set of meanings. Alternatively, it might be felt to the contrary, that between the meanings that connect with cognitive capitalism on the one hand and personhood in an inter-connected world on the other hand, there is no connecting tissue at all. To the contrary, the phrase 'the student as global citizen' betokens an absolute cleavage of perspectives, and never the twain shall meet. In this dispute, the parties do not and, perhaps in a way, cannot engage with each other.

There is a further philosophical fly in this ointment. The idea of a citizen implies being a certain kind of a

member of a particular community. But, it may be suggested, there is no global community of which to be a member. So the very idea of the student as global citizen is conceptually empty.

However, it would be wrong to see the phrase 'the student as global citizen' as an empty signifier, devoid of meaning. Rather, we should see the phrase - 'the student as global citizen' - as a site of discursive struggle. The phrase marks out an arena of conflict over values and priorities. Just how is a university education to be construed in a global age? What might be its principal aims? What is to be valued in this arena - economic entrepreneurialism, global community, democracy, interculturality or being-in-a-global-and-interconnected world?

Difficult questions for higher education

Against the background of these considerations, it is apparent that the idea of the student as global citizen raises profound problems for higher education. There is, firstly, the matter of being alert to quite different interpretations of the idea. To what extent can and should a pedagogy attempt to lead the student out onto competing paths - marked out variously by concepts such as human rights, innovation, success, initiative, empathy, achievement, entrepreneurialism, care and so forth?

But several other issues arise. To what extent might the idea of student-as-global citizen coherently find its way into the programmes of study across *all* disciplines? To what extent might an education that takes the idea seriously seek not only to widen students' understandings and to see themselves in a very wide context but also to acquire resources for *actions* that testified to global citizenship?

The approach to be taken in this paper

I shall pursue these matters by identifying and engaging in turn the views of three philosophers' writings on the matter - Hannah Arendt, Martha Nussbaum, and Michael Peters - and I argue that the student-as-global-citizen should be construed as a matter primarily of a certain kind of being, and worldly critical being at that. For such an education, pedagogy is more important than curriculum, in promoting collective engagement and strangeness.

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A Kantian perspective on integrity as an aim of student being and becoming

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'Now I say: a human being and generally every rational being *exists* as an end in itself, *not merely as a means* for the discretionary use for this or that will, but must in all its actions, whether directed towards itself or also to other rational beings, always be considered *at the same time as an end.'*
'So act that you use humanity, in your own person as well as in the person of any other, always at the same time as an end, never merely as a means.'

Introduction

The conference title prompts the question of what the aim of the process and project of student being and becoming in the future university might be. I suggest that being and becoming partly concern progressively realising a state of integrity, where 'realising' signifies both a gradual engagement with the complex meanings of integrity, and a translation of that theoretical understanding into each dimension of students' experience within the university. The perspective adopted on being and becoming, and their suggested goal of realising a state of integrity, is grounded in Kant's Formula of Humanity, above.

Structure

I first consider the Formula of Humanity and various interpretations of the meaning of integrity separately, before examining how the concept of integrity might look through the lens of the Formula. I then attempt to clarify a possible Kantian theory of integrity, and suggest that the ways in which the Formula elucidates the concept of integrity may inform our understanding of aspects of student being and becoming in the future university.

Kant's Formula of Humanity

The Formula of Humanity is one of the articulations of the Categorical Imperative, '…act only according to that maxim through which you can at the same time will that it become a universal law.' The meaning and interaction of its core triangle of terms, 'end', 'means' and 'humanity' illuminate ways of reflecting on student being and becoming by probing the nature of personhood, informing the criteria for thinking about and acting well towards oneself and others, clarifying the grounds for assigning value, determining the extent and use of personal freedom and assessing the centrality of a rational nature. The Formula indicates that perception of and treatment of the self and others are intimately and inextricably connected. Being and becoming cannot remain purely individualistic and solipsistic endeavours.

Understandings of integrity

Mark Halfon describes a complete understanding of integrity as being potentially '…deeply elusive and exceedingly complex, because there are numerous uses of the term and a wide variety of objects to which we may attribute the property of integrity.' Damian Cox, Marguerite La Caze and Michael Levine capture something of this conceptual complication in their proposal that the meaning of integrity be considered under six headings, as:

1. identity
2. self-constitution
3. standing for something
4. moral purpose
5. a virtue
6. self-integration

They suggest that integrity may also be construed as a cluster concept which links together other virtues and qualities of character.

Integrity through the lens of the Formula of Humanity

The Formula pivots on what lies at the core of a person's *identity*, the humanity within her which she shares with everyone else, and to which she owes a commitment to use it always as an end, never only as a means.

Understanding integrity as *self-constitution* uncovers a link between personhood and agency. Although 'integrity' is a noun, its implications are preponderantly verbal: integrity refers to my activity. It is about something I do in order to constitute myself as the person I am now in the present, and the person I hope to be in the future. Becoming a person is simultaneously both process and goal. Self-constitution is a work-in-progress rather than a stable given.

There is a preferred way of *standing for something*. The seriousness with which I take my own cause should not lead me to disrespect another's support for his cause, even if I disagree with him profoundly.

The entire Formula embodies a strong *moral purpose*. My commitments should be consonant with the values it expresses.

This all-embracing moral *virtue* engenders and enacts characteristic thoughts and motivations. The adverb 'always' in the Formula suggests an unwavering, uncompromising and permanent commitment, a disposition characterised by consistency and fidelity. Its instruction implies making repeated choices about how to regard and act towards oneself and others.

One understanding of *self-integration* is as gradually achieving wholeness and harmony. These are not always synonymous.

Conclusion

From a Kantian perspective, integrity is an all-pervasive common denominator. A possible Kantian theory of integrity indicates a capacity to think about and act towards the humanity in oneself and others always as an end and never merely as a means. This capacity expresses an orientation of the whole person, and emanates from her deepest motivations and intentions. It is like a vein running through her and connecting every aspect of her thought and action into a unified structure of response. It is about wholeheartedness; strength of will; authenticity; respect for self and others; self-legislation through an internal conversation; and a positive perception of the inevitable inner struggle for the agent seeking to respond to the demands of the inspirational and aspirational ideal of the Formula of Humanity. These characteristics may give an insight into integrity as an aim of student being and becoming in the future university.

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In search of student time
Student temporality and the future university

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Inspired by the title of Marcel Proust's major work (*In Search of Lost Time*), we are exploring the warped notion of student time and temporality in contemporary higher education. The philosophical argument and discussion will take its point of departure in examples from the Danish and UK higher education policy debates, together with recent studies that highlight the interplay between different forms of political and institutional engagement with student temporality and students' understandings of time in their higher education learning trajectories.
As Gibbs et al argue (2015) universities and higher education practice today seem underpinned by a certain ontological premise about change; that the institutions, its teachers and students, should and must change. This idea of perpetual change has crept into the very core of the university, and its existence has today become one of progress reform, activity templates, attendance charts, and assessment programmes for effective learning and teaching. The management of student time also becomes a management of student place (telling students not only *when* to be, but also *where* to be), of student thinking (fusing epistemology with study progress reforms), and student being and identity (ontologically framing learning *as* linear, functional time). Thus, the notion of student time and temporality extends much wider both epistemologically and ontologically than even imagined in higher education policy. Ultimately, the ideal profile for students of higher education, which we find in the policy discourse, is derived from a specific and narrow understanding of time.
In the Danish higher education policy discourse, the notion of study time and temporality is central. In the Danish government's recent policy initiatives, such as the Study Progress Reform and quantitative performance measures for enhancing the quality (e.g. the 'educational zoom'), there is a strong focus on students' completion times; how much time they spend on their studies outside the classroom, and how much 'contact time' they have with their teachers and supervisors. Currently in the UK higher education debate, there is also a strong emphasis on 'contact hours' and 'learning gains' (DBIS 2016; UUK 2016). These debates are taking place within the context of the new Teaching Excellence Framework (TEF) and the newly established (and, in some ways, controversial) Office for Students (OfS) (Adonis, 2018). On a regional level, such understandings of time are linked to the discourse of the 'knowledge economy', where OECD and EU initiatives also encourage and drive higher education metrics, the skills agenda and other forms of performativity (Filippakou, 2017).

Commonly the present initiatives concerning the increase of student intensity draw from a quantifiable understanding of intensity to be worked into demands for more hours on site in the classroom and institutionally organised extra-curricular activities (usually aiming, particularly in the UK, to enhance students' employability skills). However, the qualitative and existential aspects of study time are rarely discussed in relation to these initiatives. Our aim with the paper is to develop a conceptual platform for more nuanced understandings of time and temporality in higher education that differentiate the discussion of students' experiences of time – and critically reflects the changes that the recent policy acts in Denmark and UK may involve in their temporalities of learning. In doing so, we explore concepts of time that also allow for understanding of the learning potential in warped temporalities like boredom, procrastination, the waste of time, and the stretch of time in, what students experience to be, interesting discussions and deep learning. We shall apply three central philosophies of time from the works of Henri Bergson (1998), Martin Heidegger (2010), and Emmanuel Levinas (2003).

From Bergson, we use the concept of 'duration' to argue that student temporality always takes the form of *lived* time. Here, time is experiental and existential, and therefore bound by and embedded within individual perceptions and specific learning contexts. From a Bergsonian perspective, students do not apply time as an organising tool, but are within time and in the flow of time. There is, thus, no distinction between students and the time they spend on their studies, as students *are* the very time itself. Temporality is not an aspect of learning – learning *is* temporality.

From Heidegger, we use the concept of 'waiting' to argue that temporality is not only connected to explicit and visible learning activities, but also related to times, where nothing happens and no goals are pursued. Heidegger distinguishes between 'awaiting' (waiting for something or someone) and 'waiting' (without direction and purpose). Similar to Bergson's idea of 'ripening', Heidegger's concept of 'waiting' allows us to understand and describe student learning that takes place in this other and more alien dimension of time.

From Levinas, we use the concept of 'infinity' to argue that the policy makers' expectation of student change is to some extent a pseudo-change. Change, here, only means an increase of something that is already known and familiar; what Levinas calls a 'totality'. In this line of argument, change becomes a pseudonym for the extension of the status quo, and points out a surprisingly reactionary logic inherent in the policy discourse. Should change really be desired, seen from Levinas, it should take the shape of exteriority; of engaging fully with what is strange and Other. Such forms of student change cannot, however, be either planned or comprehended structurally and strategically.

Our analysis points to a range of implications for the future university that we wish to discuss with the audience. Inspired by the works of Bruce Macfarlane (2016), Simon Marginson (2018) and Ronald Barnett (2018) we shall discuss new forms of student agency and temporal ecologies in the wake of our analysis of student time.

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An entreprenenurial ecology for higher education
A new approach to student formation

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The meaning of economy as creating societal value deeply embedded within the lifeworlds of individual citizens has been lost in the economic development that started in the 19th century. Since then, we have had a historical movement where the economy becomes separated from other arenas of life in advanced societies. Karl Polyani (2001 [1944]) partly accepts this, but partly suggests it is a false separation, perhaps a reification itself. While modern economies have created something of a separate sector of society called the economy, he argued that the formal economy was colonizing other arenas of social life, like education. This way economy comes to obscure our thinking to see all economic activity as engaged in self maximization and self-maximizing thinking on the part of individuals and groups. In similar phrases, Gert Biesta (2011) critiques this notion of education as a product and he sees the accountability movement as furthering the reifying process. He says, "We value what we can measure, rather than measure what we value".

In contemporary philosophy of higher education, alternatives have been suggested. Such work include Jon Nixon's (2008) focus on virtures in the higher education curriculum, together with Bruce Macfarlane's (2016) focus on academic citizenship and student freedom in future higher education programmes. However, such approaches tend to maintain a focus on how higher education may contribute to society, and in what ways society may benefit from students' virtues and critical being. As an altarnative approach, we shall apply an underlying Heideggerian angle, where students are not seen as contributors to society, but as catalysts of a process of 'releasement' (Gelassenheit) (Heidegger, 2010) of powers and values already deeply embedded within the heart of societal initiatives and activities. Paraphrasing Heidegger, we argue that students should be seen as 'shepherds of being', a notion Heidegger presents in his *Letter on Humanism* (2011). This can be understood as a particularly philosophical approach to enpreneurialism (Shumar & Robinson, forthcoming).

We shall present the outlines of four new approaches to thinking about and understanding societal value of academic work and activity. They all draw from a Heideggerian ontology, but each latches on to contemporary philosophers of value and higher education. We call this, with inspiration from Ronald Barnett (2018), an 'entrepreneurial ecology for higher education':

Crafting value

Drawing on the work of the anthropologist David Graeber (2002), we argue that the notion of craftsmanship may be linked to the generation of value creation and student formation. This approach critiques the commodification of the university where people are busy stripping other human values out of a university education so they can focus on knowledge/information as a product to be packaged and sold in a marketplace. As crafters of value, students work from within society (a certain form of production), from within a an ecological mindset of the small breweries (or crafting enterprises), and with a form of knowledge creation that is deeply embedded into the professional practices.

Disclosing new worlds

As good Heideggerians, Spinosa, Flores, and Dreyfus (1997) imagine how people bring new worlds into being (and becoming) by moving from disharmonies in the current world, to a future set of arrangements (that may mean new things are created) to bring about a better world. In this perspective, becoming is about bringing about a world where the things we value can flourish. In fact it is kind of the enlightenment ideal of the university calling the self and the nation upward. The question of what is upward today is a question of what kind of world do we want to inhabit. While it is true that the university needs to point us toward a sustainable and flourishing economy, it also needs to face many social problems. Poverty, climate change, conflict, these issues are all ones that produce disharmonies for many people. The university should be the

place where a vision of a better world becomes actual and not just imagined.

The value of the absent

Influenced by the American philosopher Alphonso Lingis (1998), we argue that creating value is also about eliciting what has been lost, forgotten, and repressed. Academic knowledge creation, this way, becomes a form of societal and cultural conjuring – summoning the voices of citizens and people who are long dead and forgotten, who left for exile because of persecuation, or who have been buried in mass graves. Lingis argues that academics must speak for those have no longer the ability to speak, or who have been silenced by others. Students must learn to draw forth voices of the silent, the silenced, and the absent. This is not just an ethical responsibility, but the creation of deep knowledge – to build understandings from what does not (no longer) exist.

The value we yet cannot value

Finally, inspired by the philosophy of Friedrich Nietzsche (2006), we discuss the need for students in higher education to grapple with and create values who cannot yet be valued as contemporary society does not yet have any means of measuring it either in thought, practices, or economic terms. For Nietzsche, such values, which emerge from the future and from a higher culture, can only grow from within the society itself. Here, to be an entrepreneur means to work in, what Nietzsche calls (1968) a 'hothouse' for strange, rare and choice lifeforms and values. Doing so, students may experience being met with incomprehension, confusion, and even fear. This is, indeed, a form of madness embedded within the higher education curriculum.

We are aware that this approach generates important questions, which we shall look forward to discuss with the audience. For example, how can such societal activities be said to be distinctively *academic*, and not 'merely' professional? How do we build a higher education curriculum around this ideal of entrepreneurial ecologies? And how does this pan out into specific forms of learning, teaching, and formation trajectories for students of higher education? These questions and implications shall be addressed and critically discussed at the end of our presentation.

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Creative Learners at the end a Golden Era?
Exploration of educational gaps in the current UK creative industry strategy

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The UK creative industries are currently perceived as healthy, resilient and strong. However, with the ongoing policy changes in UK secondary and higher education this golden era of the creative industries in the UK may not last. In this current paper, I explore current critical themes relevant for developing our future talent for the UK Creative Industries. Current national policy expressions often omit to address these themes necessary to safeguard our future creative resilience.

The creative and cultural economy is highly fragmented (characterized by a high proportion of what the media associates with the gig economy) and is populated by a large number of micro-cultural producers, including sole traders and self-employed. The "gig economy," or more positively framed as "new forms of more flexible working," is becoming a characteristic work practice in an increasing number of fields including the music and the creative industries. This fragmentation provides a high amount of sector resilience. However, this high fragmentation also carries with it a disproportional risk and vulnerability to the smallest denominators. Micro-cultural producers and the small end of the SMEs are highly vulnerable on an individual basis, and a lack of sufficient wealth distribution on a national basis affects the productivity of this sector. There is thus a need to ensure our current young talent has not o creative potential, but a creative resilience.

Perhaps resulting from the dissolution of Business, Innovation and Skills during the overhaul of Whitehall in July 2016 by new prime minister Theresa May, with HE, FE and apprenticeship joining the Department of Education, a new conceptual distance between innovation and education allowed a major theme to be not sufficiently addressed by the governmental industrial strategy: that of arts education in secondary and tertiary education. Higher Education was brought together within a department encultured in standardization and regulation, and this had an immediate impact on the HE sector. As Ken Robinson put it even more bluntly: "If you run an education system based on standardization and conformity that suppresses individuality, imagination, and creativity, don't be surprised if that's what it does" (Robinson and Aronica 2015). And the governmental strategy from November 2017 still seems to rely on the need for technical education above anything else.

In relation to arts provision, Bazalgette pointed out in his independent review that "industry should develop … curriculum materials to broaden and deepen the talent pipeline that starts at school," (Bazalgette 2017:10) as if schools have not been involved in creative education for the last decade, despite increasing numbers of interventions by government to cut arts provision for the sake of STEM, and this despite all evidence of its effectiveness to the contrary. So rather than introducing industry intervention into the school sector (after decades long governmental interventions, and current suggestions of university-school interventions) it might be useful to consider other national school models that seem to support learner excellence, as measured by PISA metrics. It is hard not to mention the Finnish model of school education (Sahlberg 2017) in this context, which has not only allowed school performance to be steadily improved over the last 20 years, but has produced this with a high amount of equity and well-being, and less standardization or competition.

In Sahlberg's view standardizations stand in opposition to creativity. In educational systems where standardization is perceived to be the key, there is often the suggestion that what is needed to attain standards are introductions of competition, test-based accountability, but with a resulting perception of de-professionalization, and (as he suggests) an addiction to reform, together with a belief in the notion of "excellence." Alternatively, systems that tend to do better are ones that allow creative flexibility of content and personalized learning, including aspects of collaboration, and a belief that this is based on trust-based responsibility, along with experiential professional leadership and a firm belief in equity, all resulting in a sustained improvement.

We know that if we do not get our secondary and tertiary education infrastructure right and include

substantive creative provision in our curricula, we will not have a creative future in which creative making and doing in all its forms can flourish. We might find ourselves looking back and realizing that in the last 25 years in Britain we had lived in a golden age of music, culture and the arts, having fostered within our UK Higher Education provision a whole generation of artists who had led the way within a global cultural community, driving our very own diversity-rich, international, but also very uniquely British creativity, in music and the arts. If we don't ensure that music and arts feature as elements within our learning institutions, this will be an era whose end has just started with the 2017 general elections, Brexit and the subsequent educational reforms, with their ongoing focus on standardization squeezing out any notion of creative freedom for young talent.

In writing this paper, much relevance will be drawn from making connections to current public debates on what universities are for and what their role is within the creative economy. Attention is given to considering current governmental industry strategies critically and their relevance for the creative industries.

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Liberal learning in professional studies:
The idea of higher education in organizational identity and its impact on student formation

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The discourse surrounding the place of liberal learning and vocational or professional training at the university has been well rehearsed since Newman's "Idea of a University" in 1852, and the social contract between the academy and society remains a tense, contested and negotiated space. Setting the stakes higher in this debate are rising rates of university attendance among diverse populations, increasing cost and attendant student debt, and a context of complex social, economic and ecological challenges that have arisen since the industrial forces that overshadowed Newman's time. One challenge is highlighted by the Carnegie Foundation, referencing the National Center for Educational Statistics from 2009 they highlight that 21 percent of all undergraduates were business majors, and that total rises to 68 percent when considering all other vocational majors among American undergraduates (Colby, Ehrlich, Sullivan & Dolle, 2011). Creating liberal learning experience as Newman envisioned is challenged by the structural and symbolic positioning of professional training, which is often a liability to the integrative, synthetic, critical aspects the curriculum. Literature advancing liberal learning in professional studies provides a theoretical justification for the inclusion of vocationally oriented subjects in the academy and frames the disciplines within a paradigm of criticality with important curricular and pedagogical implications (Barnett, 1990).

Yet despite the rich conceptual space that has been carved out for professional studies, questions persist about the extent to which professional studies actually achieves *higher* learning, namely those transformative ways of thinking and being implied in Plato's allegory of the cave that Barnett has referenced, or conventionally captured in the rhetoric about critical and analytical thinking, multiple theoretical framing, the "exploration of meaning" and practical or moral reasoning (Colby, et al., 2011). The conceptualisation of higher education in society involves multiple and varied stakeholders, and can be viewed as a sense-making process (Weick 1995) through which universities create organisational identities and enable organisational identification among individuals that supports meaningful, purposeful individual action through affiliation with the group. Further insights come from an inhabited institutions approach, recognizing that micro-level processes within the organisation can be viewed as the enactment of institutional scripts, derived from macro-level norms, logics and structures (Goffman, 1959; Barley & Tolbert, 1997). From this view we see that myriad external forces bear on university sense-making, many promoting instrumental over humane outcomes, and it is within this diverse and contested space that student identification with the university is shaped and in turn shapes the values and meaning that animates their engagement, learning and development. Phenomenographic methods of understanding the student experience suggest a link between perceptions of university leadership and approaches to teaching and learning (i.e. deep versus surface learning) (Trigwell, 2010).

Trigwell's work suggests the potential for influencing liberal learning outcomes, and to the extent that our idea of higher education shapes the way we lead, this might encourage participation in the work of sense-making toward a critically humane approach to higher learning that inures against narrower, instrumental, commodified, and marketized notions of the university in society. Analysis of university mission statements, values and histories shows that it is common for institutions to project an identity that espouses the traditional, liberal values that Newman advocated, yet too often those ideas appear absent at professional program level and the student experience is hampered by cultural and curricular silo-ization as the core curriculum and major field of study are experienced as isolated.

This paper draws from the discourse on the idea of higher education typified by Ronald Barnett to assess recent literature seeking to advance liberal learning in professional studies, and seeks to better understand the kind of university identity that might encourage the educational imagination for transformational higher learning, and how that identity might find meaningful expression at the program level. A criticism liberal

education is that if it fails to provide its students with skills to act on the ideals it has developed, then that student is prone to a sense of futility in the world as they are unable to act. Proficiency in vocational training is essential to the development of a type of freedom implied by the liberating nature of higher education, vital in the transformation of an individual who is empowered as a social agent in the world, but how can we better articulate the need for integration of the liberal learning into professional programs in a meaningful and impactful way to ensure *higher* learning? How can we create more effective program level identities that incorporate liberal values and aims that might facilitate student transformation? This working paper will benefit from critical insights and suggestions following the presentation.

Expanding the boundaries of self-authorship: Supporting being and becoming professionals through visual and textual mediums

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The system of contemporary higher education offers students the agency to (re)define their personal and professional identity through engagement with educational programs and the socio-spatial context of the university. Identity as stated by Tonso "is not merely something that people express about themselves, or shape in the presence of others; it is also and simultaneously something that learning communities make of people" (2006, p.301). This paper explores the identity (re)formation of students in a learning community called the Engineering Practice Academy at Swinburne University of Technology, Melbourne, Australia who are undertaking the Engineering Practice (Honours) degree.

The personal-social construction of students being and becoming professionals within the domain of engineering is explored in this paper through the development of a method, namely, *Self-Authorship through Visual and Textual Mediums*. The research presented in this paper and the development of this method is underpinned by Maurice Merleau-Ponty's (2012) interpretation of *Being* in which perceptions play a central part. Perceptions that are formed through a lived body, a body that is embedded within a cultural and historical world. Further, this research sees human experiences as embodied within a multiplicity of practices, which inform being and becoming (Dall'Alba, 2009). It is through the intersections of human experience, engagement with others, production of knowledgeability and the continuum of being and becoming that humans continue the process of (re)defining their identity and position in the world.
The self-authorship method outlined in this paper is used as a mechanism for student participants to articulate and (re)define their personal and professional identity through structured activities. Their perceptions of self and professional identity as engineers continue to develop over the period of the four-year degree and throughout their life as professionals. This is because individuals "do not only learn knowledge and skills but, more importantly, our relation to our world changes in the process" (Dall'Alba & Sandberg, 2014, p. 292).

Self-authorship through visual and textual mediums: Method of identity inquiry

The *Self-Authorship through Visual and Textual Mediums* offers a method for the exploration of self and its development over time. Individuals' recognition of self is entwined with personal-social and socio-spatial contexts, informed by the multiplicity of self-identity. The method is substantiated by narrative inquiry which is built on the understanding that there is no ultimate narrative of truth; instead narratives of experiences are individualistic, in motion and connected by the decisions of the storyteller. A narrative…

> …is a scheme by means of which human beings give meaning to their experiences of temporality and personal action. Narrative meaning… provides a framework for understanding the past events of one's life and for planning future actions (Polkinghorne, 1988, p.11).

As a method, *Self-Authorship through Visual and Textual Mediums* requests the student participants, through three separate yet connected activities, to: (1) depict themselves, *as who you are now* (i.e., 'self'), (2) depict their *future self* in 2023, the year they commence a graduate position in industry, and (3) create a *blueprint* that outlines the touchpoints, activities, and goals they perceive will help them to get from their current to future self. In completing these three activities, each approximately 30-40 minutes in duration, participants use images and text, an A3 piece of white paper and drawing/writing instruments. Additionally, participants are asked to include their perceived personal 'highlights and lowlights' in all three pieces. The inclusion of identity highlights and lowlights is used to identify areas of change but also static/innate elements of self that participants perceive as unique to them.

The self-authorship method is a means of personal development, academic development and also a research mechanism used by the authors. For the purpose of personal development, the three activities are embedded into the curriculum of the Engineering Practice (Honours) degree and repeated at key points throughout the four-year degree. As an academic development mechanism, it provides the opportunity for the Engineering Practice Academy staff to evaluate students' identity (re)formation processes and identify what educational touchpoints influence changes in professional identities. Finally, as a research mechanism, it provides longitudinal visual and textual data on the development of self-formation that can be analysed through multiple theoretical lenses.

Expected Outcomes

In summary, as a research method, *Self-Authorship through Visual and Textual Mediums* provides an explicit medium for the authentic description, articulation and demonstration of self. A potential limitation of the method includes ambiguity of what participants' mean in the visual data through their drawings and depictions. To reduce this limitation, we request that participants annotate their drawings to extract the meaning behind potentially abstracted imagery. Further, some participants found the opportunities for self-reflection and depiction of self through drawing as initially entirely novel and uncomfortable, however, these barriers were reduced by participants being positioned in the same room as their peers and witnessing others engaging in the activity.

This project draws upon Dall'Alba's notion of *Embodied Experience* and Merleau-Ponty's understanding of *Being*. It presents a novel method for students to engage in (re)defining their identity as authors of their continual becoming. We outline how a visual and textual medium is being used in the Engineering Practice Academy as an interpretive and analytic method for researching students' progressions of being and becoming professional engineers. The method lends itself to being applied and adapted across university courses and theoretical analysis approaches.

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Otherwise than Learning:
The Perpetual Childhood of the Liberal Arts Student

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This paper seeks to reimagine that of being a liberal arts student. In the United States context this tradition of higher education is exemplified by curricular breadth and depth as well as the lack of vocational or professional emphasis. This type of tertiary education is predicated on assumptions about what it means to be a liberal arts student. Largely, liberal education is informed by the notion of a subject that learns how to lead a free life through a breadth of knowledge. Take for example the American philosopher, Robert Pippin's assertion that a liberal arts education paves the way for students to become the authors of their own lives: "Being better able to do all that explaining and defending is clearly a kind of liberation because the more of such understanding you possess the more you are able to stand behind what you do, acknowledge it as your own, especially when challenged by others, because you can stand behind it, explain it and defend it to some degree, to yourself and others." These capacities are sometimes defined in overtly empirical ways, such as Tricia Seifert and her colleagues attempt to investigate the correlation of liberal arts experiences to desired 'liberal arts outcomes' like 'moral reasoning' skills and 'intercultural effectiveness'. Whereas such capacities can also be formulated in more nuanced ways, such as Susan McWilliams' account of the 'arts of liberty', which she contends is inclusive of a deep criticality and judgement that she concedes are mystic in that they are not measurable. Nonetheless, these accounts all assume that the being proper to the liberal arts student is one of *becoming,* learning how to be free by actualizing capacities. This defense of the liberal arts is founded by what Tyson Lewis defines as an ontology of actualism: that education occurs through the actualization of capacities in the learner.

This paper shall consider what it means to study the liberal arts otherwise than learning; it shall consider the subject position of *studying.* This follows Lewis's assertion that opposite to that of learning's actualism, study is an ontology of potentialism. This is an educational form in which the studier does not actualize a capacity, but rather experiences their potential and therefore also impotential without sacrifice. *Study* as a particular student being has been considered in the liberal arts context by Stephanie Mackler who contends that study is the type of thinking proper to that of a liberal education. Mackler demonstrates this through the phenomenology of thought from Hannah Arendt's understanding of Kantian judgement to suggest that studying is separate from outcomes-based assumptions of education; it is rather the exercise of Reason which asks unanswerable questions that gives rise to study. Mackler argues that liberal studying understood as such is not necessarily a preparation to act in a democracy but it is rather an 'interval' away from everyday life, yet part and parcel of leading a good life. This, however, lacks consideration on what studying means to *be* amongst the liberal arts.

In response to Mackler's notion of liberal study, this paper shall turn to Jean-François Lyotard's notion of *childhood.* The Lyotardian notion of childhood is not that of a developmental stage, but a constant and necessary state of being, because we are born into a world and acted upon *before* we are born unto ourselves. This is analogous to the student, who must think, judge, and feel within knowledge discourses of which the student is not a master, nor ignorant. This mode of educational thinking then fluctuates between intensity and melancholy, because the thought proper to *childhood* is that of the judgement of sublime in Lyotard's reading of Kantian judgement. The Lyotardian sublime also refutes the more humanist account of Reason as employed by Mackler's use of Arendt. Studying, as seen in childhood's sublime thought, is then a form of educational potentialism, which suspends ideas of the liberal arts student as actualizing capacities to lead a free life but entails a freedom to dwell within study itself.

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Responsive attunement:
Re-imagining pedagogy and curriculum in higher education

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Background

In earlier work, I argued in favour of an 'ontological turn' for higher education (Dall'Alba, 2009; Dall'Alba & Barnacle, 2007). This argument rests on the notion that higher education has more to offer than equipping students with knowledge and skills (an epistemological dimension), necessary though these may be. More importantly, it has a responsibility to nurture how students are learning to be in the present and into the future (an ontological dimension) (Dall'Alba, 2009). This is because higher education institutions have a social mandate to educate students in ways that enable them to make key contributions to society, such as through the practice of architecture, biotechnology and teaching in schools. Moreover, a focus on today's knowledge and skills is inadequate as preparation for a future in a continually shifting world.

Martin Heidegger argued our modes of knowing, such as chemistry, history and journalism are ways of being -in-the-world (1962/1927, p. 408). In taking up particular ways of being we become part of sociomaterial practice worlds, such as the world of teaching, research or social work. In educational settings, if we are to take seriously how students are learning to be, Nel Noddings points out "we have to set aside the deadly notion that the … first priority should be intellectual development" (1992, p. 12). She draws on Heidegger's notion of 'care,' with its ontological emphasis on concerning ourselves with people and things that matter to us in our living. Noddings emphasises the importance of promoting the development of such a capacity to care.

Responsive attunement in higher education

In a context of 'fake news' and associated disillusionment, this paper explores what it means to nurture a capacity to concern ourselves with what matters, among both students and teachers in higher education. In doing so, I highlight attunement to particularities of significance, especially to how situations, encounters and ideas are experienced. Heidegger illustrates such attunement when he describes an apprentice learning the craft of cabinetmaking, in which it is necessary to:

> answer and respond above all to the different kinds of wood and to the shapes slumbering within wood—to wood as it enters into man's dwelling with all the hidden riches of its nature. In fact, this relatedness to wood is what maintains the whole craft. Without that relatedness, the craft will never be anything but empty busywork. (1968, pp. 14-15)

In order to avoid fake or 'empty busywork,' I propose that higher education provide heightened emphasis on developing informed, care-full responses to this attunement to others and things, which I refer to as 'responsive attunement' (Dall'Alba, 2009, p. 68).

The contribution of this paper is in exploring what responsive attunement can mean for higher education settings, both as a focus for learning by students and a modus operandi for teachers. Enabling students to respond with attunement to particularities of significance within the practice worlds they seek to enter has the potential to provide clarity and focus in directing their learning. Simultaneously, supporting and challenging students in achieving such responsive attunement gives renewed direction for curricula and pedagogy that strive to be attuned to student learning. The teaching-learning process can be, then, a genuinely collaborative and forward-looking endeavour that values difference among students and teachers. Promoting responsive attunement among both students and teachers provides a means of supporting education that enables being in the present and becoming into the future. Developing such a capacity to respond to situations as they emerge encourages being grounded in the present, while coping and

flourishing in a world in flux into the future.

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Higher education: Compounding the problem of social mobility or contributing to its solution?

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The Office for Students (OfS), the new regulatory body for the English higher education sector, advocates that higher education 'can compound the social mobility problem or contribute to its solution' (2018) – adding to a long-running policy discourse around widening access and participation and improving social mobility through tertiary education. This paper problematizes the concept of social mobility through an exploration of its temporality in relation to higher education policy in England.

There is an established history in UK/English policy of widening access to higher education and universities, going back at least to the Robbins Report of 1963, which centred on the principle that courses 'should be available to all who are qualified by ability and attainment to pursue them and who wish to do so.' The report is largely credited with the move towards the massification of higher education, being published at a time when only 6 per cent of young people entered the sector. While there can be little doubt that the report encouraged greater participation (and achieved this end) its language would likely not be regarded as sufficient in today's climate. In 1997 the Dearing Report launched the modern widening participation agenda, stating that 'increasing participation in higher education is a necessary and desirable objective of national policy over the next 20 years' and arguing that disparities in participation should be reduced. In advance of the formation of the OfS, the Higher Education and Research Act (2017) strengthened the policy levers which incentivise the widening of access and participation in universities (e.g. the access agreements formally presided over by the Office for Fair Access, and now the access and participation statements that will be regulated by the OfS).

This paper will address conceptions of social mobility across a number of key policy documents – to identify definitions and speculate on understandings of social mobility within them; to explore how such references have changed over time; and to critique the differences between the imagined 'ideals' of what policy rhetoric seeks to do and the reality of policy implementation (as borne out by what data is available on higher education participation and access and recognising the inherent limitations of such data). Given that Reay has described social mobility as 'largely a figment of imagination brought to life in policy and political rhetoric' (2013), the paper will consider how and why the concept is used – explicitly in relation to policies as products of their time and context. Based upon a content analysis after Payne (2012), the paper will explore published policy documentation that addresses both social mobility (or related concepts such as widening participation) and higher education. In keeping with the focus on temporality this will include reports and papers from distinct eras: the Robbins Report from 1963, the Dearing Report from 1997, and the DfE's 'Unlocking Talent, Fulfilling Potential' report from 2017, amongst others.

As part of the problematization of social mobility, the paper will consider to what extent it is a middle class concept which detracts from underlying issues of inequality that education policy should seek to address (see Ball 2010); it will explore whether conceptions of the term focus on or recognise only perceived deficits in working class members of society rather than the inherent advantages available to the upper/middle classes; and it will question the nature of social mobility policies and strategies which inevitably encourage the promotion of individuals away from their wider group (see Tawney's tadpole analogy, 1964) masking the more significant structural differences between groups.

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Make room!
Conceptualizing master student supervision.
Breaking down walls or pushing at open doors?

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This paper is no more than a dive into the PhD work I am in the middle of right now. It is truly a piece of work-in-progress. I am in the final year of my PhD project, and I am currently immersed in theory work or theorizing. The whole point of my project is to understand supervision. On the one hand I analyse what understandings of supervision that are in play in Norwegian higher education today. On the other hand I suggest a way to conceptualize supervision as an educating practice, that I think could break down some of the restraints that is brought onto master student supervision by the traditional or dominating way of picturing supervision.

General model of master student supervision

On the basis of analyses of the prescribing supervision literature (as well as some research literature on supervision), formal curriculum and policy documents used in Norwegian higher education today, I have synthesised the following general model of master student supervision:

Supervision is a practice that involves actors in two roles, *the supervisor* and *the supervised*. The constituting activity of the practice is *communication*. The supervision has an *object* (something they communicate about) and a *purpose*. The purpose is in one way or the other connected to *change*. As a practice, supervision also has a *context*.

This rather straightforward model constrains the ideals of supervision. It is like being in a box that just is not big enough or shaped well enough for you to find a comfortable position. You always feel some discomfort, and some part of your body always aches. The implicit and explicit understandings of supervision constrain how we perceive and construct possibilities and boundaries in the situation.

What or who is the student in this general model?

In my thesis I pull apart (by sober critical analysis, of course) every aspect of this model. However, given the theme of this conference, I will focus on the student in this paper. Some brief examples of the problematic ways of placing the student in this model:

- The student is the (passive) receiver of supervision. The student becomes a factor in the supervisor's or the institution's didactical structures and considerations, rather than a pedagogical subject.
- The dyadic relationship is reified, leaving the student "alone" in the situation facing the supervisor.
- The many ideals of symmetry (on different levels) are incompatible with this dyadic relationship and the passive position.
- The student is given a set of possible typified roles. The roles are defined as *responses* to a supervisor.
- The ideal of symmetry and harmony makes no room for negative experiences. What could be the function of negative experience?

Conceptualising the supervision *room*

The conceptualisation of supervision is central to the theorizing work in my PhD dissertation. A dialectic process involving empirical material, pedagogical and didactical literature on supervision, and sociological and phenomenological theory drives the theory work. The empirical material I have collected is video observation of master student supervision conversations and interviews with the participating master students and supervisors, as well as institutional documents (formal curriculum). When it comes to HE pedagogic/didactic literature, I have analysed both prescribing literature as well as research.

I use room as the overarching metaphor for supervision, in order to conceptualise some of the aspects that

opens up and sets boundaries for the pedagogical meeting between student and supervisor. In Norwegian the word “rom” (room) both has concrete and metaphorical meanings. In all meanings it points both to a space and what limits the space. The important premise is that it is *the meeting* is the constitutive element of the room. In the more concrete senses, it is a *spatial or locational demarcation*, or a *temporal demarcation*. The most prominent metaphorical sense is room as *opportunity, possibility*.

Conversation

I view *the conversation* – in a wide sense – as the paramount way of working in science (or scholarly, if you want). This conceptualisation attempt is an utterance in a conversation or in multiple conversations that already goes on. My purpose is to create a model that is debatable – in a positive sense, and I hope to engage the participants in the paper session in an analytical conversation.

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Formation and Psychology
The embodiment of a professional habitus of psychology students

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Abstract
What is the purpose of higher learning and the ideals of the university? What traits characterize the habitus of the profession that the students enter after completing their studies? Including such Bildung-perspectives (Gadamer) and profession-perspectives (Bourdieu) makes it possible to come to a deeper understanding of the challenges that Danish students of psychology are confronted with, and the possibility of processes of formation. Their direct influence on the study activities such as project work gives students a high level of motivation and involvement, and this is key to the embodiment of habitus as well as processes of formation: no commitment to the activity - no formation of a psychological and scientific habitus. And no personal involvement – no identification of one's own standpoints and ideals.

Proposal
At our department of psychology, we welcome every year 160 highly motivated students. But as the students' grade point average from upper secondary school increases from year to year, we meet more and more students that excel in individualistic performance and competition strategies in the pursuit of high grades, instead of corporation and immersion into the subject matter of psychology itself.
The continental-philosophical distinction between the formal educational system as defined by the study programme, learning objectives etc., and a Bildung (formation) perspective, enables us to address questions of ideals, values and processes of transformation that are usually not addressed in the everyday educational activities (Gadamer, 2004; Kemp, 2010). Bildung, ideals, and the development of an independent mind are central in Oscar Negts work, *Soziologische Phantasie und exemplarisches Lernen* (1975). In a recent interview from 2004, Negt - now professor emeritus of sociology at the University of Hannover – expresses concern that our current times are marked by a problematic absence of a political awareness and a critical stance (Pohl & Hufer, 2016, p. 204, 206). "For me", says Negt, "all real education is political", and Negt understands politics in a very broad sense as related to 'matters of concern to the community' (Plato) (Pohl & Hufer, 2016, p. 204). The ideal of caring for a shared community as a human being (*lebbare Einheiten*) and developing one's own reflected standpoint via 'corporative truth seeking' (Habermas, 1986), are at risk of being lost in individualistic, strategic agency and competition cf. Negt (Pohl & Hufer, 2016, p. 204). Negt: "Education cannot be reduced to something special or particular. We have to develop something universal from the particular. Doing so prevents society from being fragmented into different experiential worlds or risk environments." (Pohl & Hufer, 2016, p. 206).
The empirical data
This paper presents on the one hand empirical results from case studies of psychology students at Aalborg University (Feilberg, 2014, 2015). On the other hand, it presents theoretical perspectives on the potentials and the driving dynamics of the embodiment of a professional habitus as a psychologist. The findings presented are the product of a hermeneutical circle (Gadamer, 2004), meaning a process of fluctuation between research questions and empirical observations, between theoretical fore-understandings (existential phenomenology, critical theory) and empirically developed understandings, to a more developed interpretation (Ricoeur, 1991).
Through case studies it is demonstrated that personal involvement contributes to psychology students' embodiment of the habitus of the profession by setting wild processes of formation free.

Case-exemplification

Andrea, an ambitious student of psychology, spends a major part of her study adhering to a grade-optimizing strategy: telling the examiners what she thinks will impress them, and avoiding personal involvement in the subjects of her projects. But during working as a trainee psychologist she discovers that she does not know her own standpoints as a psychologist, and she cannot remember the rote learned concepts. From that on she chooses actively to 'prepare herself' to the profession of psychology by examining and taking up subjects of personal interest and conflict. These projects are 'harder to navigate in' emotionally, as she is no longer detached and uninvolved. However, she now develops personal-professional and theoretically underpinned standpoints, and she accepts the responsibilities that being a member of the psychological profession implies ethically (Feilberg, 2014).

How can we understand the background to Andrea's experiences with regard to A) Personal-professional values and ideals, and B) processes of a professional formation?

A) Bildung (formation) concerns both ideals (that we can strive for but never fully meet) and unplanned and wild processes of development (Gadamer, 2004). A Bildung perspective can both highlight aspects of the habitus of the profession (self-reflection, psychological sense, theoretical explanation) as well as the ideals of the university (collaborative search for truth, autonomy, independence, reflected standpoints), and at the same time it can emphasize Bildung as a process that we as educators can encourage and support, but not conjure up by force or planning (Bourdieu, 2000, Habermas, 2007, Gadamer, 2004). We have to set the students free to choose their own ideals and professional identities, and project work is an educational philosophy that can support this.

B) Inspired by Negt's *Exemplary Learning* (1975), I argue that an exemplary educational activity must pay regard to the following three dimensions to promote processes of a professional formation within psychology students (Feilberg, 2014):

1) The Subject/problem must be of a personal interest to the student, spark wondering curiosity and personal involvement, as well as relate to something *particular* and concrete.

2) The subject/problem must be further developed in light of a wider Societal (*universal*) context (not just personal), and within the course subject. The supervisor must challenge and educate students with respect to their prejudices and fore-understandings, e.g. with respect to the subject and its contradictions, their application of theory, method, ontology and epistemology (creative mimesis, Kemp, 2010).

3) The educational activity (et. the research process, the supervision, the group discussions, the reporting, the evaluation) must contribute to the student's process of embodying a self-reflective (emancipatory) and self-understanding use of psychological theory and method in a professional context, as well as to their identification of personal values and ideals as a human being and a professional.

When all three dimensions play together, students are supported – through peers, lecturers and scientific literature – in the process of embodying a habitus and getting to know their own personal-professional standpoints; a process made possible by experiencing a community (lebbare Einheiten) that eg. shares the same ideal of 'corporative truth seeking' and independent reflection. Experienced community, corporative truth seeking and independent reflection can be viewed as ideals for a modern university (human science departments), as well as for the profession of psychology.

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Building powerful partnerships:
Considerations for the transformative potential of partnership work between staff and students

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Bell Hooks makes a powerful case for learning in partnership and the potential that this mode of working holds to change how we experience learning. She argues that 'learning and talking together, we break with the notion that our experience of gaining knowledge is private, individualistic, and competitive. By choosing and fostering dialogue, we engage mutually in a learning partnership' (2010: 43). We also know from anecdotal evidence and published research that working in partnership has the potential to transform student and staff experiences of higher education (Cook-Sather, Bovill and Felten, 2014; Cook-Sather and Luz, 2015; Healey, Flint and Harrington, 2014; Peseta et al, 2016). But, what is it about these relationships and ways of working that make them transformative? What are the factors that make for successful partnerships? And, do the partnerships need to be successful to be transformative?

This paper presents the results of a study in progress which explores the processes involved in building relationships of partnership between students and staff. The first part of the study brings together a group of students and staff who participated in the interdisciplinary Students as Co-Creators Programme at the University of Westminster (United Kingdom) to converse about their experiences of partnership, while the second part comprises a series of in-depth interviews with group members and other Co-Creators Programme participants. These methods were chosen specifically to bring hooks' argument that we must foster dialogue full circle and to create space for participants to reflect on the process of partnership. The group conversation will be captured by audio recording, transcript and drawn illustrations to ensure that the rich mix of voices and experiences comes through. This paper will present some of the outcomes of the gathering and the interviews to explore what makes for strong partnerships and what the necessary conditions may be to provide opportunities for transformative learning in partnership.

The paper responds to the call for proposals for 'Student being and becoming in the future university' by considering the role that co-curricular and voluntary partnership learning plays in contributing to and interacting with the academic identities and subjectivities of the students who engage in the Co-Creators Programme. More broadly, the project is interested in how through engaging in partnerships students are able to re-define what it means to be a student and a researcher for themselves in novel ways that exceed institutional expectations.

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Passionate or Performative Utterance?
The University Lecture as a Mode of Address

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As a host of published books, journal articles and opinion pieces attest, the university lecture is now distinctly out of step with contemporary Higher Education discourse. Academics across university disciplines confidently proclaim the format's obsolescence, arguing that only inertia and familiarity could satisfactorily account for the lecture's survival. The lecture has faced particularly thoroughgoing criticism from educational constructivists characterizing its emphasis on dissemination as pedagogically ineffective. Certainly, given the burgeoning of online or blended technologies and the growing provision of self-paced learning alternatives, the value of live large-group presentation as the default teaching mode seems more and more in question.

We propose in this paper to offer a philosophical revisiting of this most maligned of pedagogical forms. Understanding the lecture as a distinct mode of human speech and human encounter, we suggest that in the context of its live enactment a range of expressive and pedagogical challenges are uniquely posed. Foremost among these challenges, of course, are the relationships we cultivate through language. What might it mean to wholly inhabit the words that we employ? What might it mean to fully direct our words to those youthful figures sitting expectantly in our wake? What might it mean, most importantly of all, to hold ourselves genuinely open to those listeners' agreement, their criticism or even their rebuke? And how might the lecture be central to what it means to be, and become, a student?

Drawing on the philosophy of Stanley Cavell, we argue for the lecture as a mode of address. On this model, the lecture is to be understood not as a mode of dissemination but as a special form of human encounter where the voice of one is modulated specifically for the hearing of another. We thus consciously resist any unhelpful characterization of the university lecture as a teaching format that delivers, i.e. as a teaching format that involves one confident central speaker possessing knowledge of her expert area and thereafter broadcasting this knowledge to a less-than-expert audience. Of course, the discourse of "delivery" is all too prevalent in contemporary teaching and learning; as Bruce Macfarlane points out, the same discourse badly short-changes those university teachers who would deal with education and not with pizza (Macfarlane 2017, 165). Involving in our discussion Macfarlane's broader call for a radical rethinking of the university classroom and its uniquely emancipative capabilities, we propose in this paper to offer a philosophical defence of traditional university teaching .

Transdisciplinarity and the Realisation of Potentiality of Personal Creativity

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The paper explores Nicolescu's theory of transdisciplinarity and the key three axioms through the tools of potentiality and actuality first discussed extensively by Aristotle's Book Θ of chapter 9 of the *Metaphysics.* In that work, Aristotle introduces a complementary notion, whereby the identity of being is "in another way distinguished [from substance] according to potentiality and actuality" (brackets added, 1045b 26). Nicolescu's theory is that being is essentially substance: that of emergent powers, resting in the potentiality in the becoming of criticism, as in Brenner and others, and that Aristotle's position is one of actualism regarding the nature of being and reality.

Nicolescu's axioms are used to explore the 'Hidden Third' and open up a way of perceiving it as a transcendental nexus of both passive and active causal power, able to shape realities and possible worlds by revealing the capacities and activating potentialities. In doing so, the idea of possible worlds and their realities is considered as a way in which all sentient, material and spiritual enmities - real and actual - are co-created by potentiality and actuality. Like Hegel's and Whitehead's before him, Nicolescu's views may rest on a transcendental Spirit.

Like Nicolescu, whose work draws attention to that of others, Heisenberg and the Romanian philosopher Lupasco (to whose 1951 book, *The Principle of Antagonism and the Logic of Energy*, Nicolescu offered a foreword), I will next call upon Aristotle and Whitehead to help to frame my argument.

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The Figure of the Migrant in the Becoming University

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In order to theorize a becoming-student for a future of the university it is necessary to theorize an ontology of that student as well as an ontological foundation of the conditions through which the student might be produced. To these ends, I draw from Thomas Nail's *Figure of the Migrant* and his kinopolitical framework (politics of movement) to conceptualize a becoming-student that can exercise power in shifting and shaping the future university. Caveat: my theorizations to date are largely grounded in conditions of U.S. higher education.

The Figure of the Migrant

Nail puts forward a conceptualization of the migrant as the political figure of the 21st century. The problem with our current political conceptualization is twofold: statis and the state. First, we conceive of the human as a figure of *statis* – a place-bound configuring of the human. This places the migrant in a secondary or subaltern positioning relative to normative humankind. Second, our politics is founded on an agreement of the powerful and place-based *nation-state* that grants freedoms and ontological possibilities for becoming-citizens (i.e., fully human/persons). By subverting the ontological foundation of statis with movement, placing movement as normative rather than exceptional, the figure of the migrant becomes the primary becoming-human figuration, and the state becomes less central to subjective agency.

Nail grounds his figure of the migrant within the material and historical conditions of human migration, recent and past. However, he extends the migrant as political figure to include anyone who practices movement (regional, international, economic) in order to participate in society, as well as anyone who is systematically expelled by society's institutions. In short, swaths of marginalized groups and pretty much anyone who experiences some form(s) of precarity in relationship to the state (i.e., government) can be configured as the migrant within Nail's conceptualization.

Extending the figure of the migrant to include broader (and dynamic) swaths of marginalized groups, combined with the expansive notion of movement (or migratory flows), such as movement across the economy, makes the figure of the migrant quite alluring for application to the becoming-student of the new university. Students are inherently movement-based positions. In a traditional sense, students are moving from adolescence into adulthood. They are moving from compulsory education to tertiary/elective education. Students often move to a college campus and away from home communities. Some students are moving between social classes, while others are moving from passive recipient of class standing into authorship and producer/sustainer of social class. Conceptualizing the student within the figure of the migrant holds great promise in excavating how the becoming-student might engage/be engaged in building and producing the new university.

Kinopolitics and Expansion by Expulsion

Key to understanding the migrant as a political figure is Nail's theorization of *kinopolitics*, or the politics of movement. Nail asks us to consider how we might understand the building of social organization(s) based on the migration of humans. He points out that Western expansion, and the expansion of any Western political project, has always relied upon the expulsion of various groups from social organizations. Movement has always been fundamental to building societies. Nail calls this *kinetic power*. Whether relegating Native Americans to state-drawn land boundaries (e.g., reservations) or using juridical tactics to remove African Americans from civic life (e.g., Jim Crow), the state has expelled groups (i.e., moved them away from) society in some form in order to further state interests. Applied to the becoming-student, histories of higher education are rife with examples of expelling particular cultural groups from participation in order to expand the power, prestige, and at times populism of colleges and universities. Kinopolitics challenges normative explanations of such exclusion by circumscribing these biopolitical efforts in relation to the political flows and

junctions they produce.

Pedetic force

Countering the kinetic power of the state, the migrant exercises what Nail calls *pedetic force* – the power of the foot. Migrant movement/s produce new possibilities for social organization by using various strategies that have emerged historically. These strategies include the raid, the revolt, the rebellion, and the resistance. Each of these strategies maps onto historically conditioned versions of the migrant as a political figure. However, each continues to operate today. Indeed, contemporary migrants have each of these four strategies at their disposal in enacting their will on/within the contemporary condition. These strategies, however, are not all-powerful. Rather, they are produced in tension with/against the kinetic power of the state's expansion by expulsion. Pedetic force, therefore, provides a vehicle for analyzing and making sense of institutional change in relation to migrant participation within higher education. It evokes a dynamic political climate wherein students might become co-constitutive of radical changes to the becoming-university as they enact strategies of pedetic force in new combinations. For example, some students in US colleges and universities today are known to "swirl" between and across various institutions multiple times before graduating. Yet, colleges and universities continue to organize themselves under assumptions that students should find a place for themselves at a single institution. Still, swirling is becoming more popular, regular, and normative every year. Contending with such movement might force institutions to reconcile the shortcomings of their traditions in relation to the realities of students' lives.

The Figure of the Migrant in the Becoming-University

Working Nail's migrant into the becoming-university provides an opportunity to theorize new modes of change and participation for new notions of students as higher education confronts and responds to radical social changes. The politics of movement provide a set-shift in thinking and potentially powerful disruption to the place-bound stasis upon which most universities were founded. In this paper, I will thread the figure of the migrant into the current conditions of the university in order to theorize a becoming-student based upon such a politics of movement.

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Is it possible to be a researcher? Is it possible to be a Teacher?
If it is possible then is that a good thing?
Sartrean enlightenment on these questions

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In important ways the traditional PhD is the zenith of freedom for academic workers, at this point both as postgraduate reserach students and as proto-academic staff (doctoral) researchers (and, variously, at the same time novice teachers). Underpinned by the dictum that we "emphasise the intrinsic values of curiosity and a thirst for knowledge" (Rowland 2006, p58), the time and space for the postgraduate researcher to find a problem, devise their approach, seek out their sources of data and information and work their way through them to articulate their own contribution forms a special place in the academic (and any other) career.

Many doctoral candidates embrace this freedom and thrive, some others find this position anguish-inducing, through coming "face-to-face with nothingness", i.e. nothing but one's own freedom (Sartre 1958, Part 1 chapter 1, pp17+29-35), and flounder in the face of, in effect, constructing their own curriculum. It constitutes a huge step up from the taught Master's study regime, with the undergraduate study regime left further behind, notwithstanding the importance of student freedom at those levels as an end in itself and also for more successful educational outcomes (MacFarlane 2017). Yet career advancement, even in the academic domain, sees the researcher then suddenly restricted, if not as postdoc Big Science lab drone then as early career academic distorting their interests to fit into someone else's REF strategy.

It is never been the case that anything goes in the PhD environment and, rather than being just open-ended process, its status as task to be completed, even in 'timely' fashion, is now foregrounded in institutional and wider expectations. But, if this level of education should serve greater societal ends and if we should, anyway, be reducing non-completion statistics resulting from this flight from freedom (Sartre 1958, Part 1 chapter 2, pp47-70), should we go the whole hog and instead re-envisage the PhD enquiry more as a project defined by someone else? With or without, for instance, the ever-shifting Teaching Excellence Framework for UK HE and the vague prospects for its applicability to the postgraduate levels, in light of the increasing diversity of doctoral degree forms, how important is the current space for freedom to operate key to the quality both of thesis and of graduate entering the next stage of working life?

We need to return to Sartre's contribution to our intellectual heritage to remind us of our human limitations and condition, and ultimately to answer these questions. I am a researcher but I cannot be, since I am not what I am. In other words, what I have achieved so far is thing-like, just 'is', the 'in-itself', my facticity (my PhD and journal articles are writing dead on the page, as Socrates would say, in the *Phaedrus*). I cannot identify with that since if I did then I am lifeless, just a thing. Embracing the role of researcher/enquirer too closely, as a role fitting in to some institutional process, would make me too thing-like. Rather, I am what I am not. In other words, I go beyond such a role, transcend that, for instance to find new intellectual places, I am heading there but these places are necessarily ahead of me, not yet me.

Arguably, the same sort of issue faces the teacher in higher education: the condition of the teacher is like the condition of the researcher. Is this a role, in the sense of behaviours being specified, so to be a teacher is to embrace certain behaviours and therefore be (albeit in a different way) as much in *mauvais foi* as the researcher in higher education who insincerely refuses to recognise their pedagogical possibilities? To identify too wholeheartedly with being a teacher is to make oneself too thing-like and more susceptible to

someone else's indicators of performance regarding the role of the teacher. The individual who is about to teach can, however, gain solace from the researcher, who is more obviously at face value condemned to be free, since the teacher, unlike Sartre's Parisian waiter, too can treat their space of action and interaction as an enquiry of possibilities yet to be realized, rather than as just delivery of pre-determined curriculum items, delivered with crowd-pleasing demeanour.

I have quickly moved from considering the early career academic who is still in the student phase to the academic teacher and researcher in general. But, as in the examples Sartre chooses to make his point, the novice postgraduate researcher and teacher will be experiencing the disconcerting aspects of the 'academic condition' most acutely. So we must acknowledge the all-pervasive wellbeing agenda as a dimension of the present and (probably) future picture. Chronically floundering in the face of the task of taking your research forward may ultimately lead to ill health. But does anguish, in the freedom to choose your own research direction, itself constitute a reduction of wellbeing? No: anguish in this context is not *fear* of freedom (Barnett 2007, perhaps invoking Erich Fromm?) as such, neither is it constituted by fear of knowledge (Williams 2016), and in itself it is a wellbeing problem neither on the utilitarian / medicalised deficit models nor on the Aristotelian epistemic model.

This is very much work in progress and I welcome thoughts from others about these issues.

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Power relations and individual agency of the interlocutors involved in a dialogue based learning constructs practiced in higher educational establishments

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Power can be defined as an imposition of actions and/or believes on a person who would not do these actions or subscribe to these believes on his/her own free will. The issue of power, in general, and power in connection to teacher-student relations is one of the main issues in dialogue pedagogy. For Plato (Schofield 1998; Plato 1971) and Jürgen Habermas, for example, the power relation evolves around the contents of knowledge: Socrates' dialogues and Habermas' theory of communicative action (Habermas, 1968, 1974) both argue that the interlocutor with the best argument should win. The power is always present as a part of our agency as individuals involved in a dialogue. In the realm of Bakhtinian pedagogy the aim of the dialogue is, first and foremost, the meeting between the interlocutors and the enrichment for all the interlocutors. In this way all the participating interlocutors are winners but their gains are personal and thus subjective rather than objective wins based on better argument argued for by Habermas and Plato. Thus, the philosophical problem in this article is how power should be situated (for what purpose) and distributed so that there are provisions for agency development for every interlocutor. I argue that a power relation also concerns the issue of how this power relation should be maintained so that there is a provision of space for growth and enrichment for every interlocutor based on the interlocutors' agency.

In this article an analysis of two teaching cases from higher educational establishments is presented. The first case is from the USA, and the second case is from Norway. Education in both cases had been organized and conducted basing on the dialogic framework informed by ideas of the Russian philosopher and linguist Mikhail Bakhtin (1981, 1993). The descriptions of the both cases were obtained as a part of the interviews with both educationalists in connection with a forthcoming book (Matusov, Marjanovic-Shane, and Gradovski 2019). The cases have been analyzed using an andrologogical educational construct (Knowles, 1988; Gradovski 2008) and a Foucaudian perspective (Veiga-Neto and Corcini Lopes 2017).

The andragogues understand the issue of symmetry\asymmetry as an issue of power, motivation and guidance. In any andragogic relation there is a longing towards symmetry in power, while in a pedagogical relation a teacher is expected to have an upper hand over children he or she is responsible for (Knowles, 1988). In the andragogic model, learner's experience plays a very important role, as they believe that people attach more meaning to learning they gain from experience than those they acquire passively (Knowles, 1988).

Foucault (1977) believes that when there is power, there is a resistance. Basing on this Foucault's postulate Butler believes that the subject can be both constituted by power relations and still capable of agency and resistance (Allen 2010). Inspired by Foucault's take on power Veiga-Neto and Corcini Lopes (2017) believe that the power relation in educational situations can be viewed as colonization. They define colonization in educational practices as the positivity of brining the newcomer to another dwelling, making him or her assume other principles, values, and practices that are the ethos in which the colonized individual is sunk in.

The first case is a case of pedagogical asymmetrical power relations as the teacher shows little respect to his students and manipulates them by not disclosing one of the crucial aims behind the choice of the core activity. Such a take on power can be characterized as authoritative pedagogical as it fits perfectly as an action that can happen within a hierarchical power relation construct where a teacher can decide what is best for his or her students without asking the students. Such a construct allows practice of ontological violence as long as the chosen activity or activities do not pose any direct danger for the lives of the participants. This case proves the Foucault's idea that when there is power, there is a resistance (Foucault 1977).

The power relations described in the second case can be characterized as an andragogic construct. From the

Foucaudian perspective, students were allowed to show resistance. Although the construction behind the power relations in this case was pre-determined by the educational establishment, this construction of power relations still allowed the students to use their agency, creativity and voice.

It is possible to conclude that for educators inspired by Bakhtin the role of students' voice and their awareness about it, and the agency that springs out of the responsibilities connected to having and exercising power is a crucial issue. Power is always shared and it is expected that the students are not just aware of their power and responsibilities over own ontological and epistemological journey but also exercise it.

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It is often said that modern media is characterized by an abundance of information and a scarcity of attention. In a "mediatized society", the growing importance of the media, old as well as new, in shaping public opinion and perceptions, has a considerable impact on other institutions. Private as well as public organizations are involved in a constant struggle to get people's attention. In short, mediatization describes a process in which institutions become more dependent on, and vulnerable to, public attention.

The university is a societal institution that has generated a considerable amount of attention in recent years, both in research and in media reporting. In particular, there has been a focus on evaluation in general, and rankings in particular. League tables are produced at the global, regional, and national level. New "facts" about the quality and standing of universities are thus produced, disseminated, and consumed almost daily. But the attention comes at a price. In order to make matters of research and higher education suitable for public consumption, the media have to formulate the complex and multifaceted activities and operations of universities so as to render them comprehensible and relevant for a broader audience. In other words, the media need to "translate" academic norms and standards into media logic, that is, the institutionalized norms and standards that guide the media in their own operations. This work of translation, while necessary, runs the risk of undermining the legitimacy of universities as a social institution by weakening the normative grounds that support them. In order to attract students and funding, for instance, universities must meet the expectations placed on them based on the public, which is to say mediated, version of what a university fundamentally is and does.

The mediatization of university is intimately tied up with the marketization of the university. Global university rankings, many of which are themselves products created or sponsored by media outlets, are perhaps the prime examples of this connection. In contrast with what is actually involved in ascertaining quality and relative merits in different educational and research contexts, rankings are very simple and straightforward: they seem to provide an objective comparison and evaluation with respect to a limited number of discrete and neutral variables or indicators. The image produced in the rankings, disseminated through media and consumed by the public, becomes the basis for decision making at all levels. The subsequent reorganizing of systems and institutions of higher education constitutes a shift from a traditional academic organization with collegial autonomy and control over curricula and research toward an organization in which every section is assessed in relation to the university's status in the rankings, that is, how "excellent" it is. This devotion of attention and resources to branding and media benchmarking weakens traditional academic values, criteria, and structures of quality control, which are usurped by the principles and practices of corporate management. In the light of the mediatization and marketization of the university, there is reason to doubt that academic research and higher education henceforth will serve the different knowledge interests of society as a whole on the grounds that knowledge is a public good.

These recent changes in the academy have been so extensive that it is justified to ask whether serious scholarship will have a place in tomorrow's university. Will we be able to trust them as institutions trying to live up their own traditional ethical standards as truth-seeking institutions? And more importantly, will these mediatized, marketized, and micromanaged universities be able to attract the right young people as students and as future scientists and scholars?

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Student, take action

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In newspapers, social media and academic papers we can read about a third revolution as great advancements are being made in information and communication technologies. An effect of the strongly increasing digitalization will be that a great number of job assignments now performed by humans will be carried out by computers, robots etc. This has, according to economists, educators and workers in the field, started a new wave in education and competence development that break with previous responses to social changes in education policies. Up until now the response to changes has been to add more education in the beginning of our lives. This was the response to the industrial revolution and the accompanying urbanisation: sometime before the turn of last Century education became a possibility and a requirement for everybody. The next great wave in education answered to the perceived need of increasing the number of citizens with a higher education and as a result the number of universities was greatly increased.

When computers and robots take over a large part of the job assignments, this will have large-scale effects on the human work force. Looking at the North American contexts, researchers anticipate that this will result in great changes in the average citizen's need for education through-out his or her life. Many more of us will be working on short contracts or be free-lancing, and there will be a greater need for retraining at shorter intervals. More education in the beginning of our lives is not the answer to these demands but rather recurring periods of education throughout one's working life. As a free-lancer or on a short contract, who will pay for our competence development? The employer will have lesser responsibility to do so. (Jeffrey Selingo. 2018. The Third Education Revolution. Schools are moving toward a model of continuous, lifelong learning in order to meet the needs of today's economy. The Atlantic. 22d of March.)

Assuming that these prognoses will be confirmed, what will it mean to be and become a student in the future university? The prognoses show that students will be of all ages and that many will already be professionals, sometimes in more than one field. What will be the sought-after virtues of a student for this new age? Or, seen from the student's perspective: what skills, attitudes and ethos will a student need to survive – and, to aim higher, thrive – under these conditions? It seems clear that we will be more vulnerable at our work places and on the job market, what will we need to deal with that?

A considerable portion of research on education point to that in this age of digitalization what needs to be improved is not so much education in computer skills and programming as much as basic reading and mathematic skills combined with enhanced analytic skills and developments in the practice of problem solving. Laurent Lafforgue, Professor of mathematics and part of the research institute IHES, confirms that analytic skills and skills in problem solving are what industrial managers find wanting when looking for new employees. Lafforgue argues that classical humanistic subjects such as literature and philosophy are good ways of achieving these skills. In reading classic literature students will receive practice in critical thinking: one gains an understanding of how people lived and thought before and this opens up a space for critical distance to our own time and problems. And by studying philosophy students practice receptivity as well as diligence in following and tracing a line of thought and exploring whole systems of thought. (Johan Tollgert. 2018. Elever behöver filosofi och litteratur, inte datorer. *Pupils need philosophy and literature, not computers.* Svenska Dagbladet. 3d of April.)

Such skills and understanding distinguishes us from our digital replacements and they are sought-after qualities. Consequently, we will be more successful on the job market if we can learn to excel in critical thinking and analysis. This is all good and will be further explored in the presentation but we should not, I will argue, stop at seeing these "humanistic qualities" merely as "skills" or means towards an end set up by the employers. They can – and should – also be used as ammunition to change the worker's (and life-long student's) condition. Socio-economic factors are making the job market much more unstable and the worker much less cared for and vulnerable. Here I want to return to the question I posed earlier: what attitudes

ethos will a student have to survive – or even thrive – under these conditions? I will argue that this condition – these great insecurities – must be overcome, for the benefit of the individual worker (student) but also for societies at large. The ethos certainly cannot be setting acclimatization and obedience above all. It must be a will to be an active subject in the field of education and on the job market, a subject that makes demands on the conditions under which she studies and works.

I will turn to two different but contemporary contexts and traditions of *Bildung* and education where the student's development as a human being is right in the centre and seen as a prerequisite for being a good student or worker. On the one hand, the humboldtian model of higher education, where education is seen as a life-long process of human development rather than mere training in gaining certain requested external knowledge or skills. (Wilhelm von Humboldt, "Theory of Bildung") On the other, the Nordic tradition of *folkbildning,* where the search for knowledge and cultivation originates in and emanates from oneself and is a strive for a better life, for oneself and society at large. (doi:10.1007/978-981-287-532-7_486-1) Here humanistic training, knowledge and values are not reduced to mere skills in performing a certain job. In our present, or future situation I hope that even if humanistic studies are motivated by providing valuable skills complementing technology, the material studied, the knowledge acquired and the ethos inspired will be put to use by student's and worker's in arguments for better working conditions.

Uncertainty, Objects and Technology in Education:
Inverting the relation between content, process and conversation in a complex world

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Computer technology has changed education and the world in a remark- ably short time and nobody seems to be certain exactly what's just happened. There has been a increase in uncertainty in educational practice as people try to decide on what tools to use, confusion about institutional purpose coupled with managerialism, metricisation and financialisation which has left scholars of higher education expressing concern about the state of universities and higher learning (Brown 2010; Collini 2017; Barnett 1990). In the face of market demands, university has become more like school. Defenses of 'higher learning' to provide necessary 'unsettling'(Barnett 1990) through presenting 'troublesome knowledge'(Meyer and Land 2006) giving students 'epistemic access' (Morrow 2009), or providing opportunities for personal transformation or individuation (Mezirow 1991) do not appear to have had mainstream impact on pedagogic practice. Such distinctions themselves raise questions about the status of the ancient academy in the face of a new world of communications technology which works in very different ways to the university's slow rhythms, and students appear unwilling to be 'troubled' once they see themselves as customers. This is not the first time in history when humans have been faced with technical changes that render existing social structures no longer fit for purpose. The computer and its communication networks have disrupted the most basic foundation of human activity: the way we talk to each other. Our institutions of higher education have yet to find an effective way of reorganising themselves in response.

We present an argument based on information-theoretical analysis concerning the relationship between uncertainty in education and technological development. We argue that technological development creates uncertainty in the environment of existing institutions, and that social change which sometimes follows technological development is a reaction to this increasing uncertainty. We contend that the institution of education is in a positive feedback loop with environmental uncertainty, which it is exacerbating with its current use of technology.

This position, we argue, distinguishes itself from technological determinist arguments about the social effects of technology, whilst also avoiding the often equally problematic social constructivist position (Feenberg and Callon 2010; Smith 2010). Technology does not determine social change, but creates uncertainty by increasing the variety of options for acting. According to the information theory of Shannon (Shannon and Weaver 1949) an increase in the number of options increases the maximum entropy of choice, so the selection problem of choosing a particular option to pursue becomes more di cult. Institutions - and the people within them - have to adapt to this increased uncertainty: some- times by attenuating the technological possibilities (i.e. with new regulations to banish particular technologies), or sometimes by exploiting some aspects of a technology to reinforce existing institutional structures (e.g. the LMS's amplification of the classroom). Recent developments in higher education have seen both of these reactions.

While the ancient academy developed its structures to manage a once stable environment of uncertainty concerning science and knowledge, the technologically- driven explosion of uncertainty renders its structures ineffective. In a sea of uncertainty, psychoanalytical and sociological work suggests that intersubjective engagement through conversation can still provide effective management of personal uncertainty through what Schutz calls the 'pure we-relation' (Schutz 1974), Luhmann calls 'double-contingency' (Luhmann 1996) and Freudian psychoanalysis characterises as a 'talking therapy' (Freud 2016). The 'tuning-in' to the inner-worlds of each other through conversation remains the most powerful mechanism to address uncertainty at the interface between the psyche and in the social environment. Such a personalisation of uncertainty

management how- ever, presents challenges to formal structures and practices in education which are tied to curricula and rigid assessment schemes.

The search for new ways of exploiting technology in organised learning conversations which do not contribute to the uncertainty feedback-loop is urgent since the pace of technologically-driven uncertainty is not going to slow. We report on an experiment at the Far Eastern Federal University in Russia where technical artefacts have been used in conjunction with activity coordination tools and flexible assessment strategies to put learner intersubjective engagement centre-stage and create a virtuous cycle between what we call, following Luhmann (Luhmann 1996), the management of 'psychic uncertainty' and 'social uncertainty'.

Figure 1 shows a schematic diagram drawing on the cybernetics of Stafford Beer (Beer 1995) of the experiment's uncertainty management approach, where each individual 'self' or 'Ego' has both structure and uncertainty (contained in the large lower box) which are kept in balance by a process which is similar to Freud's concept of 'primary' and 'secondary' process (Ehrenzweig 1968). This psychic uncertainty, which we relate to the Freudian 'Id', is managed by a meta- system (at the top): in this case, the individual's 'Superego'. The metasystem

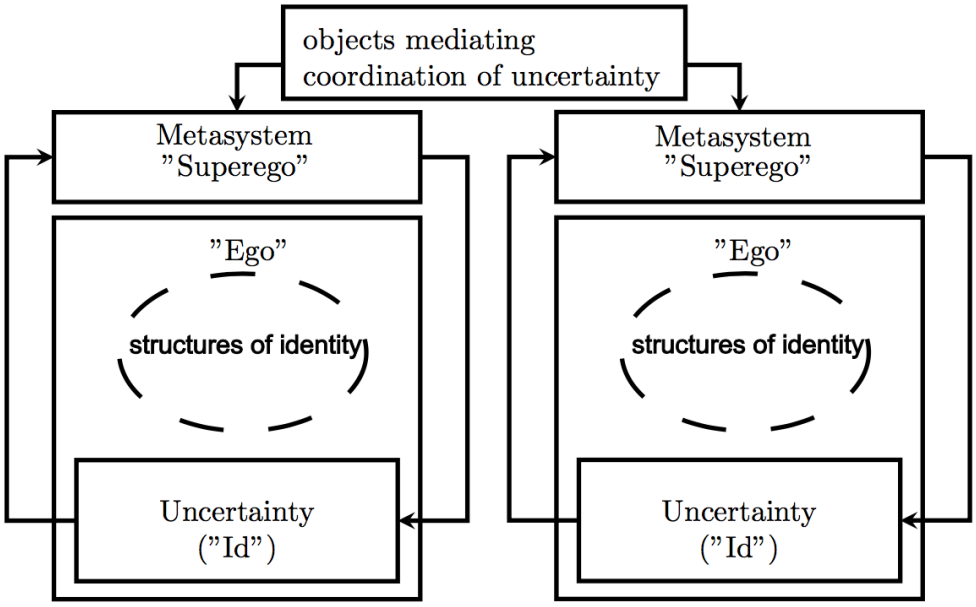

Figure 1: intersubjective engagement as a process of management of psychic uncertainty (between Ego, Id and Superego) and social uncertainty through conversation mediated by objects

helps to determine communicative utterances, assisted by the presence of mediating technological artefacts. A virtuous cycle is theoretically possible where effective management of psychic uncertainty leads to powerful communications which in turn benefit psychic processes.

In the experiment, technological artefacts (videos, pictures) other objects (shells, rocks, trash, artworks) and visiting experts (artists) were mashed-up in unusual combinations to stimulate conversation through coordinated activities. The process is designed to reflect the lived experience of exposure to a rich variety of online phenomena, but to bring the psychodynamic effects of this into conscious experience and conversation. We report on the results of a 3-day pilot with 30 participants.

In conclusion, we argue that the full force of technology's threat to education and society has yet to be felt. The nature of this threat is not automation of human action; the threat lies in the pathological reaction of human institutions to uncertainty created by new technology. A good society manages its uncertainty. The conversational inversion of uncertainty management of the kind we report presents an opportunity to

explore the ways technological artifacts - whether videos, AI, or Virtual Reality - can be used to drive a virtuous personal and convivial uncertainty management process.

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Towards a Lived-Body Curriculum in South Africa

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Drawing on Merleau-Ponty's 'lived body theory' with a focus on his notions of 'conditions of existence', 'maximal grip' and 'motivation' we argue for a shift towards a body-specific curriculum in South Africa. Such a curriculum, we will argue, mainly views learning as an embodied and socially contextualised space. We specifically used the term 'body-specific' not to propose a one size fits all model of curriculum but a curriculum in which the body becomes central to the teaching and learning process. Such a curriculum rejects the orthodox view of learning as the acquisition of propositional knowledge that is 'outer constructed' and 'inner fixed'. Instead, we promote the view that learning should be 'inner constructed' and 'outwardly fixed' through embodied knowledge. This shift from 'outer' to 'inner' construction of knowledge, means a switch from mode 1 knowledge – pure, disciplinary, homogenous, expert-led, supply-driven, hierarchical, peer-reviewed and almost exclusively university-based – to mode 2 knowledge – personal, applied, problem-centred, trans-disciplinary, heterogeneous, hybrid, demand-driven, and so on. In such a curriculum the role of the teacher should be to focus on how the world arranges itself around the learner who should be guided to see how the world reveals itself to them through personal lived experience.

Keywords: The body; lived experience; embodied knowledge; Curriculum; South Africa

Contemporary Philosophical Proposals for the University:
Toward a Philosophy of Higher Education

Symposia

Eli Kramer, University of Warsaw, Poland (Convener)
Aaron Stoller, Colorado College, United States
Deron Boyles, Georgia State University, United States

Introduction:
This Symposia brings together several contributors from the newly published edited collection: *Contemporary Philosophical Proposals for the University*. The collection includes philosophers who offer theoretically and critically informed proposals regarding the aims, policies, and structures of the university. It fills a major gap in the landscape of higher education theory and practice while concurrently reviving a long and often forgotten discourse within the discipline of philosophy. The Symposia contributors offer educational imaginaries and criticisms, as well as provide productive suggestions for pragmatic change on our campuses, and in particular for our understanding of a holistic education of student becoming.

Neoliberalism, Technology, and the University:
Max Weber's Concept of Rationalization as a Critique of Online Classes in Higher Education
Deron Boyles (Co-Authors Gabriel Keehn and Morgan Anderson)
Market-based solutions to complex human problems are a hallmark of the neoliberal era. While the assault on all things public has heightened, particularly since the "Great Recession" that further destabilized faith in public institutions, education has felt this attack most acutely. As Kenneth Saltman notes, "[e]ducation has been transformed more through privatization than any other aspect of neoliberal economic doctrine." Corporate school reform has not been restricted to the K-12 sector; the battle between public and private interests is playing out in universities as well.

In this presentation, I (representing my co-writers) focus on Max Weber's concept of rationalization to understand and make sense of the rise of bureaucratic, corporate governance and online learning in higher education. We reveal the distinct disconnect between human interaction and online platforms and how such disconnection is antithetical to higher learning. We also show how Weber's analysis helps us recognize the uniquely crass commercialism embedded in the very rationalization that makes online learning in universities thinkable and actionable. Our use of online learning is only one illustration of Weber's concept of rationalization, but it provides an important understanding of the nefarious effects rationalization has on human interaction. The nexus of marketization, technology, and higher education represents, on our view, a juggernaut against faculty autonomy, academic freedom, and humane learning and should be directly challenged. One difficulty this challenge faces is the degree to which online learning has become ubiquitous and taken-for-granted. It has, as Weber clarifies, been rationalized.
We argue that this particular neoliberal turn of the university has largely been made possible by technology, generally, and that online classes, specifically, are a hindrance to democratic citizenship and real learning. While critiques of technology have been made for many, many years, the late 1980s and 1990s saw a particular glut of works by those critical of the coming of "advanced technology" in education. Formal academics and general scholars had growing suspicions of the role of technology in advancing the neoliberal agenda in the university. In 1998, for example, David Noble warned that technology such as CD ROMS and websites would result in the commodification of classroom teaching, as lessons could be transformed into marketable goods. He noted, "[w]ith the commodization of instruction, this transformation of academia is now reaching the breaking point." Nearly twenty years after Noble's assertion, technology is no longer

merely encroaching into university life—*technology itself defines university life.* Online platforms such as "Blackboard" and "iCollege" are now the portals through which nearly every university student manages almost all aspects of student life. The introduction of such technology allows for greater convenience in tasks such as registering for classes or obtaining financial aid, and this technological infrastructure at face value seems relatively benign. Our concern is that such technology no longer just *assists* university life, but *subsumes* it. Here, we are specifically concerned with the trend away from "Harkness-type" classrooms toward fully online instruction and the degree to which this shift represents the fulfillment of Weber's concept of rationalization.

Higher Education's Knowledge Problem:
Organizational learning and epistemic injustice in the academy
Aaron Stoller

Higher education today is undergoing an identity crisis. Over the last thirty years, the number of internal and external calls for organizational change have increased dramatically. Yet, at the same time, the academy has been unable to muster any kind of imaginative or meaningful transformation to its organizational, intellectual, or academic structures. Ronald Barnett and Kelly Coate argue, for example, that there has been virtually no debate around or meaningful change to the idea of curriculum in higher education in the modern period. This lack of capacity to adapt is particularly curious given the fact that the construction of new knowledge and lifelong learning is a central concern of the academy and that most academics view themselves as knowledge workers.

This essay is an inquiry into a central epistemic tension in the academy: why has an institution with knowledge creation at its center also failed to learn and, therefore, to engage in meaningful organizational reconstruction?

I will first give treatment to the concept of organizational learning, which has a long history in organizational theory literatures, but has rarely been engaged within higher education. An organization is considered to learn when it not only produces new knowledge, but also when it has created the conditions which allow new knowledge to meaningfully and definable influence organizational change. Here, I will give specific attention to the kinds of epistemic threats that might impede an organization's capacity to learn.

I will then show how and why theories of organizational learning cannot be directly grafted onto institutions of higher learning. Specifically, I will show how the organizational epistemologies and epistemic economies of the academy are markedly different from the traditional, corporate institutions that serve as the basis of most organizational learning literatures. I will draw from Tony Becher and Paul Trowler's work in the anthropology of higher education to argue that most institutions of higher learning do not function organizationally, but instead operate as disparate and competitive epistemic tribes and territories.

The majority of the paper will be spent introducing and explicating a new threat to organizational learning that is revealed through the academy's unique epistemic structure, which is epistemic injustice. Epistemic injustice - a concept that binds epistemology with positional power and ethics - plays a particularly significant role in the lack of organizational learning in the academy. I will deploy epistemic injustice as a framework for examining the status of classes of knowledge and knowers within the epistemic economy of the academy. In doing so, I will argue that the academy maintains, defends, and reproduces a strict hierarchy of knowledge and knowers that undermines its own capacity for creative and cooperative organizational change.

The essay will ultimately show how the same structures which allow knowledge work to flourish in the academy also serve to undermine its own capacity for meaningful organizational change.

Higher Learning as a Cultural Nexus:
Higher Education Beyond the College and the University.

Eli Kramer

From Kant, through von Humboldt, Heidegger, Hutchins, Whitehead, and up to present scholars such as Martha Nussbaum, philosophy of higher learning focused almost exclusively (either in thought or outcome) on the college or the university. These are seen not only as the most relevant models to our current practices, and what we might do next, but are also often considered the proper unit for metaphysical speculation on the nature of higher learning. Students, narrowly construed, alongside, teachers and researchers are the main ontological persons of import. Although a thorough philosophy of these institutions is paramount, especially at this critical juncture in our shared democratic life, there were and are other important institutions in higher education. These other institutions can broaden our understanding of what it means to be a student of higher learning, who higher learning serves, and even its metaphysical status in the process of cultural development.

In this presentation I illustrate several different institutional forms of higher education that, although related to colleges and universities, have their own unique goals and approaches. In particular, I will explore Thomas Davidson's Summer School for the Cultural Sciences, which conceived of higher learning as the process of maximizing the creative potential of humanity through care of the self and mutual refinement of philosophy as a way of life; Jane Addams's Hull House, which, in broad terms, imagined "higher" (social) learning as the cultural center of community life; Leonard Nelson's philosophical communities, which saw higher learning as rooted in the highest ethical praxis; and the International School for Philosophy in Leusden Netherlands, which enlivens the higher learning of college and universities through the broader culture in which it is situated.

In each case we will find that higher learning is conceived of as a nexus of the reconstructive capacities of culture to renew itself and respond intelligently to its situation. Higher Learning becomes the intense creative and reflective nexus of culture, and not merely a peculiar set of institutions.

Kenneth Saltman, *The Politics of Education: A Critical Introduction* (Boulder, CO: Paradigm Publishing, 2014), 65.

See, for example, Frank Donoghue, *The Last Professors: The Corporate University and the Fate of the Humanities* (New York: Fordham University Press, 2007); Sheila Slaughter and Gary Rhoades, *Academic Capitalism and the New Economy: Markets, State, and Higher Education* (Baltimore: The Johns Hopkins University Press, 2004); and Sheila Slaughter and Larry L. Leslie, *Academic Capitalism: Politics, Policies, and the Entrepreneurial University* (Baltimore: The Johns Hopkins University Press, 1999).

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David Noble, *Digital Diploma Mills* (Monthly Review Press, 2001), 8-11.

Noble, and others, presaged the controversy over faculty rights to their own syllabi and course materials. See Ann Springer, "Intellectual Property Legal Issues for Faculty and Faculty Unions," American Association of University Professors, https://www.aaup.org/issues/copyright-distance-education-intellectual-property/faculty-and-faculty-unions-2005. There are, of course, leading theorists who are generally supportive of technology, including online learning. For three of the more balanced and philosophically sound defenses of technology in education, see Leonard J. Waks, *Education 2.0: The Learning Web Revolution and the Transformation of the School* (New York: Routledge, 2013); Nicholas C. Burbules and Thomas A. Callister, Jr., *Watch IT: The Promises and Risks of Information Technologies for Education* (Boulder, Colorado: Westview Press, 2000); and David Blacker, "Allowing Educational Technologies to Reveal: A Deweyan Perspective," *Educational Theory* 43, no. 2 (1993): 181-194.

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STUDENT FREEDOM AND RESPONSIBILITY; ACADEMIC CITIZENSHIP AND SOCIETAL ENGAGEMENT

Nicky Lambert
Alfonso Pezzella,
Helen Gleeson
This symposium explores some of the pedagogical issues raised by the current, conflicting expectations of professional practice students.

We also offer consideration of the sometimes contradictory aims of subject teaching and the drivers embedded in Higher Education to increase academic citizenship and societal engagement by using the lenses of politics and professionalism, diversity and identity and critical thinking and market forces. Convener **Nicky Lambert**

Politics, professionalism and practice

Nicky Lambert: *Dir. of Teaching and Learning Mental Health, Social Work and Integrative Medicine / Assoc. Prof*

This presentation explores the experience of embedding political consideration, from community engagement to social activism within professional practice programmes. The stereotype of a student as politically radical is ubiquitous, however the experience of students and lecturers on professional practice programmes is more complex and contradictory. In this session the benefits and drawbacks of politically engaged teaching practice are considered and suggestions for best practice highlighted.

Europe is facing uncertain times which impact on health and social care provision and within the UK, reforms of health services and staffing are changing our expectations of what makes a sound professional practitioner. This has resulted in curriculum review and the roles that students are training to undertake morphing as we teach them. Yet within the UK the recent withdrawal of bursaries for health and social care students, moves towards a generic curriculums, concerns around safe staffing and a decimation of some specialist fields whilst provoking some complaint have not been countered by any organised dissent from the students or professionals in education or practice.

Lees (2016) describes political activism as the essence of professionalism and as fundamental for patient advocacy although found that participants preferred neutral terms, such as 'social' or 'professional activism' which could indicate an unease around 'political' behaviours and nurses wielding power more generally (Klein, 2010). Perry (2005) describes the line many practitioners navigate between their responsibilities to reduce the health disparities affecting vulnerable populations impelled by a social mandate and the professional expectations of neutrality. There is a historical expectation that health professionals will be neutral and this can leave lecturers who were educated with that tacit assumption uncomfortable when responding to student distress in the face of a highly political, morally problematic practice environment. However it is this very complexity that can equip professional practitioners to navigate organizational politics; it can develop their ability collaborate manage conflict, work across specialties and allows for the possibility of leveraging their social capital in the work environment to advocate for others (Montalvo, 2015). Academics with professional registrations have long had to accommodate the diverse worlds of theory and practice, in addition they now need to contend with society more broadly and the requirements of a politically engaged citizenship. Des Jardin (2001) warns that if health practitioners decline to work strategically they will lose the battle to shape their environment as well as their own professional respect – similar could be said of health staff in academic roles.

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Recognizing Diversity as an asset: Enhancing students' experience through the teaching of gender, sexualities and sexual diversity.

Alfonso Pezzella: *Associate Lecturer -Mental Health*

This presentation is a reflection on the experience of embedding the inclusion and the teaching of Lesbian, Gay, Bisexual and Transgender (LGB&T*) issues on professional programmes, and the need for students to gain competence in navigating different gender and sexual identities within the University and their employment. Being able to work positively with diversity is a necessary skill in society and professional practice students must learn to work within codes of conduct and are expected to practice in person-centred, non-discriminatory ways (HCPC, 2010; Carr & Pezzella, 2017). These behaviours and attitudes are integral to the university strategy and the Middlesex graduate attributes, however this approach to pedagogy doesn't fully acknowledge that students on these programmes are not blank slates but are often mature students with a developed sense of their own moral opinions, cultures and values. LGB&T issues can be challenging to teach due to cultural differences and anxieties about addressing conflicting values and attitudes.

Research into the issues around the experiences of Lesbian, Gay, Bisexual and Transgender (LGB&T*) people both as students (Hafford-Letchfield, Pezzella, Cole and Manning, 2017; Ward and Gale, 2017) and employees (Pezzella, 2018) within higher education (HE) is growing in importance because of the UK government's agenda of widening participation in HE and the importance of providing a positive campus climate which seeks to engage with under-represented groups and ensuring equality of outcome.

The UK Equality Act (2010) recognises sexual orientation and gender reassignment as 'protected characteristics'. Discrimination and oppression throughout the life course has been shown to impact on LGB&T people's wellbeing and the evidence shows that they may experience heightened risk of negative mental health outcomes compared to their heterosexual counterparts (Meyer et al, 2003; Meads et al 2009). These disadvantages are linked to cultural, political, institutional, and interpersonal practices that privilege heterosexuality and binary gender norms (Kulick et al, 2016). For those working in HE providing professional development programmes in health and social care, these findings have several implications for staff and student support and curriculum development particularly given what is known about the lgb&t* community that they work with. It is key to any consideration of student freedom and responsibility; academic citizenship and societal engagement that we work to grapple with these thorny issues and begin to establish ethically sound responses to this challenge.

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Fostering the 'skills' of critical thinking in professional studies programmes

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This presentation will explore the inherent challenges in balancing the current move towards marketisation of graduate skills demanded by employers of professional practice students and the requirement of professional frameworks (e.g. Health Care Professionals Council, HCPC) for them to be able to critically engage with research evidence and analyse information and knowledge to inform or modify their practice, and for academics who wish to instil a sense of critical awareness of public, political and research driven discourses.

As future professionals in the health and social care arena, students are inclined to focus on interpersonal skills and practical knowledge; areas that fit more comfortably within the recent task set for universities to map learned skills to employer requirements, and thereby to ensure a more 'productive' workforce. Critical thinking and evaluation are less measurable than such defined skills (Strasen, et al., 2011) and are in danger of becoming optional extras to professional practice studies which themselves have seen increased focus on accountability and quantifiable outcomes (Thoburn, 2017). As students across all disciplines are encouraged to view their university education through the lens of 'value for money' (Dept. for Business Innovation & Skills, 2016) how do they assess the worth of what has always been an abstract and subjective skill? What impact does this framing of higher education have on their willingness to engage with ideas and problems that may have no single or comfortable answer?

The primary focus of the recent government white paper on the future vision of higher education is that of student, or consumer, choice (Dept. for Business Innovation & Skills, 2016). This is reflected in the formation of a range of fast-track professional degree courses that offer intensive shorter term qualification routes, something that appeals to student desire for flexibility (Lloyd & Bahr, 2010) but may in effect, remove that very essence of being a 'student' that has the freedom to discuss, debate and criticise models of practice which would enhance the ability to analyse information and modify their practice. This presentation draws on a review of the changing landscape of student choice in professional practice education in the context of experiences and reflections on teaching research methods (and unavoidably critical thinking) to undergraduate and postgraduate students. Early analysis of a recent small scale investigation into student experiences of research methods modules have highlighted a need to better understand student understanding of the purpose of such learning for their chosen professions and their developing identities as 'social workers' and ways to better integrate the two (Pezzella & Gleeson, in preparation). With a move toward designing curricula that no longer require a primary research project component, to be replaced with a literature review based dissertation, this is an important time to consider how and why we teach critical thinking and evaluation skills to professional practice students to ensure the inherent values and social justice premise of these professions continue to be embedded in their learning.

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What Would Dewey Play?:
Pragmatist Play and the Future of Higher Education

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John Dewey has had a significant influence on education, in particular at the level of classroom practice, as his work has provided the inspiration for experiential and participatory teaching and learning methods. The justification for this, even when Dewey's name is raised, tends to be instrumental; educators use 'Deweyan' methods in order to inculcate specific outcomes within the existing system (e.g. by making the curriculum more relevant through application, or by using projects to enhance employability or critical thinking skills). It can be argued that Dewey's foundational philosophical work now has less of an impact on these practical approaches. There is space to reclaim Dewey's pragmatism as an epistemological base for educational practice and research which re-emphasises students' and educators' experiences.

This paper forms the theoretical and methodological foundation of my current PhD research into the role of play in the future of higher education. It draws upon fieldwork conducted with the participation of Foundation Year Education Studies students working on playful approaches in an undergraduate course. My initial findings from this study contribute supporting thoughts, in particular around the questions of how people begin to see themselves as students and how they view play as an aspect of this. The implications of the approach I outline are a) that playful education necessarily involves addressing epistemological and moral questions that go beyond instrumentalist approaches; and b) that this sort of playful approach is supported by pragmatist philosophy.

I use a Deweyan pragmatist framework to illuminate the concepts of play and playfulness in higher education, and the ways in which these concepts have the potential to transform practice and research in the future. Pragmatism, perhaps because of its perceived focus on linking educational institutions to the 'real world', (and the ordinary sense of the word 'pragmatic'), can seem at odds with the frivolity, chaos and fun often associated with play. Similarly, though acknowledged by Dewey (like many educationalists) as vital aspect of childhood education (Dennis, 1970), play in adults has tended not to be a focus for pragmatist theorists.

There are certainly connections between pragmatism and play, though, especially as play can be considered as a situated activity which involves the negotiation of rules and behaviours between players (Sicart, 2014). At the root of Dewey's arguments for more participatory and democratic education is an epistemology which places experience and communication at the centre of things (Dewey, 1929). It can be demonstrated that play is both a mode of experience that enables an active understanding of the world, and a communicatory social activity that contributes to the meaning-making processes involved in education. This argument goes beyond the use of Dewey's democratic ideals to justify more participatory approaches; play is justified by pragmatism at the epistemological level, and the chaos and frivolity seen in play are a necessary component of experiencing and experimenting with the world, and communicating with others. This is a critical reading of pragmatism which emphasises both higher education and play as participatory processes of 'doing things *together*' (Biesta, 2013: 42) to create a shared democratic understanding that does not privilege the outlooks or experiences of particular members of the university.

Nørgård, Toft-Nielsen and Whitton (2016) have argued that play has the potential to transform the future university through enabling creativity, participation, citizenship and critical thinking in educators and their students, and through undermining current instrumentalist tendencies in higher education. To illustrate my thinking, I will extend this argument by examining not just the positive impact that play could have in the future, but by using the lens of pragmatist play to link this to current student experiences. This understanding uses the structure of play to reconsider what are usually seen as non-playful experiences; for example, the extent to which students (and lecturers) are able to negotiate the 'rules of the game' of higher education, and the extent to which these rules are understood as the product of transactions within a

community. Here, play becomes a lens through which to view the actions and experiences of students as they become members of the university community, and to think more deeply about the ways in which the nature of knowledge is entwined with the moral purpose of the university.

In true pragmatist form, though, this extends to the project of research and evaluation in higher education too, affecting not just what we research but how and why we research. Consistency with playful pragmatism requires more participatory methods that foreground the experiences that students actually have and the activities in which they take part. This in turn leads to understanding ways of becoming and *being* a student rather than idealised outcomes of the university education. This has major implications for the types of data we collect and the way in which we analyse them, which may place research at odds with the outcomes-driven demands of many existing institutional approaches to evaluation in higher education.

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The right to teach in higher education – a provocation?

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Who has the right to teach in higher education? It is a question rarely posed. The way that such a right is understood in compulsory education is largely defined by reference to the possession of a teaching qualification. However, in a higher education (HE) context this question is as much a philosophical as a legal one given its distinctive values and characteristics, including the role of research and academic freedom. The philosophical literature on rights covers a lot of approaches and a demarcation of the right to teach is needed. Following Hohfeld (1919), we suggest that the right to teach should be regarded as a *privilege*. There is also an ensuing power, for example to place expectations on students (where students are given rights in return, something beyond the scope of this paper). To have the right to teach is to have a privilege to act in a number of situations. The exact scope of actions for a given teacher depend to a large extent on the organization of the educational venture, but potentially the rights include setting a curriculum or interpreting an existing curriculum. It includes deciding on the relative merit of theoretical and methodological perspectives, and the depth and scope of what to include in teaching activities and assessments. It is the right to assess students' skills and knowledge. It is also the right to set and interpret the literature, and to take a stand on it in front of the students, including criticizing the authors' claims.

Regardless of any other expectations we can place on teachers, a necessary condition for the right to teach is to have the competence to accomplish what is discussed above. It can be argued that this competence is manifest through an ability to reflect critically on the subject matter – this ought to come naturally given the fact that the development of students' critical thinking is considered one of the most important aspects of higher education. The general rule in higher education, going back to Humboldt, is that the right to teach comes from being a researcher – a rule also enforced in many countries through educational acts, either as the implicit effect of a set of demands or as explicit legal requirements, as in New Zealand. A number of universities have also committed themselves during the last decades by signing *Magna Charta Universitatum*, which states: "recruitment of teachers, and regulation of their status, must obey the principle that research is inseparable from teaching". Throughout the centuries, the right to teach has also been based on a formal recognition of research skills. In the medieval university the earliest degrees were the licentiateship (ie *licentia docendi*), in effect, a teaching licence. In modern international higher education, a doctorate is the norm, emerging from the German tradition which has become the basis for the elite research university. In addition, teachers are often required to undertake teaching courses specific to HE. In the mainland European tradition, the position of teacher is often confirmed through 'habilitation', involving either the production of a second doctoral thesis or achieved cumulatively through high quality publications. Implicit or explicit, through a v*enia legendi*, is a permission to teach a particular subject for life.
If accepting the Humboldtian model and the unity of teaching and research, it may be argued that *real* university level teaching can only be undertaken by those actively engaged in research. This position has been consistently asserted for over one hundred years by thinkers such as Ashby, Eliot, Jaspers, Russell, Truscot, and von Humboldt, encapsulated in the words of Stout (1965:61) who stated that 'all teaching at the university level should be alive with the spirit of discovery'. The teacher needs to be at the cutting edge of examining knowledge claims rather than simply passing on received wisdom to students, whereas someone not currently engaged in research will only be able to pass on taken-for-granted knowledge claims. Yet possessing a doctorate or habilitation does not automatically mean that a person is *currently* engaged in research. This implies two issues. First, there is a need to define minimum requirements on research activity that should give the right to teach. Second, there is a need to discuss if the traditional life-long *venia legendi* is appropriate unless it is supplemented by a demand continuously meet the standards of research or

professional activity.

So what minimum requirements for research activity can we distinguish? Let us first consider the restrictive and performative modern definitions of 'research-active', defined by universities, especially in the UK and Australia, in terms of three criteria: the production of high quality research 'outputs'; the generation of external research income; and successfully supervising doctoral students to completion. On one hand, this covers too much: external funding or successful supervision should not be necessary for the right to teach undergraduates. On the other hand, the definition is too narrow as it focused primarily on output and empirical research, and we see a need for a broader and more liberal interpretation of what 'research-active' might mean. Truscot (1951:333) defined research broadly as 'scholarly investigation, appreciation, creative and textual criticism, re-interpretation and a critical treatment of contemporary thought.' In other words, it comes from being actively engaged in critical thinking oneself.

The second issue we identified was the need to uphold the right to teach. Knowledge claims and arguments at the cutting edge of science are constantly developed. Such a development cannot be fathomed without actively taking part in the ongoing discourse. Therefore, we argue that *the right to teach is always provisional* and it has to be constantly renewed through engagement with research – not necessarily by publishing empirical research but by being an active part in the critical thinking in one's discipline.

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Consuming the Future

Kate Maguire

The combined might of intellect at higher education institutes is in danger of failing to help students do more than survive the deficits of school and prepare them for a future to which most of us have not been invited, one of exponentially increasing competition and, to some, a dystopian minefield of uncertainties. Yet, for the most part, we go on following a prescribed approach to education lacking in vision and imagination and with a hysteresis between policy, implementation and outcome that is so long as to be meaningless for young people who only have 3 to 4 years to be prepared and to make the financial investment worth it.

The world's population is approximately 7.8 billion and increasing at a rate of 83 million per year. Just over 25% of the 7.8 billion are between the ages of 0 and 14 and just over 16% are between 15 and 24. Higher education is in the business of selling futures to young people with a range of guarantees on the bottle labelled *employable future*, for which students pay a price which is already consuming pieces of their future through debts before they have even got there. Borrowing from Lewis Carroll, our bottle says to every Alice in Wonderland , *If you drink much from a bottle marked 'guaranteed employable future', it is certain to disagree with you sooner or later.* One purpose of higher education, therefore, is for students to consume the contents so they too can become a maker of things to consume; another is to stimulate a different kind of ' desire', a desire to learn. According to Graeber (2007), 'desire' is differentiated from needs, urges and intentions by 'being rooted in the imagination,' tends' to direct itself towards some kind of social relation, real or imaginary' and this social relation 'generally entails a desire for some kind of recognition and hence an imaginative reconstruction of self; a process fraught with dangers of destroying that social relation, or turning it into some terrible conflict.'p.64

Employers are in despair at how poorly graduates are prepared for work. Over half of 400 graduate employers surveyed complained that none or few of their new intake were 'work ready' and 'often lacking the key skills of teamwork, determination, communication and punctuality' (The Independent, 2013). In 2015, over 2,000 employed graduates were surveyed, 47% of whom said they had been unprepared for work citing being uncomfortable meeting new people , a lack of self- confidence, not knowing how to fit in or dealing with colleagues with different personalities (Work Ready Graduates 2015). However, not being competent in technical aspects of employment were not presented as problematic by either employers or graduates.

HEIs can become complicit at keeping students in post graduate education due to fear of or anxiety about the unfamiliar, by employing them as assistants or administrators to subsidise further study and to build 'meaningful' portfolios. Students can become the experimental subjects of a raft of policies from the reasonable to the mad and teachers the reluctant deliverers of the injections which they attempt to counter through mostly their own experience, intuition and creative capacities. HEIs are busy doing, doing and doing in a desperate attempt to manage the complexities within and without while organisations are looking on in bewilderment at the often intense earnestness of mediocrity where systems remain hierarchical and creativity is anaesthetised by processes and procedures. We are focusing on expectations which Fromm (1997) differentiates from hope. Created expectations are more likely to end in disappointment. We are

encouraging students to do things, to be busy doing, to value doing without being informed by a *why* unless the answer to the *why* is 'to get a job'.

We have seen hysteresis create a glut of graduates for limited places in the professions they have chosen, based on the belief that they will have a good chance of a job, and HEIs are complicit in the fantasy . For example, HEIs offer undergraduate and post graduate courses to young people in their thousands with dreams of becoming sports trainers knowing perfectly well that the number of jobs available in this sector may only amount to about 5% of the numbers graduating annually, and much of that 5% will be given those jobs based on a combination of skills and personal contacts.

Is higher education peddling in fantasies in order to paper over the obvious lacks in their own vision, lacks in their adaptive capacity to respond quickly enough to changing environments and in their own systems which remain in siloed, hierarchical pasts? The future is complex and uncertain. That is not necessarily a bad thing for young people. It is bad if we and our systems infuse them with anxiety and fail to prepare them adequately. Our role needs to turn to embracing that complexity (Boulton et al) and to a positive expectation of uncertainty rooted in a stronger notion of selfhood which welcomes new social relations and opportunities for new communities in which to belong and thrive. We talk of transferable skills - soft skills and technical skills - but the skill we all lack most of all is that which can reveal and challenge our own selfhood. Perhaps it is this that will give confidence to the young to mitigate disappointments, which expectation of destination brings , and replaces it with hope and possibilities because they have learned to swim.

> *A hermeneutics of selfhood encounters the idea of capacity…All the answers to the question who?- the central question of the problem of personal identity –lead to designating the self as the one who can: the one who can speak, who can initiate a sequence of events…who can pull together in a coherent or at least an acceptable narrative the story of his or her life …it is important to note …there corresponds a type of inability, of incapacity,…the idea of fragility, of vulnerability*… (Ricoeur 2016 p.270 -271)

It is surely the role of education to attend to both the who and the why. This paper suggests HEIs question their own assumptions about the future direction they are prescribing for the young, what basis they have for such ideas and to justify the ontology and the epistemology they so slavishly follow as a consequence. Perhaps we could all begin, not with the notion of values, but the notion of consuming desire or as Graeber so aptly says t*he false coin of our own dreams*.

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Constraints and freedoms of practice-based education: Being and becoming future engineering professionals

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Context

Higher education institutions are increasingly incorporating business-centric practices, with job-ready graduates the key 'product,' through academic capitalism and neoliberal politics. Within the higher education sector, institutions are holding up graduate employment metrics as primary measures of success. In a world where the class divide increases and structural inequality becomes the norm, the somewhat optimistic ideals of developing citizenship and learning as the core values of higher education, are losing out to the ultimate goal of landing new jobs (Slaughter and Rhoades 2004). Can meaningful personalised learning journeys, that acknowledge and enable individuals to become multi-faceted professionals, be developed within an increasingly constrained higher education paradigm?

Our case study

The Engineering Practice Academy, based at Swinburne University of Technology in Melbourne, Australia (or 'the Academy' below) is an innovative approach to higher education that deliberately extends beyond job-readiness. It is centred on learners becoming professional engineers through engaging in real engineering practice throughout the degree programme, as well as attending to learning in higher education, and learning for global citizenship.

It is a purpose-built degree with a curriculum that is embedded within practice-based pedagogy – with engineers, clients and a service-facing portfolio. In one way, it is a constrained higher education degree, with 6-week projects completed by all Academy Associates (i.e., students) throughout the four-year degree. However, within these constraints, Associates exercise freedom in selecting individualised areas of interest to explore meaningful "life projects" (Thomson 2004), centred around being and becoming multi-faceted professionals. Early in the degree, we provide distinct themes to their life projects, which embrace the skills of the future of engineering: personal development, citizenry, thinking, research, design, making, operating, professionalism, communication, teamwork, project management, business acumen, and engineering fundamentals. Later in the degree, Associates may specialise into distinct areas, growing their individuality through exploration and expansion of their capabilities, while learning to work collaboratively. Through engagement with the world of engineering, the accumulation of ongoing and past experiences, the Associates come to frame their own professional becoming, as engineers.

Philosophical position of the Engineering Practice Academy

The pedagogy of the Academy contrasts with conventional engineering programmes, which generally focus on imparting knowledge and skills (Dall'Alba and Sandberg 2006) in a relatively linear fashion, with the assumption this will lead to students becoming future- and job-ready engineers. This usually means there is a mismatch between the focus of the programme - on what students know and can do - and the broader programme aim, directed to becoming engineers. While knowledge and skills are important, they are insufficient for transformation of the *self* that is entailed in being and becoming professionals. Instead, there is a need for integration of knowing, acting and being in support of a process in which ways of being continue to develop over time, including into professional practice (Dall'Alba 2009). For Martin Heidegger, being human entails having possibilities, or possible ways to be (1962/1927, p. 42). A central task of a higher education is to critically interrogate and expand these possible ways of being. A focus on job-readiness imposes, then, incongruous constraints by limiting the broader benefits a higher education is expected to provide, through pro-

moting development of the self as learner, professional and citizen.

Practice-based learning and the future engineer

This paper aims to start a discussion concerning the validity of practice-based higher education that returns to the consideration of education for the whole-self. Within the context of the Academy, this entails addressing ways in which individuals are becoming multi-faceted professionals with a wide breadth of capabilities, specialisms, and experiences through practice. The Academy presents an opportunity, through its constraints and freedoms, to question and test its appropriateness as an educational framework across broader sectors of higher education.

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Student Rights in the Future University

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What are the basic educational interests of adult citizens in a liberal democracy, and how should these interests inform how higher education institutions should support, or resist, future changes to the university? Political philosophers have often focused on the liberal state's obligations toward children as a way of understanding the role of compulsory education in preparing future citizens (Levinson, 1999). One consensus view arising from this analysis is that children have a social right to a basic education on the grounds that such an education is necessary in order to lead a good life in liberal society. This social right is often appealed to in order to defend compulsory education systems against proposed reforms that purportedly undermine children's interests, such as the induction free markets (Swift, 2004) and curricula focused exclusively on economic outcomes (Callan, 1995). Higher education systems are subject to similar reforms, and these reforms will have consequences for the university student of the future. To what extent, and in what ways, should such reforms be welcomed or resisted? What grounds can citizens of the university appeal to in judging when a reform facilitates the interests of the future university student from a reform that will undermine these interests?

One approach might be to simply extend the analysis proffered by political philosophers focused on the children's educational interests to those of adults. Such a move would be hasty. Adult citizens of liberal democracies are in a different political and epistemic situation than children.

For example, liberal political arguments for free and equal education for all children often turn on the claim that such an education is necessary for any future citizen to be able to autonomously pursue a good life (Brighouse, 2006). However, the fact that adult students *choose* higher education voluntarily and many do not choose it at all makes extending this claim to higher education difficult. Furthermore, the substance of adult's educational interests may be different by virtue of their stage of life. At the compulsory level, for example, political philosophers have often claimed that compulsory education should focus on critically questioning received ideas about what a good life can look like. However, philosophers such as Ebels-Duggan (2015) has shown that while university students are critically moved to question conventional views on the good life, they often struggle to identify values worth affirming. If true, defending higher education against proposed reforms to higher education on the assumption that the educational interests of adults are simply coextensive with each other may actually undermine the interests of university students. That is to say, the values and aims of a higher education and a compulsory education, while related in important respects, cannot be reduced to one another.

The proposed paper aims to outline the distinctive educational interests of adult citizens and assess the extent to which, and ways in which, higher educational institutions have an obligation to protect those distinctive interests as a matter of social right. The paper will begin with a brief overview and examination of existing accounts of the state's educational obligations to children, with a specific focus on arguments grounded in the liberal state's obligation to promote children's personal autonomy – their capacity to lead a self-determined life. It then assesses the prospects of extending these various arguments to adults, focusing on two influential conceptions of educational interests i) that education facilitates private or personal autonomy and ii) that education facilitates civic autonomy or agency. Finally, the paper advances a distinctive account of the educational interests of adult citizens in liberal democratic societies, taking into account various respects in which their epistemic and political situation differs from that of children. It will conclude with examples of reforms that the future university may be likely to encounter and uses the account of adult educational interests proffered in the paper to assess their potential impact, both positive and negative.

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What knowledge and epistemologies for Religious Education?
The case of a RE teacher training programme

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Much has been written about epistemology (Greene, 1994; Greco, 1999; Lennon & Whitford, 2012, etc), the importance of teachers' epistemological beliefs and how students think and what they believe about the nature of knowledge (Hofer & Pintrich, 1997, 2012; Burr & Hofer, 2002; Margini, 2009). However, as rightly pointed out by Sandoval (2005), there is little research on students' practical epistemological beliefs and how they could develop it to more formal ones. He differentiates between 'formal epistemology', defined as students' expressed beliefs about professional or formal science and 'practical epistemology', which are epistemological ideas students apply when building their own scientific knowledge. Although research findings challenge the assumptions about co-relations between the quality of epistemological belief and knowledge and question whether sophisticated epistemological beliefs contribute to the improvement of learning (Elby & Hammer, 2001; Bromme et. al. 2008; Bromme, 2005), nevertheless, a strong co-relation between teachers' epistemological beliefs and teaching outcomes is reported (Schraw & Olafson, 2002; Chan & Elliot, 2004; Northcote, 2009; Brownlee et.al. 2012; Mohammadi, et. al., 2013).

However, most of the research and discussions are on science education and this relationship within other disciplines is rarely explored, it remains especially a neglected subject in religious education. Despite the increase in research on epistemology of religion and religious experiences (Alston, 1993; Baker, 2007; Moser, 2008; Pojman & Rea 2012; Otto, 2016), there is a huge gap in scholarship on epistemological beliefs of teachers or students in religious studies. Little research has been conducted in the field to explore epistemologies that inform religious teaching and learning and the epistemological beliefs of teachers and students at university, secondary, and primary education levels.

This research, therefore, is an attempt to examine some aspects of this relationship by focusing on how a religious education programme is conceptualised and what epistemological beliefs inform teaching and learning. This is the Secondary Teacher Education Programme (STEP), a joint program of the UCL's Institute of Education and the Institute of Ismaili Studies (IIS). It is a two-year post-graduate programme where the teacher trainees obtain two degrees, MA in Muslim Cultures and Civilisations and MTeach in Education. STEP prepares teachers of religious education and has broader aims and objectives. It is innovatively designed to equip teacher trainees with the subject knowledge about Islam, Muslims' cultures and civilisations and methodologies and pedagogies of teaching (Muborakshoeva 2018). Teacher trainees actively utilise knowledge gained from MTeach programme in their discussions, debates, and analysis of the MA modules and in turn use their MA content knowledge to inform debates and classroom practice. Nevertheless, there are also challenges this programme faces during the implementation process, some of which, research demonstrates, are linked with the original conceptualisation (Muborakshoeva, 2018) and some are to do with ways that the nature of knowledge and epistemologies are perceived among different stakeholders.

The teacher trainees would be qualified to teach within wider Aga Khan Development Network (AKDN) institutions with a particular focus on teaching at Ismaili Religious Education Centres (RECs). They will teach the secondary curriculum prepared by the IIS, which focuses on humanistic, civilizational and normative perspectives of religious education (Ibid). STEP was launched in 2007 with the average number of 25 to 40 teacher trainees per cohort. So far, 249 teachers successfully completed this programme and have been teaching religious education to secondary Ismaili Muslim students in around 13 countries.

Qualitative research was conducted to examine how this programme was designed and what epistemological beliefs informed its conceptualisation. It specifically explored these two overarching questions; first, what epistemological beliefs informed the conceptualisation of this programme at the initial stages of its establishment and second, how the lecturers and teacher trainees viewed the nature of knowledge and epistemological beliefs that informed teaching and learning. While these two questions were examined, some challenges

related to both of them were looked into as well. The findings of this study have significant values for improving the programme as well as is educational for similar programmes that could be designed in an innovative and integrated manner.

Based on the analyses of documentary evidence, interviews with those involved in the design and teaching of the programme, and focus group interviews with the teacher trainees, this paper presents some interesting and valuable findings. It demonstrates how those involved in the design of STEP thought about the nature of knowledge and epistemologies before launching this religious education programme. It argues that although the lecturers are clear about epistemologies and how they inform methodologies and pedagogies of teaching, nevertheless, the teacher trainees in this programme not always necessarily are aware of epistemological beliefs in their learning process. This though does not mean that their learning is not of a high quality, echoing earlier research findings that do not find a co-relation between the two. Finally, some challenges with regard to epistemological beliefs and methodologies and pedagogies that are faced in the programme are discussed and further recommendations are made while discussing the findings.

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Exploring the practical uses of functioning and capability in Walker's higher education pedagogies

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In her book *Higher Education Pedagogies*, Walker uses the work of Sen and Nussbaum and the capabilities discourse to frame a deliberately progressive and ethical approach to evaluating higher education. In this approach, Walker invites us to embed our democratic philosophies into the vision of higher education for the greater public good. As Walker puts it: "there is still the possibility for higher education and universities to make a difference to the viability and quality of the societies in which they are located and to human flourishing as an intrinsic good, as well as preparation of work" (2006, p. 9).

As opposed to presenting pedagogy that is solely centred on the preparation for work, professional practice or work-based pedagogy in the United Kingdom has been built on the principles of lifelong learning and recurrent education. Walker's framing of higher education is a useful as a way to consider and develop future directions for professional practice education by incorporating her "ideal-theoretical list" (Walker, p. 50, 2006) for higher education into the evaluation and planning of future learning and teaching.

Conveying the capability concepts of Sen and Nussbaum, Walker (2006) suggests that fostering capability still leaves open the notion of making functioning, what might be called the practical application of the capability, more tangible when considering what people actually manage to achieve or do in relation to Sen's notion of what people value doing or being. While recognised ethical principles for human inquiry provide a foundation for research in a workplace setting, the functioning of the learning needs to be co-created by the learners as they adapt and apply new knowledges in workplace settings. Walker discusses functioning and educational evaluation in terms of allowing students to make their own choices and "respecting a plurality of conceptions of the good life" (2006, p. 54) within a democratic society. This notion could be explored further to enhance both how a student engages in workplace learning and their choice of research. For Jarvis, human learning should be considered in a social context (Jarvis, 2006).

Walker's concepts for higher education can also be considered when looking at research data gathered from part-time undergraduate professional practice graduates. The research looked at how students communicated using social media and interactive online peer groups whilst on the programme and the consequences of this after they graduated and continued their professional development in the workplace. A prominent finding from the research relates to how engagement in a professional practice curriculum impacted student autonomy as an integral part of learning (Boud, 1988) as well as professional autonomy of thought and decision-making (Lester, 2002) after the course.

Walker mentions the idea of autonomy in terms of capability and functioning; the freedom to work independently toward self-identified goals being an important educational feature for functioning. This aspect of becoming an ethical practitioner is an important feature of carrying out a work-based project even when students' learning happens within online spaces. As Wenger-Trayner and Wenger-Trayner point out: "learning is not merely the acquisition of knowledge. It is the becoming of a person who inhabits the landscape…" (2015, p. 19) who can negotiate "boundaries under the guise of a reified, self-standing curriculum" (2015, p. 18).

Having read Walker while doing my own doctoral research about work-based higher education pedagogy, her thinking about incorporating the notions of capability into higher education pedagogy struck a chord. As Walker points out: "Decisions are made as to what counts as knowledge, what counts as ways of knowing, and how knowledge is to be taught and evaluated, and all these decisions will be inflected by personal and academic values and the institutional context. At issue is that curriculum and higher education is purposeful and values-based" (Walker, 2006, pp. 54-55). Finding ways to address the purpose of professional practice learning and how it can be re-imagined for learners in the 21st century, where capabilities are nurtured but functioning is not curtailed, could be a useful counterfoil to the more instrumental requirements within

today's higher education curriculum.

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Taking Racial Injustice Seriously in the University

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The qualifications for admission to a university are supposed to be open to all qualified applicants, based only on academic merit, and are supposed to be neutral with regard racialized identity, gender, and so on. And presumably, the same principles apply to students once they are admitted. Universities should ensure that all student receive an equal opportunity to academically succeed. Thus far, few would disagree. My interest in this paper is to explore the university's obligations for ensuring an equal educational opportunity in contexts of systemic injustice, and in particular in the context of systemic, global racial oppression. In his early work, Max Horkheimer examined the conditions for theorizing about society, arguing against a positivist notion of 'theory' where facts and theoretical constructs do not become intertwined, and a kind of theoretical objectivity is attained. Horkheimer insisted that theorizing is always implicated by wider social structures, and that theories and facts interpenetrate. Accordingly, theory must become 'critical'. The implication for the university with regards to its educational function is that providing an ostensibly neutral and impartial educational environment will turn a blind eye towards the many ways the system of racial oppression shapes that environment, and this unknowing undermines the very educational mission of the university.

Habermas has perhaps theorized most thoroughly the intersubjective nature of reason. He has shown not only that reason is emancipatory, but also that a kind of impartiality can be achieved by ensuring that all affected have an opportunity to participate in the relevant discourse. This is a kind of model for universities, both in their knowledge-generating and educational functions. But what happens when the contributions to discourse are not given uptake, when participants are not accorded sufficient respect?

Here, Honneth's theory of recognition is helpful, as he theorizes the nature of intersubjectivity and its relations to identify formation. Demands of recognition, on Honneth's account, require respect and esteem of differences in contexts of systemic injustice. Achieving a condition of mutual recognition, a precondition of the healthy development of a self, demands not only respect, but also the esteem of difference. This suggests that universities should go beyond the traditional model of the agora, wherein each interlocutor is invited to engage on an equal footing in an impartial rational discourse. For if broader social structural inequities seep into the academy, and they surely do, then what appears to be a fair and level playing field, isn't. Social and cultural norms that are deeply racialized, and at the same time unseen by those in dominant subject positions, will distort the field with the consequence that some will feel at home and others will be marginalized. This radically undercuts the university as a space where the "unforced force of reason" determines truth and rightness. If this space is systematically distorted, then the outcomes of rational discourse will be as well.

As a consequence, I argue that universities have an obligation to actively establish conditions of respect and esteem, taking into account prevailing sociocultural structural inequities. This goes well beyond constructing an ivory tower that is ostensibly colorblind (gender neutral, and so on). Such an obligation entails the obligation to actively correct for the marginalizations and denigrations of systemic racial oppression. Actions universities might take to correct for these distortions might include forthrightly acknowledging the impact social structures and culture have on the academic field, advocating for marginalized groups, cultivating critical reflection by the academic community on racial injustice, and setting policies and practices that re-balance the inequities created by race within the academy.

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A Higher Education Becoming: Journey of a Student-Veteran Being

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Cultures collide in the exposure and transition from United States military service to that of a civilian citizen through the colonizing processes of American higher education. I am a veteran of the United States Air Force studying American higher education while working on my doctorate. Through my studies, I marvel at the blind focus of policy and practice for my specific demographic and believe there are key philosophical elements missing. In a forthcoming piece, the introduced "term, *Veteragogy,* [begins] to capture the cultural implicit and life experience explicit nature of a veteran student and the necessity for specific study and development of teaching methodologies for veteran students" (Poulos, 2018). To continue the development of this term, I intend to incorporate a post-qualitative examination of my personal veteran-student experience. This specific critical methodology cross-references the synthesized findings of Arminio and Grabosky (2015). Contributing theoretical frameworks from defining and progressive authors, such as Braidotti (2013) and Smithers and Eaton (2017), provoke necessary movements in commonplace notions of student identity and development.

Existing research focuses on the cultural integration and colonizing practices of American higher education. Critical scholars, such as Rendon (2009) and St. Pierre (2013) contribute to the important identification of "missing" influences and implications created during the existing practices. The US military contributes and defines self-identity and societal expectation that carries ingrained expectations of behavior and participation. The transition to a semi-structured and bureaucratic university should be simple enough, however culture and misplaced expectations for self and society fight this chronicle. My personal counternarrative of academia as structure, the shift to doctoral work, and competing identity-programing is juxtaposed in a philosophical critical analysis. I argue that tailoring higher education perspectives, through veteragogy, for the symbiosis of veteran being and student being can provide a wholesome becoming of societal member and citizens.

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Active citizenship and Agency; Creating experimenting communities for the future university

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The connected global world brings groups of people together, who are otherwise separated by geographical distances, time and economic constraints to play, learn, experiment and work together. Given the connectedness of everything around us and the potential for a global learning environment where anything is possible - how can universities fulfill the needs of the students of the future? Indeed some universities are already promoting notions of a connected curriculum that will allow students to combine active enquiry with current research engagement to push the boundaries of disciplines and reach across different fields (Fung, 2018). If Higher Education is about providing a learning environment that supports 'becoming' ethical, critically reflective, and productive humans able to develop relations with others, with a goal of nurturing a global society for the well-being of all we ask three central questions. How can we i) begin to talk about what this means for students, ii) develop what is required to support learning and iii) provide support for the academics who populate these institutions? In this paper, we imagine what it could mean to be a student in the future university by focusing on the design of curricula and programs that take into account a connected global society.

It is possible to predict potential future learning environments and curricula that support and nurture learning to some extent, but without a robust debate about the shape of future pedagogies, we will just be muddling along and hoping for the best. This paper seeks to stimulate such a discussion through a presentation of models that promote active citizenship and agency. The models are based on principles of i) identifying learner motivation, ii) establishing collaborative strategies, iii) the formation of experimenting communities that are able to co-create something that is of value together and iv) establish open laboratories, where in principle all technologies and all materials can be transformed into new cultural and pedagogical practices (Thestrup & Robinson, 2016). The experimenting communities in the open laboratories can even communicate, play and create meaning together with other communities on a global level (Gauntlett & Stjerne Thomsen, 2013).

We suggest that these models scaffold a progression from developing a deep domain knowledge, critical thinking and production to collaborative strategies that stimulate co-creation and self-directed learning. That progression is both a developmental and curricular process, as well as an individual process. We know from research on learning that learners tend to move from understanding the concrete to being able to generate and articulate the abstract principles behind the concrete cases (Bruner, 1966). As individuals develop more domain knowledge, their confidence, motivation and interest increases (Renninger & Hidi, 2016).

As the graduate student progresses the educator role changes. In the early phases of learning, the undergraduate student gradually becomes a domain expert through the scaffolding of practices that are initially controlled by the educator and support the student's development of knowledge and ability to apply critical thinking. However, as the students becomes more knowledgeable, the educator becomes, to some extent a student herself, in that learning develops through a shared pathway. As the graduate student progresses, their role also changes and learning becomes a joint activity, where learners (educators and students together) take on different roles as questions are articulated and possible scenarios are developed. The student and educators are then both learners and researchers equally and as such become participants and creative thinkers (Resnick 2017) in a learning process.

That shift, from novice to knowledgeable, supports all learners (educators and students) to move toward a

more active process of learning. But these processes are very individual as well. While, in general, many undergraduates are through supported learning strategies and graduate students are moving toward being more independent, self-motivated learners and producers of knowledge, some undergraduates may be independent at a much earlier stage. The process should be flexible enough to support all kinds of learning.

This progression allows students to become aware of their own potential, competences and skills and their ability to act on real-life issues. Consequently, students are able to move toward directing their own learning as active citizens in an unpredictable world. This is what we might regard as an entrepreneurial mindset but to get to this we have to pay attention to how students understand who they are, what they can do and how they can work with others to create something of value. Creating learning environments where this is possible means that both educators and students must be ready to see learning as a progression where we are all in the process of both being and having agency and becoming citizens of the world.

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Students' resistance to images in an academic context: Why essays mean more than Instagram

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With the rapid growth of social media, our experiences and perceptions of the world are often shared through images rather than words (Kress, 2010). As our everyday lives become increasingly saturated with images however, pedagogy and assessment in higher education remains remarkably wordy (Barton & Ryan, 2014). Although literature has considered the reservations of lecturers with regards to the incorporation of visual methods in learning and teaching (Al-Bahrani & Patel, 2015; Selwyn, 2009), we need to consider students' reactions to image-based tasks in an academic context. In this paper, I report on a study exploring the experiences of 60 second year BA Education students who participated in a project that involved taking and sharing photographs via Instagram in order to extend their understanding of central concepts presented in a sociology module. I explore the students' positive and negative perceptions of the project as expressed through survey data, interviews and observations of seminars and lectures. A thematic analysis of the data suggests that many of the students in this context had little desire to challenge the primacy of words in their contact time in an academic context. They associated meaningful learning experiences with essays (rather than images and social media) because this remained the typical mode of assessment on their course and, as a result, images appeared to be an unnecessary 'extra'.

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Investing in philosophy: The experience of the UK HE students

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The question 'what do philosophers do?' unsettles idealized depictions about the task of philosophy and leads us to describe them as actors more immersed in action than is usually thought of – philosophers are consider as thinkers rather than doers. This is especially so if we consider their practices in a particular setting – the system of Higher Education in the UK. In the last few decades, HE has been reworked as a neoliberal enterprise-form whose recurrent face is bureaucratic research assessments and high tuition fees. Therefore, it seems particularly interesting to understand the practices and narratives of those learning the 'craft' of philosophy by pursuing formal training in this area under the conditions of contemporary universities. Such is the problem that will be the focus of this presentation: the experiences of philosophy students in the UK, in consideration of the particular features of the academic discipline of philosophy in its specialized departments around the country.

In a more general way, and thinking about France, this problem was announced *en passant* by Pierre Bourdieu. He pointed out in the "foreword" to *Distinction* that the philosophical field is a 'historical product of the labour of the successive philosophers who have defined certain topics as philosophical by forcing them on commentary, discussion, critique and polemic'. Adding later that such historically constructed array imposes on would-be philosophers 'as a sort of autonomous world' (Bourdieu, 2010, p. 498), i.e., a ready-made reality. Therefore, in Bourdieu's terms the newcomers to the field of philosophy have yet to learn the rules of an area that, as will be evident to those who end up achieving stable positions within it, is nothing more (and nothing less) than the result of the socio-intellectual work, interactions and asymmetries between the actors constituting the field. When looking at philosophy in British Universities, this issue becomes especially interesting, as it is possible to observe a field attracting people from different nationalities and ages learning how to deal with an idiosyncratic Anglo-Saxon version of analytic philosophy managed and defended by its guardians, the professional philosophers.

Nevertheless, are newcomers to philosophy really interested in positioning themselves in such field? An educated guess would be that the only ones that are *a priori* inclined to this are members of elite families with tradition in the area, however, that is not the reality of the many who decide to do a BA or MA in philosophy. Some of them perhaps opt for a philosophy degree trying to tackle existential issues from their adolescence, others maybe looking for a challenging degree that hopefully could make their education valuable or simply are curious and want to attain further knowledge about philosophy. Surprisingly, many others choose this course of studies because it is a profitable path. If we look at data from HECSU (2017), it is possible to observe that six months after graduation the 16.5% of those who followed a first-degree in philosophy end up working as Business, Human Resources or Finance professionals. This figure is quite high, especially when taking into account that, across all subjects, on average only a 10% of UK graduates have those kinds of employment as a destination. The City of London and the financial sector generally are hiring philosophers because they value the formal skills developed under the analytical paradigm of their training (Shepherd, 2007).

Philosophy is being benchmarked as a discipline where to develop a list of formal skills that generate a 'creative' and employable subject (Lamb & Closs, 2009). This is, of course, of the greatest interest for students concerned about good job prospects as they tend to end up their degrees with a debt of £50,800 in tuition fees and interest (Belfield, Britton, Dearden, & Erve, 2017). Students face such pressures as an obstacle to freely enjoying philosophy and having an immersion in it as an intellectual game. How deep is their interest in knowledge when they have to confront the imminence of debt? Are these conditions shaping them into more strategic and instrumental subjects?

In consideration of these tensions, I would like to present some insights and biographical narratives from interviews I have conducted with philosophy students and academics from several different universities in

the UK, alongside with some ethnographic notes on their practices and a review of institutional documents about philosophy as a career. In my analysis, I focus on three main elements: (i) the emotional [cathexical] and economic investment of students following philosophical studies, (ii) the main aspects that academics think are relevant in a philosopher's formation and (iii) the kind of educational practices that emerge from these relations, always considering that such relations are being framed in a context of HE policy. From the latter, I also develop some ideas about the elements that push philosophy students either into an academic or entrepreneurial trajectory. In sum, my aim is to depict some of the tensions faced by students who enter a philosophy degree under the epistemological and politico-economic conditions of the UK at present.

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Academic Bildung in the future university?
The student as consumer or citizen of academia

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Academic Bildung is, as a goal of the formation of students in higher education, a regulative idea (Fossland, Mathiasen, Solberg 2015). It addresses the normative side of the student's development. It is also a term suggesting a personal educational process beyond learning, which point in the direction of it being a private enterprise for each student. Academic Bildung is in this sense about development of the individual's wider potential through education. While there may be a loose relation between education and one's personality, there is an intrinsic relation between Bildung and personality. This may suggests that it is a goal whereof the university, and we as university teachers, do not need to feel responsible for encouraging and facilitating. However, my claim is that in order for students to carry on one of the fundamental functions of higher education, the ability to produce new knowledge, the Academic Bildung of the students has to be in our focus.

Academic Bildung as I will present it, cover both independence and personal engagement, both autonomy and authenticity. It points to the courage to challenge, the ability for resistance, and the capacity to create. The Bildung concept in general describes a personal development processes that a person is going through when he or she meets the world, heading toward something better – a tacit or outspoken ideal, value or vision of ethical, existential, aesthetical or spiritual quality – in an educational setting. It is no wonder that it also is known as a notoriously complex and unclear concept, as witnessed in a 2011 Norwegian title by the authors Kjetil Steinsholt and Stephen Dobson: *Dannelse: introduksjon til et ullent pedagogisk landskap*, in English: Formation: Introduction to a wooly landscape. (In English, we often translate Bildung as "formation", "education" or "cultivation", even "edification", in Danish and Norwegian "dannelse" or "danning", in Swedish "bildning".) Whatever educational philosophers might mean by the concept, most would agree that Bildung is not identical to a process of socialization, as socialization can be passive. Bildung is a more often presented as a reciprocal process of formation between the individual, as a self, and the world, where the individual meets the world actively. The world the student meets in higher education is that of thoughts and practices, and the particular take on a part of reality, existent in a discipline or profession.

The conception of Academic Bildung that I shall espouse is connected to both "critical thinking, society-oriented reflection and autonomy", as well as "ethical dimensions of human formation and self-formation, existential- and being-oriented reflection and authenticity" (Solberg & Hansen 2015). For students in higher education this developmental process thus involves both the critical emancipatory society-oriented dimension (the striving for autonomy) and the identity formation process (the striving for authenticity) associated with the search for meaning that is specific to teaching, learning, and research in higher education.

Within Scandinavian higher education the concept has been revived repeatedly, and different hyphenated concepts of Bildung have been put to use in the everyday language of academia. Instead of talking about the concept of Bildung, one could rather nowadays speak of a multitude of concepts of Bildung, to some extent overlapping with each other in content. Many of the new ways of using the concept, for instance the use of "digital dannelse" can seem to be far from the concept as Wilhelm von Humboldt conceived it. The Norwegian educator Lars Løvlie has introduced the somewhat wider notion of teknokulturell danning (In English "techno-cultural formation") in order to describe what Bildung can be in a postmodern technological society, where he sees Bildung as analogous to the notion of interface. The meeting between subject and world is in focus in both concepts. In a report released in 2011 by the Norwegian Association of Higher Education Institutions, we find seven different concepts of Bildung. This repeated revival of the concept of Bildung in Scandinavian higher education, in spite of its notorious lack of clarity, tell us that it captures something that both governments, university management, researchers and university teachers repeatedly

find useful when describing student development in the field of higher education.

Academic Bildung also addresses the student's higher education citizenship. What will become of academic citizenship in a higher education sector that, to an ever-larger extent, has the traits of a marketplace, more than the traits of a university in the original sense of the term? Mass commodification, marked orientation and standardization are some of the reform elements in higher education that affect the development of the individual student, potentially in a negative way. Might we now be in the position that Academic Bildung address student development as it has been, but not as it will be in the future university? Will student being and becoming in higher education no longer be describable by the term? When the student become a customer in the global marketplace of higher education - will Academic Bildung cease to be the goal of the formation of students in higher education?

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Towards an African University of Critique

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The recent #FeesMustFall campaign in South Africa has once again brought higher education into the spotlight. Protesting students demanded that the South African government implement a policy of equal access to higher education for all students. In addition, university authorities should be more responsive to students' aspirations instead of relying on police intervention and brutality to quell their demands for free and equal higher education. What was very evident from the violent disruptions witnessed at institutions of higher learning, was a tangible lack of plausible engagement between students and institutional authorities. In this paper, I argue that although (South) African universities, since the first democratic elections, have mainly been designated as places for deliberative engagement and the cultivation of decolonised pedagogical knowledge spaces, the recent predicament highlighted a marked absence of critique. The latter is so on the grounds that students and institutional authorities (including government) blame one another for the violence that has permeated South African universities. As a corollary of an apparent lack of critique, I discuss why the idea of an African university with its intent to engender dissonance and just human relations, seems to be under threat. I further argue that, unless (South) African higher education reclaims the notion of critique, the possibility of a thinking university on the African continent would be dealt a heavy blow. Put differently, if African universities are not going to be more responsive to restiveness (that is dissonance) it would be alienated from practicing thinking that is reflective, critical, and uncomfortable. By implication, the latter situation would not contribute towards decolonising knowledge on the African continent.

The question is, what constitutes an African university of critique? Put differently, how should such a university deal with the notion of critique in relation to matters of concern to African higher education institutions? Clearly, the idea of critique as just finding fault with human action in the face of challenges that confront universities on the continent, seems to be untenable. For too long have we heard that the fault lies with unresponsive university management, or with excessive student revolts – as if the dilemma about university access and retention is just a matter of blaming each another. Such a notion of critique is indefensible in the sense that casting blame has not always resolved challenges. This is the problem, which confronted higher education and its predicament of, say, the contestations surrounding student tuition or accommodation fees. The South African example of excessive police interference and the apparent and persistent student intransigence is just one case in point in which critique as an articulation of blameworthy action fails to be responsive to the university predicament that #FeesMustFall. Critique is not meant to constrain or coerce human action of the kind associated with the afore-mentioned campaign. Instead, critique is meant to resolve the predicament university management and students happened to find themselves perpetuating and practising through an implausible meaning of the concept. In the latter sense, critique is a form of thinking that invokes, what Foucault (1988) refers to as sudden upheavals of thought whereby one is provoked to think differently about matters. In other words, critique as a form of dissonant thinking brings about a discomfort in one's reflection about something, yet, simultaneously stimulates one to reflect freely and in opposition to forms of coercion and domination. For instance, critiquing higher education would involve taking issue with the dominant forces of management and control that envisage the university to be run according to market conditions that favour that of running a corporate enterprise. Together with the latter way of thinking on the basis of which one shows dissonance, people could also think differently about university access in the sense that students should not be entirely exonerated from paying tuition fees. That is, the idea that students pay some fees cannot also be dismissed completely. Consequently, we turn to the seminal thoughts of Michael Foucault (1998) and Jacques Rancière (2011) to ascertain whether critique can be looked at differently. In other words, in reference to the afore-mentioned theorists' conception of critique, we want to examine whether dilemmas in higher education on the African continent can be meaningfully addressed without necessarily the exchange of reproach.

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Advancing border thinking through defamiliarisation in uncovering the darker side of coloniality and modernity in South African higher education

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The recent call for decolonising higher education in South Africa emanating from the #Rhodesmustfall campaign in 2015 led to specific demands in implementing a curriculum that critically centres Africa and the subaltern as a point of departure. One of the invisible places in contemporary society in which the coloniality of power functions as Mignolo (1999, p. 241) postulates, is the domain of epistemology, in that it is erroneously perceived that knowledge stems exclusively from Europe. One of the underlying motives for the #Rhodesmustfall campaign in South Africa is to challenge the claim that knowledge traditions in Africa exclusively relied on European influences. As argued for in a study conducted by Sayed, Motala and Hoffman (2017), pre-service teachers at five South African universities in the Western Cape have extremely limited exposure to multiple understandings of Africa and its complex education histories, and in this regard are largely isolated from broader southern debates which enhance their prejudice towards African epistemology. Thus, it seems as if cognitive injustice continues to pervade higher education in South Africa.

Mignolo's (2000) notion of border thinking may be used to advance cognitive justice in higher education in South Africa. The notion of "border thinking" is aimed at critically reflecting on the imaginary of the modern world system from the perspective of the decoloniality of power (Mignolo, 2000, p. 84). The key configuration of border thinking is the disruption of dichotomies, more specifically as Mignolo (2000: 85) poignantly states "thinking from dichotomous concepts rather than ordering the world into dichotomies". In other words, it is aimed at breaking away from the Eurocentric epistemological perspectives, which is constitutive of Mignolo's (2000) philosophy of 'I am where I think'.

Creating decolonised spaces for teachers and learners may further assist them in uncovering the hidden racial existential conditions routinely practiced within educational institutions in (South) Africa and abroad. By implication, equitable spaces under the guise of the concept of decoloniality may begin to further assist university educators and students in disrupting their conceptions of Eurocentricism imposed on to them from outside. In this way, cognitive justice might possibly be advanced in South African universities.

The call for decoloniality in South African higher education requires the cultivation of a "decolonised space", in which localised cultural and social recollections are expressed and embedded within non-Western epistemologies. In this paper, I argue for defamiliarisation as a transformative pedagogy in possibly advancing Mignolo's (2000) notion of border thinking as a means of disrupting the invisible places that exist in higher education in South Africa. Adopting such a transformative pedagogy in higher educational institutions in South Africa may lead to disrupting the 'epistemic privilege' foregrounded by Boaventura de Sousa Santos's (2007) notion of 'abyssal thinking' – that is, modern western thinking that distinguishes between two radical sides of social reality.

This paper aims to address the colonised, more specifically, the invisible residual and resistant underpinnings of coloniality, embedded within higher education discourses in South Africa. This is done by firstly, by exploring as to whether defamiliarisation can assist university students in reflecting on their own positions in the global society as a means of making the darker side of coloniality/modernity more visible to them. Secondly, I shall examine the attitudes of third-year university students towards their own use of defamiliarisation as a pedagogy in the schools.

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The question of what students ought to value in academic disciplines?

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When students begin by studying an academic discipline, they enter into a community of peers who in various ways contribute to society with their expertise. To explore an academic discipline is, on the one hand, a matter of learning the core elements of the disciplinary area and on the other side, it is the beginning of a formational process, which concerns the student's role as a responsible academic in future society. The formational process involves questions of how the discipline might contribute to the good life of human beings in future society. The formational process is also personal and existential because the student, when initiated into the discipline, is introduced to the question of what she ought to value in the academic discipline chosen. During the formational process, the student eventually asks existential questions concerning the discipline's contribution to issues such as human freedom, well-being, democracy, and critical thinking. It is to be expected that the question raised is different depending on the academic discipline. A student within comparative literature might raise different issues than a chemist, but they share the question of how they as coming academics should be able to make the world a better place. When students wonder how the different disciplines might contribute to a better society, they deal with values.

Inspired by the German and Latvian philosopher Nicolai Hartmann, I will address how coping with values are inherent in all academic disciplines and therefore an inevitable dimension in the life of students. According to Hartmann, human beings are privileged because they are the living beings who can deal with values. To be an ethical man or an axiological being means to be able to see values: "Ethical man is in everything the opposite of the precipitate and apathetic man. He is the seer of values; he is sapiens in the original sense of the word: the "taster". He it is who has a faculty for the fullness of life's values, that "moral faculty" (Hartmann 2007: 45). However, seeing values is not enough to become a person, a human being must potentially be able to take a stand and decide on which values are good or bad (Hartmann [1949:621] 2004:19). The student is to realize this condition as coming academics. Becoming a student within an academic discipline involves the capacity to be able to see the values related to and inherent in the discipline and furthermore, to discuss and continuously take a stand on these values. According to Hartmann the ontological status of values is the following 1) Values exist beforehand and independent of the individual; 2) Values appear differently due to tendencies in history 3) Human beings are the mediators of values but not in a passive way. Human beings are, as persons, responsible for, the values they follow and practice. Hartmann's controversial ontological view of values might be compared with Karl Popper's theory of third world objects (Cicovacki 2015:68). This comparison offered by Cicovacki makes sense because values in most cases (maybe all) are already there beforehand when we as human beings enter the world. Or to use a metaphor from the educational philosopher Graham Haydon: We live in an 'ethical environment'. Human beings do not invent fundamental values such as freedom or justice, but we deal with values variously. According to Hartmann values are ideal entities and the role of human being is not to invent values but to discover and to decide on them. Human beings do not deduce values from experience, but we discover values in situations. To deal with values involves according to Hartmann critical examination, interpretation and discussion. The human obligation according to Hartmann's material value ethics is the continuing responsibility to see, discover and decide on values in situations. In this process, the student must balance emotional and rational approaches to values because the experience of values is cognitive as well as emotional: "But as such the [values] are never purely cognitive acts; they are acts of feeling – not intellectual but emotional. Upon this fact rests the actuality of the real life which encompasses us, the continual state of tension of man throughout life" (Hartmann 2007:177).

What ought student to value? The question is asked in this paper. Being a student in university means to search the truth on different levels. Karl Jasper's discussion on truth in the scope of science and philosophy offers a useful distinction between three levels of truth that adds a relevant dimension to Hartmann's theory

of values. The third level is existence, which is illuminating concerning understanding that dealing with academic disciplines involves discussions and choices of values on different levels.

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A study of parents as 'stakeholders' in higher education, and their impact on student being and becoming in the future university

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This paper conceptualises university students in relation to 'emerging adulthood'. The discussion is informed by the findings of a qualitative study of parents as 'stakeholders' in English higher education, their view on the purposes and values of higher education, and their impact on student being and becoming.

Parents as higher education 'stakeholders'

For Higher Education Institutions (HEIs), knowing who the stakeholders are can be a 'fundamental step towards not only establishing competitive advantages for teaching institutions but also towards identifying their needs and setting up the means to meet them' (Mainardes et al. 2010:77). Freeman's definition of stakeholder as 'all those groups and individuals that can affect, or are affected by, the accomplishment of the organisational purpose' (Freeman, 1984, p.25 cited in Lyytinen et. al., 2017:37) is often cited in the literature and has been described as a 'classic definition' (Lyytinen et al., 2017:37). Lyytinen et al draw on Näsi's work to suggest that 'Although the concept of a 'stake' can be defined in different ways, it essentially refers to a claim of some sort (Näsi, 1995).' Balancing market-driven reforms and imperatives for efficiency, accountability and responsiveness with the needs of external stakeholders may prove challenging, increasing dependency for higher education institutions on the 'short-term needs of markets, business and industry' (Lyytinen et al., 2017:36).

In the UK context, 'The Government has placed its faith in market competition as a driver of academic quality, improved student experience and choice' (Rammell, 2016:39). Parents are positioned as informing students' choices:

> 'Higher education is a life-enriching experience which can positively enhance many different aspects of a person's future - including their future earnings. Faced with such decisions, it is vital that young people and their parents have access to the best possible information to help them make the right choices.' (Department for Business, Innovation and Skills, 2016, page 57 para. 41).

If parents are positioned as a 'stakeholder' group in higher education, then it is important to understand their views about the purposes of higher education and how they judge its quality and to consider what might be the implications of parental views for universities and universities' responsibilities towards this 'stakeholder' group.

With the aim of engaging the voices of parents to develop understandings of their perceptions of their positioning in the role of 'stakeholders' and of the purposes of higher education today, 23 parents of young people about to enter higher education as undergraduate students, or currently participating in an undergraduate degree course or having recently engaged in undergraduate degree course study, participated in an on-line survey and in focus group discussions. The term 'parents' is used here as a less

cumbersome form of reference to parent/carer and denotes parents or people/carers other than parents who bring up young people. Recognising that the higher education sector is diverse and that parents are not a homogenous group, the sampling strategy paid attention to differences of age, gender, ethnicity and educational background and data collection was designed to be inclusive and appropriate.

Analysis of the preliminary findings indicates the majority of parents considered themselves as 'stakeholders' of universities due to their financial and emotional inputs in their children's higher education. Reflecting on the purposes and value of higher education, the majority of participants believed that university should be a safe space for their children to develop and grow to be well rounded both academically and socially. They felt that they would like their children to experience university and all that it can offer. Employability was also an important issue as the participants deliberated over the question of the purposes and value of higher education.

Being a student and the discourse of 'emerging adulthood'

In the UK funding mechanisms for higher education have changed and students and their families now take on the burden of debt. University education funding policy reforms have had important financial implications for parents and for students and their financial dependence. It could be argued that this, coupled with young adults' prospects in the UK when in addition to their student fees and debts, they may face additional factors including a lack of 'graduate jobs', low earnings and high housing costs (Lewis and West, 2017:1250) contributes to a prolonged period of emergence to adulthood. The concept of 'emerging adulthood' (Arnett, 2015), is characterised by 'longer and more widespread education, later entry to marriage and parenthood, and a prolonged and erratic transition to stable work' (p8). Arnett (2015:8) suggests that 'Whenever there is a substantial number of years between the time young people reach the end of adolescence (around age 18) and the time they enter stable adult roles in love and work, emerging adulthood can be said to be present'. This has implications for being a university student and for parents. Furedi (2017, 2018) has written about the institutionalized 'infantilization' of university students and has provided a critical account of the 'paternalistic turn' taken by universities which he has argued in effect disempowers young adults and reinforces dependence (Furedi, 2018). Lewis et al. (2015:417) refer to the term 'helicopter parents' which they say came from the United States and signifies 'those who closely monitor their student offspring and who are ready to intervene at any sign of difficulty'.

This paper conceptualises student sense of 'being' in two ways. Firstly, in terms of an economic discourse of 'students as consumers' that links to Collini's analysis in relation to the thrust of the Browne report (2010) proposals on university funding in England. Consumer demand, 'in the form of student choices, is sovereign in determining what is offered by the service providers (i.e. the universities)' (Collini, 2012:178-9). Secondly in terms of an extended adolescence and 'emerging adulthood'' discourse (Arnett, 2015) in which emerging adulthood is seen as a 'pre-adult' phase 'which allegedly lasts between ages 18 and 29' (Furedi, 2017:7).

The concept of student 'becoming' suggests a process of change and perhaps transformation through participation in higher education and invokes questions about the purposes of university education. By way of conclusion, we suggest that university students experience a prolonged period of emergence to adulthood, and parents may have a financial 'stake' in terms of support for the costs of higher education but beyond this into an extended adulthood phase too. They also have an emotional investment in their children's well-being and success. However, there may be tensions between the discourse of student 'becoming' independent and autonomous beings through the experience of higher education and the economic realities of student finance, employment and housing prospects through an extended emergent adult phase. We suggest there can be tensions between the 'helicopter' parent with a desire for involvement

in monitoring the university experience and seeking a return on their financial stake in terms of the priority given to employability, and the wider purposes of higher education as spaces for students to 'become' autonomous critical and independent beings. Balancing their responsiveness to the expectations of parents as stakeholders and the creation of space for students to become autonomous may pose challenges for universities.

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Student life and psychosocial problems. Students' identity processes and communities in Danish Higher Education

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Over the last years, the number of young people with mental health problems (e.g. stress, anxiety, and depression) have increased considerably in Denmark. This tendency is widely observed in the western countries, and in the Nordic countries, mental health problems are currently the predominant health concern with respect to young people (Kolouh-Söderlund et al., 2016). Student organizations as well as research report very high numbers of students in Higher Education who suffer from psychosocial problems. Education and counselling units accordingly experience an increasing demand for their support services. This development cannot in itself be accounted for as a mere consequence of including more (and more differentiated groups of) young people in Higher Education. It can also be seen as symptomatic of a study and everyday life situation in which young people in general seem to be under pressure from a highly competitive, performance oriented and accelerated educational culture (Rosa, 2014) - a situation that many young people have difficulties in coping with. Sick leaves and drop out from Higher Education entail great personal costs for students and simultaneously pose serious societal and economic problems. This calls for differentiated and more sustainable solutions in future universities and academic cultures.

We will present the project design and work in progress from our research project, the "Student Life Project" (2018-2021). Our main research interest is to explore how we can understand and support young people with mental health problems, and at the same time relate to them as active, resourceful participants in societal and local communities – in our case as students.

The research aims, in a qualitative, participatory research design, to follow 75 students from a range of study lines in Higher Education (universities and university colleges) in Denmark, exploring problems and potentials in students' perspectives. Concurrently, we work with partners from seven Danish universities and university colleges and partners from four private organizations and NGOs to share knowledge and develop support for students in Higher Education.

Theoretically, our aim is to develop further concepts from two research fields:
One is recent years' *critical research into mental health*, which has shifted focus from biomedical lines of research to the exploration of people's subjective experience of living with, coping with, and recover from psychosocial problems, and of the support needed and, respectively, offered from welfare services (Topor et al., 2011; Borg & Kristjansen, 2008). Furthermore, we take up sociological perspectives on, on the one hand, changed societal conditions for education as a source for the increase of mental health problems, and, on the other hand, institutionalized presumptions and concrete handling of psychosocial problems (Brinkmann, 2010; Ehrenberg, 2010).

The other field is *critical educational research*. We focus on broader identity and learning processes rather than formal qualification in itself. We work from classical sociological understandings of differentiation according to gender, class, and ethnicity regarding students' conditions and possibilities of participation in educational settings (Bordieu & Passeron, 1977; Willis, 1977) and are particularly inspired by more recent works analyzing the students' encounters with educational institutions, teachers, supervisors, fellow students and counsellors (Ulriksen, 2009; Lowe & Cook, 2003). Students' preconditions and self-understanding in relation to the particular educational context, and the subjective feeling of belonging in the associated academic and social communities, plays an important role in how students perceive and cope with psychosocial problems (Larsen et al., 2016; Wulf-Andersen & Larsen, 2013; Thomas, 2012). Thus, research on student involvement and co-creation also inform our theoretical framework (Jensen & Krogh, 2017; Wulf-Andersen et al., 2013).

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