



PUBLIC PEDAGOGIES INSTITUTE

CONFERENCE 2020

WE ARE ALL POSITIONED IN A SPACE WHERE THE
POSSIBILITIES OF WHAT IS TO COME ARE
YET TO BE REVEALED

OCT-NOV
2020

PUBLIC PEDAGOGIES OF LOCATION

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Public Pedagogies of Location

The Public Pedagogies Institute is hosting a series of online seminars in place of our regular annual conference. We are excited by the response to our call out for presentations addressing the theme of Public Pedagogies of Location. Initially a response to the bush fires in Australia this theme has taken on added meaning in light of our lived experience of COVID 19. As a result of the virus we are faced with our location. This can be understood in many different ways, our immediate physical surrounds, our neighbourhood, our digital world, our countries. We are all positioned in a space where the possibilities of what is to come are yet to be revealed. This seminar series will engage with Public Pedagogies of Location in ways that stimulate reflection, intellectually challenge us but importantly connect us.

To register visit www.publicpedagogies.org

Session Times: Thursdays 10.30am-12.30pm (AEST)

Week 1 – October 1

Learning about Location in a Climate of Change

Bronwyn Sutton

Week 2 – October 8

Let Art Teach: Visual Considerations and Contemplations

Belinda MacGill

Week 3 – October 15

Narrative Panoramas: surfacing tacit knowledge through material translation and co-analysis of lived experience

Kelly Anderson

Week 4 – October 22

The educative agent and authority in public pedagogy

Karen Charman and Mary Dixon

Week 5 – October 29

Gathering Ground: Building translocal place pedagogies through online/offline workshops

Kelly-Lee Hickey

Week 6 – November 5

Locations of Law or *non* Law

Peter Alsen

Week 7 – November 12

Plenary Session

Open to all presenters and participants

Week 1 October 1, 10.30am-12.30pm

Learning about Location in a Climate of Change

Bronwyn Sutton & Climate Change Education Network

The 2019/2020 bushfire disaster and COVID-19 have been instigators of radical changes to place, or at least how we relate to certain places. These events have highlighted the fragile nature of locations and our relationship with them. We wonder:

- What has changed and what has remained in how we experience location since these events?
- How have these events impacted our experiences of local environments?
- How and in what ways are we learning about location and connection to place through these events?

Our proposal is to facilitate an online, creative workshop which provides space for creative exploration of these questions. This workshop will be 1.5 hours in length, facilitated by members of our network, and hosted on Zoom.

Participants will work together to co-create a visual representation of the 'storylines' of their personal relationship to their 'local' environment, looking back and forward from the current moment in time. Workshop participants will be invited to independently 'notice', reflect on and express what has changed and what has remained, and imagine what might yet emerge, in the local environment as a result of the bushfires and/or COVID-19.

They will then collaborate to co-create a visual representation of a collective storyline which explores the temporal and spatial nature of experiences of location through recent events. Through this collaborative practice, we hope participants will gain a renewed sense of their connection to the local environment, and an understanding of the learning opportunities of locations emerging through climates of change.

About the Climate Change Education Network

The Climate Change Education Network is an open collective of individuals working in climate change education across various formal institutional, public and community spaces of learning. We came together for connection and support as we each tried to make sense of the events surrounding the bushfire disaster of 2019/2020. Our aim was to support each other in creating platforms to educate people (as part of communities) to take action in response to this unfolding catastrophic disaster. Since then, the COVID-19 pandemic has cast a shadow across the landscape which has added further complexity to the contexts in which we work. Despite the changing nature of the landscape, our communities and the social and ecological shifts which have occurred recently, climate change education is as critical as ever. Our purpose as a network is closely aligned to this year's theme for the PPI online seminar series.

We notice that while much has changed in terms of landscape, location and ecology as a result of the bushfire disaster of 2019/2020 and the pandemic of COVID-19, there is much that has remained unchanged. As individuals we experience these changes differently, yet there are aspects of a shared understanding of what is occurring. For many, the 'places of'

work, rest and play have converged into one and they are learning new ways of navigating this changed work/rest/play place. Some are experiencing renewed and strengthened connections to community, and seeing hope despite the ecological disaster of a fire-ravaged landscape. Others are forming new connections as communities come together to support and nurture each other through the crises. For yet others, the connection to their local environment has been enhanced and reinvigorated by the enforced slow down - they are seeing their 'home' environment with new eyes.

Week 2 October 8, 10.30am-12.30pm

Let Art Teach: Visual Considerations and Contemplations

Belinda MacGill

Art, photography and the image offers opportunities for a pedagogic encounter with the world. Gert Biesta's theories of world-centred education sits comfortably with a public pedagogy but raises questions about how knowledge is produced and to what effect. In his book *Letting Art Teach*, Biesta, argued for education as an encounter between subjects culminating in a turn towards the world. Biesta cites Beuys' "How to explain pictures to a dead hare" as an example of such a turn, where Beuys as teacher enacts the 'double gesture' of being teacher and performing teaching. In what way does the image without text or performance turn us towards an idea. Questioning the image within public spaces and how representational fields operate as a 'circuit of culture' (See Du Gay et al., 1997, xvii) will be explored in this session. Culture is about 'shared meanings' and we use language to produce new knowledge. But, what about visual texts as a production of knowledge that advance alternate meanings for a post human world or its opposite? A visual thinking strategy of street art will be used in this presentation that can be found on this site: <http://www.enviroaesthetic.com/about.html>. This strategy purposefully employs dialogic meaning making as a way that moves us to an existential form where we find ourselves sitting relationally in the world through a dialogue that sits beyond binary canonical thought (Biesta, 2017).

Biesta, G. (2017). *Letting art teach* Arnhem, Netherlands: ArtEZ Press.

Week 3 October 15, 10.30am-12.30pm

Narrative Panoramas: surfacing tacit knowledge through material translation and co-analysis of lived experience

Kelly Anderson

The built environment serves as a reflection of ourselves. It can reflect, or obstruct, our needs, wants, motivations, and desires. Our daily lives are translated and transported into these spaces. COVID-19 has forced the border between the physical and digital to merge and become obscured as we navigate these spaces digitally in our own homes. Are they serving our needs or confronting the limitations of physical, cultural, and social barriers we find in the workplace, our schools, and essential services? There is an urgent need to re-examine our relationships to the locations we digitally navigate.

How might we better understand how digital ecologies affect and reflect our lived experiences? How might we communally analyse these new digital experiences and locations? There is a level of care required in strengthening and reimagining these digital spaces. My research is currently investigating ways to learn from past lived experiences so that these futures not yet realised can be designed with greater intention.

I propose a seminar discussion that can incorporate a short reflection activity where participants examine their relationship to digital environments by translating the felt experience into form. This material translation builds a frame of reference in which participants can then interpret and co-analyse thematic patterns raised through shared dialogue. Emergent, nascent needs become surfaced and applied through futuring prompts that aim to provide participants a reflexive language to share tacit knowledge once felt, but not yet articulated.

New relationships to emerging digital locations require us to reimagine what is possible. This intentionality may support decision making when needing to create new spaces and/or experiences that give way to emergence. Such nascent actions, for which a designer cannot predict each potentiality,¹ demands experiences that adapt to use and scenario, that are more inclusive to needs and wants, and that are not predetermined fixed realities.

Week 4 October 22, 10.30am-12.30pm

The educative agent and authority in public pedagogy

Karen Charman and Mary Dixon

We offer a provocation of the pedagogical encounter in the public or a possible reading of public pedagogy. This reading is aimed at unsettling the claim to knowledge of the public pedagogue who most often speaks from power. As Arendt writes, (1958, p.176-177) "With word and deed we insert ourselves into the human world... This insertion is not forced upon us by necessity, like labour, and it is not prompted by utility like work." Arendt writes of two

manifestations of action and speech. One is the interest that lies between people and as such binds them together. This in between, words and deeds are about some, "...worldly objective reality in addition to being a disclosure of the acting and speaking agent" (Arendt, 1958, p.182). In this instance the outcomes can be quite tangible. The second, according to Arendt (1958 p.183), is not tangible, "...as there no tangible objects into which it could solidify." However, this second manifestation of speech and of action, like the first reveals "the who through speech, and the setting of a new beginning through action, always fall into an already existing web where their immediate consequences can be felt" (Arendt, 1958, p.184). In this second iteration there is no capacity to predict or control what might arise through the action and speech of the agent and as such we can't attribute the result to the person who set the idea in motion. Further, what action and speech also reveals is the intangible who a person is. This is in stark contrast to what a person is. This conceptual framing that separates the who and what is significant because it offers relief from the interpolation of the subject into the often, detrimental forces of categorisation. There is within Arendt's work a distinct oscillation between people together for a common purpose and those speaking agents who in the process of this action reveal who they are. If we return to the question of where does knowledge reside from which the new can arise it can be seen through the revelation of the self in speech and action. We extend this understanding of this revelation to the appearance of what we term the educative agent. - this is the becoming of the educative agent. In the public there is the possibility of the appearance of the agent revealed through speech and action. Arendt (1958, p.199) writes, "Whenever people gather together, it is potentially there, but only potentially, not necessarily and not forever."

The pedagogical encounter involves new dynamics when in the public realm. Here the educative agent is the one who speaks with authority in the public. For the purposes of theorising public pedagogy, the implications of a subject who has re-cast or re-educated the self, relative to these authorities, is able to enact a mode of being that is self-authorized. This brings with it the implication of a growing sense of agency. To further this project Luxon also draws on Foucault's work on parrhesia—truth telling. Luxon (2013 p.139) describes parrhesia in the following way, "Parrhesia is more than an unreflective or impulsive negation. Instead, in its practices, speakers accede to a status and set of rituals that permits them to challenge, rework, or elaborate taboo subjects on the authority of something other than institutions: on the authority of themselves".

Week 5 October 29, 10.30am-12.30pm

Gathering Ground: Building translocal place pedagogies through online/offline workshops

Kelly-Lee Hickey

In March 2020 I began to present Gathering Ground, a series of writing workshops, in Mparntwe/Alice Springs. The aim was to experiment with transitioning my autoethnographic creative research practice into a collective place pedagogy. As the COVID19 pandemic unfolded, and lock downs ensued, I was faced with the challenge of transitioning these workshops online.

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This seminar will present the process and learning from this transition of in person, place based workshops into the digital space. Emergent findings about the role of digital in building relationships between places, will be presented as experiential case study, with participants taking part in an truncated version of the walkshop during the seminar. Through this experiential case study and discussion, the seminar aims to generate collective insights into the role of digitally facilitated translocal connections in place pedagogies, and the impacts of the Gathering Ground model for future practice.

Kelly Lee Hickey was raised in Darwin, on the sweat soaked wetlands of Larrakia Land, and has made her home in the dusty red country of the Arrernte nation in Mparntwe/Alice Springs since 2008. An artist, activist and creative researcher, her practice explores the intersections between people and places, through collaborative and participatory works. Her work has been published and performed in Australia, China, Finland, New Zealand, Indonesia and Germany.

Week 6 November 5, 10.30am-12.30pm

Locations of Law or *non* Law

Peter Alsen

Thinking and talking about law can be complicated. The enquiry, what is right or wrong is only one of many. Another, even more complex question is who tells me what is right or wrong and why? Retrospectively, local histories are full of stories about people who held power and stated what to do and why it is right - and lawful.

In this seminar, we want to think about locations where law happens, the meaning of law and power and what law teaches us. We want to do it in a novel way by walking through four rooms under the premise that law or ideas and what is expected from someone furnishes a room like different sections in an art gallery. Imagine, law decorates a particular location, perhaps a very ugly looking prison cell, a court room, the neighbourhood, your neighbourhood and the country you live in.

This is the culmination of our walk through the gallery: we will walk through the “Australian” social, political and natural landscape and talk about the teachings of law and its power and affects to the people. The final thought: Is it possible to create law that is just, in other words, decolonised, and how?

Week 7 November 12, 10.30am-12.30pm

Plenary Session, *Open to all presenters and participants*