

Advanced Research Design (EDCI 681)

March 21, 2016

Discussion of PhD Research Topics

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RESEARCH QUESTION:

My research goal - how to teach and learn intercultural competence. My two questions are:

1. What educational experiences contribute to individual achievement of the [highest] level of intercultural competence?
2. What lessons can be learned from studying an individual's intercultural competence that can be generalized to improve the design of curriculum and pedagogy?

Colin

RESEARCH QUESTION(s): within the text in **bold**. Breeze through (or not - they are just to help me talk this evening) the rest. The questions are incomprehensible without the background - and the background will help make clear why the methodology and the philosophical work are part of the same process.

Also - there are four interrelated, but distinct questions present. They may be developed into a single project, or they may represent separate projects, of which I will choose one. Clarifying this is part of what I hope to gain from talking with all of you.

Background:

That human life is *historical*. Which unifies my *distinct* embodied person with the *forms* of language/culture/expression by which we understand each other and ourselves. (not an exclusive formulation.. others reflect a similar dynamic...)

Education that comes from, and supports this human form of life = good.
Education that does not = bad.

The form of the critique depends on the particular critical perspective - marxist, feminist, psychodynamic, existential, etc etc.. But generally good = freedom, authenticity, justice....

so :

Broadest:

What kind of education is possible that is suitable for human life?

Any answer will examine (in some way - here is the method question) the form of human life and develop an education out of it.

- Stories. Ricoeur, etc. Augustinian dynamic (taken up by 20c philosophies)- that intention (consciousness, agency, etc.) implies distention (that the soul is *stretched* to make time sensible). Stories are both the only way to live these 'human' forms - but they dispose us to suffering. (hence problem of *authenticity*: it is not pleasant, and we spend most of our time ignoring/avoiding those most human aspects of life... Heidegger's *augenblick*, etc.)

How can an education suitable to the narrative form of human life make life liveable? (Augustine, obviously, seeks the answer in his prayer to be held tightly in the eternal grasp of God.. I wonder whether some form secular 'faith' might be articulated here. Gadamer might be seen to do work here... This is also where much philosophy of religion is working. Richard Kearney, for example - a student of Ricoeur's.) Lave and Wenger -*Legitimate peripheral participation*.

- Bildung - *bild* the 'image' of culture. Both product and process.. *formation* . Herder, Humboldt, Goethe, etc. This tradition - deep influence in continental thought: existentialism, hermeneutics, phenomenology, philosophy of language/culture. Also strong literary tradition: Through to Thomas Mann.. Charles Taylor (Canadian). An aesthetic endeavour, in large part. Romantic response to the over-rationalizing tendencies of the enlightenment. Experience, feeling, intuition, beauty, spirit, etc. Must reckon with the critique of aestheticism as a form of life. Kierkegaard → Gadamer. Thomas Mann's *The Magic Mountain* ironizes *bildung* - to the extent that it deals with the critiques of the aesthetic life. But the baby is not thrown out with the bathwater - the spirit of *bildung*, and the aesthetic spirit in general is a valuable voice in contemporary life. **Can *bildung* (as an originally Romantic/aesthetic notion) be redeveloped into a form of education suitable for contemporary societies?**

More specific:

How might this education

The problems of diversity and difference. dialogue. That these issues are consistent are at the heart of human life. Lots of ways of responding. Bad=oppression, violence.. Good=creativity, new ideas, etc. Education is often in a uniquely privileged position. Charles Taylor - *A Secular Age*.

Bakhtin, dialogue - That the unity of human experience is in the *event of dialogue*, ie: not in the individual. Or, that dialogue is constitutive of human possibility - including the possibility of individuality. Goethe. Dostoevsky.

If *difference* (the Other) is constitutive of identity (the Self) then **What can dialogical education be?** I have found previous work in this area (Bakhtin, dialogue) to be somewhat unsatisfying.

Possible response - Kearney - via literature, Ricoeur, Kristeva, Derrida, Levinas, etc. a *hospitality based on a hermeneutics of discernment*

Most specific:

Literature and bildung, bildungsroman as theory of education.

- Given all of the above - how do stories shape our lives? What is a narrative education? A story is the event of education - in reading a novel (alternatives: use your imagination) we see some of life gathered into a (narrative) whole experience, whose certain *form* allows us to understand it *as an experience as such*- and (potentially) experience it anew in our own lives. (mimesis)

what do we make of a story that takes education as its content? The genre of *bildungsroman*. Takes a particular aspect of life (education) and unifies it into a (narrative) whole that allows us to understand it as such. (as we've seen, education, like all of life is slippery - seizing one aspect, others slip away - the challenge is to unify disparate elements). Thus allows us to understand education better (theory) and experience it anew (practice). **To what extent is a *bildungsroman* a/the proper form of educational theory? How can the (over-simplified) problem of theory-practice be understood by the example of the *bildungsroman*?**

Gwen

RESEARCH QUESTION(S):

1. How does the use of writing haiku in the classroom modify the teaching and learning of English?
2. How does the use of haiku (or the use of the ideas behind writing haiku) in one's teacher training modify how one teaches or learns to be a teacher?

Jessica

RESEARCH QUESTION:

My research objective is to define to what extent the Bologna Process could be transferred to Southeast Asia?

Questions:

1. What are the motivations and mechanisms that enable relevant policy transfer from Europe to Southeast Asia?
2. How does the transfer and implementation process conditioned by regional and national contexts and reactions?