Engagement, identity building and reflection in innovative learning processes as a supplementary perspective on Student Bildung in higher education

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Section 1:
Individual Papers

The Citizen Scholar and the Future University

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Globally, we are living in a time of disruption. Disruption that is occurring at every level: societal, cultural, economic, environmental, technological and is echoed within institutions of higher education through rapid changes in tuition, enrolment, diversity of student populations, and medium of instruction (Christensen et al., 2013). The context in which learning occurs is rapidly changing leading to a difficult but necessary question: how universities adapt?

In this working paper, we argue that universities, to remain relevant and meet the needs of our societies, need to redefine their roles. We can no longer simply rely on producing research papers and educating students about the 'truth'. 'Climate change' provides a relevant yet disturbing example: no matter how many refereed scientific papers are produced confirming that human-induced climate change is real and happening there is enough misinformation produced that many in the general public still feel that the science is uncertain.

We think this is due to the fact that the traditional response to university education has been to privilege the teaching of disciplinary content as opposed important higher order cognitive skills that help students decipher information. Content is undoubtedly important, but the challenge is to arm students not with just knowledge, but skills and proficiencies that allow them to deal with the changing nature of knowledge.

A key argument that we mobilise is that because of the fast pace of technological and knowledge change, we need to reorient universities to look beyond the provision of content alone and focus on a new set of 'Graduate Proficiencies' for the century ahead. But skills are not enough – we also need a graduate cohort that is capable of applying those skills to make a difference. To do this, we present the concept of the Citizen Scholar – which encapsulates the idea that the role of universities is both to promote scholarship as well as active and engaged citizens. That is, universities need to inculcate a set of skills and cultural practices that educate students beyond their disciplinary knowledge. This arguably pushes the debate beyond the simple transfer of skills, as part of the activities and academic development necessary to complete a degree. Rather it takes on a broader, more societal focus.

Such thinking comes from the idea that universities should exist for benefit of society as a whole. That is, the central purpose of higher education is to improve the societies in which we live and foster citizens who can think outside of the box and innovate with the purpose of community betterment.

We mobilise the Citizen Scholar concept as a means of integrating aspirations of social change into university pedagogical development. It is well established that pursuing univer-

sity studies can play a role in addressing inequalities in society because graduates tend to be more healthy and lead prosperous lives. The pursuit of a University degree can help to rectify structural injustices where certain groups are more privileged over others (Bloom, Canning and Chang, 2005; OECD, 2008). But these facts only work if we develop curricula and pedagogical stances that prepare students to participate in the economy, that challenges them to apply the knowledge they have gained to innovate, and makes them aware and interested in understanding the societal structure in which they live. By developing curricula or teaching that narrowly focuses on the content of our disciplines, we only enhance disciplinary knowledge and reinforce disciplinary boundaries. This inertia means that we fail to inculcate the vital significance of breadth of understanding across disciplines and the importance of appreciating meaning and gaining not only knowledge but also cultivating wisdom.

Inspiration for the Citizen Scholar is derived from Gramscian views on education and intellectuals and Freirean pedagogical aspirations. The working paper will detail how the notion of the Citizen Scholar is influenced by these two thinkers and what the future university will look like in practice.

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The construction of expertise and the PhD

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Technological, labour market and other factors are shaping what it means to be an expert and the nature of expertise with implications for universities as knowledge-based institutions and the credentials they bestow. Two factors stand out with respect to changes in what constitutes expertise as well as how it is established: new technologies and the professionalization of various occupations. By charting the changing construction of expertise and investigating its drivers the aim of this work is to better understand its consequences for the contemporary PhD.

Expertise is becoming ubiquitous (Grundmann, 2016). For example, new 'democratising' technologies are challenging the traditional role of knowledge-based institutions by sorting and distilling expertise from wherever it resides. With the potential emergence of highly collaborative – or flat – institutions, some see great opportunities for more participatory forms of democracy as well as knowledge and learning. In the words of Beth Simone Noveck:

By divorcing the concept of expertise from elite social institutions and creating tools to enable neutral identification of talent and ability— whether of those inside or outside of government, with credentials or craft knowledge—technology is democratizing expertise. (Noveck, 2016).

So called 'big data' tools enable distributed forms of expertise, bypassing the traditional credentialing and other 'expert defining' roles of organisations such as universities. These developments present numerous challenges for universities and in particular for its highest award. For example, what is the distinctiveness and value of the expertise bestowed by a PhD level qualification in this context?

This flattening or democratisation of expertise is occurring in tandem with broader trends to do with the professionalization of numerous occupations with concomitant educational requirements. We see this in the case of the PhD which is increasingly required as a demonstration of expertise in a range of non-academic occupations which previously did not require a doctoral level qualification. This, coupled with a surplus of PhDs' for the academic labour market, is leading to tensions in the PhD between potentially contradictory demands for both specialisation and – at the same time – generalisation (Cuthbert & Molla, 2015).

For at least the past decade the outcomes of a PhD have been seen in terms of a contribution to knowledge – disciplinary expertise – on the one hand, and a researcher – replete with transferable knowledge and skills – on the other (Molla & Cuthbert, 2015).

The outcomes, then, are not just seen in terms of deep disciplinary knowledge but also a person capable of transferring and adapting that knowledge – and the capacity to learn – to different contexts. The supposed transferability of PhD level capabilities into a wide range of occupations and industries aligns with the aims of innovation policy and the like and reflects changes in what is expected of high level expertise. The traditional conception of the PhD graduate as a specialist with in-depth disciplinary knowledge has been replaced by what might be called the 'generalist/specialist'. While such a conception of PhD level expertise opens opportunities for graduates it is also shaping PhD programs and curricula as universities seek to address graduate employability.

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The Worldhood university: things, places, designs, and thinking in dialogue

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Universities and higher education today are sites for entanglement of multiple forms of agency and lifeworlds. Enhanced focus is given to higher education strategies and frameworks that integrate more traditional forms of higher education curriculum with moral and political awareness, social agency, and economic consciousness. As Ronald Barnett (2004), Finn T. Hansen (2010), and others have argued we have left the mode 1 university behind, where the institution steadfastly manages and imposes the right forms of knowledge, ideas and values on the world for it to follow. Also, we are now moving beyond the mode 2 university, where the university is 'for sale' (Shumar, 1997) and where higher education curricula are being defined and shaped by the needs and current drivers of the job market and the shifting neoliberalist company strategies. As Ronald Barnett underlines "the contemporary vocabulary of the university [is] terribly thin - relying as it does on the terminology of performance indicators, worldclass-ness, knowledge transfer, 'third space professionals', 'the student experience', students-as-consumers, league tables, outcomes, impact, [and] internationalisation" (Barnett, 2013, p.43-44). Indeed, we now approach the mode 3 university, which is a university for, in, and of the world.

However, new difficulties and challenges also become visible when moving into the mode 3 worldhood university. As we have argued elsewhere making the university belong to the world, and vice-versa, is a challenge politically, socially, ethically, and philosophically. It requires, among other things, new conceptions of academic citizenship, belonging in higher education, and what we have called 'placeful universities' where "academic citizenship emerges through dialogical integration and 'Mitsein' in the critically open bond between university and society as they are in and for each other [...] That entails designing universities that allows for openness, dialogue, mutual integration, joint responsibility and care" (Nørgård & Bengtsen, 2016, p. 14). Following this, a university for, in, and of the world needs to be open for inhabitation – to become a world – for the people dwelling within and around it. The worldhood of the university comes forward through the integration of society, people, and institution where they carry each other as worlds nested inside worlds – a togetherness of worlds.

Paul Temple (2014) has argued for the university as a potential place as "[t]he creation of a community and its culture turns, I suggest, the university space into a place. As a result, locational capital becomes transformed, through the mediation of an institutional culture, into social capital." (Temple, 2014, p.11). A place that for better or worse is shaped by people's interactions and experiences through its design, given that "[p]hysical design features, large and small, seem to be important in ensuring that the interaction [between students and teachers] is educationally positive" (Temple, 2014, p.12). If this transformation from lo-

cational to social and educational capital does not occur successfully, the physical dimension of the university – the university as a thing - becomes a monolith - turning the campus into a monologue of exclusion and power.

As Peter Scott (2015) has argued the dialogue between institution and society risks breaking down, when the purpose of the university is no longer clear to the public, and indeed this becomes further complicated when the notion of the public itself becomes confused. Hereby we risk that the dialogue between the university and the public – their thinking together – breaks down and regress to the monologue of either the mode 1 (the university positions the public) or mode 2 (the public positions the university) university. As argued by Nixon "[t]he loss of all values other than the values of the marketplace further erodes public trust in the universities by restricting the notion of public concern to narrow self-interests of the commercial sector." (Nixon, 2008, p.22). The fusion of the university and the public into what could be termed a shared worldhood is mandatory to ensure the continued dialogue between the university and society. Nixon argues that universities must become 'civic spaces', as "[c]ivic spaces are spaces within which isolated subjects become citizens and in which citizens have an opportunity and indeed obligation to express their citizenship in terms of mutual recognition." (Nixon, 2008, p.8). The real risk with a 'monological' university as an enclosed world is, as Barnett points out, that it may become ideological as well, where "[t]he university is unable to think imaginatively about itself, beyond its contemporary self-understandings.", whereby our reflections on the future university needs to include a "counter-ideology thinking." (Barnett, 2013, p.22-23).

Such counter-ideology thinking within an imaginative university, we shall argue in the following, is dependent on the coming into being of a worldhood university. The worldhood university could be seen as a moving away from the discourse about the globalised university, being nowhere and everywhere, for everyone and no one. Contrary, the worldhood university is a re-entry and re-grounding of the university in the world of worlds. This is not a nostalgic argument for a return to pre-modern times and the sealed off universities and the dichotomy between town and gown campuses. On the contrary, the worldhood university thinks and educates not only in the world, but from dialogues with the world. On this ground, we provide an analytical model for worldhood thinking by way of the philosophies of thing, place, design, and thinking. This presented 'worldhood model' should not be seen as a normative ideal, but an analytical tool for further analysis and discussion of the role of universities within contemporary societies and cultures.

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Universities in Culture 3.0

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Over the past decades, there has been an increase in discourses around the comparative appropriateness of various research methodologies for benefitting the real life problems of society, including interdisciplinary/transdisciplinary methodological considerations; fragmentation of knowledge domains in ever-expanding fields; practice-as-research and the creative practitioner; big, co-owned and open data; and non-linear collaborative methods for producing knowledge.

Due to ever-expanding subject domains, it has been pointed out (Sperber 2005) that "current disciplinary system may be becoming brittle" and that we are in need of a new postmodern acceptance of fragmented but self-organising areas of knowledge (see Moran 2010). Curation of new knowledge thus becomes an important part within the impact debate, as it becomes increasingly difficult for a public outside of academia to make sense of deep but fragmented areas of knowledge after they have been created. There is a renewed call for public/academia interaction where the engagement with innovation is designed into the research process, knowledge co-produced and co-owned, impact built into research processes right from the start. Quadruple helix systems (Carayannis 2012) and Open Innovation 2.0 have arrived with its concepts of ecosystems, mash-ups, quadruple helixes partnerships, orchestration, curation, and value constellations (Curley, Salmelin 2015).

In the UK, these discourses and their related methodologies have been given a new momentum with the impact agendas of the last REF (Research Excellence Framework). Simultaneously, the last REF could be seen as a collection of quality assessment methods that, collectively, have an inbuilt tension between, on the one hand, a more traditional, linear knowledge production culture – a mode 1 knowledge production model - and on the other, an impact driven, non-linear mode that values socially-distributed knowledge more than discovery – a mode 2 knowledge production model (Gibbons 1994).

Simultaneously and specifically within the arts, there has been an increasing momentum in and a public appetite for process (rather than product), and the 20th century saw the increase in meta-discourses. But one might say that the 21st century has seen a new phenomenological arrival with what Pierre Luigi Sacco (2015) has labeled as Culture 3.0, characterized as using open platforms, often being democratic, using value creation, ubiquitously available production tools and individuals constantly shifting and renegotiating their roles between producing and consuming content. Sacco furthermore suggests that Europe is hung up on Culture 1.0, characterized by a distinction of high-brow vs low-brow, arts patronage, gatekeepers and value absorption.

This presentation will attempt to contextualize these concepts (Open Innovation 2.0, Culture 3.0, Quadruple Helix Systems) as part of the need by society to create curated interfaces between new knowledge and society. These interfaces are often perceived as mash-ups, with various boundaries being constantly in flux, be it disciplinary boundaries, boundaries between a public and academia, multi-professional working practices, production and creation, or process and product. The intentional act of curation can be a sense-making creative act that allows the fog to clear. What will hopefully be left is a deeper understanding of the cultural relativity of arts-related practices and the roles that universities play to facilitate various cultural co-produced interfaces between arts and society.

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Social Values and the End of the University

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Among the multiple demands that will be made on the future university, one that appears it will be increasingly prominent is that universities should be more responsive to their broader social and political context and address urgent contemporary concerns. In terms of its pedagogical mission, in practice this means the university must redefine 'graduateness' in terms of personal attributes additional to the graduate's academic profile; attributes that reflect the values of that broader social and political context. This is, for example, the purpose of the graduateness project and education for sustainability. Although such a demand is usually made with a nod to criticality and carefully embedded within declamations about an education that promotes human flourishing, it remains controversial—and for good reason.

Even if we agree that such attributes are socially desirable, are we sure it is the job of the university to 'make windows into men's souls'? In fact, it is not clear that it can be assured without compromising other core values of the liberal university or, indeed, what is arguably its defining purpose: viz., facilitating 'the extension of knowledge both now and in the future' (Hamlyn 1996). In this paper I argue that the university must think carefully about what values it promotes and how it responds to this demand. Drawing on the distinction between internal, 'constitutive values' and external, 'contextual values' (Logino 1990), I contend that the values the university does and should promote are more circumscribed than this demand countenances. The argument is not an attempt to uphold the idea of a value-neutral or context-free higher education, given that I do not think this can be done, but to question what values the university may legitimately promote, perhaps—even—can promote, and remain true to its core values and, significantly, its social and political context.

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A New Role-Model for the Future Humanities?

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Introduction and overview of this paper

The Knowledge Building approach (henceforth, KB) is a constructionist approach to learning that builds on a Popperian epistemology and the idea of bringing to education "both the goals and the processes of knowledge-creating organizations – as represented, for instance, in scientific research groups and industrial design teams" (Scardamalia & Bereiter, 2014). KB is becoming a signature pedagogy (Shulman, 2005) for scientific disciplines, with nearly all educational interventions quoted by Scardamalia & Bereiter (2014) or presented at conferences focusing on natural sciences. Although Bereiter and Scardamalia provide examples and suggestions for doing KB activities in the Humanities and social sciences (Bereiter & Scardamalia, 2012), this potential seems still largely unfulfilled and the KB approach seems slow to make its way into the teaching of Humanities. There are however practices - both in educational settings and real-life - which build on the notion of shared cognitive responsibility and fostering of dialogic literacy in close resemblance with the principles and practices of KB, but in contexts that pertain to the Humanities. These practices build on the idea of a "community of citizens" who work together to design solutions for living better together, which the authors suggest being an equally productive role-model as the idea of a "scientific research groups and industrial design teams", which is the standard role-model for KB practice. The authors sees this alternative model as an important contribution and supplement for the future Humanities in the university.

KB in STEM education

The wide recognition of KB in STEM education - from elementary school to professional and higher education - may be explained with a methodological convergence of KB activities across disciplines, which results in high transfer value. Natural sciences does indeed build on a common body of knowledge about the means ('scientific enquiry') and goals ('scientific explanations') of science, as defined for example in the PISA 2012 framework for science literacy (OECD, 2013:97–117) and analyses of communities conducting sustained KB over long periods provide evidence that participants gradually adopt language and thinking patterns modeled on scientific discourse (Zhang et al., 2012).

Key values and competences in groups engaged in KB are "collective cognitive responsibility" (Scardamalia, 2002) and "dialogic literacy", with the latter defined as "the ability to engage productively in discourse whose purpose is to generate new knowledge and understanding" (Bereiter & Scardamalia, 2005:756).

Are the Humanities less amenable to KB practices?

With regards to goals and means, the Humanities look far more fragmented than the natural

sciences, due to a high degree of specialisation and a plurality of research methods that do not necessarily acknowledge each other's methodology and relevance. While role-models do exist, the humanistic tradition is more easily associated with individual researchers, rather than groups, laboratories or ateliers. A bibliographic study from 2007 showed that 90% of all scientific papers in the arts and Humanities had a single author which suggests that the knowledge production in this research area still is a very individual project (Wuchty, et. al. 2007). The knowledge produced by these researchers are typically theories and interpretations, while working in design-mode (e.g., solving real-life problems) enjoys a lower status than theory development.

In order to understand how KB practices can inform learning in the Humanities we suggest looking for role-models in real-life communities that enact the KB principles of "collective cognitive responsibility" (Scardamalia , 2002) for advancing understanding and designing solutions through "open-ended, yet goal-directed dialogue" (Bereiter & Scardamalia, 2005:757 and 2014), and apply these principles to the development of solutions or policies for living together. These questions may require understanding of 'hard' facts and discipline-specific methods - as in the natural sciences - but also require understanding of individual and collective behaviour and communication competences that are (or could be) fostered in educational settings within the frame of the humanistic disciplines.

"Dialogic literacy" is a key competence in this context, but its epistemological dimension ("generating new knowledge and understanding" in Bereiter & Scardamalia, 2006) ought be complemented with a relational dimension, as "responsive relationship to others and to otherness" (Wegerif, 2016:19). Then dialog becomes both a means and a goal of the KB practice in Humanities.

Collaborative rationality as an alternative role-model
Collaborative rationality sees the world as inherently complex and decisions necessarily contingent. Therefore solutions are always provisional and open to improvement. The idea of a perfect solution is flawed; there is no one optimal solution but there is a process that might enable groups and communities to find what Herbert Simon defined as 'satisficing' solutions (Simon, 1972). This process can act as an alternative role-model in the Humanities which still is dominated by the role-model of the individual researcher. The model of collective rationality presupposes a diversity of viewpoints, an interdependence of the participants and adherence to authentic dialogue. The participant are engaged in joint learning and working both on specific problems but also in the process on the community itself. So while they work jointly they also build and strengthen the internal coherence and resilience of the community in-the-making (Innes and Booher 2010).

Processes of collaborative rationality have been implemented to tackle the kind of dilemmas and challenges for which Rittel & Weber (1973) coined the term 'wicked problems' and that are unsolvable in the sense that no one "true" solution exists, for example to defuse tension

between communities or improve relationships with the police (Innes & Booher, 2010) or to develop policies for regulating coercion in psychiatric care (Waldorff, Sørensen & Petersen, 2014).

Bringing KB to the Humanities

For KB practices to become an integral part of the Humanities in the future university it is important to make connections to societal issues and to make the contributions of Humanities relevant and meaningful in generating new knowledge and answers to these issues. This must be part of a change in curriculum that focuses on real-life problems of a certain kind suitable to the KB practices and to which scholars and students in the Humanities can contribute with relevant viewpoints, without claiming to have the last word. For example, why can decent people have different views about issues involving moral judgment - from violence in the media to animal welfare - and what can be done about that? These problems can function as a point of departure for joint fact-finding, community-building and fostering of dialogue through the common search for "good enough" resolutions.

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The Problem with Proselytizing the University

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This paper seeks to problematize the very question of what a future university should be like and what its purpose for society might be. While there is good reason to consider what the university is and how it changes, this paper contends that the being proper to the university is not that of achieving a fixed purpose or function. In doing so, this paper shall consider the work of Giorgio Agamben on potentiality to contend that proselytizing a university to come is to deny the many potentialities already present in the university. This paper suggests, that rather than answering the question of the purpose of the future university, we should instead dwell in potentiality through the task of study.

Firstly, this paper shall consider the task of messianic time to destabilize the assumptions within the question of envisioning a future university. Agamben contends that messianic time is interwoven through historical time. This is opposite to the conception of the messianic as an interval epoch. As such, messianic time then exposes that which is precluded in the order of chronological time. Agamben uses this to demonstrate that the messianic task is to expose the fundamental aporia of the law. This aporia exposes that the law is not under its own remit; the law in itself is outside the law. Agamben suggests that this aporia exposes the law as in force, yet signifying nothing.

What can the task of messianic time tell us about the university? This paper shall contend that the exposure of the aporia of the law is analogous to a fundamental legitimation for the university. This is the problem with sketching a prophetic account of the university. The very motivation to assign a niche or function for the university arises from anxieties about its validity as an institution. To acquiesce these anxieties would be to fall into the trap of an original legitimation, such as that of the law. To demonstrate the pitfalls of seeking a foundational criterion of legitimation for the university and its place in society, this paper shall consider the prescient and prevailingly accurate remarks of Jean-François Lyotard's The Postmodern Condition. As Lyotard demonstrates here, both the Enlightenment legitimation and the speculative Humboldtian legitimation of the university are based on aporias, they cannot account for the many and varied interests and tasks present at the university. It is their erosion of validity that has landed the present university in its crisis: marketization, privatization, learning outcomes, research outputs, and the like. No doubt, our current predicament and the threats of a future to come, characterized by precarity, fuels the desire to proselytize a university that shall in some way serve the needs of society. This, however, is only to fall into the trap of a fundamental legitimation for the university, which the messianic exposes as an aporia in itself.

What, then, instead of sketching an ideal university for the future? This paper shall consider Agamben's ideas on potentiality. Agamben reconsiders Aristotelian notions of potential, that is, being able to. What is potential rests in a paradox. What is actualized, is actualized through an impotentiality. That is, through seizing the being able to, the able not to is always carried over. As such, in whatever is, it is because there is also an is not. How to think of the university in such a way? This paper shall then consider the work of Tyson Lewis who suggests that the messianic in Agamben's work is the temporality of the educational. Lewis contends that the educational is that which suspends the temporality of the chronological. That is in the act of study, we displace questions of first this, then that, but dwell between the potential and the impotential. As such, this paper shall contend that rather than constructing a prophetic vision of the university, it is the embrace of studying, of wavering between potentiality and impotentiality, that the university's being arises.

What means being a university? The perspective of a Chilean, public institution in a process of reappraisal of public engagement

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University public engagement has emerged as a strong trend in Higher Education in the last three decades, as a way to make sure that universities' teaching and research are relevant to the wider society. The incorporation of impact as a criterion to assess research quality is an international trend that has boosted this aspect more than ever, as public engagement can be seen as a pathway for impact (Research Councils UK, no date).

The movement towards an "engaged university" has been criticised by those who perceive public engagement as something that could threaten universities' role of knowledge creation for knowledge sake and threaten academic freedom; pushing universities to become entrepreneurial institutions that only function in the search for short-term results (Chantler, 2016).

This paper presents part of the preliminary findings of my PhD research project about a process of revalorisation and reappraisal of university public engagement at a Chilean, public university. This process was attempted to enhance the valorisation of public engagement through its incorporation as a criterion for academics' promotion, as well as constructing agreed definitions for the concepts extensión, communications and linkage with the environment at the university. The main goal of my research is understanding the perspectives about the meaning and importance of public engagement that came to shape this process, and how they reveal a standpoint regarding the role of the university in the society.

From a critical perspective, it was considered that although the reappraisal process organised by the university did not include community members, this research should give them a voice, considering that they are key stakeholders in the topic.

A qualitative case study was developed, including interviews, analysis of university documents and observation of meetings. The data collection was focused on the teams working on the revalorisation process: a technical team, and a commission comprised of public engagement officers from the different faculties. It also considered the case of three specific faculties, whose directors and local public engagement committees were involved in the reappraisal process. The perspective of the community partners was included through interviews with eight leaders of external organisations linked to the university (including private and public institutions as well as civil society organisations) and two focus groups with community members participating on university projects.

I will present part of the preliminary findings of this research, related to the participants' perspectives and expectations about the goals of university public engagement and about the kind of relationships that should be pursued. Based on my data analysis, I will offer a reflection regarding how these views about the meaning and importance of public engagement, reflect a perspective about the purpose of universities and their role in the society.

The findings allow not only to understand a Latin-American perspective of public engagement, which is absent from most literature in English about this topic. They also reflect a particular perspective about what a university is and should be: committed to influencing public policy, constantly observing and criticising the government's measures, and actively defending its public role, this university responds to what has been described as a particular feature of Latin-American public Higher Education, where "the university is positioned as both a holistic container of society and a constructive critic of the state" (Marginson, 2016).

The approach of this specific university, which regards itself as a key actor in shaping the future of its country, may be very different to what happens in institutions focused primarily on their academic productivity and leadership in the international rankings. In this context, public engagement, instead of appearing as a threat for universities' mission; is perceived by participants as something that could actually protect the Higher Education sector from the effects of neoliberalization and marketization, bringing universities back to their public role and even enabling them to become agents of social transformation. This is in tune with the perspective of critical education scholars such as De Sousa-Santos (2007), who indicates that strengthening the public engagement function is one of the measures needed in order to recover the original role of the public Latin American university and make it viable in the XXI century.

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Forward in time: Teaching and learning in higher education in 2030

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Teaching as we know it is under pressure - for better or for worse. The technological change and the advent of smart machines brings about a new era for teaching and learning with interconnectedness, with big data, with artificial intelligence, with virtual reality and with an increasing need for skills and knowledge at the highest level. Teachers and students at higher education institutions will have to find their place again in the new era, which suggests a redefinition of the relations between teacher, student and content - often represented as a pedagogical triangle (see page 2) - to accommodate the new trends and technologies. Here we explore global trends within teaching and learning by extrapolating recommendations, affordances and trends at the present time to the year 2030.

Big data
Learning analytics is generating data at a pace faster than ever. With the increased focus on blended and online learning within higher education, there is no reason to expect this to decelerate at any time. This enormous amount of information paves the way for personalized learning (Paludan, 2006) for individual students. This trend is not a new trend; we have seen personalised advertisements when we use google, we use personalised training programmes when we exercise, we even have access to personalised medicine at hospitals to improve the effectivity of treatments and medication. Within the next decade we expect to see a rise in personalised learning modules, tailored to fit individual students with their individual needs and ways to learn best.
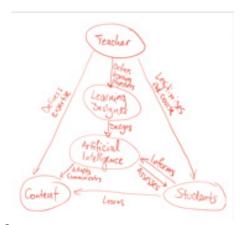
Smart machines
Educational technology is enabling flexible and mobile learning and is already mainstream at the present day with benefit for both teachers and students. With the coming of smart machines such as artificial intelligence and machine learning, many more teacher tasks will gradually be overtaken by computers (Maderer, 2016; Clark, 2016). This trend will be reflected in society in general, and the question arises: What skills and competencies should we teach our students in 2030? Presumably non-automatable skills such as creativity and innovation will be in high demand (Fadel, Bialik and Trilling, 2015), and student cannot be expected learn these higherorder thinking skills by themselves. This calls for a systematic and efficient approach to teaching and learning; to reap the benefits of smart machines and learning analytics and at the same time strengthening the focus on higher-order thinking skills. The most obvious choice from our point of view is Learning Design (Conole and Fill, 2005).

Learning Design and the new teacher role

Smart machines are smart in the sense that they can monitor and deliver to the needs of all students at the same time by collecting and analysing data. But who designs higher-order learning activities that computers cannot and who designs the smart machines; meet the learning designer. The learning designer is the liaison between the teacher and the artificial intelligence. While the teacher delivers subject expertise, the learning designer delivers pedagogical expertise which is fed to the artificial intelligence and which is used to construct meaningful learning experiences for students. This includes knowledge on assessment, feedback, teaching methods, neuroscience, etc, thus enabling artificial intelligence to adapt teaching and assessment to individual students. However, in the new era of teaching and learning, teaching as we know it today is not completely abandoned. As the more transmissive approaches to teaching are taken over by smart machines, face-to-face teaching now focuses on higher-order thinking skills and takes place in carefully designed learning spaces that foster collaboration between students and between teachers and students, that spark creative approaches to communication and problem solving and that expose students to subject expertise and research methodology at the highest level.

The pedagogical triangle 2030

Based on the extrapolations described above, we suggest the following new visualisation of the pedagogical triangle 2030

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Creativity in the neoliberal university: In search of the academic muse

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The impact of neoliberal ideology on higher education has been discussed at length in the literature, much of which affirms the perception that the changes to higher education have not been positive for many of the so-called 'stakeholders'. Among the key concerns are the significantly increased workloads, a pervasive corporatization of university operations including knowledge production, and the rise of managerialism. Following a global pattern of disenchantment with working conditions in higher education, it has been estimated that "On top of expected retirements, over one quarter of the academic workforce appears to have serious intentions to move out of Australian higher education during the next 10 years" (Bexley Arkoudis & James, 2013, p. 391).

Globally, there are also common concerns around the ways that research and teaching are currently being managed in universities. These concerns relate to a narrowing of research scope as universities increasingly assert control over what researchers research and tie research agendas to government priorities. This has resulted in academics reporting a loss of their academic autonomy, but the repercussions go beyond the university. With knowledge becoming a ubiquitous commodity in the wake of the information technology revolution, many now question what the role of the university should be. That universities have become fully-fledged businesses is evident. However, the transition from the university as an institution for the cultivation of knowledge and democratic citizenship to the university as entrepreneurial juggernaut has brought with it different policies and values that many find objectionable and inappropriate. This includes among other changes an obsessive concern with the terminology of metrics, quality and reputation concerns.

Barnett (2017, p. 81) assures us that as the university occupies an ever-widening and more complex space in the world, its current incarnation as a corporate, an entrepreneurial or a digital entity will come to "be understood as largely ephemeral phenomena, open to giving way to quite other incarnations and self-understandings". It is also true that the epistemological universe has changed: students no longer learn, or expect to learn, in the same way that they did 20 years ago, thanks largely to the digital technologies that are now ubiquitous in higher education. With the tremendous changes in higher education, and in the context of an uncertain global future, it is to be expected that disruptive change has caused concern among academics and scholars. However, the level of protest at neoliberal changes that is evident in the literature suggests that there is a genuine problem in academia.

While change may be the only constant in education, one of the implications to the neoliberal changes in the sector that has not been discussed very often in published literature is the likely decline of creativity in the university. We are of course now all considered to be creative

(Phipps, 2012), and universities have for some time promoted creativity as both a desirable graduate outcome and a desirable feature in the academic repertoire. However — and notwithstanding the marketing spin to the contrary — there is some evidence that creativity is declining in universities. Murphy (2015) reports that there has been a sharp fall in key discoveries and breakthroughs in the sciences, medicine and the arts since the 1970s, in what he terms the "creative wasteland of post-industrial society". On university campuses worldwide, many of the conditions that are widely reported to encourage creativity are being eroded, with decreases in academic autonomy widely reported. Academic freedom — or the "freedom to pursue teaching and research without fear of intervention or punishment" (Enders, De Boer & Weyer, 2013, p. 7) — is fundamental to academic research, but one of the impacts of neo-liberal reforms on the academy is that research and teaching are now subject to performance management, metrics, comparison and a range of extrinsic carrots and sticks, such as pay-based incentives for high-ranked scholarly publications.

Creativity is widely agreed to be encouraged by a number of factors, but the most prominently cited are intrinsic motivation (Amabile, 2006, 2011; Hennessey, 2015), playfulness, including the capacity to iterate more than once (Bateson & Nettle, 2014); divergent thinking (Baer, 2014); risk-taking (Pirto, 2011); happiness or wellbeing (Csikszentmihalyi, 1997; Bujacz et al, 2016) and autonomy (Hennessey & Amabile, 2010). While the inverse may or may not be true, it is apparent that most of these qualities are notably absent in current university life. It is also noteworthy that many of the negatively-correlated experiences of creativity reported in the literature are associated with changed conditions in higher education; in particular, the policies that have helped to create the market-based system in global higher education institutions. On the other hand, the 'positive' perceptions and experiences expressed around university creativity, namely the love of intellectual scholarship and dynamic teaching experiences, are related to what might be called the traditional elements of university life: teaching, research and collegial collaboration – those elements that have for hundreds of years formed the basis of university life.

If creativity is indeed drying up in the neoliberalised university, there are disturbing implications for the future of the university. Not the least is a hollowing out of genuinely brilliant, blue-skies research and discovery that may not be tied to commercial interests. And while those in wealthy countries may have sufficient varieties of bread and gourmet catfood on supermarket shelves, it is difficult to imagine how we will resolve some of the worlds most intractable and frighteningly serious problems without creativity. Who will do the job of creatively solving major global problems if universities cannot? The job is simply too big and too serious to leave to Google.

This paper will argue that the current neoliberal regime is not only unpalatable for many of the stakeholders, but is also inefficient at doing what universities are born to do: educate students. The neoliberal university is not only inefficient in its policy and management structure, it also poses a health risk for those who work and study in the system, as indicated by

rising stress levels among academic staff worldwide. The paper urges not just a rejuvenation of some traditional university qualities, including expanded time and collegiality, but the introduction of playful and imaginative activities that galvanise creativity and enhance well-being in the process of educating students.

Digital instrumentation in higher education: Deliberations of emancipated learning activity and transformative change

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Since the unfolding digital transformation of society reached a new dynamic, develop-mental stage around the turn of the century, the disparity has steadily increased between the open-ly accessible re- instrumentation options for emancipating and developing learning activity "in the wild" (Thomas & Seely Brown, 2011), and the dominating institutional approach to digital re-instrumentation of teaching and learning activity in higher education. The latter approach has primarily led to the gradual assimilation of emerging digital instrumentation options within the "walled gardens" that are usually provided by IT centres within the institutional landscapes of higher education.

This overall approach generally maintains the old patterns of control and responsibility that are underlying the established teaching and studying practices, thus leaving the traditional distinction of roles and distribution of power fundamentally untouched (Coates, et al., 2005; Westera, 2004)). The digital instruments that have been introduced on a large scale do not seem to permit the development of truly emancipated forms of learning activity (Amory, 2010). They do not support individual and collective boundary crossing either, thus making it difficult to couple any networked learning activity with other activity systems outside of the realm of higher education. In fact, it seems highly unlikely that any individual (or collective) subject would even consider selecting and installing a LMS platform of the type that is still dominating the higher education system, to support, mediate, and further develop a significant learning activity - especially not outside of any higher education context.

In recent years is becoming more and more apparent that the predominant higher institutional approach to technological support of teaching and studying, contrasts sharply with the major socio-political transformation processes that have changed, and are still changing, the demands and challenges in work-life. It also contradicts in many ways the significant socio-technological developments that have produced (and keep producing) an array of networked social media and software, providing individuals and collectives with powerful means to augment a variety of practises - including a wide range of learning activity. I have argued elsewhere (removed for review) that even the emergence of the counter-concept "Personal Learning Environment" (Wilson, et al., 2006) about a decade ago can be partially attributed to the tensions and contradictions that an increasing number of individuals experienced in relation to this centralised approach to digital (re-)instrumentation of teaching and learning activity.

Thus, higher education, regardless of its current implementation of digital instruments, largely reproduces and reinforces rather "un-emancipated" and instructor dependent forms of learning activity. This state of affairs represents severe limitation for the individual and collective development of more emancipated and properly mediated learning activity, and the further development of historically new forms of such emancipated learning activity. I would even argue that higher education progressively runs the risk of fostering the recreation of increasingly isolated forms of learning activity that cannot connect to other types of human activity within an increasingly digitally mediated, and steadily transforming, life-stream.

Active intervention to support transitional and transformative change in this regard seems to be paramount within higher education. In fact, in the light of the ongoing societal changes, it seems more than appropriate to shift the focus of educational research and development away from incremental performance improvements within activity systems dominated by an idea of "schooling" (as they are increasingly emerging also in higher education), in favour of a systematic emancipation and development of individual and collective learning activity and its digital instrumentation.

That the necessary transitional and transformative changes tend to evoke initial performance drops, a range of unwanted, negative side effects, and a variety of resistive reactions has to be expected. They should be conceptualised and addressed as the typical results of any effective intervention into an established, relatively complex system of human activity. Deliberations on how such a challenge and change intention could be approached methodologically, shall be the topic of the paper presented.

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Rethinking higher education studies: towards a new epistemic order

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There are important questions to be asked about the political position of higher education and its performative praxis. Questions that raise important epistemological issues, such as what is good higher education knowledge, and who says so? How did our current assumptions, about higher education, evolve? What is the contemporary political discourse within which higher education as an academic subject is being shaped? What at the present moment should be the agendas of academic attention in higher education studies?

Higher education is not a single or unified field of specialised academic study. However, discursively, much of higher education (as an academic subject) has been shaped by the assumption that it should be based on 'evidence'; should be 'useful' and 'relevant'; and that its academic value is to influence policy. This view – often driven by economics and positivist structural-functionalist sociology – located the field of study of higher education politically, and has been of continuing influence epistemologically; or perhaps more precisely, ideologically. In this paper, I will explore how we might think and theorise differently about higher education studies. First, I will analyse some of the powerful sources of the current 'reading of higher education', and show how they have framed the agenda of higher education studies. Second, the analysis will locate historically the concept of a 'deductive rationality'; briefly illustrate its sociological power and legitimation motif; and ask whether and in what ways can or should we define a core intellectual problematic of higher education as an academic subject. Finally, I would like to reflect on where the future might lie in relation to this field, what issues might emerge, what kinds of long-standing concerns might be re-examined productively.

Higher educationists have always dealt with a set of routine policy issues, treated as 'normal-puzzle' higher education (cf. Kuhn 1970). Higher educationists may know about quality assurance, governance, finance, lifelong learning, access and equity, and so on, in increasingly marketised higher education systems. For example during the 1990s, in higher education publications and conferences, higher education policy continued to be a central concern (cf. Tight 2014); albeit with authors showing an increasing alertness to a changing inter-national, trans-national, or even a supra-national world. In this paper, I will suggest that within the shifting agendas of normal-puzzle higher education, there are a few higher education motifs which help to define the core intellectual problematic of higher education as an academic subject. These include what we may call the 'unit ideas' (cf. Nisbet 1966) of higher education: autonomy; space; time; pedagogy; the state; as well as higher education system and concept of 'knowledge' to name a few. Within the frame of the analysis of this paper—the question of the performative praxis of higher education studies—perhaps the two most historically visible of these motifs are (i) system and (ii) knowledge. The motifs have not radically changed since Hall's 'science' of

'higher pedagogy' in 1893 (Goodchild 1996). The two themes give three intellectual puzzles—creating what it might look to be a simple intellectual agenda:

(i) What are ways to understand the concept of knowledge?

(ii) How can we understand the problematic of system? and

(iii) In what ways should we try to understand the relations of knowledge and system?

In other words, any higher education research that attempts to respond to public and policy scepticism in terms of its practical value as well as influence the policy agenda has to deal with the themes of 'system' and 'knowledge'. The significance of all of this 'history' is that it is not history. The three motifs – the relationship of higher education to local and international politics; the terms on which higher education may be defined as, or should aspire to be, a 'science'; and the question of what we 'see' as 'knowledge' – in different higher educational systems. The three motifs are not merely still with us in higher education for they define higher education studies.

The overall argument of this paper is that we can construct the higher education narratives for a rapidly changing world; however it is quite difficult to interpret such narratives. There is a lack of a coherent conceptual apparatus which permits us to extend the existing work on 'system'. Higher educational systems can be read as compressed political messages and not just products of recent political action by ministers and civil servants. Thus, for purposes of developing a better understanding on the intellectual complexity of the problem one of our resources is the existing literature, rather than more research data.

Is there, then, a crisis? No; but what is suddenly newly significant are the great difficulties which Williams (2010) had in defining higher education studies. The difficulties were a reflection of a problem that had become structural and esoteric in our field of study. The field of study had grown in the post-war period. It acquired psychology, organisational studies and policy analysis; and its literature multiplied to include planning and economics of education, interesting philosophical, sociological and historical writing, and, later on, it drew new perspectives from anthropology and feminist thinking and post-colonialism and post-foundationalism. As a consequence, in 2017 the field of academic higher education and some of the theoretical ideas available to us are very attractive. However it is probably time for an intellectual tidy-up.

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Working in Partnership: Radical Critical Pedagogy or Neoliberal Co-optation?

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Bell Hooks (2010: 34) argues that 'Learning and talking together, we break 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.' hooks' vision of learning partnership is grounded in critical pedagogic principles in which learning happens inside of communities and in which power is shared between students and teachers. In effect this type of partnership fosters spaces in which students and teachers learn from and with each other and contains radical possibilities for interrupting acquisitive and consumerist models of learning.

In recent years, student partnership has emerged as a narrative and practice for fostering student engagement. It has been adopted by many higher education institutions and organisations in England and internationally, such as the Higher Education Academy (UK), as a way of creating more inclusive and collaborative learning environments. However, the emergence of student partnership approaches and literature (Bryson, 2016; Cook-Sather et al., 2014; Healey et al., 2014; National Union of Students, 2012) coincides with other changes in the English higher education landscape, such as, ever increasing tuition fees, a growing emphasis on student satisfaction measures and the introduction of the Teaching Excellence Framework. The confluence of these factors raises questions about how working in partnership can remain a strategy for radical critical pedagogues and how it can be disentangled from neoliberal managerial agendas. These themes are important not only in the English context but they also have resonance internationally.

This paper explores the current possibilities for partnership learning that are grounded in critical pedagogies approaches. It considers how we navigate questions of power and institutional transformation as we seek to engage in learning partnerships. It also argues that we must find new conceptual frameworks for re-imagining the relationships of learning if we are to interrupt the ever growing audit cultures of higher educational institutions.

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Exile and Poetic Reason: Re-thinking Knowledge in the Future University

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This paper begins by with an account of how a certain relationship to knowledge is privileged in contemporary universities - one where to know is inscribed in fixed student learning outcomes that can be evidenced. Students show that they know that (they have the requisite knowledge in their discipline); they know how (they have attained the practical skills specific to their subject); and they know ¬why (they have the theoretical understanding in their field). This is not to suggest that that knowledge is not central to the purpose of the university, but rather that, against Newman's idea of the university as a universe of knowledge (1996), there is now what Ron Barnett refers to as a 'narrowing and shifting of its epistemological footprint' (2016: 32) – and what Richard Smith elsewhere terms 'a hyperbolic commitment to knowledge, of a culture characterised by what we might call knowingness' (2016: 279). It is against the 'tough epistemic virtues' of, for example, intellectual rigour to secure knowledge and truth, that Smith then argues for the virtue of unknowing (2016: 276). This is not to advocate simple ignorance, or forms of carelessness or inattention, but rather that the good knower is sometimes one who does not know, or at least who knows differently.

In exploring these ideas, the proposed paper unusually turns to the work of the 20th century Spanish philosopher, María Zambrano (1904 – 1991), whose work, little known outside her native Spain until recently, was concerned mainly with poetry, mysticism, religion, and her experiences of exile. It takes three iterations of the idea of exile in her work, and in particular her articulation of poetic reason, to re-think how knowledge, and what it is to be a knower, is understood in the contemporary university.

Zambrano studied under Ortega y Gasset at the Complutense Univesity of Madrid. Here, she found her philosophical vocation, and re-thought her relationship with the ideas of Ortega y Gasset and his contemporaries (Guzmán, 2012). The first iteration of exile in Zambrano's work is found in the way she distanced herself from ways of knowing that relied on forms of logic and objectivity, approaches that she found stifling Ortega y Gasset's work. Instead, she embraced poetic reason as the logic of knowing through feeling, (as expressed in her work (1934/2000) Hacia un saber sobre el alma -Towards a knowledge of the soul). Zambrano claimed that more poetic forms of knowing were vital, since reason, the sustaining force of Western philosophy, had lost its ability to interact with the reality of her own experiences of banishment, abandonment, and exile under Franco. This new rationality sought to incorporate aspects of passion and emotion that Zambrano found suppressed in much philosophy. That her method was 'poetic' reflects a creative rationality, one that is faithful to the expression of experiences through more biographical and confessional forms of thinking and writing. Poetic reason is where

'poetry and reason complete each other and require one another' (Cyganiak 2011: 21). Zambrano's philosophical method was, then, a search for a language with which to explore this idea, and a method which exiled her from the thinking of her contemporaries.

Zambrano's 45 years of exile from Spain during Franco's dictatorship is central to understanding her work. This constitutes the second iteration of exile that is important for this paper. While the reality of exile was the driving force of some of Zambrano's writings, (especially her work, Los Bienadventurados, (1990), and her (1995) Las Palabras del Regreso), her aim was not merely to write an account of her years of expatriation. Rather, she explored how experiences of exile, departure, and immigrancy to the self, were central to her knowing, and to her way of doing philosophy. These ideas are related to the fact that, during her exile, Zambrano moved between, and worked in universities in Mexico (1939 - 40), Cuba (1940), Puerto Rico (1943 – 1945), and that she lived during the 1960s and 70s in Rome, France, and Geneva, before finally returning to Madrid in 1984.

But there is something richer in Zambrano's ideas (not only in her writings on pedagogy, but in the leitmotif of exile more broadly) that is significant for thinking about the idea, and the purpose of, the future university. Exile, she claimed, can be thought of ontologically, as central to thinking about our human condition, and so to ideas of what it means to be educated. She writes: 'Exile [is] an essential dimension of human life' (1995 :66). To be human, to know, and to be educated cannot be separated from ideas of groundlessness, homelessness, and exile. In understanding 'exile' etymologically as 'wandering away' (from the Latin, ex – away, and the PIE root al – to wander), the proposed paper argues that the university is the space for a kind of education that is a leading out (ex-ducere), or away from, stultified forms of thinking and being. There is something more radical at stake here than merely recognising the provisional nature of knowledge in one's discipline; to be in exile (to one's education, to one's being) is to be groundless, ex-solum (away [from the] soil). There are connections here to Henry David Thoreau's idea of sauntering - of being sans terre (1862/2006), but also to Heidegger's (1962) idea of das Unheimliche – of (perpetually) being not at home. Exile was more than physical expulsion for Zambrano; the experience of exile engendered a way of thinking (of poetic reasoning), and it was also a way of being human (that both seduced, and repulsed her). Zambrano wrote that she could not think of her life without the exile she had lived (1995). This paper concludes that we cannot think about the future purpose of the university without envisaging it as a space for the kind of (exiled) thinking that resists the drive for knowingness; as constituting the space for the disruption of the existing frameworks of our thinking. It is only when we are exiled in this way that, in Thoreau's words, we 'come to know how we stand in the...world' (1854/1999: 142).

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[1] As illustrated here: 'I think that exile is an essential dimension to human life, but upon saying that my lips burn, because I wish that I had never been exiled, that we were all human and cosmic beings, that exile was something unknown. It's a contradiction, what can I do, I love my exile, is it because I didn't look for it, because I didn't go chasing it' (Zambrano, 1995: 66).

Educating project managers

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Introduction
In the last decades, research in project management (PM) has experienced significant new inputs from a range of new and critical research streams. As a consequence, there has been a call to advance the education of project managers from that of training technicians, to fostering reflective practitioners that are better equipped to handle the increasing complexity of the profession. Furthermore, the discipline has expanded from traditional areas like construction engineering and software design, into a wide array of disciplines relevant for university graduates – making the development of future project managers pertinent for higher education.

This abstract shortly recounts on the findings of an initial literature research, as a part of a recently commenced research project titled "Rethinking Project Management education – the Role of Universities", aimed at analysing how the development of PM research is reflected in the education of project managers, and the implications for universities that arise from this.

Literature search
From our initial literature searches, it becomes clear that the topic of PM education (as opposed to training) has not yet solidified in the main PM journals, but is scattered across journals on PM, management education, software/engineering education, as well as journals on higher education and education technology. The amount of writings on the topic have grown mainly since the early 2000s, which is consistent with their outset in the call to advance PM education in response to increasing project complexity and the consequent change in roles and skillset (Berggren and Söderlund, 2008). Essential to this call, is the task of bridging the dichotomy of classical and critical approaches (Córdoba and Piki, 2011) to produce reflective practitioners that are "able to learn, operate and adapt effectively in complex project environments"(Crawford et al., 2006).

Reading into publications on PM education, we find a range of groupings that seem to gravitate either to an abstract level, focusing on the direction of the PM profession and corresponding required skillset (e.g. Morris et al., 2006), or to the very specific level, focusing on the application of new learning styles or teaching methods to infuse soft skills and "practice" into a classic PM course (e.g. Ojiako et al., 2014). Few articles seem to address the challenge of bridging the two streams of PM, and so far, only highly experienced project managers in classic industries are deemed relevant for this effort. (e.g. Cicmil and Hodgson, 2007).

We found there to be a very limited number of articles that focus on aspects of developing early reflective practice, such as Córdoba and Piki (2011) on collaborative aspects of PM,

Bentley et al. (2013) or Kampf and Berggreen (2016) that provide a people- and communications approach to PM.

Main challenges
PM shares the challenge of learning a practice with other subject fields, such as design or medicine, in having to teach more or less standardized practices in the form of best practices and tools, to achieve or deal with a unique outcome or problem. However, while design or medicine are established subjects at universities or similar, PM education is differently organized, with private certification courses as the dominant provider for both the private and public sector. The prevailing understanding of PM as a discipline of practice (Egginton, 2012), proves a challenge for universities, as it implies an understanding of university students as novices, for whom certification or technical training will suffice, which contradicts the understanding of research based teaching. The fact that the certifications are reluctant to change to include the more critical perspectives (Morris et al., 2006), and that they have obtained the position as the language of PM (Egginton, 2012), may be key to why it is so difficult to influence educational practices.

Secondly, the perceived dichotomy of the classical and the critical approaches in PM is also reflected in PM education. While classical PM tools and techniques seek to simplify and sectionalize projects to make them manageable, it is the very nature of critical approaches as detailed studies, to reveal the complexity and obscure the lens of perceived clarity and rationality (Sage et al., 2010). This makes it challenging to integrate them directly into existing curricula. On the other hand, we see that teachers in PM develop activities or course formats aimed at revealing the complexity of the field and enable students to reflect.

We suggest that there is a disconnect between the newer research streams in PM and the development within research on project management education, as well as the educational formats that dominate the profession. From the viewpoint of universities, this disconnect needs to be addressed in order to develop more integrated approaches to PM education, that incorporate several of the parameters of methodological and theoretical approach, program/ curriculum design, learning styles and transferable skills, teaching methods and multiple stakeholder perspectives.

Preliminary findings
In the aspiration, then, to laying the early grounds for reflective practice, we intend to consider the following implications for further research arising from these initial results.

A first implication is to clarify the role of experience as the sole source for reflective practices. Here we could pursue to analyze how other subject fields with similar challenges deal with this issue, and what learnings we can potentially apply to PM education.

Another implication, is the need to analyze the existing PM educational environment in or-

der to discover how, and to what extent, reflective practices and knowledge are currently employed in PM education at institutions of higher education, as well as private providers such as consultancy firms and in-house programs. Through this mapping, we intend to gain an overview and deeper understanding of the status quo, as well as to identify concrete strategies to bridge the streams of PM. Based on these findings, it should be possible to define a role for universities in the education of future project managers, which goes beyond the simple teaching of tools and techniques, by offering strategies to bridge the gap, between streams of PM, as well as between the theory of, and practice of, PM.

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The formation of academic identity in the university: place, space and time

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This paper introduces a project that explores the formation of academic identity within doctoral education across the three sites of New Zealand, Japan and Australia. It is framed by the understanding that doctoral education is a process of not only producing new knowledge but also new identities. Our project focuses on the contemporary and historical scene of doctoral education, and considers the ways in which it shapes and prepares individual subjectivities for an academic career in the university. The university examined in this project is thus not only the university of the future, but also the university of the past.

Our overarching aim is to explore how doctoral education has functioned as a space for academic identify formation; it connects to the conference themes of agency and the formation of students, as well as academic citizenship and societal engagement. In the conference presentation, which will be based on work in progress, we will briefly outline the aims of the project, and the national and institutional background of the universities that comprise our sites; outline our understandings of academic identity, the self and individual subjectivity, drawing on theory and philosophy; then share initial findings from data gathered since March 2017.

Our approach is to examine academic identity by tracing the presentation of an emerging academic self in doctoral thesis acknowledgements. In the historical sub-project we are collecting and analysing a substantial corpus of doctoral thesis acknowledgments from the year 1980 in each of the three institutional sites. During the 1980s universities underwent significant change as governments began to introduce higher education policies based on neoliberal agendas, as universities experienced exponential growth in student numbers as part of an overall trend toward the massification of higher education in the late-twentieth century, and, perhaps as a response to these trends, as universities became increasingly bureaucratized (Murphy, 2014). Thirty years later, doctoral education has experienced a huge increase of participation as a result of government policies aiming to produce more workers for 'knowledge economies', increasing globalisation in higher education, and a general pattern of credential inflation in western education systems. Doctoral education, especially supervision and student progress, has also been subjected to intensifying regimes of surveillance and there is a pervasive discourse of transferable skills and the need to see the doctorate as preparation for futures other than academic ones. By

collecting data from institutions on the cusp of these changes and from present-day universities, which are now characterised by the same neoliberal agendas, bureaucratic modes of operating and an ever-growing student body, we can compare two historical moments, enabling the university of the past to offer insight on the university of the present and future.

A further aim is to reflect on the ways in which academic identity is formed in relation to place and space, which the geographical spread of our project furthers. As each of the three sites are not traditional centres of research and higher education (a fact which was more meaningful in 1980 than in 2017), we wonder how new and emerging academics situate and have situated themselves in spatial terms, drawing on ideas of Pietsch (2013) and others about networks of knowledge. Are other academics named in acknowledgements from specific, or traditionally prestigious institutions? Which other places are named, and what does this reveal about the ways in which researchers (and research) are figured spatially, for example as transnational? How do doctoral students from universities in former settler colonies, or from Asia, situate themselves in relation to traditional 'centres' of research?

Initial scoping indicates that the acknowledgements that preface academic texts do situate the writer (and the work) in relation to other people, to the discipline, and to places. To put it another way, acknowledgements constitute an academic identity in social, epistemological, and spatial dimensions. To recognise the entangled nature of an academic identity as it is conveyed in acknowledgments (Barad, 2007) helps to resist the individualistic and competitive tone of contemporary academia. Academic identities are formed, academic work is done, in situ and involves other people and things, as acknowledgements clearly show. Yet acknowledgements are also temporal, orienting the academic writer and the work of the thesis as much to the future, and the promise of what that might hold, as to the past.

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The role of Socratic Communities of Wonder in innovative and higher education for the future

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Lately there has been a growing research and interest in the phenomenon of wonder (Hansen, 2011; Rubenstein, 2011; Vasalou, 2012; Vasalou, 2015). In Wonder-full Education: The Centrality of Wonder in Teaching and Learning Across the Curriculum (Egan, Cant & Judson (eds.), 2014) wonder is put on the agenda when doing teaching as such and especially when teaching science learning. Wonder is here clearly distinguished from curiosity, and described as a feeling or psychological condition of being in awe and astonishment, depending on whether you more passively 'wonder at' or more actively 'wonder about' something. The researchers and practitioners in this book are mainly interested in how wonder can cultivate a growing ability for imagination in children and young people in classrooms. And the sense of wonder is primary understood as an explaining- and knowledge-seeking wonder.

However, when we are working with the studies of humanities and liberal arts on higher educations and indeed, as I will show, with 'meaning-driven innovation' (Verganti, 2009, 2017) in design schools and professional education, yet another kind of understanding of wonder is called upon. It is a wonderment that connects the students and teacher to an existential and ontological dimension in their life and the learning situation. This kind of wonder should not be confused with the form of 'wonder' Barnett (2004, 2010) talks about when describing 'the ontological turn in higher education' and how learning to be a student in an age of certainty. Where Barnett connects wonder to a 'meaning-making-paradigm' in a more existentialistic sense, I will unfold an understanding of wonder as something to be understood within a 'meaning-receiving-paradigm' primary based on existential phenomenologists and philosophers like Patocka (1989), Marcel (1973) and Heidegger (1994).

Here we will see a fundamentally different kind of wonder (in Greek: thaumazein), which could be described as a love- and wisdom-seeking wonder. Liberal arts and humanities, and the importance of the creation of Bildung in students both in higher and innovative educations, depends, I will argue, on this love- and wisdom-seeking wonder. There is a strange connection between love, wonder and a wisdom-based innovation in education, which is indeed called for in the future higher education on universities as well as in the training of innovative mindsets in professional education.

Based on an existential-phenomenological interpretation of the wonder-based dialogues of Socrates (Patocka, 2002, Hansen, 2008, 2010, 2015), and on the other hand on phenomenological and empirical studies in the educational field through two concrete action research projects where 'wonder labs' and 'Socratic Communities of Wonder' were put in play on a Danish School of Design (Hansen, 2014) and on a Danish nurse

education (Hansen et al., 2017), I will describe, discuss and suggest how one can practice, and why one should create, 'Socratic Communities of Wonder' in learning environments on creative and higher education in the future.

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On Learning Peace in Higher Education

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This contribution of this individual paper to the conference will be to provide an opportunity to discuss two questions. (1) What does peace education mean at the level of higher education? (2) How should higher education be reformed in order to promote peace education? Peace is one of the most important universal issues, and the worldwide consensus is that peace is morally preferable. However, as history (and indeed, current affairs) demonstrates, peace is not naturally realized or maintained. It is not just the business of governments and police institutions of major global powers. People across generations and social strata need to be educated about peace in order to develop a continuous focus on its attainment. This paper therefore focuses on the role of higher education in peace education.

A few notes are necessary to clarify the theoretical framework. This paper does not propose that peace education in higher education should develop a K-12 peace education pedagogy study for prospective teachers, neither does it argue for the promotion of peace studies as a core curriculum of peace education at the level of higher education. Instead of discussing peace education as being associated with accountability, university curriculum, vocational skills, or knowledge, this paper attempts to discuss the matter at the level of higher education rather as a hidden curriculum, which provides students with a life-long attitude of thinking about issues related to peace as responsible adults and citizens.

The methodological approach of this paper is a conceptual analysis of democracy as a principle. It proposes that the foundation of peace education at the level of higher education is based on two issues: the idea of critical reflection and the idea of creative learning. I will return to the notion of creative learning later, but first, will explain the background of the idea of critical reflection in peace education for higher education.

Critical reflection can be divided into two tendencies: deliberation of one's own ideas, and listening to the ideas of others. To examine the concept of establishment of one's own idea, Stanley Cavell's discussion on language education is applied. According to Cavell, one of the foundational factors for maintaining democracy is deliberating over one's own ideas. To explain the education to establish one's own idea, Cavell classifies language education by generation. One kind is for children and another is for adults. Language education for children is geared towards the acquisition of the meanings of words, syntax, and expression. Cavell calls this "mother's tongue" education, and distinguishes this from language education for adults, which he calls "father's tongue." For Cavell, "father's tongue" promotes critical reflection on the meaning of words and expressions that are nurtured under "mother's tongue." The role of "father's tongue" for

adults is to help them understand whether words are used in a way that is faithful to their meanings.

In this paper, Cavell's idea of language education is interpreted in the context of peace education as follows. Since peace education in higher education is for adults, its educational purpose should be to teach peace at the level of "father's tongue." In other words, the role of peace education in higher education is to examine the consistency between the usage of the word peace and its actual meaning. This is an important educational issue on peace education because the word peace has been distorted in historical use, often deployed in justification of war and conflict.

In addition, developing the tendency of listening to other people's ideas is the other important aspect of critical reflection in peace education at the level of higher education, because peace is not achieved by establishing one's own ideas in isolation, but by knowing and understanding the different ways in which peace is understood around the world. Walter Feinberg's idea of democratic moral education provides a theoretical framework for examining this point. Unlike Cavell, Feinberg does not emphasize the generational aspect of moral education. Rather, Feinberg's claim is that the tendency to think about others should be taught as an important moral value from a very early age, but at the same time, that the attitude has to be continually kept up through adult learning, as an unending educational goal. The paper demonstrates how Feinberg's claim should be applied to peace education for higher education.

As discussed earlier, the second foundation of peace education for higher education in this proposal is creative learning. This idea is necessary because it provides a means of finding a compromise between one's own ideas and the ideas of others. The framework for discussing the concept of creative learning as peace education at the level of higher education is provided by the idea of "the morality of association", as proposed by John Rawls which is a way to deliberate a negotiable point. Rawls claims that "the morality of association" is a way to deliberate a negotiable point among people coming from different backgrounds and social roles as well as having different social ideas and interests. In the context of peace education for higher education, "the morality of association" is applied to develop the attitude necessary in order to create a space for inventing new values across different ideas.

After forming the idea of peace education at the level of higher education with two kinds of critical reflections and creative learning, in conclusion, I respond to the second question: "how should we reform the current higher education?" The conclusion proposes a major change of the purpose and meaning of higher education in order for it to be able to contribute to the values of peace.

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Internationalization and the precarious future of the national university in Japan

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Amid intensifying global competition for superior positions and recognition, what is the future of vernacular research universities? This paper investigates this question through a case study of Japan. It first reveals that "internationalization," currently a booming trend among universities around the globe, is often pursued as a "national" project (cf. Wright 2012; Harvey 2010, 91-97) with the objective of exceling in university rankings and league tables. Despite professed cosmopolitan intent and rationale, internationalization drives often serve national agendas and goals, reflecting the inward-looking political climate spreading in much of the world today.

Second, the paper assesses the impact of such global competition on vernacular research universities, taking a close look at Japan's humanities and social sciences scholarship as an illustrative case. The country's national research universities are not spared from the global hype of becoming "world-class," especially after the government announced in 2013 its goal of having ten Japanese universities ranked in the world's top 100 universities (Ishikawa & Sun 2016). Humanities and social sciences scholars who publish predominant proportions of their research output in Japanese and in books, however, do not contribute to improving rankings. The "crisis of legitimacy" for vernacular research is examined in light of "the end of national culture" (Readings 1996) that was predicted two decades ago and is now an imminent reality.

Third, internationalization efforts undertaken grudgingly on the part of Japanese national universities are compared to Japan's more proactive Asian neighbors, such as China, Korea, and Singapore, as well as to its own history of eagerness toward Western-modeled modernization. Here, a brief analysis of Japan's "first moment of internationalization" at the end of the 19th to the early 20th century delineates the deep and lingering impact of internationalization in the context of East Asia. Japan's readiness then to learn from and "catch up" with the West to become a full-fledged nation-state set it apart from its Asian neighbors and skewed the regional balance of power over much of the past century (Yamamuro 2001). Earlier struggles and competition for supremacy within the region suggest that contemporary internationalization efforts may impact not only the future of the university but also the dynamics and restructuring of power in Asia.

The paper is based on a long-term anthropological study of Japanese research universities. The author's participant observation in one of the nation's leading research universities for more than ten years is augmented by interviews and policy analysis.

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Re-thinking curriculum for the 21st century learners

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Society and the labour markets have in many ways been undergoing dramatic changes during decades. It has been explained as being a change from the industrial society to the information society, the knowledge society, and even to the learning economy and society (Lundval, 2008). Academic working life – whether we talk about the private or public sector – has become more complex and unpredictable, technologically as well as in terms of work functions, qualifications, competencies, values and attitudes among employers and employees. The changes have had an impact on jobs, work functions, company structures as well as industrial dynamics. However, it has also had an important impact on the daily social life and the dynamics of the economy and society (Sennett, 2006). So the changes do not only have an impact on society in general and on firms and institutions as such. They also seem to affect relationships between people in all their mutual activities. Furthermore, these tendencies influence the requirements for professionally related and personal compe¬tencies of academic and scientific staff. Relating to the professional foundation of disciplines within the individual subject area and profession, there seem to exist a demand for abilities in develop¬ment, planning, know¬ledge processing, theoretical reflection and problem solving.

Regarding the inluence on education, an international Education Advisory Board (Learning in the 21st Century) has come up with some suggestions regarding what they call "the 21st century students". At a general level they seem to be able to react and act according to changes in society (investigations, initiated by the Education Advisory Board).

Some general characteristics:
- They like to be in control, but they do not want to be bound by traditional schedules. They prefer to use technology to study at any time of the day or night, … and they want to define "balance" in that in their own individual ways.
- They like choices. In project-based environments, they use technology to complete tasks in new and creative ways. Are group-oriented and social. Relentlessly exposed to the world through the media,
- They are highly collaborative; sharing what they learn with others actually helps them in creating their own personal identities.
- They are users of digital technology, as ICT has always been part of their lives,
- They think differently. They simply accept technology, adapt to it and use it.
- They are more likely to take risks

You may say that the development they are experiencing regarding development in societies, the IT development, internationalisation and global conflicts, personal lives

and school lives so far assumingly have put them in track to meet the challenges for the future life in societies undergoing continuous changes. However, it is important to be aware that we also see many young students having difficulties in handling all these challenges.

According to Ananiadou & Claro (2009) developments in society and economy require that the educational systems support young people in acquiring the skills and competencies, which allow them to benefit from emerging new forms of socialisation and to contribute actively to economic development in a system where the main asset is knowledge. These skills and competencies are often referred to as 21st century skills and competencies, in order to indicate that they are more related to the needs of the emerging models of economic and social development than with those of the past century, which were primarily suited to an industrial mode of production. Comparing the above mentioned characteristics of the 21st century learners with the demands for 21st century skills and competences, it seems that students generally speaking already are not only disposed to acquire and develop these types of skills, but also expect a change from traditional teaching and learning methods in the direction of more innovative learning methods. They are collaborative risk takers and media literates, and they are already themselves practicing new and alternative ways of informal learning.

This emphasises the importance of universities being able to re-think education and curriculum Continuously developing curriculum is the foundation for building up education that will meet the future demands on education.

From the above mentioned arguments, and from the focus put by politicians and stakeholders (see for instance The Expert Committee on Quality in Higher Education in Denmark established by the Danish Government (2014)) follows that the ways in which study programs are organized and how resources are used must be reconsidered to be able to educate students for society and the future academic and scientific labour market in the most relevant ways.

In our presentation we present and discuss an experiment of changing curriculum to allow students to become 'leaders" of their own learning processes to a larger degree and how it can be accomplished within the formal framework of an educational program. We argue that the Problem Based Learning (PBL) principles as they are practiced at Aalborg University with focus on concepts such as student direction, problem solving, peer feedback and teachers facilitating the learning processes and the competence development can be transferred to other teaching areas. The case in point is a semester at BA in Organizational learning, where the experiment was carried out. Students were offered the possibility of participating in co-creative and collaborative processes with the teachers. Some of the results of the experiment will be presented. Among other things they show that generally students wish to take on responsibilities and influence processes regarding teaching activities, even though some

of them prioritize the more traditional teaching forms. From the results we see that introducing this kind of changes is not necessarily an easy task for neither teachers nor students, as it entails a shift in more traditional ways of teaching and roles for both teachers and students.

The results of the experiment are based on data from continuous, regular feedback from students, formal evaluation procedures and finally a "future workshop".

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Engagement, identity building and reflection in innovative learning processes as a supplementary perspective on Student Bildung in higher education

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Background and purpose
Over the last decade, innovation and entrepreneurship education has been introduced and integrated at the Danish universities in different faculties, including the humanities, even though the field is not traditionally perceived as a humanistic activity. At the University of Southern Denmark and the Royal School of Library and Information Science, innovation and entrepreneurship courses have been developed with inspiration from the effectuation theory, where new student initiatives and ventures are based on available means within the individual student, the team, and the personal and professional network (Sarasvathy 2009). With the purpose to improve our teaching competences within this field as well as to develop a solid understanding of the learning processes involved for students, we have practiced action-oriented research throughout the years.

This research has revealed an interesting perspective on student's learning processes that could be elaborated into a more general contribution to the discussion about the future of higher education. Innovation and entrepreneurship education seems to provide an opportunity for students to reflect upon their practical learning processes that have impact on identity building, competence development, and knowledge progression.

The purpose of the paper is to describe and discuss how these abovementioned perspectives can provide the research field with a supplementary conceptual development of student Bildung that addresses the role of teaching innovation and entrepreneurship as well as how to engage students in their own learning processes at the universities.

Methodological approach
The paper will take its point of departure in a multidisciplinary frame of analysis, which consists of literature about the effectual method in innovative and entrepreneurial education, holistic competence development, reflective learning processes, identity building, engagement, knowledge management and concepts of Bildung.

The empirical part of the paper will focus on data from two educational contexts at the humanities, where the authors have collected qualitative data from their courses in innovation and entrepreneurship.

In one of the courses, the students design a personal so-called competence cards in the beginning and the end of the course with the purpose to become aware of the competences they

bring into an innovative course as well as the competences they attain during the learning process. The students are required to write an assignment to pass the exam after the course. One of the four assessment criteria for this assignment is to have students reflect upon the process and evaluate their ability to activate personal and professional competences in the course, discuss how the course has affected their educational identity, and address if and how the learning experience contributes to considerations about their educational and post-graduate future.

In the second course effectuation has been tested as a teaching method. Effectuation has worked as the template for the course development as well as implementation part. This means that the students in a very systematic way have been asked to practice the effectuation process.

A critical part of the course has been the students' reflections on the processes they undergo. Three key reflective processes can be summarized as follows: 1) Strategic reflexive conversation i.e. reflection about the future based on scenario thinking (workshop, open-space), 2) systematic ongoing reflection corresponds to formative assessment (feedback in teaching, keeping logbook, boot camp), 3) retrospective reflection corresponds to summative assessment (as a part of final examination) cf. "disciplined creativity" (Scardamalia & Bereiter, 2003).

As such, the two educational contexts offer compatible data which will be analyzed through the analytical framework.

Findings
- The preliminary findings in the collected data suggest that there is a rather clear pattern both within the students' competence cards and their reflections in the assignments regarding the significance of reflection as an inherent and explicit part of a university course and exam. The students have an apparent after sought opportunity to dwell and think about the learning aspects of working with the innovative and entrepreneurial method that requires active participation, engagement and inclusion of previous experiences from both education and daily life. They seem to become aware of the competences they use in the project work and increase their understanding of themselves as students and professionals. Many of the students identify a knowledge and competence progression and some describe how 'invisible' their educational identity has been before the reflection practice. Thereby, the reflection aspect of learning processes becomes a vehicle for knowledge and competence awareness that helps students build their professional identity in a more conscious manner.
- Consequently, the strong indication of the need to include reflection into courses and exams could inform the current political and theoretical debate about the purpose of higher education. Some call for a discussion of the meaning of Bildung and the future role of universities with respect to Bildung understood as human development with value

in it-self for students compared to the so-called neoliberal trend to educate students for a labour market (Fellenz 2016). The data in this study support a revitalization of Bildung understood as an inherent aspect of university education and reflected student identity building.

Discussion

The paper opens up for a general discussion about the role of higher education that draws attention towards the more intrinsic values of education at student level. By engaging in their own learning and identity formation processes through active participation and reflection, and by giving room for reflection by integrating the aspect into assignments, a pathway to a supplementary perspective on student Bildung in higher education becomes visible – a pathway that our students evaluate as meaningful to them.

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Bridging informal and formal learning – new role for universities?

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Societies and economies have experienced a remarkable transformation from reliance on an industrial to a knowledge base and the need for humans to constantly develop competence is growing. Knowledge and innovation are key drivers for economic activity, and individuals, companies and nations depend more and more on human and intellectual capital. With a rapidly changing society, skills and competences need to be renewed continuously. Learning is no longer taking place solely in educational institutions and either restricted to a certain period of a persons life. OECD, UNESCO and the European Commision are all using the concept of "Lifelong Learning" to describe how learning has become something that we do throughout life in both formal and informal settings – not only in schools and universities, but in many different formal, non formal and informal learning environments (see e.g., European Commission, 2001; UNESCO, 2009).

The transformation in society with the rise of the internet and the spread of mobile devices also changes the way we learn (Lai, Khaddage, & Knezek, 2013). For students in Higher Education it means easy access to information and a network of people outside universities to learn from. Learning opportunities in the virtual space are exploding with new providers of learning that offer MOOCS, various types of online courses and even full degrees available on demand (see e.g. www.Coursera.org). Additionally, the physical world outside of universities offers plenty of opportunities for learning when students go to work, engage in voluntary activities, go on exchange or do an internship (Katz et al., 2011). Often students are even encouraged by professors to pursue these opportunities as they provide valuable learning directly related to workplace competences in great demand by future employers.

At the same time questions about what students need to learn to be ready for the future are raised. It is argued that students will be employed in jobs that we do not know of yet and that traditional content-driven teaching is not sufficient to prepare them for the future workplace (Barth, Godemann, Rieckmann, & Stoltenberg, 2007). The need for proficiency in a particular field is de-emphasized as that field might not exist in the future while learning to learn thus becomes key. Students must be trained to become flexible, curious and resilient and they should be able to think critically and innovatively and be ready to adapt to new challenges. The learning they require in order to acquire such skills is not easily fitted into the formal curriculum and may actually be learned

best outside the structural confines of the university (McWilliam, 2011) thereby changing the role of the university of today.

This new way of learning is, however, something we need to know more about. In management education informal learning is rarely discussed as more than a peripheral conception of

something happening outside the scope of the university. Nonetheless, in a student-centred perspective, informal learning is important and often explicitly sought after to obtain skills and knowledge that universities do not provide but that are in high demand by future employers.

In this article, we present a literature review on how learning technologies can support students' informal learning to support competences and skills for the future work place. We further reflect on how this challenges the current role of universities and higher education pedagogy and provide suggestions for learning activities that support the broader understanding of lifelong learning.

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What is education?
A philosophical contribution to a critical understanding of education

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> "Wer ein WARUM zum Leben hat, erträgt fast jedes WIE."
>
> Friedrich Nietzsche

The what-ness of education, more precisely its process-ontology, i.e. how education exists in the world, must be questioned and scrutinized. Two prevailing and conflicting strategies in the policy of knowledge will be characterized that in each their own way bear strong influence on how education is perceived; an ontology of deficiency (in German: Mangelontologie) and an ontology of excess (a philosophical anthropological conceptualization of human progress and perfection). The strategies are stylized in a presentation of their ideal forms, albeit they are unlikely to appear in exactly these ways in daily educational life. The German sociologist and philosopher Arnold Gehlen (1904-1976) and the Danish historian of ideas Lars-Henrik Schmidt (1953-) might represent the first way of thinking – the German philosopher Peter Sloterdijk (1947-) the second.

From an existential-ontological and phenomenological perspective it will be investigated how education plays out for and is experienced by the individual student and the university teacher. It will be depicted how students and teachers gain and shape meaning while the study, teach, think, write, and communicate. This epistemological and the former ontological horizons will be brought together, although they will never become reconciled.

I intend to make clear why the question what is education necessitates a discussion of purpose – rather than a withdrawal to the myopic newspeak of learning targets and evidence based learning that seem to be of central concern to propagators of educational politics all around the Globe.

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Situating competence development in higher education
A typology of research methodology competence

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With the transition to a knowledge economy, production and evaluation of knowledge has become a core competence in an important part of the curricula of higher education (Hargreaves, 2003). Whatever else the new era brings – the globalization of risks, environmental problems, new technologies, etc. – knowledge and the ability to seek, produce, apply and transform knowledge is of huge importance.

A consequence of the customization and marketization of higher education has been a tendency to focus on instrumental competencies. Many "stakeholders" of the university sector, fx. students, companies, politicians, etc, demands "useful" knowledge and competence in the sense of being directly applied to solve specific problems. Thus, higher education is conceived of as a supplier of instrumental competencies that are demanded at the labour market.

Higher education, however, has traditionally been providing something more and something else that instrumental competencies – and can continue to do so (Barnett, 1994). In this paper, I follow McCumber (2005) in arguing that philosophy can play the important role of "situating" knowledge at universities – and in society in general - i.e. situating it contextually as well as instrumentally. Paraphrasing Kant, one can say that instrumentality without contextuality is blind, whereas contextuality without instrumentality is empty.

Taking McCumber´s point as point of departure, I develop a conceptual framework for competence development in higher education, which includes not only instrumental, but also practical, analytical and critical competencies. I illustrate the typology through the example of research methodology competence.

Research methodology has become important teaching subjects in higher education and, in turn, has become integrated into already established courses or implemented as distinct courses in many graduate and post-graduate programmes (Silver, 2013).

The literature on methodology, however, takes many different approaches to methodological competence. Research is needed, then, into the interrelations of different methodological competencies, their focus and limitation. The aim of this paper is to make a first contribution into this field of research. The paper, thus, contributes to the literatures on research methodology by suggesting a conceptual model for methodological competencies, which includes not only instrumental, but also practical, paradigmatic and philosophical competencies.

Instrumental competence
Research methodology involves, firstly, specific ways of doing research in specific situation,

i.e. instrumental procedures that one can apply in specific situations. This is what many textbooks and courses focus on; the many different techniques that can be applied in specific situations. For instance, many textbooks and courses present a series of selection techniques, i.e. techniques that can be applied to select the relevant sources of information, collect the relevant data from those sources, analyse the data and evaluate the findings.

However, the problems of real-world research do not always present themselves as well-formed problems at all, but as messy, indeterminate issues. If we are to deal with it, we must do so by a kind of reflection on how to devise and further develop suitable strategies in specific situations.

Practical competence
Research methodology involves, then, the competence to align and adjust techniques and procedures in varying situation. Trained researchers know how to conduct research suited to particular problems by drawing on the theories and techniques of collecting and analysing data, however, deciding what data to collect and analyse does not rely on instrumental application of theories and techniques alone, since the decision involves an ill-defined complexity of practical and political factors. In other words, research is not first and foremost technical problem solving, rather it is problem setting. It is through the framing and naming of problematic situations that technical problem solving becomes possible.

Depending on our disciplinary backgrounds, interests and perspectives, researchers frame problematic situations in different ways. We pay attention to different facts and make different sense of the facts that we notice. Consequently, research does not only involve methodological questions, but also ontological and epistemological questions.

Paradigmatic competence
This point is increasingly being addressed in methodology textbooks; research involves ontological and epistemological stances and assumptions that, like theories, are lenses through which we view the world. In other words, research competence involves paradigmatic competence.

It was Thomas Kuhn, who famously introduced the concept of research paradigm in the scholarly discussions on research and the history of science in particular. He described a paradigm as "the entire constellation of beliefs, values, techniques and so on shared by the members of a given community" (Kuhn, 1970:175). Such premises provide resources

for thinking. They are essential for our understanding, but the views they provide are fallible and incomplete.

Philosophical competence
Historically, paradigmatic ideas and positions in research have changed. As such, paradig-

matic positions as depend upon cultural and material conditions, which change along "evolutionary" social and cultural processes. In other words, full research competence involves philosophical acknowledgement of the history of science.

Adding value to the humanities graduate - between standardized education and individual profiling

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Since the Danish implementation of the Bologna Process, two major trends in Danish higher education policy can be identified. One trend is about standardization, emerging through the introduction of the European Credit Transfer System (ECTS), module structures, National Qualification Frameworks and output based curricula. The latest Danish example of this trend is the Study Progress Reform which aims at reducing delays of students and thus standardizing the time spent on a bacheloror master's degree.

Several international and Danish researchers within the field of higher education policy point to these policies as constitutive of education and learning as something predictable, countable, calculable, and comparable. The student performing well in this standardized educational setting is a calculating student who can decode learning outcomes of each module, and effectively spend a measured amount of time and effort to live up to predefined performance measures (Leth Andersen, Bager 2012, Madsen 2015).

The other emerging trend is focused around increasing the employability of higher education graduates. Some Danish reforms in this category, including the so-called 'dimensioning' _of higher education and the transparency tool 'Educational zoom', has aimed at moving student enrolment from some educational fields to others based on employment figures, and thus build on the same idea of education as something countable, calculable, and comparable. However, other policies take a different stance towards increasing employability. This goes for the advisory boards, consisting of representatives of employers or 'takers' _of graduates from one or several related study programs, which have been mandatory since 2007. The aim of the advisory boards is to advise higher education institutions on the quality and relevance of the study programs to ensure that graduates meet the needs of 'the labour market'.

This 'labour market' _is an interesting concept. Across the policy field the labour market is articulated as a consistent unity, and as a unity with higher legitimacy than the universities when it comes to defining higher education. However, my empirical studies of advisory boards within the humanities enable a different understanding of the boards and thus 'the labour market' _as something more heterogenous and less predictable than the policies seem to presuppose. The voice of the advisory boards appears to be less governable and furthermore less aligned with the national political level than assumed by critics of the law on advisory boards. Even if some advisory board members may appreciate the standardized and predictable university degrees, they highly emphasize the individual profile of the graduate as equally or maybe even more important for

employability. In an advisory board meeting it is not uncommon to hear employers ask for graduates with experience from projects "beyond the educational setting", graduates that "take on their academic subject", graduates that are "independent", and last, but certainly not least, graduates with "personality".

The question of this paper is what kind of space the advisory boards open up for negotiating the purpose of university degrees, how the ideas of standardized education and a profiled graduate can be understood in relation to each other, and furthermore how the future of the university degree, specifically focused on study programs within the humanities, can include education towards an individual profile of the graduate. The paper is based on observations of advisory board meetings; interviews with advisory board members; and political documents on advisory boards specifically and employability policies within higher education policy more broadly. This empirical material is produced as a part of a larger PhD project on what employability policies within higher education policy look like and how they translate higher education in Denmark.

The analysis will draw on the notion of 'materialisation', highlighted by Fenwick and Edwards (Fenwick, Edwards 2011: 711-719). They suggest that political processes can be studied by looking into the material units involved in a practice, such as objects, bodies, texts and technologies. In this case, the employability of a graduate can be understood as materialised into respectively a grade sheet, a CV and a motivated application. These three types of documents are used as a technology to communicate the value of the graduate to a potential employer. These materialisation processes can thus be understood as valuation practices, valuing different aspects of the students learning activities. Where the grade sheet clearly values the student according to quantified learning outcomes, the CV values different activities in- and outside education in a more unpredictable and localised way, depending on the specific employer. As a third aspect, the motivated application may be said to value the student's ability to produce reflections and connections between academic, professional and personal profile, and the potential job.

In my understanding of 'valuation practices', I draw on Munesia, who, with inspiration from Dewey, points to valuation as a performative process, where assessment and transformation of the valuated object is taking place simultaneously (Muniesa 2012: 26, Dewey 1939). The transformation is an embedded part of the valuation process, because an object, while being assessed, is 'priced' _in monetary or non-monetary ways and carries this added 'price' _with it into its future existence. When graduates are being valued according to grade sheets, CVs and applications, these valuation practices thus also affect the ways of being a student.

Can and should the university provide a space for adding value to students, also in terms of developing a personal profile and an academic and professional identity? Will a gradual change in the balance 'from the grade sheet to the CV' _necessarily mean a decrease in academic value of the university degree? Can involvement in research projects or knowledge

dissemination in some cases provide an individual profile and improve the relevance of the degree? And what does it take to motivate students to work towards an individual profile and not just predefined learning outcomes? The paper will finally inform a discussion on the purpose of the university degree along these questions.

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Should the State have Authority Over Post-Compulsory Education? Free Markets, Autonomy and Civic Wellbeing

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Should the State have authority over post-compulsory education? As systems of higher education become increasingly internationalized and marketized it becomes difficult for liberal democratic states to steer high education policy in directions that serve civic interests. This is in part because in the liberal political tradition markets are seen as an important means of protecting the autonomy of citizens. As such State intervention in such markets is often thought to be undesirable. In this paper I will argue that it is legitimate for the State to intervene in the higher education market so long as such intervention aims at helping citizens lead flourishing lives. In particular I will argue that, contrary to prevailing assumptions about the role of free markets in protecting personal autonomy, the State has a duty to promote the personal autonomy of all citizens as a condition of civic wellbeing and for this reason is justified in exercising educational authority over post-compulsory education. I will defend this argument against the objections that i) having the State help citizens lead flourishing lives undermines core liberal values of neutrality and impartiality with respect to different conceptions of the good life ii) having the State promote autonomy among adult citizens who are already assumed to be personally autonomous is illegitimately paternalistic. This paper aims to build on a theory of higher education currently under development as part of a research project supported by the Spencer Foundation, "Autonomy, Adulthood, and the Aims of Post-Compulsory Education in Liberal Democracies" (Martin, 2016).

Summary
It generally understood that the liberal state is permitted to pursue various educational goals. However, liberal theories of the state nonetheless impose strong restrictions on educational authority i.e. the authority to direct citizens toward knowledge, understanding and skills believed to be in the public's interest. These restrictions follow from the view that the State ought not ground public policy in the intrinsic merits of any one conception of the good life.

Philosophers have nonetheless developed an enduring family of accounts of educational authority structured by an autonomy principle. These accounts share a common claim: that the State has a duty to ensure that every child be provided with sufficient opportunities to develop the capacity to pursue their own conception of the good free from coercion or manipulation. In order to satisfy this duty the state has the legitimate authority to use its power secure a basic autonomy-facilitating or autonomy-promoting education for all children (Brighouse, 1998). The duty to promote or facilitate the autonomy of future citizens generates strong normative reasons for the State to ensure that education is public, well-funded and that market forces do not impinge on

educational quality or equality (for an example of how markets can be harmful to the aims of public education see Swift, 2004).

However, autonomy-based educational has a strict sunset clause: such authority is legitimate only to that point at which the conditions of personal autonomy (debatable as they may be between different accounts) are satisfied at the age of majority, after which point citizens are free to make their own educational decisions (White, 1997). To simplify, the State has a strong duty to support citizen's autonomy up until the age of majority after which point they are largely on their own.

I will argue that this account of educational authority is underdeveloped in two important respects that have significant implications for the relationship between education and the State. First, I claim that the State has a duty to promote the autonomy of all citizens regardless of age and for this reason it should have educational authority over compulsory as well as post-compulsory education. Second, this duty is not grounded in arguments about justice or liberal neutrality; rather, it is grounded in the view that personal autonomy is a necessary condition for wellbeing in democratic societies (see Raz, 1986).

What could such authority look like? Perhaps liberal democratic states should subsidize certain educational programmes over others in order to make it easier for citizens to pursue areas of study deemed conducive to living well but which may be undersupplied in the market because they are commercially "unpopular". They should also intervene in the higher education market in order ensure that there is an adequate range of educational options reflecting different ways in which citizens see the role of knowledge and understanding in their lives. Finally, it empowers the State to structure post-compulsory systems in order to promote a democratic public culture. All these interventions, and others like it, are justified (if they are justified at all) because they help citizens make personally autonomous choices about the good.

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Building IIT Gandhinagar: Opportunities, possibilities and Challenges

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Indian Institute of Technology Gandhinagar (IITGN) was established by an act of parliament in August 2008 along with other eight new IITs. Until then, there were seven IITs in different parts of the country, which are considered as Institutes of National Importance. I had the opportunity to join IITGN since its inception and continue to be part of its growth and expansion. This paper aims to share some of the learning experience of building IITGN from its foundation.

IITGN in its early days decided to take a different path by deviating from the frameworks offered by old IITs. This was primarily motivated by the desire to overcome the challenges in the existing IIT system. Moreover, IITGN had the opportunity to create a culture rooted in strong value system and the possibility of addressing a deep-rooted belief that there are technological solutions for most of the human concerns and overcoming the problem of being disconnected from the society. Carving a new path, IITGN adopted several initiatives such as Foundation Program, Explorer's fellowship, Gram fellowship etc. This paper would discuss the impact of these initiatives on the over all development and growth of IITGN. It would also discuss the desirability of using similar initiatives in other technological institutions in India.

Centres of connected knowledge:
21st century universities as lifelong learning providers

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Historical definition of university and instrumentations of the network of institutions
Renaut (2015) describes how universities were born within a medieval conception of a geo-centric universe, where everything would rotate around a single axis (uni-verse). However, European universities were, since their foundation starting in the 13 and 14th centuries, in-cluded in a polycentric network (of towns). They therefore constitute a multiverse as contem-porary astrophysicists describe macroscopic realities.

The social reality of a concentration of scholars and erudite persons is not reserved to the Western world and can be seen in other civilizations (Dodge, 2011). There is, however, a de-bate to define whether we are talking, like in France, of a corporation of students and masters constituting the university, or, like in Germany, of a rotating system of abstract knowledge. In any case, the first function of these institutions, born in between royal secular powers and catholic spiritual influences, was for academics to research and teach knowledge.

It is later that these institutions were instrumented, by the military state administration, like the Napoleonian imperial university and the grandes écoles (Bourdieu, 1996) in France, or the industry in the Germany of Humboldt. In the two last centuries, the United States inno-vated in a new form of instrumentation by capitalist society (Barrow, 1990): the university was monetized and commoditized (Shumar, 1997). This neoliberal attitude, putting forward economic liberty, was to threaten the very European cradle in the late 20th century, especial-ly in countries where the State holds a strong social position.

What is « knowledge » ? A perspective on continuing education in a lifelong learning so-ciety
The knowledge searched and taught at university may be useful to a career in civil soci-ety, or may not. But what is knowledge is defined at university (Reboul, 2010). It is within this institution that one learns what is to be learnt, how, when, where, with whom and by which means. Then, after this initial education, one is free to continue one's curriculum in the so-defined realm of knowledge by self-developing one's perceptions and conceptions as one has been taught.

Within the society of knowledge defined by Unesco in a 2005 report, as well as from the per-spective of the European policy of life long education, we can however present a critical view of this idea of continuing education. Is it all about continuing in the same direction given by initial education? Coming back to university as an adult is also a mean to recycle one's defi-nition of knowledge (therefore it is no longer a straight linear line of knowledge development but rather a loop or cycle). For example, someone who learnt humanities in the 1980ies and

who would go back to university in the 2010ies, instead of continuing to learn with the same methods, would have to redefine what is to be learnt in the age of digital humanities – as well as how (with the internet), when (during connection times, wherever it is), and by which means (in terms of software such as Moodle).

The connected university within the society of knowledge: on, mediatised, distance and mobile learning

We saw that universities where proposing new forms of knowledge in a connected society. They act as centres of numeric knowledge. We can here take the example of the Massive Online Open Courses (Mooc) that redefine the activity of learning. They are short cycles (6 weeks, about 1 ECTS each), constructed with a programme-approach by a team of teachers sometimes belonging to different universities. The teaching assistants are no longer PhD students mentoring degree students but shorter cycles where motivated students who have already learnt a bit more will help the beginners in the forum.

These connected courses begin to be recognized and included within broader curricula – and we can think about the "mini-masters" for their recognition by professionals. In the future university, we can hope for the recognition and development of full distant education with three or four years curricula, self-constructed and presented at university for a final and substantial recognition around a defended dissertation thesis giving sense to it (including the set of chosen Moocs within professional, personal and academic curriculum, past and future).

We therefore see how connected universities would play a major role in distant education as providers and recognition institutions. The very notion of mobile learning would be changed: it would not only be about a trip across different institutions – like Erasmus in Europe. It would be about geographical mobility (for trips, works and residences) free from the sources of learning (each and everyone being connected to a bunch of knowledge providers, sourced in different universities).

New boundaries and perspectives
Therefore future universities appear as centres of connected knowledge, providing mobile students with individualized curricula. The main frontiers are the languages in which knowledge is delivered – and no longer the former geographic limits. In such a world, already concerning part of the millennium generation, both postcolonial and gender conscious, a challenge would be age-free norms allowing a young generation to teach to elders from their perspective.

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Critical Thinking in Higher Education? – a Bildung perspective

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In this contribution we intend to discuss the university conditions for developing students' personal and social competences and what is often called Bildung with specific reference to critical analysis and critical thinking skills. We will therefore take into account different elements in education that can develop or inhibit critical thinking and pose the question: What is needed to change, when the aim is to develop teaching and learning environments that facilitate students' ability to have a critical thinking approach to their student activities in its broadest sense?

Initially we define the concept of Bildung in university education, as we use the concept in relation to the posed question. We find that Bildung is both connected to references and knowledge of the ancient world, to history and culture in general, and to one's own personal relation to the contents of the education and to citizenship, hereunder technology and knowledge about current global challenges.

Bildung is a process of socialization, and our approach to socialization includes students' active choice of positions. The concept of Bildung is about "personal development processes that a person is going through when he or she meets the world […] a reciprocal process of formation between the individual as a self and the world, where the individual meets the world actively." (Solberg et al, 2015, p.31)

Bildung is thus connected to "critical thinking society-oriented reflection and autonomy on the one hand, and to ethical dimensions of human formation and self-formation, existential- and being-oriented reflection and authenticity on the other hand." (Ibid)

We will focus on a Bildung perspective that includes autonomy and academic and social integrity, which leads to critical thinking (Webber et al, 2013, Dam et al 2004) and self-efficacy. The point of departure is a specific perspective of Bildung, where focus in on conditions for development of critical thinking in higher education.

Hence, we find that the aim of university education is not only knowledge, skills and competences, as prescribed in the Danish interpretation of the National Qualification Framework (http://www.ehea). This is particularly interesting to underline, because there are no explicit indications of development of Bildung in the Danish Qualification Framework. (ufm.dk/uddannelse-og-institutioner)

The aim is also becoming a citizen and an academic in society. Bildung is central in modern education: It demands not only knowledge and understanding but also the ability to connect with other systems of understanding in a critical and constructive way.

It demands higher-order skills analysis, (based on theoretical and reflective actions) which will often be more time consuming and challenging than rote learning.

Bildung can be overruled by performance management, focus on speed rather than on deep learning, a grading scale with predefined goals, and high stakes exams at several levels. Students' attitude and learning strategies are (of course) influenced by the teaching and learning environments offered, and the described intended learning outcome (ILO) guides both teachers and students. In this perspective, ILO's can be observed at a limitation in relation to the students' chances to develop Bildung. Specific assessment forms may invite to an unintended backwash effects, and this may at the end become 'teaching to the test' which means that you direct students to concentrate their efforts on what the test will cover, in terms of knowledge, skills and competences. In such a regime, students are forced to focus on the content of test and feel that critical thinking may be a barrier to reach top results (Andersen et al, 2015).

Students tend to become less independent and more focused on external motivation based demands, and not as focused on putting their own personal strengths, interests, and social responsibilities into action. This may be seen as a survival strategy, and may look appropriate in the concrete context. The consequences are that the development of Bildung has difficult conditions. Critical thinking is in our opinion the essential element here. We intend to investigate what kinds of learning and teaching environments and assessment approaches will support the development of this, with specific focus on exam forms, grading and impact of high stakes exams where the consequences are systematically important for the student.

In our presentation, we will look into the environments in which students may eventually develop Bildung, critical thinking and self-efficacy, not as a superficial performance element but as a deep learning strategy. In that connection, we need to find out how we can fortify students' belief in themselves, since we assume that the development of self-efficacy and critical thinking are mutually dependent.

It seems clear that student activities calling for critical thinking are pivotal in the educational system. It is important to stress that teaching and learning environments must be combined with assessment forms that cover students' critical thinking skills and competences, in order to create learning conditions that appeal to the whole student and in that way give him or her a possibility to relate fully to the learning and to grow as a person and a citizen.

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The 'developmental university': driving societies towards the Sustainable Development Goals?

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After the conspicuous omission of higher education from the Millennium Development Goals (MDGs) and associated initiatives, there has been widespread endorsement of its reappearance in the Sustainable Development Goals (SDGs) agreed in 2015. Universities have a dual role in this post-2015 settlement: there is a goal for access to higher education in its own right, but institutions are also seen to be instrumental in achieving all of the 17 SDGs. While commentators have begun to address the reframing of the work of universities within this new agenda (e.g. Boni et al. 2016; McCowan 2016), there are still a number of unanswered questions about how they might fulfil this role in the contemporary context.

To a large extent, the expectations placed on the institution require it to take on a role akin what has been described as the developmental university (Coleman 1984). This model came to the fore in the 1970s in Africa, drawing on the experiences of the US land grant universities from the late 19th century and public universities in Latin America from the early 20th century. The principles of the developmental university are that institutions should provide service to society, particularly to the most disadvantaged segments. Teaching should be grounded in local knowledge and oriented to programmes in which there is a critical need for professionals; research should be directed towards applied areas for solving development challenges; and community engagement should be considerably strengthened, with faculty also having a central role in public policy formation.

However, despite the critical need for these contributions in Sub-Saharan Africa and other regions, the early experiences of this model encountered some significant barriers (Coleman 1986). First, it was highly dependent on the ongoing political and financial support of the government. Second, the close links between universities and state raised issues regarding the autonomy of institutions and their ability for critical positioning, and in some cases there was substantial political interference. Third, the applied nature of enquiry was seen to jeopardise the role of universities in promoting 'blue skies' basic research. In the end, developmental universities were not established on a large scale, although the principles have influenced conceptualisations of higher education to this day.

This paper presents a theoretical analysis of the model of the developmental university, and its relationship to other dominant historical types, the mediaeval, the Humboldtian and the entrepreneurial. The characteristics of the model are analysed using the framework of value, function and interaction developed in McCowan (2016) for assessing the impact of universities on society. In relation to these three dimensions, the developmental model shows a marked shift from intrinsic to instrumental valuing of knowledge, towards application of knowledge for immediate practical ends, and increased porosity between university and so-

ciety, along with decreasing autonomy of the institution.

While this model appears consonant with the vision of the SDGs, it is being strongly countered by dominant trends in global higher education policy and practice.
In particular, the extensive marketisation of higher education that has taken place in recent decades is undermining the public good function of universities. Reduction of public funding and increasing commodification have led to an emphasis on income-generation from – rather than service to – external communities, and on employability for individual career benefits, rather than civic contributions of graduates to the whole of society. Two other constraining influences are also considered: those of status competition (primarily associated with international university rankings) and unbundling (the unravelling of the institution and separation into its constituent parts).

Finally, the paper considers potential critiques of the developmental model from the perspective of 'post-development'. While presenting an important counterpoint to commodification, some have questioned the modernist underpinnings of the developmental model in terms of social progress, and its epistemological basis in the Enlightenment. Drawing on post-development thinkers (e.g. Santos 2015), the paper explores the more recent emergence of universities that question mainstream notions of development, providing examples of Illich's (1971) 'deschooling' in action. Instead of a linear relationship between the curriculum and desired social outcomes, the post-development university represents an 'ecology of knowledges', with students engaging with indigenous as well as mainstream forms of knowing, challenging disciplinary boundaries, with non-expert teachers as well as qualified academics. Finally, the paper draws out implications of the developmental university, and post-development critiques, for societal change in contemporary times.

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Deviationist doctrine and the false promises of 'higher' education

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Discourses of knowledge and regimes of reason are well entrenched in both political thought and education theory. This paper examines the extent to which deviationist doctrine, as developed through Roberto Mangebeira Unger's account of 'destabilization rights' in jurisprudence, can furnish radical democracy with a critical architectonic of 'reason' within the field of higher education. Legal and political reasoning are forms of epistemological knowledge that condition both the conduct and ontology of liberal democratic regimes. Deviationist doctrine is anti-necessitarian in outlook and in rejecting entrenched understandings of rationality as 'false necessity' this enables entrenched dichotomies of Cartesian reason to be reimagined.

This paper asks whether deviationist doctrine be deployed in order to refashion formalist accounts of neo-liberal education through the concept of plasticity via Unger's social theory. Within educational theory dominant attempts to theorise the capacity of education have failed to recognise the ontological limits of liberal regimes of thought. This paper asks whether the failings of rationalizing analysis, in both social theory and education, can be reimagined through an enlarged understanding of 'plasticity' and deviation as a productive norm for enabling critical modes of citizenship.

A Seat of Liberal Education?

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What is the point of calling an education 'liberal'? This question has become increasingly important in Europe during the past few decades, especially in the field of higher education. A number of institutions, old and new, now use terms like 'liberal arts' and 'liberal education' to make sense of themselves or to articulate their mission. When we study these institutions and try to understand what they mean by 'liberal education,' we quickly learn that the scene is varied to the point of confusion. One understandable response to the bewildering curricular variety would be to dismiss the notion as unhelpful. In this talk I will defend the concept of liberal education, however, and try to explain how it might help us resist reductive tendencies in contemporary conversations about the university. My suggestion will be that we should attempt to re-establish at least some of the confidence with which J.S. Mill could speak about "a seat of liberal education" when he delivered his Inaugural Address about "the proper function" of a university at the University of St Andrews in 1867.

The defiant university: places of resistance and spaces for transgression in higher education

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When thinking about the purpose of the university, we often think about such things as knowledge, critical thinking, new ideas, rigorous science, scholarly development, and recently also employability, productivity, and academic citizenship. However, the future university might carry an equally important, but perhaps more disturbing purpose within it – that of resistance, transgression, and otherness. In other words, the purpose of the university might be the ability and will to push against standardization of education and thinking, to make room for different people and voices, to embrace otherness, strangeness and things that seem intelligible and of no use at first glance. But nurturing this not-yet-ness of our thinking, doing and being is at the heart of the university, partially through an insistence on careful listening to and for otherness, on creating room for seeming non-sense, and on revolting against limiting or oppressing hegemonies. In On Resistance: A philosophy of Defiance (2013) Howard Caygill calls attention to the importance of resisting and defying the urge for conformity, appropriation and consistency within every system of power. This is however not easily done as Henry Jenks points out in Transgression (2003), given that the 'systematization' and 'ordering' of thinking going on in institutions such as the university, pushes back and demands loyalty, agreement and shared 'norms' and 'values'. In a productive struggle between revolt and systematization in thinking at the university new ideas, innovative viewpoints and radical advances are nurtured.

Unfortunately, looking across the higher education landscape today resistance and defiance are often suppressed as unproductive or even dangerous by the university itself. The university has become afraid and concerned with its own financial and political survival and, thus, absorbed in delivering clear comprehensible and evident proofs of its worth to society. In the face of neoliberalism and the political endorsement of the 'Mode 2-university' we might ask what is the fate of the future university and the people within it when an anxious university eradicates its places of resistance and spaces of transgression? What happens when room for and tolerance with revolting thinking, wicked ideas and transgressive actions is diminishing? Is there any hope for the university to offer itself as an open ethical room for staff and students living there in ways that are welcoming to the Other and resistant to the conformity of the Same (Levinas, 1999)?

Importantly, here, resistance and transgression does not entail a breaking down or demolition of the university, knowledge or HE practice, but rather, an acknowledgement and insistence on the inclusion of other forms, voices, and rooms for thinking.

Consequently, boundaries are needed to ensure ethical and meaningful education – the purpose of HE is also an insistence on universal ethical imperatives and academic virtues as Nixon attests in Towards the Virtuous University: The moral bases of academic practice (2008). Transgressive thinking and defiant behavior in HE does not deny limits or boundaries, rather it engages them through dialogue to complete them. As such, transgression is not the same as disorder, and resistance not the same as riot, but the insistence on breaking into new territory, on caring for otherness, and on revolting against marginalization and exclusion of thinking into comfortable familiarity (Jenks, 2003). Thus, the university creating places of resistance and spaces for transgression, is also the university that dares to insist on being an ethical, caring and democratic university.

For the future university to keep on thinking, it must include and embrace unsettled and heterotopic spaces for transgression and caring places for resistance in the form of revolt as 'a commitment to freedom' and 'an invitation to alterity' (Jenks, 2003). It is a purposeful offering of places and spaces where people can gather, experiment, explore, and think in radical democratic ways along the lines described by Jacques Ranciére's Hatred of Democracy (2005). Taken together, such a conceptualization of the purpose of the university is an invitation for staff and students to dare to be thinking on the other side of the known through reinserting possibilities for revolt, in a dissident thinking that haunts established knowledge hegemonies, constantly unsettling the already settled (Kristeva, 1996). In this view, the university must establish itself as vibrant matter that never allows thinking to sediment or become instrumental tools in the service of society. Here, the university must reclaim itself as a place of resistance and a space for transgression – as what Kristeva (1998) calls a 'space of life' that comes into being as an affectionate place through allowing and embracing defiance and revolt. Such a notion of the purpose of the university entails a university capable of defiance and able to resist the pressure for uniformity and consensus-seeking in thinking. It is a purposeful university unafraid and daring and insisting on staying polyphonic and heterotopic in both mood and mode. Even when its rationale, purpose, and worth is questioned as intelligible, valuable, viable, or reasonable it will strive to foster and promote Otherness of both knowing, doing, and being through nurturing and harboring what Kristeva (1998) and Peters (2016) call dissident thought. That is, thinking that aims at critical questioning, unruly subversion and transgression of hegemonies.

Explicating the purpose of the university through the lens of a philosophy of resistance and transgression, we see the place of the future university as a place for vibrant and vital defiance and as offering spaces of revolting and revolutionary disturbance. It is, however, not a violent or belligerent university as some of the narrower understandings of transgression, revolt and resistance might suggest – but a call for a university of care and affection for the Other and seemingly non-sensical. The future university rises from the mongrel collective, the polyphonic voice, the heterotopic space, and the ethical transgression. It is not the sole virtuous trumpet calling the world but rather a

cacophony of torn trumpets singing the ethical song of revolting Otherness. Can such a howl of torn trumpets make itself heard in a world overcome with trumpism, neoliberalism, fake news and the alt-right? Is there any place and space for the university to be defiant through insisting on doing philosophy through embracing Otherness? And can the future university simultaneously be a non-violent, affectionate, and caring place of resistance and space for transgression without losing its dangerousness, disorderliness, and disobedience? This paper offers thinking on what a future university that promotes places of resistance and spaces of transgression might bring about as it contests the lazy, marketable, useful university that has accidently dulled its own thinking through becoming opportunistic, utilitarian, and afraid of its own future.

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Minerva Schools at KGI:
A Model for Universities' Attempts at Global Citizenship Education in the Future?

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If we are to consider the purpose and role of the university in the future, one that acts in and for society at large, then it would be naïve to ignore political events which have recently unfolded around the globe. With occurrences such as Britain's recent exit from the European Union and Donald Trump's promise to build a wall between Mexico and the United States, it appears nationalistic sentiments are on the rise. This seems especially the case considering that in these ways, these countries – arguably two of the world's most influential Western nations – have decided to act in their own interests, against those of others. Nevertheless, it seems that we have no choice but to prepare ourselves, collectively, for the shared challenges that lie ahead. If we are to do so through the future university, then it is vital that we move past these strengthening national narratives and educate for global citizenship in some capacity; that is, that we teach and learn how to extend our concerns to those outside of our national boundaries and to act together in favour of our collective interests. Even though there are many current institutions of higher education which claim to do so, their commitment to educating for global citizenship appears to be weak. While this might be a bold claim to make, it is made in light of what a fairly new university, Minerva Schools at KGI, is doing to form active global citizens; something that seems to go unnoticed in academic literature, at least to this date.

In describing their mission statement, they write the following:

"Minerva is nurturing critical wisdom for the sake of the world. Because our future depends on better leaders, smarter innovators, and more informed global citizens, we are preparing for the next generations of exceptional, lifelong learners to work together in solving the most complex challenges of our time."
(Minerva, 2017)

While there are several themes and narratives that are being evoked here, there is one of particular importance for this paper: the consistent notion of the collective and co-operative globe that appears in Minerva's (2017) mission statement. There is mention not only of the "world" and "global citizens", but also of "our [collective] future" and the complex challenges that need to be addressed in "our [collective] time". Moreover, a similar emphasis on the world can be seen through one of their seven guiding values, which they claim inform all of their actions: being human (Minerva, 2017). With respect to this quality, they explain that they are "deeply curious and cosmopolitan" and that they "seek to understand the diverse cultures [that they] live in" in order to "eliminate barriers to human interaction". In practice, they enact these traits by bringing together a

diverse student body that is made up of mostly non-American students , requiring them to live in seven different cities across the world as part of their four-year undergraduate degree. Along similar lines, their curriculum is based around understanding and addressing complex global issues as opposed to simply national ones (Minerva, 2017). On a different note, they have established a robust financial aid programme to support the students that they attract from all around the world (Minerva, 2017). Even more so, they refuse to participate in the American Federal student loan scheme – from which they could receive funding – because it would entail payment from international students being used to subsidize domestic students, exacerbating the problem of unequal access for students coming from abroad (Minerva, 2017) . In these senses, the university is dedicated to providing the right conditions from which it can cultivate a strong sense of global citizenship within its students.

While it appears that Minerva goes to great lengths to educate its students as global citizens, there is still the need to be cautious of how this goal and its enactment might be wrapped up in neoliberal discourse. Broadly, neoliberalism "calls for an opening of borders, the creation of multiple regional markets, the proliferation of fast-paced economic and financial exchanges, and governing systems other than nation-states – particularly international trade agreements enforced by the World Trade Organisation" (Torres, 2015, p. 263). More importantly, it has already been established that one manifestation of global citizenship can be born out of a neoliberal ideology (Carter, 2001; Torres, 2015) and, in this way, that educating for it draws on narratives of globalisation and neoliberalism (Torres, 2015). This can be seen through other aspects of Minerva's (2017) approach, such as their emphasis on other guiding values. One example is that of "being selective", where they claim to be a prestigious university that attracts the world's finest talent and produces high quality work; another example is that of "being driven", where they seek to enhance outcomes for their students and speak highly of accomplishing excellence. These very much fit within the framework of neoliberal ideology in that they focus on market-oriented buzzwords. Hence, I will question the extent to which Minerva Schools at KGI can truly serve as an example for universities who aim to educate for global citizenship in the future. Hopefully, participants will be able to ask and answer the same question.

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Reading together to 'Teach the University'

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In 2007, US academic and literary critic Jeffrey J. Williams implored humanities scholars concerned with the parlous state of North American higher education to 'teach the University' (Williams, 2007). His appeal drew attention to the possibilities of a revitalized curriculum where courses about the university - historical, sociological, cultural, and representational - might flourish (especially in the literature classroom where the university and humanism are historically entangled), reminding us that teachers and students are always engaged in important educational work together. Here, the classroom and the curriculum act as a space for becoming. For Williams, it is where students can learn, test, and critically question the institutional conditions that structure how they accomplish their future selves. Indeed, 'teach the University' was not just a practical response to the problem of what is to be done when a coherent narrative of the university itself comes undone, it points to how we might bring students into the ongoing project of evaluating the purpose/s of the university beyond what it delivers for them. Yet to embark on such a task intentionally, and with care, relies on an academic community committed to seeing, and teaching the University as a topic for genuine interdisciplinary scholarly inquiry. It also relies on the creation and cultivation of pedagogical spaces that keep in play a dialogue between what Barnett (2016) refers to as the 'institution' of the university (the form it appears to us now) and the 'idea' of the university (knowledge that it is always in formation).

While Williams' focus was on mobilising students to the promise of the university as an ethical encounter and by doing so, revealing to them "the ways and means of the world they are in, and what it does to and for them" (Williams, 2007:26), we suspect there is a similar challenge that has yet to be adequately conceptualised or addressed for university staff, especially those that are invited (and compelled) by their institutions to shepherd and participate in strategic renewal agendas. In Whitchurch's (2012) terms, these might be staff whose roles circle the 'third space' of institutional work. In some cases, these university staff - many who are expert in their particular field of practice - are left unsupported in developing knowledge of debates about their own universities, let alone the historical and scholarly debates about universities themselves as specific kinds of institutions that inhabit and contribute to public life. Unlike Williams who saw a special role for humanities disciplines (and likely, humanities academics) in resurrecting and carrying contemporary conversations about the university, our concern is in part for university staff - those like us - in disciplines and locations other than the humanities. Together, we have been interested in thinking through the kinds of pedagogical spaces that enable a range of university staff - academics from different disciplines, university leaders, professional staff and PhD students - to participate in

sustained scholarly and interdisciplinary reading and conversation about the university. Our response was to set up a Reading Group.

In this paper, we describe the rationale for, and organisation of, the Reading Group as a way into theorising certain aspects of its pedagogical intention and practice. We interrogate how the space afforded by reading together routinely shows up cracks for reflection about our professional identities, our practices as university workers, alongside the schizophrenic (Shore, 2010) and palimpsestic (Barcan, 2013) nature of the university. And although we each have 20-25 years of experience working across four different Australian universities (in the library, in research education, and in teaching/curriculum development) in organisational locations that could be conceived of as 'third space', our knowledge of the interdisciplinary scholarship on the 'idea of the University' is best described as uneven. By reading together, we have been schooling ourselves in the scholarship about the university as its own distinct field of critical inquiry – opening up debates about how we come to grips with the university, what it means to research it, the scholars who have written about it, as well nation-building debates and how local towns, cities and economies have progressed as local universities have grown. To be clear, this is not a scholarship that arrives automatically alongside being inducted into a discipline or a set of institutional practices, necessarily. As we have discovered in reading together, learning about the university takes a certain kind of discipline that also allows us to unpack the scenes of academia we find ourselves attached to, and invested in.

The Reading Group has provided us with occasions to inspect, test, and keep open our views on the purposes of the university at the very same time we are embroiled in its politics, machinations, strategic agendas and future visions. By resurrecting a commitment to deep, scholarly reading, we are signalling to ourselves, to each other, and to the institutions we labour in that there is an historical and scholarly conversation that is crucial to our 'being' in the university, especially when we are invited to participate in shaping its future. The Reading Group enables us to see with increasing clarity that William's plea to 'teach the University' is one we ought to direct at ourselves.

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Revisiting stewardship as a narrative for the Australian doctorate: problems and possibilities for the idea of the future University

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The recent review of doctoral education conducted by the Australian Council of Learned Academies (ACOLA, 2016) confirmed what has long been suspected about the Australian PhD: it needs to be reframed given the limited availability of continuing academic work; that research training is not focused enough on innovation for commercialisation; and that it does not prepare students adequately for the future challenges of academic work, especially university teaching (Probert, 2014). Under assault from several quarters, the PhD it seems, is beleaguered, and in need of renewal.

Understandably, governments and institutions have responded in a range of ways. They have diversified the types of doctoral degrees available to prospective candidates; increased industry collaboration on research projects, and made efforts to 'pack' more into the degree itself via both optional and mandatory programs: ethics and integrity training, communicating with the media, teaching development, provided commercialisation modules, all the while attempting to preserve the doctorate as the primary training ground for the future academic workforce. The 'fresh contribution to knowledge' criterion that has long-defined the doctorate now sits alongside a view that graduates ought to be resilient, savvy, contemporary, innovative and entrepreneurial. As a result of this over-packing, the contemporary PhD is in danger of turning into a monstrous parody of what universities have so carefully been trying to maintain. Perhaps this is what Shore (2010) meant when he referred to the qualities of the contemporary university as schizophrenic, signalling,

> not the death of the traditional liberal idea of the university so much as a shift to new multi-layered conception in which universities are now expected to serve a plethora of different functions, social and symbolic as well as economic and political. Government no longer conceptualises universities primarily as sites for reproducing national culture, or educating people for citizenship or equipping individuals with a broad, critical liberal education. Rather it expects universities to produce all of these plus its agenda for enhancing economic importance, its focus on commercialisation of knowledge, and its goals for social inclusion. The question is whether this multi-layered conception creates institutions which function in a balanced, healthy way, or whether it leads to fragmentation, loss of identity and something akin to the concept of schizophrenia (p. 19).

In this paper, we draw on the thinking and findings from an Australian Office for Learning and Teaching project Reframing the PhD for Australia's future universities (Barrie et al., 2015) which revisits doctoral education via Golde & Walker's (2006)

notion of stewardship. While their North American Carnegie Foundation project introduced the three dimensions of stewardship to the international doctoral education research scene: "generation (new knowledge and defending new knowledge claims against challenges and criticism), conservation (the most important ideas and findings that are a legacy of past and current work), and transformation (knowledge that has been generated and conserved by explaining and connecting it to ideas from other fields)" (Golde, 2006, p.10), our focus following Probert (2014), is specifically on how the PhD might be reframed to support university teaching. Yet by working with and against 'stewardship' - and the need to shift intention of the doctorate from research training to developing stewards of the discipline - we see the potential to keep alive an ongoing dialogue about the university and its futures.

In the interviews we have conducted for the project - with PhD students, early career academics, and institutional leaders involved in doctoral education across five universities in Australia and New Zealand - we take a slice of data from one Australian university to interrogate how views about a doctoral curriculum informed by stewardship, simultaneously carry a commitment to the nature and purpose of the future university. By drawing on Barnett's (2016) three planes for coming to grips with the university as (i) institution, and idea; (ii) as an institution-in-time-and-space, and as a set of possibilities; and (iii) as a set of particulars, and as a site of universals, we reconnect a discussion of the doctorate back to its proper moorings – the purpose of the university.

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Universities as Societal Drivers: Entrepreneurial Interventions for a Better Future

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This paper argues for a novel view of the entrepreneurial and asks, can faculty and universities play a role in reshaping neoliberalism? In the last ten years there has been a significant literature talking about the impact of neoliberalism and its accountability regime on faculty and universities. This neoliberal regime is about recreating the university as a site of knowledge production for global capitalist expansion. Superseding philosophy, it elevates a particular view of the economic to be the purpose of the university. Further, that discourse often talks about creating entrepreneurial scholars and universities, with a particular definition of entrepreneurial. Entrepreneurship can be defined as a process whereby individuals bring about new worlds. And these new worlds can create and embrace a much wider range of values than simply the economic. This alternative view of entrepreneurship is already operating in the world through social entrepreneurial projects, the craft economy, and democratic community projects. New communication and transportation technologies have indeed made a global society and one that can be shaped by and be very responsive to the needs of individuals. Yet the wholesale dismissal of a larger social good is clearly a detriment to all. Following in the Humboldtian tradition, this paper argues that the university could be the site of an alternative entrepreneurial spirit broadening the range of values that are embraced and help bring about a world that is affluent and beneficial for a larger segment of society.

Contemporary writing demands in doctoral education – what are the implications for researcher identities and relations?

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The aim of this paper is to present preliminary results from my PhD research project about the formation of researcher identities and relations among doctoral students and doctoral supervisors, in contemporary times where doctoral writing practices are changing. In Denmark and international there is a growing pressure to publish during the doctorate, and for broader dissemination of research results, and there is a focus on degree completion times from both government and institutions (Boud & Lee, 2009; Aitchison et al., 2010; Aitchison et al., 2012). Alongside with these developments it has become commonly, in Denmark and international, to undertake a PhD by publication, witch means that the thesis consist of 3-5 journal articles brought together with an exegesis. All in all, there is a growing expectation for doctoral students to write more, write more often and write more differently, hence an expectation for supervisors to support students in these writing tasks. Adopting the notion that writing is a social, discursive practice, changes in writing demands have implications for the formation of identities, as well as for knowledge production (Lillis, 2001; Kamler, 2014). In this research project I am investigating what these implications are. Not compared to how it was at a previous time, but how individuals and institutions respond to present writing demands. More specifically I am investigating discourses about the doctoral thesis and thesis writing, PhD students, PhD supervisors and graduate schools are using in interpreting and handling contemporary writing demands, with implications for identities and relations. My research question is:

> What discourses about the doctoral thesis and thesis writing are PhD students, PhD supervisors and institutions using? How are these discourses constructed and negotiated? And what are the implications of these negotiations for researchers identities and relations in doctoral education?

Theory

The project is framed within a discourse analytical perspective. I am examining how thesis writing is conceptualized as an activity within doctoral education. Drawing on critical discourse analysis (Fairclough 2003, 2010), Bakhtins theory of dialogism (Bakhtin, 1986) and new rhetorical genre theory (Starke-Meyerring et all, 2014) discourses can be seen as larger social and cultural "inherited and normalized patterns of social practice" (Starke-Meyerring et all, 2014, s. 13) with significant consequences for individuals and for institutions (Kamler et all, 2014). An important goal in my discourse analysis is to investigate the discursive processes, which lead to certain understandings of the thesis and thesis writing.

With in my discourse analytical framework I am leaning on Norman Fairclough and his version of critical discourse analysis (Fairclough 2003, 2010). According to Fairclough discourses are related to other elements of the social, which they are both shaping and shaped by, but cannot be reduced to (Fairclough 2010). By using Fairclough it is possible for me to take into consideration both how institutional practices and concrete individuals actively contributes to the making and changing of social realities on a micro level, but also how they are influenced and limited by existing structures in society on a macro level.

By adopting a critical discourse analysis approach I am taking on a critical perspective. Discourses have constituent effects on identities and relations, and this is connected with power: What is valued as legitimate outcomes of doctoral education? What counts as "real" research genres? How is "being a researcher" conceptualized? All in all: How are discourses about thesis writing, and hereby identities and relations, negotiated, and who benefits from such understandings?

Methods
The study is a qualitative interview study with doctoral students and supervisors in supplement with analyses of institutional and government documents in relation to the production of the thesis. I am examining how central participants within doctoral education perceive writing demands in general, and how the thesis and the thesis writing in specific are conceptualized. Hence it is not the thesis text it self, but the talk about genre conventions and text practices that represent the data of my project.

The interview data consists of twelve semi-structured interviews: six with doctoral supervisors and six with doctoral students from the humanities and the social sciences at two universities in Denmark. I am looking for patterns and contradictions in their sayings in order to make some hypotheses about what characterises contemporary doctoral education. I have not included science in my research project. Writing demands and traditions with in science are quite different from writing traditions within humanities and social science (Kamler 2014) and it is not possible for me to investigate these also, within the frame of this research project. Further more my data consists of institutional and governmental documents in relation to thesis writing. By analysing these documents I supplement my interview material with material, which actually embody discourses at work in the discursive practices that I am examining.
All in all my data represents different levels in a given social practice, and since these levels are interrelated and interact with each other it brings important perspectives to my research analysing these levels.

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With academic freedom comes academic responsibility: The knowledge practices of the future university

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One chief purpose of the university has been the production of new scientific knowledge, and management of the existing scientific knowledge. Another purpose has been the transmission of knowledge to aspiring science apprentices, such that through the education of these we become new producers and managers of scientific knowledge. One of the most important deliverables from the universities to society has thus been educated students. Such is it today and it is hard to see that this will change in the future.

The role of the university in society has been to be a heaven of freedom of thought. The ideal of academic freedom is still vital within academia, even if under threat. This is a freedom of teaching, studying and conduct research freely, thus the German "Lehrfreiheit", "Lernfreiheit" and "Freiheit der Wissenschaft". The last terms points to freedom from intervention from the state in the production of knowledge as well as a freedom from the market and commercial forces, thus institutional autonomy for the university. Academic freedom traditionally is regarded a jurisdiction in the interest of the society. Vital is also a tradition for regarding the university as having a responsibility for production of knowledge that can address the challenges in our societies and on our planet; that can address social injustice and exploitation of our natural resources.

If we can assume that production of new knowledge is the leitmotif of the university – then we must look into the formative knowledge practices of the academy, and ask ourselves whether these are responsible. I will look into some of the more significant formative knowledge practices of academia, critical thinking (Siegel 1988), information literacy (Løkse, Låg, Solberg, Andreassen, Stensersen 2017) and deliberative communication (Englund 2000, 2007), all possible ways into student autonomy and authenticity. None of these practices makes sense without a quite solid notion of knowledge, that is, some form of realist or non-sceptical notion of knowledge. I argue that there is a dependency between these practices and epistemic values such as truthfulness. This may imply that postmodern views upon knowledge and truth may be incompatible with for instance critical thinking, where we take critical thinking to be examination and evaluation of reasons. (Reasons as relevant "truth-makers", or as giving "aletic" value.) I connect these epistemic practices and values to Academic Bildung as a regulative idea, and as the goal of the formation of students in higher education (Fossland, Mathiasen, Solberg 2015). Academic Bildung cover both independence and personal engagement, autonomy and authenticity. It points to the courage to challenge, the ability for resistance, and the capacity to create. I discuss the mentioned knowledge practices and the ideal of Academic Bildung, and relate this to the traditional ideal of

academic freedom. I then consider the ideas of the relatively new so-called "open movement" in light of this.

Whatever we must think about the movement of "open science", it is growing. "Open source", "open access" and "open data" is perhaps some the more familiar phenomena in this movement, where e.g. "open data" is defined as "A piece of data is open if anyone is free to use, reuse, and redistribute it – subject only, at most, to the requirement to attribute and/or share-alike." (http://opendefinition.org/) We also find testimony of the open movement in offers of education through free MOOC courses, as well as in "open educational resources". The more commercial publishing businesses and tuition fees for the students are signs of an opposite movement, a movement that also seems to be growing.

How can the university still be a place for exercising freedom of thought? And what about the responsibilities that comes with this freedom? How can we lead our students into good academic practice? I will both focus on how we take care of the possibilities that is already there, and how these can be further developed and widened.

University of the Air: Response and Responsibilities of an 'Institution of the Commons'

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Universities have always been an amalgam of contrary forces. As Collini (2017), in Speaking of Universities explains: there is no ideal or essential idea of the university; that the expansion of universities has had both democratic and deleterious effects; and that there is "a constant tension between the practical ends which society thinks it is furthering by founding or supporting universities, and the ineluctable pull towards open-ended inquiry which comes to shape these institutions over time" (p. 25). The university as a site of learning and cultural artefact has gone through many guises and permutations and imaginings. Highlighting these probabilities, Ronald Barnett (2011) identifies different ideas of the university: metaphysical, scientific, entrepreneurial, bureaucratic, liquid, therapeutic, authentic and ecological – with the institution often intermingling across a range of these identities. Its current flux is no less than when universities first emerged. Since then, the intersection between universities, society, sciences, business and industry continues to unfold; these institutional trends ebb and flow according to the pressures and promises of disciplines, professional bodies, government, public and purse-strings. From the elitism of the university ivory tower, sandstone edifices and oak-lined lecture halls, to the massification of Massive Online Open Courses, work-integrated learning and open-plan classrooms – the parameters of the university are just as porous as when the doors of University of Bologna opened for the first time.

In this presentation I propose the notion of the University of the Air as a way of rethinking the response and responsibilities of the university based on its past, present and possible futures. Moreover, how justice can infiltrate these conditions, so that partitioning and partaking is mindful of the many, rather than the few. Existing enablers include open data, open educational resources, open access and open inquiry – but what does 'open' mean? For instance, circulations of knowledge, education and creativity are not limitless, they modulate conditions: this is the openness and opacity of our porous existence. We are always interrupted by an inventive condition which splits subjectivities – permeating injustices, perforating justices. The university is an amalgam of these forces looking backwards, inwards, outwards and to the future: folding back to tradition, folding in to pressures, folding out to its societal role – folding forward into possible futures. This multivalency of the institution is communicated through artefacts such as courses, degrees, books, curricular and mission statements, radio, video and web-based technologies. Promises and pitfalls of digital assemblages offer ever new communicative affordances which we become attuned to. In the process of reacting to economic, social and environmental impacts, we co-constitute certain types of information, while filtering others. Significant market imperatives impinge upon how universities inscribe perceptions and practices of teaching, research and engagement. It is the moral concerns which exceed beyond the confines of institutional walls: allowing us to interrupt and adopt new practices.

This presentation outlines three aspects of the University of the Air: information (Simondon, 2009), interruption (Levinas, 1974) and instauration (Souriau, 2015). This is the 'university with conditions' (Stiegler, 2015), that of heteronomy and autonomy, alongside retention and protention. This, however, relies on our creative condition. So where to start? This requires new institutional forms which transverse the state, an 'internation' (2015), in Stiegler's terms. The struggle in making the university an 'institution of the commons', as Szadkowski (2015) explains, is through recognising that the "basic conflict within higher education is global, because capital acts globally. We can put an end to domination, exploitation, inequality and expropriation only by uniting in a struggle over borders of nation-states" (p. 26). This is the premise and possibilities of the University of the Air.

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The idea of the university – in a marginal perspective

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In this paper I will reflect on contrasting ideas of the university, especially as they appear in various Hispanic perspectives. The claim is that stressing these perspectives during the conceptual inquiry of the university adds to the knowledge of the idea as such, making the investigation more thorough and universal than it would have been, if only the perspectives formulated in the languages of the philosophical centres were considered.

One source is a dissertation recently defended in Spain, where the author Humberto Isaac Fuentes Martínez is Mexican. Hence, the claim is that whereas central Old World discussants naturally assume the positon of universality from their particular local perspective, also in the discussion of the normative idea of the university, the relative marginality of Spain and even more, of the Latin parts of the New World, contributes to revealing contrasts between particularity and universality.

Hence, the dissertation makes a distinction between three basic models of the university, namely the English, the French and the German, stressing that the Spanish model is less clear cut and specific, combining both traditional and modern elements, but that it nevertheless has become influential on a global scale, because it was the models from England and Spain that first expanded to the American continent. Let me briefly introduce some of the particularities of the different models in this perspective.

The English university, i.e. Oxford and Cambridge, is characterized by elitist education at colleges and tutorials for small groups of students. The education focuses on both the subject matters and the character formation, thus literally being in loco perentis, aiming to foster the gentlemen needed for positions of authority, both in politics, business and culture. However, this also makes this kind of university education extremely expensive, thus restricting the access to those who can afford such luxury. Ortega y Gasset notices that the English universities maintain an "unprofessional aspect", focusing on luxuries such as sports and culture. Hence, the Idea of the University was according to Newman the education of the whole person, not the acquisition of skills.

The French model is in this context the university that was re-established by Napoleon after the revolution, being the institution where the imperial state educates its professionals, at the same time both more centralized than the English university and more egalitarian. This imperial university gradually became republican in the19th century, making it part of the project of a social democratic modernity. Hence, in the French model the admittance to higher education is free and universally accessible for the citizens of the republic, only being required to pass entry tests, and the universities are supplemented by polytechnics and the grand écoles, the latter created during the

revolutionary epoch of Robespierre, both of which have more specific vocational purposes. Characteristic is still, however, the displacement of research to academies, making universities centres of higher education and issuing of degrees rather than scientific and scholarly research.

In contrast, the German model is based on the well-known Humboldtian idea of the unity of research and education, making the university the primary institution for science and scholarship. The overall ideology of the Berlin University is based on the ideal of the truth as the comprehensive human ideal, making the professor a special institution since he (or she) offers insights that humanity, or at least culture, cannot be without. Hence, the professor must be granted a special privilege, namely academic freedom, and a protection from the contingencies of the real social world, nowadays called tenure.

The German model also aims at educating higher civil servants, and the ideology strongly encourages individual self-realization, individual freedom and Bildung, thus making the individual part of something bigger, such as humanity, spirit or simply the nation. Stressed is also the unity of science and of the part and the whole. Professors and students are supposed to work together for obtaining the truth, the ideal being the now classical idea of the seminar, where the truth is possibly revealed in the successful encounter between knowledgeable professors and eager students.

In the New World, however, what is needed, are professionals with certain skills, i.e. lawyers, engineers, doctors etc., rather than highly specialized scientists, scholars or well-educated gentlemen. As Angel Ruiz makes clear, in the "tropicalized" Napoleonic University of the 19th century Latin America there was little academic autonomy, the research was separated from education, and in the New World the necessary supplementary institutions were still not available. As Ruiz argues, the consequence of this authoritarian model of the university was that in Latin America only few places developed the liberal and enlightened bourgeois culture known among academics in the Old World. Instead, societies were characterized by ethnic stratification, exploitation and lack of democracy.

Stressing the Hispanic perspective makes obvious particularities of the central discussions about the idea of the university. Hence, due to the elements of the expression per se, i.e. both the idea and the university, such a discussion typically claim universality, but in fact they turn out to be very particular, the Germans making no reference to Newman, the English not mentioning Humboldt, and nobody bothers to refer to the French, let alone the Spanish notabilities. Again, we have the hierarchical relationship between periphery and centre, the former makes references to the latter, but not the other way round. Ortega thus reflects on the English universities, and Martínez and Ruiz on all of the Old World models, but in the central discussions about

the idea of the university there is little, if any, consciousness about the conceptual possibilities created in peripheral contexts.

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Political Ontologies of the University: the Public and the Common

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The paper provides an exposition of the concept of the common in higher education and maps its' relations with the widely discussed concept of the public. The common is the most neglected aspect of the higher education and this has fundamental consequences for the shape and the course of the politics of and within the university.

Based on an extensive literature review this paper offers a non-dualistic ontological framework (private/public/common) for understanding the dynamics of glonacal higher education. However, its main focus is placed on the pair of the public/common. The inquiry is informed by the contemporary political economy of knowledge production and the processual approaches to understanding of the common in political philosophy.

First, the normative-idealist conception of the common good, as the regulative ideal of the practice and policy within the univeristy is defined and discussed in relation to the concept of the public good. Second, the commons (plural), the basic resources, either "natural" and "material" or "social" and "intangible", that cannot be separated from the collective entity that uses, reproduces and organises them, are defined in contrast with the notion of public goods. Finally, the common (singular) understood as the form of wealth and the ultimate form of social relations, the most general ontological level where the communal aspect of a socio-political and economic reality can be grasped, is contrasted with the concept of the public (in both, political and economic sense).

The differences are further discussed with reference to concrete examples from higher education reality (at the levels of: funding, governance, property relations, benefits from the higher education understood through the concept of the common).

Three different approaches to the public/common distinction has been identified in the literature on higher education: a) the common as indistinguishable from the public; b) the common as the productive supplementation of the public; c) the common against and/or beyond the public. Subsequently, three alternative political strategies for the alternative higher education has been drawn from these approaches: a) traditional social democracy; b) liberal progressivism; c) anti-capitalism of commoners and cooperatives.

This paper opens a space for further operationalization of the concept of the common in empirical research, as well as for the reinterpretation of existing data and debates within higher education research. The paper offers a view that enables to go beyond the existing dualist ontological horizon (public/private) of the liberal political economy and philosophy inherited by the mainstream higher education research. Ideas drawn from political economy have a crucial importance for the practice and policy in higher education. Shifting the under-

standing of the role and function of the university towards a different political ontology can help in augmentation of its' communal and collaborative aspects against the current rule of competition.

Despite the fact that the public/common conceptual pair is widely discussed in contemporary French and Italian political economy and philosophy, and that the common (or it forms) are getting more and more attention of the higher education scholars interested in thinking the alternative to the neoliberal and competition-driven higher education settings, there has been no systematic study of the relations between the two concepts and their relevance for the politics of higher education. This paper aims to fill this gap.

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The only way is up? Exploring the geographies of international higher education

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In 2002 Martin Haigh declared that there was a need for international educators to start 'internationalising the curriculum'. Internationalisation processes had motivated the development of 'global' study programmes at universities in Europe, North America, and Australia, but even if this had changed the socio-cultural profile of the student cohort, leading to a greater ethnic, linguistic and national diversity, the impact on course curricula and contextual frames was limited. In consequence, Haigh challenged academics to put an end to Western/Eurocentric domination, building international education on a socio-cultural and geographical platform that was equally accessible to all learners present in the multicultural classroom.

The present paper accepts Haigh's challenge, departing from the question: What does an 'international' curriculum look like? Conventionally, such a question has been addressed through ideological frameworks provided by postcolonialism, leading to a focus on binary distinctions between 'the West' and 'the rest', 'North vs. South, old world/new world etc. What is missing is empirical research documenting what socio-cultural and geographical contexts are actually (re-)produced in international education. In an attempt to redress the balance we engaged with the question of curricular contexts in the 2016 article 'Geographies of knowledge and curricular practices', developing a method to map the spaces represented in course literature from one international Master programme (Tange/Millar 2016). The current paper expands on this work, using qualitative and quantitative data from different international Master programmes to discuss what an 'internationalised' curriculum might look like.

A theoretical point of departure is provided by Larsen and Beech, whose 2014 review of 'spatial theorising' in comparative and international education highlights our need to treat space as a social construct. Larsen and Beech draw on the spatial theory of Henri Lefebvre, inviting us to perceive space as subjective, produced by individual actors, rather than a setting to be taken for granted. This is important in the light of the present paper, which starts from an understanding of the 'international' as a space constructed through lecturers' choice of course reading, case studies and the general framing of knowledge in international education.

A second key word is scale which has been adopted from human geography. Scale can be defined as the predominant unit of analysis and conceptualised as a hierarchy 'ranging from the national to the regional and local' (Leitner and Sheppard 2009, 232). When interviewed about the impact of internationalisation on their teaching, Danish lecturers mention their need to 're-contextualise' disciplinary knowledge, upscaling from local or national frames of reference to a regional, international or global scale. As a result, internationalisation mo-

tivates Danish educators to abandon domestic literature and examples, opting instead for material available in English. But does English-medium necessarily equal 'international'? Using the core-periphery model proposed by Berg (2004) one might argue that within 'the West' we have a system of concentric circles where Anglo-America occupies the centre, English-speaking countries such as Canada or Australia represent a semi-peripheral position, and non-English-speaking countries such as France, Germany and Denmark are situated at the margins. The present inquiry has tested this theory on course reading from five MA programmes, leading to the preliminary conclusion that the internationalisation of course curricula in Denmark seems to favour Anglo-America at the expense of knowledge produced in Continental Europe.

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Play a natural element in higher education

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At Aalborg University the problem-based project-form and project-organized learning have formed the foundation for the pedagogy at the university since 1974 (Kolmos & Krogh, 2006). By using concrete problems from practice or theoretical problems and by combining theories across traditional subject-boundaries, the students' ability to formulate, analyze, learn and collaborate are developed. As researcher in the field of play it has become natural to question, what happens when we add on play in the PBL process and no longer limit ourselves to talk about PBL but PpBL (problem and play based learning). A study in 2014 drawing on 20 Danish university students' reflections showed how a more playful approach changed the way the students collaborated, communicated, and approached a given task (Thorsted, 2014). They felt more creative, open minded and engaged compared to some of their earlier learning experiences, and they sensed a change in how they interacted with each other. For the students entering workplaces very soon where flexibility, creativity and an ability to cooperate and learn are important, it seems as if play fosters skills through play-experience-learning processes (Øksnes, 2012) that fulfills society and organizational demands. At the same time this paper will also argue for the importance of play-experience-buildung as a way to get in contact with more existential and meaningful dimension of life. When we play we let voices of life itself be heard and through this listening we are called upon the deepest vitality of human community (Sandeland, 2010), which helps us to interact communicate and collaborate on more human-based premises (Thorsted, 2016). Just returning from the CounterPlay festival in Aarhus, which is a new international up-coming community of play, the interesting question left to be answered becomes not only how play can support us in learning processes, but also what it does to us as human beings and what influence it might have for higher education, if we start to acknowledge play as important, when it comes to adults?

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Academic understanding in future universities

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An important aim for institutions of Higher Education is that students, to learn, achieve understanding regarding being able to handle knowledge in a certain way. Understanding, I will argue, is a phenomenon which is permeated with values of what good understanding might be. In universities, ideals of understanding apparently must be saturated with academic values.

In the paper, I will argue that academic understanding, in contrast to understanding in general, should be characterized by a philosophical dimension that is metaphysical in its essence because it aims at the whole. To ask for a philosophical dimension in academic understanding is to point at the importance of addressing ontological and epistemological issues when students deal with disciplinary subjects. Trying to pin down this philosophical aspect it will be seen as a dimension of ontological complexity which encompasses an understanding of knowledge production as connected to interpretations of human life and existence. To deal with this complexity students are to achieve an understanding of how ideas applied in knowledge production concern an ontological dimension regarding being parts of interpretations of foundational characteristics of human life and existence.

The question to be raised is whether the postulated regulative philosophical idea of aiming at the whole should be an ideal for academic understanding?

According to Karl Jaspers (1923/1946) aiming at the whole is a philosophical undertaking. The idea of the whole as a dimension of understanding I view as an analytical concept, and it is not to be considered as an aim towards one universal truth but more as an ideal of what it means to understand something. It says that the idea of a whole must be seen in a perspective of how to understand knowledge and knowledge production in a university. In this sense the notion of the whole addresses the ontological complexity of understanding. To what sense should students be taught to understand on a bigger picture that encompasses human life and future? What kind of role does philosophy and philosophy of science have in students' academic understanding in the future university concerning the regulative idea of aiming at the whole? In most universities students are expected to learn philosophy and theory of science but what does knowledge of philosophy and theory of science contribute to when it concerns students' academic understanding? What would happen if universities dismiss philosophy from all other disciplines than philosophy?

As postulated in the beginning, understanding is a phenomenon permeated with values, and for the purpose of future universities, it must be discussed how academic understanding should be framed and evaluated. Furthermore, it is to be debated how to deal with the normative dimension of valuation in instruments of understanding such as taxonomies and

teaching strategies. The idea of aiming at the whole in academic understanding is in this paper, when it comes to educational practice, to be seen as a critique of the atomization and modularization of knowledge regarding, for example, a focus on isolated learning outcomes or the modularization of study programs into very short terms. Furthermore, it is an argument for academic formation regarding understanding knowledge and knowledge production in a bigger picture. In this sense, it is a defense for academic formation (Bildung).

To see this bigger picture and also to be able to move on and transform 'the whole,' academic understanding might be regarded as a dialectics between understanding concerning the past and understanding as outcasts or projections into the future. Therefore, understanding might be seen as hermeneutical, and in this sense structured as a dialectics between looking backward and forwards (Gadamer 2013). Since the idea of understanding the whole picture of human life to some sense is utopian and idealistic, academic understanding needs dystopian and critical elements as well. These elements might challenge what apparently hangs together. Dietrich Benner's idea of negativity and non-affirmative education might be useful elements of academic understanding in this sense (Benner 2015).

Furthermore John Dewey's pragmatic philosophy discusses and challenges the idea of the whole. In Knowing and the Known Dewey & Bentley introduced the concept of transaction as distinct from the concept of interaction. The idea was to develop the process of inquiry from being interactional procedures to becoming transactional procedures. A transactional procedure includes an idea of seeing whole processes and not just elements relating to each other. A transactional procedure might according to Dewey give possibilities for challenging former frameworks and hypothesis during the process of inquiry (Dewey 1989, p. 115-116).

The paper discusses academic understanding regarding the idea of the regulative idea of aiming at the whole. It draws on the hermeneutical philosophy of Gadamer, Jaspers idea of aiming at the whole as a philosophical undertaking, John Dewey's discussions of inquiry and understanding and Benner's concept of the non-affirmative while viewing these ideas in the light of actual educational paradigms and theories of academic understanding.

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Section 2:
Symposia

Practising Research: Knowledge Creation Through Experimental Practices

Dalida María Benfield, Aarhus University, Denmark
Winnie Soon, Aarhus University, Denmark
Søren Rasmussen, Aarhus University, Denmark
Raune Frankjaer, Aarhus University, Denmark

The arts and humanities are experiencing an increased focus on experimental research and practice based methods (Borgdorff 2012; Brandt & Binder 2007; Koskinen, Montfort 2016; Zimmerman, Binder, Redström, Wensveen 2011). Experimental practices (and new technologies) offer new opportunities in teaching, learning and knowledge creation. In this panel, we address knowledge creation through experimental practices, specifically on coderelated curriculum, co-creative design practices, transformational pedagogies and practiceoriented strategies for PhD dissertations. We argue that experimental practices play an important role in understanding the sociocultural implications of new technologies and practices in humanitic research, and emphasize the need for experimentation that may not situate itself within the neoliberal instrumentalisation of research.

Migratory Pedagogies: Universities on the Run
Dalida María Benfield, Aarhus University, Denmark

In a widely circulated article, public intellectual Henry Giroux writes: In the absence of a democratic vision of schooling, it is not surprising that some colleges and universities are increasingly opening their classrooms to corporate interests, standardizing the curriculum, instituting top-down governing structures, and generating courses that promote entrepreneurial values unfettered by social concerns or ethical consequences. (2013) The neo-liberalization of the university has been discussed by many, including Giroux (2013), Slaughter and Rhoades (2000) and Rustin (2016), as the most important social, political, and economic condition in which our pedagogies and ethical dispositions are articulated in universities. The conditions described in the analysis of the "neo-liberalization" of the university include: rising tuition; an increased emphasis on the productivity of universities towards overarching goals of capitalism; an increased emphasis on the contribution of the university to economic value, with an attendant development of metrics; an increased emphasis on the employability of students after graduation; and an increased emphasis on areas of study that contribute to established or emerging areas of economic growth. While these conditions exist in variegated ways across universities globally, they have created a continuum of new forms of pressure on pedagogy and curriculum, according to these and other authors.

With the neo-liberalization of the university as a backdrop, this presentation will interrogate how, across many different sites around the globe, these conditions are resulting in academics creating curriculum, activism, and pedagogical projects in response that seek to escape

them. In these conditions of increased pressure to produce value, the desire to experiment in ways that may not be productive go on the run. Through projects such as The Public School in Los Angeles, and Autonomous Universities that are emerging world wide, as well as pedagogical theorizing such as The Undercommons, written by Stefano Harney and Fred Moten, a widespread practice of migratory pedagogy becomes apparent. With faculty and curriculum being displaced, their migrations seem to be resulting in new social and educational formations at altogether new sites of education. The analysis and methodologies of global practices is connected to emerging migratory pedagogies at Aarhus University. The Museum of Random Memory, a project of the Futuremaking Space and the Digital Living Research Commons at Aarhus University is an example of a migratory pedagogy. It is a project that was mobilized in both 2016 and 2017 at DOKK1 at the CounterPlay Festival. It engages the public in a consideration of the knowledge that they carry – their random memories – which, through an extensive participatory process of "donating" to the "museum," begin to take on much wider meaning. Participants are engaged in a dialogical process of reflection that creates a context of social and political history for their memories. This exchange is ultimately a pedagogical exchange that creates both new and transformed knowledge.

Through these projects, it becomes clear that there is a proliferation of trans-university pedagogical spaces being created that insist on the open-endedness of research, particularly as it intersects the arts, cultural studies, and technology, precisely a problematic intersection that elicits the tensions between neo-liberalism, the humanities, and the social sciences. Taken as a whole, these creative trans-university practices might be understood as constituting a distributed, multi-nodal university – a networked university that is always on the run from neo-liberal pressures, creating new forms of pedagogical engagements, knowledge archives, approaches to framing both methodologies and technologies, and connectivities. If considered as a network, the question of the further elaboration and sustenance of these practices emerges, or, whether they are, in their very commitments, ephemeral and transient.

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What is coding in university in practice?

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What is coding in university in practice? Computer coding courses have increasingly been integrated into school curriculum, from primary schools to higher education beyond Computer Science and Engineering disciplines. One of the practical reasons is that IT-related jobs are in high demand across industries. Beyond tech companies, other sectors, such as medical health, toys and publishing, have been highly digitalized to support and facilitate new models of user engagement, as well as data capturing, processing and analytics. In other words, knowing how to code contributes to the economic value and growth of computational artifacts. Despite aiming to develop new applications, platforms and solution, there is an increasing critical attention to the understanding, theorizing and analyzing of our digital environment through code studies (Chun, 2011; Berry, 2011). With the prevalence of technology today in contemporary culture, enormous quantities of data are generated and disseminated in realtime through a highly networked, programmable and distributed environment. The rise of socalled 'big data' in the 21st century has sparked unprecedented economic value through datafication—a phenomenon in which personal profiles and behavioral logs are stored on corporate server farms. Data is captured, processed, distributed and analyzed to generate new information and knowledge. The understanding of such systems through coding practice, the reading and writing of computer code, may offer opportunities for students to make inquires, create new modes of knowledge and raise different kinds of questions in the area of humanistic IT, including social, political and ethical ones. The term 'creative coding' emphasizes code as an expressive material, exploring code concepts and producing creative works through experimentation (Maeda, 2004; Peppler & Kafai, 2009). In this presentation, we propose learning to code via exploration, reflexive thinking, critical making, artistic intervention and creative production in higher education. Instead of learning to code from a Computer Science perspective with a focus on technology as an instrument to tackle real world problems, the undergraduate course Aesthetic Programming has been introduced at the Department of Digital Design, Aarhus University, addressing coding as an aesthetic, creative and critical endeavor beyond its functional application.

Beyond learning basic concepts in computer programming and designing and developing computational artifacts, students in the course also explore coding as a practice of thinking with and in the world, and learn to understand the complex computational procedures that underwrite our experiences and realities in digital culture. In other words, the practice of coding is neither just focused on building functional applications; it is also a way to examine and reflect the increasing role of computation in our society and culture. More specifically, Aesthetic Programming can be seen as a practice-oriented exploration of the relationship between art, design, technology and culture, examining wider political, cultural, social and aesthetic phenomena. Through emphasizing programming as critical work in itself, the practice of coding and the production of concrete artifacts serve not only as creative expressions but also as a methodological vehicle to examine complex techno-cultural systems through

the acts of creating. This presentation will discuss the methods of teaching, the structures, outcomes and challenges of the Aesthetic Programming course, which contributes to the discussion of the future university in the context of humanistic IT.

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Investigating the new participatory apparatus of the digital university
Søren Rasmussen, Aarhus University, Denmark

Recently, the Danish Accreditation Institution called for the possible implementation of learning analytics in Danish higher education, i.e. algorithmic analysis of the digital footprints students leave in their interaction with online platforms and tools. The argument is that the use of learning analytics internationally, particularly in USA, Australia, and Great Britain, has been reported as successful in terms of improving the general quality of education and to limit the drop-out rate of students (Hansen 2017). This effort follows a tendency in higher education institutions to take advantage of the possibilities for capturing, analysing, and disseminating data and knowledge in distributed networks introduced by new digital technologies; a tendency also apparent in the emergence and popularisation of massive open online courses (MOOC). The introduction of learning analytics as well as MOOCs in higher education points towards a transformation that academic institutions are undergoing in terms of how knowledge is produced, interpreted, and transmitted – and they outline the new participatory regimes introduced by digital technologies. However, introduction of new technology and transfer of existing technologies into different environments affect the way people think and act; in the words of Brian Massumi: It is not enough to champion interactivity. You have to have ways of evaluating what modes of experience it produces, what forms of life those modes of experience might develop, and what regimes of power might arise from those developments. (2008)

In this talk, I firstly argue that technological advancements only enable the implementation

of new digitally informed practices, but do not necessitate it if there is no call for the cultural transformations it entails. Secondly, I argue that there is a need to engage in experimental investigations into how practices of knowledge creation are affected by digital technologies, and how they can be supported. As exemplifications of said concerns, I present my work with developing tools and techniques to engage in what Bernard Stiegler has called for as a "dynamic for the rethinking of the relationship between knowledge and its media" (2013). The first example I will present is the web-based tool Co-notate for collaborative annotation of audiovisual recordings intended for subsequent analysis. The second example is a technique using Google Docs which allows the audience at an academic lecture (e.g. students in a course or peers a at conference) to edit the manuscript in real-time during the presentation and thus engage in conversation with the presented material, each other, and the presenter. These examples are designed to experimentally question and support the technosocial implications and possibilities in digital technology in terms of distributed and open access to knowledge production and interpretation in learning and research processes. Whilst new technologies may enable distributed and open access to knowledge, and to data previously inaccessible to the human sensorium, they are to a large extent being implemented by academic institutions without any prior fundamental research into the impact it has on the apparatus of the university, both locally and globally. Interactivity and participation is conceived as key factors in the development of the future university, but with no critical stance towards how it affects knowledge creation and learning practices at large. The transformation of how knowledge is created, stored, interpreted, and transmitted thus calls for new epistemological models and practices, and according to Stiegler "[i]t is inconceivable that universities and large research organisations do not have at their core of their concerns and the top of their priorities the digital transformation of knowledge" (2013).

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Title missing...

Raune Frankjaer, Aarhus University, Denmark

Universities are opening up to PhD students submitting 'non-written' work for assessment

as part of the PhD dissertation. These 'non-written works' can take on a wide array of forms, such as prototypes, mock-ups, scenarios, different forms of media or soft-ware, among others. However, there are no clearly formulated methodologies or established practices of how to implement these works into PhD research, nor any guidelines or criteria to assist examination of such work. To exemplify the Rules for the PhD Programme at the Graduate School, Arts, 5.2. as revised on the 22 November 2016, state: In addition to the written work, the candidate may submit other kinds of research output. This output could involve a portfolio of work, film, software, exhibitions, performances, or similar. Regardless of the specific format, all elements should be contextualized in relation to relevant research traditions. (2016) In response to this situation the Department of Informationstudies and Digital Design will host a PhD course and a Humans and IT research group seminar. With the common theme: Practical, Constructive and Experimental Research, these two conjoined events will take place mid August 2017. Assisted by several prominent guests lecturers working with constructive and practice based methods, the aim is to develop a set of guidelines, methodologies and strategies to take advantage of these new opportunities of knowledge creation. The outcome of these events will provide the basis for my presentation as part of the panel Practising Research: Knowledge Creation Through Experimental Practices. The two events overlap so that they build on and inform each other. Point of departure is the participating students' own practice, e.g. the students have the opportunity to present their 'non-written' work to leading scholars in the field, as well as each other, and receive feed-back and guidance on best practices of implementation in relation to their PhD dissertation and methodology. Furthermore we will discuss the implications of producing a practice-based, practice-led or practice-infused PhDs, for the students, their supervisors and examiners; as well as the opportunities this kind of research output presents for senior-led research projects and groups. Together, the Humans and IT research group, the invited guest speakers and the students can explore future directions for practice in PhD research and partake in shaping and enacting that future.

As outcome the PhD students are required to produce a written document, either as a publication, methodology chapter for their thesis, a white paper, or similar. Synthesising the ensuing documents my presentation confer the thoughts and considerations from an array of both local and internationally accredited scholars and PhD students working with the issues of 'non-writtten' work in relation to PhD research on a day to day basis. I anticipate the sharing of our findings as both suggestive and informative with regards to the approach of future submissions of 'non-written' work situated as a form of research outcome that emphasises the reciprocal relationship between research and constructive and experimental practice.

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Towards a post-critical philosophy of the university: affirming university practices

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Hans Schildermans, Laboratory for Education & Society, KU Leuven, Belgium
Joris Vlieghe, Liverpool Hope University, United Kingdom
Piotr Zamojski, Liverpool Hope University, United Kingdom

Overview
Informed by the recent 'Manifesto for Post-Critical Pedagogy' (Hodgson, Vlieghe, & Zamojski, 2016), this symposium draws together four accounts of university practices whose continuation and critique bears on the future of the university. Each contribution is concerned with the specific public and educational dimensions of the university, but take different objects of analysis: the discipline of philosophy of education; the constitution of the figure of the researcher; the architecture of the university; and the very mode of critique according to which we question the current constitution of the university. As different articulations of what a 'post-critical' mode of analysis might look like, each contribution to the symposium is concerned with what we wish to defend in and of the university, and what - of this public, educational form - is of value to pass on.

Anxiety and fatigue in the economy of visibility
Naomi Hodgson, Liverpool Hope University, United Kingdom & Laboratory for Education & Society, KU Leuven, Belgium

This contribution considers the current constitution of the university today in terms of and in light of the apparent increase in reports of stress, anxiety, and general pressure of work within academia. The university has been characterised in recent years as the fatigue university (D'Hoest and Lewis 2015) in recognition of the permanent condition of stress and tiredness that typifies life in the university today. Wellbeing has become an explicit focus of human resource management policy in recent years. This trend is, of course, not restricted to the university but reflects a wider cultural change, of psychologisation in terms of positive psychology, itself part of and symptomatic of an increased responsibilisation of individuals in late neoliberal society and an increasingly personalised individualism (cf. De Vos, 2012; Rose, 2003; Simons and Hodgson 2009). The conditions of stress, anxiety, and fatigue, then, are by no means hidden dimensions of the constitution of the university - an unspoken part that no one talks about - but an explicit part of this very personalisation. As argued elsewhere (Hodgson 2016), stress and tiredness are not necessarily conditions that need to be overcome, dealt with via individual strategies, and this is not the direction of the argument here. Instead, this constitutive condition of the university today - competitive, pressured, individualised,

driven in part by a need to maintain the visibility of itself and its constituent parts - is considered in terms of a collective responsibility for what we believe it is valuable to pass on.

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What are universities for? An exploration of different modalities of mediation between university and society through three architectural-educational configurations

Hans Schildermans, Laboratory for Education & Society, KU Leuven, Belgium

What can we expect today from the university? What has the university to offer to society? From the perspective of the learning sciences, there is a tendency to conceive of the university as a learning environment, a space that provides individual learners or groups of learners with the possibility to work, individually or collectively, on what is often called in this literature, a "real-world problem". Via a process of problem-solving, students would come to a solution to these predefined problems. There is a growing body of expertise on how to design such learning environments with the aim to accommodate the needs of each and every learner. This results in a large diversity of learning environments, with modifications related to age, social and cultural background, specific (learning) needs, talents, and interests. It is claimed that the expertise that is produced in the learning sciences should be implemented more extensively into the practice of existing educational institutions, such as the school

but also the university. We think, however, that conceiving of the university as a learning environment implies a very specific understanding of the relation between university and society. The university risks becoming a place where individuals are trained to meet specific societal needs. If learning outcomes structure the way learning environments are designed, the societal context itself is left out of sight, or is conceived of as a container of needs that the university should meet. If that is the case, the relation of the university towards society is narrowly understood as the provision of an environment in which learners can acquire specific skills and competencies to meet certain predefined societal demands. But is this the only thing that universities can offer our contemporary society? We want to argue that this shift towards the language of learning, with its focus on the learner and her learning needs, imbeds an impoverished understanding of university education and the relation between university and society.

This contribution will investigate the university beyond the language of learning by means of a spatial analysis of three case studies that offer concrete examples of modalities of mediation between university and society: the African Virtual University (AVU), the Rolex Learning Center (RLC), and Campus in Camps (CiC). We understand these cases as very specific ways of configuring architectural and educational forms in order to establish the built environment of the university. It is our aim to make clear which architectural and which educational forms are staged in the designs of these universities. Moreover, we will analyze how the relation between the architectural and the educational is being conceived of in these three configurations. Lastly, we will explore the relationship between university and society. Throughout our analysis of the three cases, three questions will be addressed: [1] What is the educational program that, according to the initiators/designers, operates or is articulated through these architectural artefacts? [2] Which architectural and educational forms are staged in the pursuit of the program? [3] How is the relation between university and society enacted in these cases? In conclusion we will give a more general critical reflection, based on these cases, on what universities are for, drawing on Adorno's reflections on functionalism.

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Philosophy of education or philosophy as education?
On the position and future of an academic discipline
Joris Vlieghe, Liverpool Hope University, United Kingdom

In this contribution, I focus on philosophy of education as an academic discipline. In the first part I develop a historical and comparative perspective. In Anglophone contexts, the presence of philosophy of education in education departments has a particular history, which has its origins in the ambition to elevate the status of teacher training programs in line with the comprehensive ideal of liberal education. Here, philosophy is regarded as one of the basic disciplines of education, next to sociology, history, and psychology of education. In continental contexts, on the contrary, no such thing as philosophy of education exists – or at least not in educational departments. There, again for particular historical reasons, philosophy forms a part of a discipline called 'pedagogy'. This autonomous discipline has nothing whatsoever to do with the current meaning of this term in the USA and the UK (the art/science of instruction and learning). Rather, pedagogy is a larger social and cultural phenomenon with its own inherent and unique characteristics. As such, it is not only the object of scientific/academic inquiry; it is an academic discipline itself (cf. Altfelix 2013).

In the next section I will argue that on a deeper level this distinction between 'two cultures of educational research' (Biesta 2015) goes back to a more fundamental question: education or philosophy first? Is it philosophy that sets out what education should be, and that serves as a critical guide for education (monitoring and controlling the world of education)? Or, is there something to education that philosophy can articulate only post hoc and then help us to better understand? I will argue for the latter position and, more specifically, defend the idea that philosophy was invented and developed only thanks to a more original and irreducible experience of educational transformation ('Bildsamkeit', cf. Mollenhauer 2013).

With this in mind, I return, in the third section, to the teaching of philosophy of education at (UK) universities. From my own experience as a lecturer in this domain I will argue that there is a risk of dealing with this subject in a merely instrumental way: at some universities philosophy of education happens to be on the program, and hence it is just like any other subject, i.e. it should be dealt with in terms of measurable outcomes (deliverables, societally desirable competences, ensuring employability, etc.). My main argument is that we will not be able to come up with a more substantial account of why we teach philosophy in education programs, one that could counter such a reductive, outcomes-focused approach, as long as we regard this discipline as just philosophy of education. After all, the most effective and efficient way forward would be to ask philosophers to remain within the confines of their philosophy departments, and to reform education studies programs by replacing philosophy with more relevant studies of education (the economy of education, the neurophysiology of education, etc.). What I will argue for is to define this discipline in terms of philosophy as education (Cf. Saito, 2006). That is, the study of philosophy as being in itself an educational

event/experience, i.e. as a discipline, the study and practice of which comes with (the possibility of) a deep transformation of ourselves (and our collective lives).

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Practicing Universitas
Piotr Zamojski, Liverpool Hope University, United Kingdom

There are many ways to conceptualise and to counter the colonisation of the university by economic logic. It can be claimed that university is a utopia; that it never existed, and never will. All our grief and bitterness at the current conditions of the university, therefore, are the effect of seduction by that utopia, and the sooner we cure ourselves from such a mystification, the better. It could also be the case that what we are dealing with is simply the very natural process of alienation produced by the institution of the university. Isn't it the case that the institutions we call universities have become alien to us? They seem to treat us – the people who create them – as pawns, temporary resources, moved according to the procedures, chewed, consumed, and excreted when they are worn out. The hypothesis I want to explore further in this contribution refers to the hegemony of economic rationality, that is, the loss of the specificity and autonomy of diverse spheres of human life that are subjugated to one overarching logic of economic accountability. Regardless of the sphere, be it music, health, literature, education, nature, science, theatre, or whatever, we are inclined to think about them as producing a tangible product, which can be included in the commodity-monetary economy of exchange in a way that would make its market value higher than (or at least equal to) the value of the capital expenditure necessary to its production. Exploration of this hypothesis leads to the unsurprising conclusion that the university is dying (Cf. Giroux 2007).

However, I would like to pose the thesis that we – as academics – are responsible for this near death of the university. We have blood on our hands and, paradoxically, they do not become cleaner by producing critiques of the university. Even the most radical critique assumes some external position, transcending the status quo, which then conditions the cri-

tique. It seems to be an appropriate solution: to stand outside the university (even if just for the moment of critical endeavour) and in that way to free ourselves from its decline. I would like to argue that this strategy allies us with what we intend to fight against.

Instead I would like to propose an argument that stems from the recognition of the performative character of the idea of universitas, which is neither utopian nor some elitist, exclusive ideology. Universitas describes a type of event made by humans, who come together in an exceptional, specific way. It is a performative idea, meaning that it exists when people are practicing it. I will elaborate on that using concepts developed by Alain Badiou (2003; 2005) and Giorgio Agamben (1999; 2005), and concluding by articulating the possibilities academics have to counter, rather than support, the decline of the university.

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Symposium on Liberal Education in future European Universities: Can liberal (arts) education shape the future university?

Daniel Kontowski (Convenor), University of Winchester, United Kingdom
Tim Hoff, University of Hamburg, Germany
Teun J. Dekker, University College Maastricht, Netherlands

Over 200 liberal education initiatives are now operating outside the US, marking a departure from obligatory pre-tracking students into monodisciplinary courses leading to direct careers, and in Europe they are largely recent, original and diverse. This symposium discussed their role for academia, democracy and society.

We would present database proving such pluralism and discuss some models of liberal education in Europe. Then we would elaborate on the role the conversation fueled by reflective judgement, essential for liberal education, plays in strengthening democracy. Finally, we would reflect on the tension between liberal and neoliberal education and suggest future paths to evaluating whether liberal education can indeed provide an alternative.

Liberal education in Europe: database and diversity
Tim Hoff, University of Hamburg, Germany

This presentation introduces the concept and practice of liberal (arts and sciences) education through diverse institutional and curricular embodiments it assumed in last three decades in Europe.

A database of European liberal education initiatives has been created in 2017 by Tim Hoff and Daniel Kontowski. Database includes over 70 liberal education programs or self-standing institutions that self-identify as such and located in several European countries. A significant degree of diversity has been observed, especially in institutional and curricular aspects. Our database builds upon existing inventories (most notably (van der Wende 2011; Godwin 2013) and another provided by ECOLAS website), but attempts to both keep it up to date, and amend shortcomings and contradictions. The database unveiled during CHEF conference would be publically available as an interactive website, and will be further developed by both authors with support from viewers and liberal education community in Europe.

In our case, "original" European liberal education developments have been distinguished from "American transplants" (that will not be discussed), and degree offering programs from other types of institutions and initiatives. We traced basic institutional facts (dates of establishment, location, language of instruction, degree offered, ownership status, size of student body, faculty employed), as well as some other relevant information that was publically available (accreditation, affiliation, founder and current academic leader). After presenting a summary of institutional facts, existing models for liberal education curricula for European liberal education would be presented. Some examples include:

1) university colleges offering a highly-elective English-taught BA or BSc degree in liberal arts (and sciences) as part of over a dozen Dutch public universities (and similar attempt as Smolny College – Faculty of Liberal Arts and Sciences at St. Petersburg State University, or Kolegium Artes Liberales at University of Warsaw);

2) liberal education programs with a common core curriculum (prescribed or elective), with an opportunity to construct individual curriculum from existing courses in other faculties of a public university (English liberal arts programs in several universities, MISH "colleges" in 8 Polish universities, Liberal Arts College at RaNePa in Moscow etc.);

3) private liberal arts institutions (European College of Liberal Arts / now Bard College Berlin in Berlin, Bratislava International School of Liberal Arts, New College of the Humanities);

4) great-books like courses in the form of full BA degree (Modern Liberal Arts at the University of Winchester) or required part of the curriculum (University of Navarra Core Curriculum, Course of General Studies at University of Lisbon, Liberal Arts at University of Gothenburg);

5) common requirement for students at different programs of the university (Studium Generale in some public and private German Universities, Uppsala University Liberal Arts Programmet);

6) elective, additional or honors courses (value studies scheme at University of Winchester, MEGO program at Southern Federal University in Rostov on Don, and a number of Central and Eastern European developments from late 1990s).

Those models are more ideal types than logical dissections, given permeability of some categories. But this diversity might also be seen as strength, allowing for adaptation to various organizational and national contexts. Pluralism of liberal education in Europe directs our attention towards meanings associated with the idea, and motivations to go for an unknown label in introducing new programs. Therefore pure fact of self-description as liberal education is of course interesting, but does not tell us much about what type of future higher education does this idea promise in European context.

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Liberal Arts Education, Democracy, and a Special Kind of Conversation

Teun J. Dekker, University College Maastricht, Netherlands

For democracy to function well, citizens need to be able to have a special kind of conversation. In this special kind of conversation, citizens, and their representatives, seek to find joint answers to common problems, by exchanging perspectives, explaining their reasons, and proposing solutions that nobody envisioned, but which everyone finds acceptable. In the absence of this conversation, democracy regresses into an adversarial process, in which the loudest and most powerful voices drown out others, sometimes at the expense of minorities and the rule of law. Indeed, the recent rise of populism can be seen as a breaking down of this kind of conversation. Defeating it requires recovering our ability to have this special kind of conversation.

The essence of this kind of conversation is the skill of reflective judgment. Such a judgment is distinct from determinate judgment, which is judgment based on the application of fixed, predetermined rules. Rather, reflective judgment is judgment based on a weighing of different and contradictory rules, in which the central question is not: "What do the rules say?" bur rather: "Having considered all the different rules one might apply to this problem and their consequences, which set of rules should prevail in this particular case?". Hence reflective judgment requires one to consider different ways of looking at problems, their consequences, and, based on one's most deeply held values, weighing them against each other. This makes the skill of reflective judgement an important democratic virtue.

In a democratic society, one of the functions of education is to prepare future generations for active and engaged citizenship. After all, the ideal of democratic governance, that of conscious social reproduction over time, requires citizenship skills to be instilled in those who will partake in the governing of society. This requires enabling students to have that special kind of conversation and to make reflective judgements. As such, this should be at the heart of education and, in particular, at the heart of higher education. This is because higher education trains many future office holders, and it takes place at a time in an individual's life when many students start thinking about political and social questions and form habits of thought. However, much higher education is ill-designed for this purpose, focusing instead on developing economically valuable skills. This is a threat to the future of democracy.

In this context, liberal arts education can be of particular value. Its emphasis on interdisciplinarity, academic community, active learning, engagement with students from a wide variety of backgrounds, critical thinking and intellectual debate makes it particularly suitable for teaching the skill of making reflective judgements and hence of having that special

kind of conversation. This paper will argue that Liberal Arts education can cultivate crucial democratic virtues, and that elements from this type of education can be used to improve citizenship education throughout the education system. It will do so by explaining the importance of reflective judgment for the democratic process, proposing a conception of liberal arts education in which this skill plays a central role, and showing how many of the central features of liberal arts education can contribute to providing a better democratic education.

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Neoliberal education: when liberal education is not really an alternative?
Daniel Kontowski, University of Winchester, United Kingdom

The ideal of liberal education outside the realm of direct utility has ancient roots (Kimball 1995; Rothblatt 2003) (not only in Western Culture, (Altbach 2016; Nussbaum 2011)). Their often cited socio-cultural role as providing a necessary base not only for further professional studies, but also key competencies for democratic citizenship (Nussbaum 2012), might suggest that pluralistic liberal democracies are the best environment for liberal education (Peterson 2012; Gillespie 2001). Practically, as an alternative to pre-tracking systems, liberal education promises to empower individuals to make independent choices in all paths of life. But the rise of liberal education in China and Singapore, for example, calls for careful examination of the underlying conceptions of freedom that liberal education promotes (Liu & Lye 2016; Jung et al. 2016; Kirby & van der Wende 2016).

Both American and some European programs increasingly frame liberal education as a better preparation for a life of adaptation to the economy of late capitalism, through interdisciplinary exposure, problem solving and communication skills, metacognition, and of course critical thinking (Gombrich 2016; Godwin & Altbach 2016). Sometimes referred to as 21st century skills, such vision promises monetary payoff for liberal education (Gary 2017), come into attention of governments, employers, students and parents, and some institutions construct liberal education programs to fit this purpose. Students are invited to become entrepreneurial, project-oriented, focused on success in "today's" knowledge economy, and work in jobs that "do not yet exist".

Some liberal education programs are better described as neoliberal (Olssen & Peters 2005; Shear et al. 2015; Deresiewicz 2016). A break, otium, that was a luxury necessary to develop a free student, citizen, and a human being, but this is exactly the kind of trust-based exception neoliberalised academia is increasingly unwilling to provide. If students are free to choose, provided they become "polymaths" in the "global economy", what type of freedom is it? And why choose liberal education as a description of those programs, if they contradict the purpose historically held by the idea?

For those reasons, we need to critically examine if liberal education can really provide a strong alternative to neoliberalised academia, or whether it plays along the agenda of modularization, effectiveness, value for money, entrepreneurship, accountability and economization – in much more efficient manner than traditional academic programs. What needs to happen for those programs to truly support student empowerment and engagement in social causes (Godwin 2015), and therefore qualify as a telic reform (Grant & Riesman 1978)?

While answering the question would require more research, I would present excerpts from both "liberal" and "neoliberal" program descriptions in Europe, and discuss the role played by community in both. Developing and attending liberal education programs can happen for a variety of purposes, and only part of those support strategic optimism that surrounded the cause for the last decade. This is not to say we should cross out liberal education from our hopes for different future university – quite the contrary – but that we should at least acknowledge the problem and discuss possible strategies for strengthening liberal education as a true alternative. Finally, we should be vary that when particular 'ed-speak' is expected, not all instances of its use indicate an allegiance to neoliberal ideals. Comparative accounts of liberal education should therefore ideally be conducted in collaboration between insiders and outsiders of each program discussed.

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A Dance with Ambiguities: Teaching in Unprecedented Times

Ray Land, Durham University, United Kingdom
Rille Raaper, Durham University, United Kingdom
Julie Rattray, Durham University, United Kingdom
Jan Smith, Durham University, United Kingdom

The continuing interplay of globalisation, digitalisation, neoliberalism and information transfer at light speed is unprecedented (Giddens 2014). The ensuing uncertainty, risk, complexity and fragility present challenges for educators seeking to produce graduates capable of making informed evaluative judgments and well founded decisions amidst such environments. This symposium considers the forms of knowledge, modes of assessment, dimensions of affect, and shifts in values and ontology that students, and their teachers, might countenance at university as a form of observatory and laboratory for their future practice and citizenship. How might such 'a dance with ambiguities' (Appiah 2016) be encountered within the academy in a manageable and meaningful fashion?

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1) Safe Spaces or Strange Places: Threshold Concepts, Frailty & Troublesome Knowledge
Ray Land

As Shulman observed (2005), 'without a certain amount of anxiety and risk, there's a limit to how much learning occurs. One must have something at stake. No emotional investment, no intellectual or formational yield'. The 'threshold concepts' transformational approach to student learning advocates the idea that, whatever the discipline, certain concepts or practices can act in the manner of a portal, through which a changed perspective opens up for the learner. The latter enters new conceptual terrain, which opens up previously inaccessible ways of thinking and practising. These conceptual gateways are often the points at which students experience difficulty and can be troublesome as they require a letting go of customary ways of seeing. Threshold concepts tend to be transformative, integrative, irreversible, bounded and re-constitutive. They entail significant shifts in discourse. They provoke a state of 'liminality' − a space of transformation and transition from an earlier understanding or practice towards that which is required. This tends to be uncomfortable, and may leave the learner in a suspended state, or 'stuck place', in which understanding approximates to a kind of 'mimicry' or lack of authenticity. Such work often entails an 'ontological' or affective shift

in the learner, leading to a changed subjectivity. Clearly this does not always sit easily with neoliberal notions of students as consumers, with student satisfaction surveys or with ideas of frailty, safe spaces and de-platforming.

As a consequence of comprehending a threshold concept there may be a transformed internal view of subject matter, subject landscape, or even world view. This transformation may be sudden or protracted, with the transition to understanding often involving encounters with 'troublesome knowledge'. Depending on discipline and context, knowledge might be troublesome because it is ritualised, inert, conceptually difficult, alien or tacit, because it requires adopting an unfamiliar discourse, or perhaps because the learner remains 'defended', resisting the inevitable shift in subjectivity that threshold concepts initiate.   This session provides an outline of the Threshold Concepts Framework (TCF) and an exploration of its implications for curriculum design and academic practice

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2) Assessing Students for Unprecedented Times: a Power Perspective
Rille Raaper

It is widely known that student assessment involves power and control; it makes individuals visible for differentiation and judgement, and determines students' very futures. In his Discipline and Punish, Foucault explains assessment as a disciplinary technology combining techniques of normalisation and measurement: 'It is a normalizing gaze, a surveillance that makes it possible to qualify, to classify and to punish' (Foucault, 1975, p. 182).

From this perspective, students are subject to the application of expert knowledge that the academic as an assessor represents (Barrow, 2006). This power relationship – what Foucault would term 'sovereign power'— between the assessor and assessed is probably the most visible form of power. However, Foucault's later theorisation of governmentality – 'a distinctive mentality of rule' characteristic to modern liberal politics (Besley & Peters, 2007, p. 136)— enables an exploration of a more complex context of assessment, particularly in terms of diffuse power operating in neoliberal university contexts. His theorisation of governmentality has become highly relevant to assessment studies, as teaching, learning and assessment

practices are increasingly shaped via centrally-set institutional strategies and managerialist practices rather than by academic expertise or authority (Clegg & Smith, 2010). Furthermore, a neoliberal positioning of students as consumers has introduced a number of technologies that measure student experience and satisfaction, e.g. the National Student Survey in the UK, having potential (but often unexplored) implications on power dynamics in assessment. Guided by a Foucauldian theorisation and critical discourse analysis, this paper explores the ways in which assessment practices in two European Universities operate, act on students and consequently get negotiated by students. The data presented in this paper is derived from focus groups with 15 students in the University of Glasgow and Tallinn University, and analysed by applying Fairclough's (2001) perspective to discourse analysis. The paper also demonstrates the ways in which a Foucauldian theorisation can facilitate our understanding of power and student subjectivity in assessment.

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3) Affective Dimensions of Liminal Space: the Explanatory Role of Hope and Resilience
Julie Rattray

If higher education is to offer transformatory opportunities to its learners in the future then it is imperative that we understand the nature of these transformations and the factors which might bring them about. Adopting the threshold concepts framework (TCF) (Meyer & Land 2005) as a lens, this paper considers the extent to which the higher education of the future needs to take greater account of the affective characteristics of both teachers and learners in its approach to pedagogy. Liminality represents the 'unknown' of threshold concept research. It is the elusive 'black box' that researchers are trying to gain purchase on. Some students are able to cope with the liminal phase and others appear to struggle. This struggle does not simply reflect intellectual capabilities but rather, it represents the need for both a cognitive and affective shift that is challenging for the learner. Whilst learners may be anx-

ious about entering liminal spaces, tutors may be equally anxious or uncomfortable taking them to such spaces. Fear of poor teaching evaluations or uncertainties about their ability to help students traverse the liminal space may prevent teachers taking students to the most troublesome places and potentially inhibit transformation. This issue is now occupying threshold concept research. Such understanding will support the development of both curricula and pedagogical tools that meet the needs of an increasingly diverse body of learners.

The current paper seeks to add to this discussion by considering the potential for psychological and affective factors to provide future directions. If we accept that threshold transformations involve both a conceptual and ontological change in the learner then arguably both cognitive and psychological factors might mediate the transformation. Drawing on work from the domain of positive psychology the paper explores the potentially mediating function of characteristics such as hope and resilience as a means of supporting threshold transformations in learners.

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4) Exploring the values of future academic life
Jan Smith

Irrespective of the currently favoured narrative shaping the purpose of the university, the role(s) and status of the institution's staff remains a key site for exploration and, increasingly, it seems, contestation. The commodified university perceived in the UK as little more than the instrument of economic growth (Collini, 2016) produces conflicting and ever more imperfect proxies to govern faculty behaviour and shape academic practices in particular ways. Simultaneously, institutions weaken their offer towards staff: fragmentation and unbundling (Macfarlane 2007) of academic roles, the ratcheting up of research demands for a narrowing proportion of 'tenured' staff and casualization of the rest. The morale of faculty who feel their professional expertise is being de-legitimised in service of the latest policy agenda. Espousing corporate culture trumps responsible stewardship within the disciplines (Golde, 2006) as 'reward' in academic life now resides within the body corporate.

This unedifying context raises interesting questions about the nature and status of academic work. Is it possible to argue that a convergent set of academic values are still shared across a profession that seems increasingly uneasy with its lot? Just as it is timely to re-envision the future university, it is similarly important to re-envision the academic role. The strongest dissenting voices, currently, on the conditions of academic work are commonly to be found in the social media sphere rather than within the pages of higher education journals. Some of these contributions show how far short of established expectations current practices – and the values that should underpin them – fall (Morrish, 2015). Any exploration of new futures for the university should, then, seriously consider a similar investigation of the values that are now thought to shape academic life. Which, if any, of these values are shared, and which may have been lost? If the aspiration remains to transform the lives of our students, re-asserting the need for academic freedom is vital in order that those academic professionals who should be modelling ways of thinking and practising for each generation of students feel empowered to do so. This paper aims to begin the conversation about the values needed in the university of the future, and will contemplate whether the ideas of citizenship or stewardship are still productive informing concepts in the soon to be hyper-marketised world of higher education.

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University Education for Sustainability?

Organisers
Felix Riede, Aarhus University, Denmark (Chair)
Heather Swanson, Aarhus University, Denmark (Co-chair)
Jeppe Læssøe, Aarhus University, Denmark

Symposium speakers
Arjen Wals, Wageningen University, Netherlands
Darron Collins, College of the Atlantic, Bar Harbor, United States
Jeppe Læssøe, Aarhus University, Denmark
Jonas Andreasen Lysgaard, Aarhus University, Denmark

Environmental change and its ensuing impacts on societies have been clearly identified as one of the most significant challenges we face today – and which we will continue to face in the future. Whilst a great deal of money is spent on technological innovation aimed to address environmental problems, such 'technological fixes' almost exclusively address the symptoms rather than the causes of our environmental quandaries: our own behaviour.

The university sector on the whole has transformed substantially over the last decades, increasingly stressing notions of innovation and employability, but also broader societal relevance. In light of such shifts, this symposium asks how universities might better address the pressing concerns of environmental change: What role does socio-ecological sustainability plays at universities today, and what role it should play in the future? Can sustainability be taught? If so, how? Can aspects of sustainability be integrated into all curricula, rather than compartmentalized into a few course lines?

We have invited several prominent speakers take up the challenge of discussing the purpose and role of the future university in promoting socio-ecological sustainability.

Individual abstracts

Organizers Riede & Swanson (Introductory framing)
Ecological awareness everywhere? Why the 'environmental turn' in the humanities is important

One of the foundational structuring principles implemented in most universities the world over is the portioning of knowledge – and hence funding and concern – into discrete fields, such as the Humanities, the Natural Sciences, and Social Sciences. Whilst there differences between Continental and Anglo-American classifications, the fundamental contrast between subjects concerned with the natural world – nature – and those concerned with the human world – culture – remains quite firmly entrenched. Recent years, however, have seen a grow-

ing number of attempts to work across such long-standing divisions. Environmental Humanities, which aims to bringing 'nature' back into History, Literature Studies, Anthropology, Archaeology and so on, names one of such effort (e.g. Bergthaller at al. 2014; Holm et al. 2015). Research in this new field is often collaborative, and it typically reaches out to relevant neighbouring disciplines (ecology, geology). At the same time, it also raises, as a consequence of its subject matter, ethical concerns about the role of academia and academics as agents of societal change. Drawing on our own research (Riede et al. 2016a) and teaching experiences (e.g. Riede et al. 2016b), we reflect on the challenges of infusing regular humanities curricula with idea of human-environment relations, of climate change, and of sustainability. Our argument is that in order to promote wider awareness of the socio-ecological challenges ahead and in order to perhaps nudge future generations towards more sustainable behaviour, the issue needs to be integrated into every university curriculum.

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Læssøe & Lysgaard

Universities in times of wicked problems and accelerating societal changes: Student's perceptions and the role of universities

The role of education in relation to the global sustainability challenges has been on the international policy agenda since the Tibilisi Declaration on environmental education in 1977. The years from 2005-2014 was declared the Decade for Education for Sustainable Development (ESD) by the UN and currently UNESCO run a five year Global Action Programme on ESD. Since 1994, the Copernicus University Charter for Sustainable Development called on universities 'to play a leading role in developing a multidisciplinary and ethically-oriented form of education in order to devise solutions for the problems linked to sustainable develop-

ment'. These policy efforts have accentuated a lively discussion among educational scholars on the relation between education and societal transformation in general and more specifically on the role of education in relation to the global sustainability challenges. Recognizing that education indeed has a public role, scholars problematize a linear, instrumental perspective on the relation between education, learning and the solution of social and political problems (e.g. Scott & Gough 2003). The wicked character of sustainability issues, as well as their inevitably implications of values, power relations and political ideological orientations, have been addressed by suggesting education to take the role of providing students with generic citizenship competences like democratic action competence, critical thinking, trans-boundary collaboration as well as creative and participatory problem solving. While the need for generic competences remains, the question is: Is it enough (Sund & Öhman 2014)? Are the universities in tune with our times in the face of the escalating climate changes, the related social disorders, populism and confusion?

One way of responding to this question, which we will explore in our contribution to the symposia, is to take a closer look at the relationship between subjective reactions on contemporary sustainability challenges and whether social science and humanities (SSH) at the universities engage with their students' ways of coping with these challenges and their own futures? Drawing on findings from a Nordic course on ESD for adult educators, and observations from our own university course on 'education, society and sustainable development', we suggest that students are engaged in a profound search for specific examples of sustainability innovations and promising examples of sustainable practices, fuelled by a concern for the future and provide openings for the political as utopian explorations. In our presentation we will relate this search to the concepts of hope and concrete utopian thinking (Bloch 1995), sociological imagination (Wriht Mills 1959), as well as to the strategic/processual concepts incompleteness. As diligent SSH scholars we have donned our critical glasses, however not to refuse this utopian political trend but to question how SSH respond to it. While the techno-sciences often are accused for being affirmative and technocratic, they at least offer their students opportunities for working with concrete innovative problem solutions. SSH, has mostly taken the cultural role of deconstructing, relativizing, complicating and criticizing socio-cultural systems, discourses and practices. This is indeed a much-needed way of addressing the political. However, at the same time it risks to oppose and exclude the hopeful search for sustainable ways forward rather than to qualify and empower it.

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Wals

Higher education in times of 'post-truth', cultivated doubt and alternative facts

We live in a time where false truths go viral, trust in science and government is eroding, and global systemic dysfunction is rampant. How to engage people meaningfully in the resolution of urgent socio-ecological crises in such times is challenging. The temptation to withdraw altogether, and to enjoy life while it lasts is huge for those who have a reasonable standard of living. For those who are marginalized or live in poverty or both, this is not an option. For those who still believe the tide can be turned and a transition towards a more sustainable world that is more empathic, relational and responsible is possible, this is not an option either. What are the implications of the 'post-truth' era for teaching and learning that seeks to create a more sustainable world?

Collins

Human Ecology, Interdisciplinary Project-Based Learning, and the Possibilities of an 'Environmental Movement 2.0'

Abstract to follow; Collins is the president of the College of the Atlantic, a liberal arts college in Maine that is routinely ranked as one of the most 'green' higher education institutions in the United States. The college's commitment to sustainability is intertwined with its unique curriculum, in which all students study 'human ecology' through thoroughly interdisciplinary coursework.

How does the future (world) enter the university? Explorations of the educational potential of study practices

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The objective of this symposium is to examine how the university allows for a particular way of dealing with the world. The point of departure of the symposium is that learning at the university takes shape as academic study, and study practices imply a very particular relation to the world and the future. Each of the contributions to this symposium discuss a specific study practice, and examines how "world" and "future" enter the university and become meaningful for students. As such, the contributions intend to discuss the future of the university starting from how futures are opened up through study practices.

Making a university. Towards an ecology of study practices as enacted in Campus in Camps
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Throughout the ages a lot of authors have given thought to the question of the university. Next to the longstanding philosophical tradition of writing "ideas of the university", recent decades have seen an upsurge of mostly sociological literature on the current predicament of the university and how contemporary societal trends such as marketization, privatization, virtualization, and corporatization impact the institutional structure of the university, and hence its place within the world. As such, a distinction can be drawn between on the one hand, an archive of mostly philosophical texts that presents ideas of the university and, on the other hand, an archive of mostly sociological texts that analyze the current condition of the university as an institution. In the first archive, we find university conceptions such as the scientific university, the catholic university, the dialogical university, the university of dissensus, and the university without conditions. Studies of the corporate university, the capitalist university, the virtual university, the enterprise university, and the marketized university are to be found in the second archive. In recent years, moreover, many authors have tried to re-envision the university, given the different challenges our contemporary society confronts it with. These newly forged conceptions of a university for the 21th century include for instance, the virtuous university, the public university, the open university, the world university, and the ecological university. These new ideas for the institution constitute a third archive of texts on the university. It is clear that the relation between university and society is a very interesting and highly debated topic, giving rise to many utopian as well as dystopian imaginings of the future of the university. Hence, the theme of this contribution will be

to conceptualize the relation between university and world in a way that does not postulate the autonomy of the university as idea or the heteronomy of the university as institution, but rather tries to think the relation between world and university, and more specifically to think it ecologically, i.e. by taking the relation and environmental entanglement of the university with the world as prior to university and world as two separate but interacting entities. An ecological approach invites to think the inside and the outside, university and world, at the same moment and moreover how they flow over into each other as they are articulated through study practices.

A major source of inspiration for writing such an account of the university are the writings of the Belgian philosopher of science Isabelle Stengers. Stenger's take on scientific practice as having to deal with both what is invented in the experiment as well as what constitutes the environment – the social, political, and technological conditions – in which this invention could take place, is ecological. The stakes of what she calls "ecology of practice" is for Stengers "giving to the situation the power to make us think". It has to do with sensitivity to what is invented, shown, or demonstrated as well as to the conditions that made this invention possible. Focusing on practices, in my case educational practices or study practices, as Stengers understands the notion of practice, will allow to think the entanglement of what happens inside, the invention, and what happens outside, the environment, of the university. The specific case that will be studied are the study practices of the grassroots university Campus in Camps in Dheisheh Refugee Camp in Palestine.

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The Digitisation of the University Lecture. Or How to Think Critically with Digital Means

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While the world around us is increasingly digitised, from institutions to objects, the university itself is asked to adapt and change itself faster. The 'digital university' is beginning to emerge as a hot topic in the higher education research, yet nobody knows what exactly should the 'digital university' entail. This is because the mere transplant of digital technologies in the university is not enough to turn a university into a 'digital university'. Between the enthusiasts of the digital and the sceptics towards the new technologies, we must steer a new course in order to imagine the very possibility of a digital university. We can begin by realising, with a Heideggerian trope, that the question of the digital university is not technological at all. It concerns rather a new way of relating to the world, understood here as a new way of mediating the world through thinking enacted in the university practices.

If the university as a form of life concerns a particular way of thinking the world through theorising and conceptualising it, then the suspicion towards the digital university is a suspicion towards the very possibility of digital thinking. This attitude has been expressed in a suspicion towards what Ronald Barnett and Soren Bengtsen have called 'digital reason', a kind of automatic reasoning done by machines, algorithms and programes which seems to lead to a 'mathematised, computerised, and statistical accounts of the world' (Barnett & Bengtsen, 2017). There is something in the logic of the digital that distorts the very nature of truth, turning it into a kind of 'unstable truth, flickering truth, pictorial truth, and truth as digital picture' (Barnett & Bengtsen, 2017) and this seems to threaten the very mission of the university.

The suspicion towards digital thinking is justified insofar as we agree with the idea that university thinking has been so far conceptual thinking. Thus, the logic of the text is radically different from the logic of the screen, and the employment of different media in the university practices should lead to different relations to the world. But is the philosophical scepticism towards digital thinking justified?

Starting from Flusser's distinction between three main modes of thinking described as imagination, conceptualisation and technical imagination (Flusser, 2011), we will use this distinction to rephrase the question of the digital future of the university as a question concerning digital critical thinking. If the university started through a concern with the text (Illich, 1991) and its privileged way of thinking has been the conceptual thinking understood by Flusser as a critique of the imagination, can the digital thinking as technical imagination constitute itself into a critique of the conceptual thinking?

This talk will use the example of university lecturing, the oldest university practice, in order to describe the transformation of the lecture into a digital lecture usually found in the MOOC

format. Is there a new way of relating to the world made possible through the digital lecture? The first aim of this approach is to describe the digital thinking involved in the practice of digital lecturing and to show to what extent is this a critique of conceptual thinking. The second aim is to sketch to what extent is this digital thinking a way of imagining a new form of life and to what kind of a future world does it open us up to.

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Future-ing the present: Study practices for a sustainable university

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Perhaps more than in any other sort of higher educational practice, questions of how to deal with the world and how to take responsibility for the future of our world stand central in the field of education for sustainable development (ESD). Dealing with the present state of our planet and how we can provide the present generation of students with the proper operational and thinking tools in order to shape a sustainable future, is the major rationale unifying most didactic methods commonly associated with ESD. In that sense, ESD take a unique position in the (higher) educational field: whereas its concrete modalities and working methods might differ from subject to subject and from discipline to discipline, and contrary to the majority of educational practices, the central goals are more or less evident (as sine qua nons) without needing any elaboration or clarification.

Even though this observation itself is worthy of consideration and further reflection, the aim of this contribution is more limited in scope and is to focus on the specific ways in which ESD can be given form in such a way that 'sustainability' is no longer a central goal to achieve, but rather turned into a subject of scrutiny itself. Even though the central goals of ESD are generally clearly defined, a thorough understanding of how students can think sustainability through teaching is often much less clearly established (Jollands & Parthasarathy, 2013).

The central thesis of this contribution is that specific study practices (as interplays of study goals, methods, and contents), tailored to university education, are able to introduce partic-

ular ways of dealing with the world (its present state and its potential future) in such a way that 'sustainability' is no longer the desired end goal of ESD, but rather the central issue at stake. As such, concomitant methods and techniques are neither directed at changing higher education towards sustainability, but rather at developing practices directed at educating students in learning to relate to and take responsibility for our (future) world (Sterling, 2001). The assumption is that sustainability is not something to be neatly defined a priori (as is for instance done in the UN's Sustainable Development Goals), but rather enacted in and through concrete educational practices.

Two study practices that aim to do so will be presented. First, we present the approach of the future commons, a practice centrally aimed at creating and curating a particular form of (educational) commons with students. Rather than focusing on 'our common future', approaching ESD in terms of the future commons implies situating the future within the present, as object of communal thought and action (Byrne & Glover, 2002). A second study practice is focused on matters of concern (Latour, 2004) and seeks to shape specific sorts of educational spaces that deal with disentangling how the present outside world is precisely composed in view of undetermined future compositions.

Both practices operate under didactic methods that are focally interested in drawing the (future) world into the (present) university, and this in such a way that this world-in-the-university transforms from static facts into mutable and unpredictable conceptions of what sustainability is and could be. In that sense, as far as sustainability is concerned, the future of the university is perhaps especially situated at future-ing the present.

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Students in the eyes of the university: In defense of study practices and public methodologies

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At many occasions, universities are asked to take up their responsibility to address societal challenges. However, when reading (European) policy documents, it is unclear how the university they have in mind can address these challenges. The university is often considered to be a functional place for competitive researchers, learners and entrepreneurs, with each running their business that is claimed to be coupled. It is, however, a hierarchical, loose coupling: production of knowledge through research is key, while research-based learning and research-based innovation or development comes second. The image of the European university that comes to mind is that of a facilitating infrastructure for linking research and learning activities, as well as for reaching out to society. Looking through the eyes of these learners and researchers, the university in itself has little purpose. Furthermore, a particular future is imagined from their point of view: a future of risks and challenges, and hence, a future that can be handled in terms of scenarios or investments and that is to be approached in terms of innovative dealing with available resources (in view of productive knowledge, useful competencies and adequate support). In their eyes, the future is always already virtually present, and becomes something that can and should be managed.

The objective of this contribution is to reverse the perspective: not looking through the eyes of the learner and researcher, but looking through the eyes of the university. For that shift in perspective, we go back to the invention of the university in the Middle Ages (Verger, 1992). Back then, the university was called a universitas studii, a simple association or gathering of students. Looking through the eyes of the universitas studii allows for focusing on the figure of the student and the practice of university study. Study practices always integrate, and also modify, what today is actually separated and loosely coupled: learning, research and service. In this contribution, we will draw on two examples of study practices (developed at the KU Leuven): public experiments and mondial education. Both practices attempt to organize collective and public study through developing public methodologies. Drawing on both cases, the contribution will elaborate on the role of public methodologies in university pedagogy. Methodology is often about choosing research methods that decide in advance what we allow to challenge what we think and know. Public methodology, however, is about the material arrangements of study practices that make us curious and careful, hesitate and stutter because they 'materialize' the assumption that there may always be something more important (Stengers, 2010). These methodologies belief that students are needed, not just to build up knowledge of the world, but to take care of and create a common world (see also Latour, 2005). We will illustrate and argue that in the eyes of the university – in terms of universitas studii – not just the student but also the future appears in a specific way. In study practices, students can actually take seriously the assumption that the future is something to come (a-venir). The pressing responsibility today is perhaps foremost to re-claim the university, instead of protecting the competitive lives of learners, researchers and academic entrepreneurs.

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