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MAED702 MA Education Dissertation 2019

**Title: To what extent can hope be discerned during an Education for Sustainable Development Philosophy for/with Children workshop with young people?**

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## Abstract

The dissertation considers the phenomenon of hope in relationship to Education for Sustainability (ESD) and with awareness of the entanglement of hope with utopias, the imaginary of education and other phenomenon in the neighbourhood of hope. With a *Diffraction* ethico-onto-epistem-ology (Barad, 2007) the dissertation proposes the *Living Narrative* of hope and analyses the material-discursive 'classroom' to discern hope through the process of a philosophical community of inquiry. Throughout the dissertation hope is discussed as a conative, emotive, affective and actant phenomenon with a vital *force* for future change and with an 'opening' for potentiality and becomings. There is an increasing interest in the importance of hope in education and specifically within ESD due to the concerns of neo-liberal cynicism, despair and planetary injustice causing perpetuating climate and environmental crisis, therefore, the dissertation aims to contribute to the wider discourse of hope and eco-social justice. Previous education research has identified hope as crucial to empowering children and young people with agency and skills for action, as well as having an influential effect on pro-environmental behaviour. The dissertation, taking a posthumanist and new materialism perspective, instead discusses the materialising and discerning of hope through classroom intra-actions, which includes exploring Spinozan 'affect', Bennett's (2010) vibrant matter, Latour's (1996) interobjectivity and recent discourse on re/enchantment through the 'ecological affect' of vital materialism. The dissertation thus provides a starting point for exploring hope as an 'actant' phenomenon through past, present and future, materialising through relationally constructed futural imaginaries and possible new worlds.

**Dedication**

To Kitty (1971-2019)

## **Acknowledgements**

Through the dissertation my own becoming has been transformed by the conversations, discussions, articles, books, shared 'worlds' and 'knowledges' shaping not only my singular subjective self, but simultaneously shaping the materialising of the thoughts and words upon these pages. I give thanks to the module and programme leaders, my peers and my colleagues for sharing in these becomings, with a gratitude for the hope, support, commitment and inspiration in all the intra-actions throughout the MA course. With special thanks to Joanna Haynes who has been instrumental in supporting my becoming through the doing, thinking and practice of my writing, philosophising and in sharing different ways of making 'new worlds'. And another special thanks to the class of 7x1 who enthusiastically, joyfully and trustingly shared their own becomings through the ESD P4wC workshop, generously giving me the opportunity to research and discern the phenomenon of hope.

Additionally, I want to add a personal thanks to Lorna Hewison and Mike Cade for their support when I was a fledgling teacher and for allowing me to return to work with 7x1. Finally, a special thanks to Alun Morgan, Paul Warwick and Ciaran O'Sullivan who as colleagues and MA lecturers have consistently supported my academic development and broadened my knowledge of ecological and global utopian potentialities.

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## Glossary of Terms

**Actant:** As an ‘operator’ and ‘by virtue of its particular location in an assemblage and the fortuity of being in the right place at the right time, makes the difference, makes things happen, becomes the decisive force catalysing an event’ (Bennett 2010, p. 9)

**Agency:** Barad proposes ‘agency is not an inherent property of an individual or human to be exercised, but as a dynamism of forces’ (Barad 2007, p. 141) – all ‘things’ are constantly exchanging and diffracting, influencing and working inseparably and thus have agency through these *fields* of intra-action and ‘distributed across a mosaic’ (Bennett 2010, p. 38).

**Agential Realism:** Is the *entangled* interdependence of ontology, epistemology and ethics, described by Barad (2007) as the *ethico-onto-epistem-ology* that acknowledges ‘we are part of that nature we seek to understand’ (Barad 2007, p. 26) and re/explores the relationship between discourse and material entanglements.

## COI – Community of Inquiry

**Diffraction:** As a methodology asks the researcher to consciously and ethically interpret or ‘read’ the world differently to not be representational and perpetuate existing knowledge and is therefore, about ‘the entangled nature of differences’ (Barad 2007, p. 36).

**ESD - Education for Sustainable Development:** Is education focused on future sustainability and ‘empowers people to change the way they think’ (UNESCO, 2019), and can include environmental education, climate change education, futures thinking, global education, democratic education, human rights education and education for sustainability or learning for sustainability.

**Epistemic injustice:** Is ‘a wrong done to someone specifically in their capacity as a knower’ (Fricker 2007, p.1), which includes *testimonial injustice* (prejudice of

credibility as 'knower') and *hermeneutical injustice* (prior unfair disadvantage of the 'knower').

**Global 'Ethic of Care:** An extension on the feminist 'ethic of care' that suggests there is an absence within dominant ethical theory of the importance of human relating and emotions, which influences our construction of morality (Held, 2006). Bowden (1997) includes 'citizenship' as an additional relationship through civil society, thus suggesting Global Citizenship embodies a feminist Global 'Ethic of Care' where 'caring values' can transform existing neo-liberal, anthropocentric and hegemonic oppressive powers.

**Intra-action:** Recognises 'agencies, subjects, objects and knowledges... are unpredictable, contingent, dynamic, open ended phenomena which emerge through relationships' (Verlie and CCR15 2018, p. 5) (Barad, 2007).

**Material-Discursive:** The practices/doings/actions that performatively configure reality (Barad, 2003; Barad, 2007), which 'focuses attention on the ongoing, dynamic, relational enactment of the world' (Orlikowski and Scott 2014, p. 700)

**Onto-epistem-ology:** 'Knowing is a material practice of engagement as part of the world in its differential becomings' (Barad 2007, p. 89)

## **P4wC - Philosophy for/with Children**

**(S)place:** A term adapted from Payne and Wattchow (2009) as a hybrid between space (as moving through) and place (as dwelling with) to 'make visible the concept of "edge" – that in-between and often unknown or othered zone of human experience in nature' (Payne and Wattchow 2009, p. 17). For the purposes of the dissertation (s)place is adapted for any 'environment', as well as an awareness of identities being entangled with place through socio-cultural and environmental ecologies (Gruenewald, 2008).



**Chapter 1: Introduction and Research Origins**

*(Thurnberg, 2019a)*

“Adults keep saying: ‘we owe it to the young people to give them hope.’ But I don’t want your hope. I don’t want you to be hopeful. I want you to panic. I want you to feel the fear I feel every day.

And then I want you to act.”

*(Thurnberg, 2019b)*

Greta Thurnberg (2019a) has become one of the leading figures for climate action speaking at multiple international conferences, to governments and with protest camps. Her words are echoing the voice of a generation of children and young people on a planetary level, where ever-increasing climate crisis (IPCC, 2018) and ethical concerns for planet and people of future generations are building momentum for change (Fridays for Future, 2019; School Strike 4 Climate, 2019; Extinction Rebellion Youth, 2019). Thurnberg (2019b) is calling for ‘action’, not just empty hopeful promises of change from those in positions of power. This is a resistance storied through people’s histories, (s)places and myths where small acts of defiance and disobedience against hegemonic and totalitarian power have transformed communities and societies through ‘actant’ hope. These stories embody eco-socially just potentiality, ‘ineradicable’ (Mouffe and Zournazi, 2002) and take ‘account of complexities and uncertainties, with opening’ (Solnit 2016, pp. xiii – xiv).

The dissertation is inspired by one pupil who asked; ‘What’s the point Miss?’ in response to a sustainability and futures thinking Citizenship lesson. The class had been exploring a sustainable Plymouth identifying energy, food, water and cultural potentials for the future of the city but his question spurred a whole class discussion. The class had engaged very enthusiastically with the task and many groups had found it inspiring, but through the discussion that ensued various frustrations were expressed, most notably the concern that elected leaders, governments and other

influential organisations/companies were not pursuing legislation or actions that would support a more social and ecologically just future. The group task became problematised by the students, with some exploring their feelings of hopelessness and others remaining hopeful about the future. The question has stuck with me these eight years, as well as the other voices of students eager to act with hope yet stifled by situations, circumstances and systems that have brought a sense of hopelessness, pointlessness, despair and even indifference. However, hope as the dissertation will discuss is not always empty, passive or dismissive and instead has been argued as having a vibrant and dynamic role in human agency and the imaginary of relationally constructed futures (Bryant and Knight, 2019; Freire, 1994; Halpin, 2004; Solnit, 2016; Waterworth, 2004; Zournazi, 2002). Young people also 'embody the projected dreams, desires, and commitment of a society's obligations to the future' (Giroux 2003, p. 153) thus the importance of researching hope through education is potentially profound.

I will argue that 'hope' is not simply empty promises but is a *Living Narrative* of becomings, changing and transforming the entangled *fields* and socio-cultural *fabric* of what makes us human and how we co-exist as planet and people. Hope can be perceived as alive, dynamic, with 'conatus' (Bennett, 2010) and innate to human and even non-human 'bodies', creating 'actant' narratives embodied through past, present and future that are inseparable and interconnected. To 'act' is a hope in itself, trusting that what we do has meaning and will matter (Grey, 2001; Solnit, 2016) and I will argue that to teach is to hope for the unknowable 'democracy' and 'society' (Biesta, 2006; Giroux, 2003; Halpin, 2003; hooks, 2003). Consequently, I will deduce that to teach ESD is to hope for an eco-socially just unknown, assisting children and young people in their agential becomings through a global 'ethic of care' (Curry, 2011; Held, 2006).

The dissertation will explore hope as a *conative, emotive, affective* and *actant* phenomenon in our lives. Discussing hope's entanglement with philosophy, agency, utopias, plurality and teaching for planetary justice. The dissertation aims to achieve this by problematising 'hope' as a phenomenon and then exploring the relationship of hope with education and specifically ESD. The phenomenon of hope is of growing

interest across philosophy, education studies, sociology, politics and anthropology (Bryant and Knight, 2019; Halpin, 2003; Solnit, 2016; Waterworth, 2004; Zournazi, 2002), thus the dissertation enquiry has the potential for being vast but will draw together a variety of disciplines, studies and philosophical discourse that considerably imbue the entanglement of hope, agency, education and action. Throughout the dissertation I will also argue that hope is 'immeasurable' and 'singular' to (s)place-time, therefore choosing onto-epistemologically to '*discern* hope' and not 'measure' or 'capture' moments of hope, which will lead to proposing conclusions in response to the research question:

***To what extent can hope be discerned during an Education for Sustainable Development Philosophy for/with Children workshop with young people?***

Methodologically the *ethico-onto-epistem-ology* of Agential Realism (Barad, 2007) will enable the practice of 'un-dividing the world' (Jones, 2017) with mindfulness of inherited binary thinking (Barad, 2007) and by perceiving of people's as nature with planet and as 'bodies' of 'thinking, feeling and doing' (Orr, 1994) with 'practices/doings/actions' (Barad 2003, p. 802). The *diffractive* methodology continues to be explored as a contemporary research approach (Murriss and Bozalek, 2019; Bozalek and Zemblyas, 2017) and throughout the dissertation my own rapport with Barad's (2007) proposition and its application to education research has been part of the discernment and attentiveness to 'reading' and 'playthinking' hope. Through a *diffractive* approach I also keep *re-turning* (Whatmore, 2006) to the literature and contemporary research to avoid 'bidirectional' or comparative theory reading and practice thinking and writing with a non-representational approach to form different and new knowledges about hope. The dissertation also uses the Agential Realism *diffractive* methodology with a 'data that glow' (MacLure, 2010) research analysis approach of the Philosophy for/with Children (P4wC) workshop method.

It is important to note that the dissertation is situated within predominantly Eurocentric Christian socio-historical academic and philosophical thought and the absence of other socio-cultural and historical conceptualisations about hope have

not been included due to limited broader research at this time. With the enquiry and research positioning in mind there are additional future research applications suggested in Chapter 6 that could be considered for a larger research project or doctoral thesis. Throughout the dissertation I have also adopted the ‘invisible quotations marks’ (Allan, 2011) for terms and assumed binaries as a way of problematising them through the writing and for the reader to consider presuppositions (Murriss et al, 2018).

Throughout the dissertation I will return to hope as a *Living ‘conatus’ Narrative* that harnesses ‘this hidden but profoundly felt energy – the “incorporeal materiality,” the unseen capacities of other people and objects – shaping the course of collective action’ (Bryant and Knight 2019, p.142). Thus, concluding that hope defies categorisation (Webb, 2013) and must be sustained as an ‘openness’ (Marcel, 1951; Solnit, 2016) with imaginative utopian creativity for what is an anticipated yet uncertain potentiality. Crucially I will argue how hope can be an *active force* against the habit of ideological despair (Solnit, 2016) and the ‘convenient cynicism’ (Giroux, 2001) of neo-liberalism, and continue as a resistance to planetary injustice (Curry, 2011; Freire, 1994; Orr, 1994) and the dominant anthropocentric, or ‘capitalocentric’ (Moore, 2016) narratives.

## Chapter 2: Literature Review

The phenomenon of hope is perceived as illusive and mercurial, yet vibrantly joyful and sometimes fearlessly present as an incommensurable ‘actant’ through *Living Narratives*. There is plurality in the modes, mediums and motivations for hope, as diverse as people’s and planet, and they can convey projected utopias and aspirational futures yet the process or ‘doing’ of hope is very presently situated. Our hopeful outlooks are a daily expression of *living narratives* and are birthed from an awareness of potential and possibility through thinking, feeling and doing an imagined ‘incorporeal’ world into materiality. Through this chapter hope as a phenomenon will receptively be explored through the historical and philosophical context, problematising the phenomenon of hope and finally discussing the affinity of hope and education.

*Being Hope* examines the theological, metaphysical and philosophical origins of hope through a range of seminal and contemporary thinkers. Could hope be a *virtue* (Halpin, 2003), an *openness* (Marcel, 1951), a *not-yet-being* (Bloch, 1986; Schumacher, 2003), or an element of Spinoza’s *conatus* (Bennett, 2010)? The nature of hope is recognised as multifaceted and ambiguous; therefore, this section explores perceptions of hope from antiquity to the twenty-first century and will conclude by proposing the *living narrative* of hope as ethos for the dissertation and research.

The next section, *Doing Hope*, begins to unpick the features and characteristics of hope; interconnecting contemporary thought around the foregrounded categories of ‘ordinary hope’ and ‘fundamental hope’ (Godfrey, 1987; Schumacher, 2003). Through *Doing Hope* the defining of hope as conative, emotive, affective and actant are explored with art-graphics added for important visual interpretations of the intricate and entangled nature of hope’s relationships with other phenomenon. A ‘clustering concept’ (Waterworth, 2004) will also be used to form a characterising map of ‘doing hope’ in relationship to the materialising of a futural ‘object of hope’. Lastly the relationally constructed and intersubjective characteristics of hope will be

discussed (Godfrey, 1984; Halpin, 2003; Waterworth, 2004) and extend into the *ethico-onto-epistemology* of Material-Discursive intra-active (s)place (Barad, 2007).

In the final section, *Practicing Hope*, I will explore the relationship of hope and the educational imaginary. Textualizing the entangled *field* of hope, utopias and the seeking of eco-social justice. Through the discussion on existing methods in 'educating for hope' and ESD the *pluriversal classroom* will be proposed as a potential (s)place for practicing hope, which will lead to the rationale for using P4wC as a research method in the discerning of hope.

“‘Hope’ is the thing with feathers-  
That perches in the soul –  
That sings the tune without the words –  
And never stops – at all –“

*(Dickinson, 1951)*

### ***Being Hope***

In Ancient Greece the myth says Pandora opened her ‘jar’ and released all unspeakable evil into the world, catching hope in the lid before it too could escape. This enduring myth thus began the narratives of hope we find today across Europe, within Christianity and western philosophical thought (Halpin, 2003; Schumacher, 2003; Waterworth, 2003). Hope additionally has been perceived as another deceptive evil or conflictingly as an elusive force that can actually keep all evils at bay; the light against despair in the world (Bloch, 1986).

Hope has been associated with disillusionment and disappointment due to unrealisable wishes, where hoping simply persuades us into thinking of positive outcomes and imagined utopias that can never be. This is perhaps the hope of ‘wishful thinking’ and ‘daydreaming’ or even denial (Godfrey, 1987) and leading us into the realm of ‘false hopes’ (Duncan-Andrade, 2009) or ‘simple hopes’ (Grace, 1994) where the object of hope is never realised or misleadingly oriented. Nietzsche claims hope simply stifles life and it is the ‘worst of all evils’ (Nietzsche in Averill et al, 1990), whereas Spinoza coined it as ‘waiting for joy’ (Hage and Zournazi, 2002).

Since Pandora and the opening of the ‘jar’, other narratives across Europe began and interestingly even though hope in antiquity was perceived largely negatively, within the Christian tradition hope became a *Divine virtue* alongside love and faith (Averill et al, 1990; Halpin, 2003). These virtues additionally shifted emphasis and became ‘cardinal virtues’, where hope became fortitude, the striving and persevering to reach an outcome of moral and *Divine* purpose. Thomas Aquinas (1225 – 1274), in establishing the ‘cardinal virtues’ even went so far as to state *God is hope*,

exulting the force and presence of hope as *Divine* in itself and supernatural above nature and humankind (Halpin, 2003; Waterworth, 2004).

Many theologians, historians and philosophers have been captivated by the concept of the final destiny; the eschatology of the *Soul* or of humankind (Halpin, 2004; Schumacher, 2003), where one hopes to attain final judgement and reach the final destiny. Interconnected to eschatology and Christianity are traditions of linear meta-narrative history focused on humankind's incremental civilising or actualisation for the final destiny, which notably Georg Hegel (1770 – 1831) developed into his more contemporary works on philosophy of history (Warburton, 2011) and phenomenology. Hegelian historical theory implies that 'it's the gradual and inevitable coming to self-awareness of Spirit through the march of reason' (Warburton 2011, p. 129) and thus eschatology in this ontology of hope imagines life beyond consciousness and always striving towards heaven and a *Divine* plan.

Hope therefore, is entwined and entangled within myth, story, religion, belief and ontology, thus a phenomenon of varied interpretation, experience and conceptualisation. As ages change and historical periods shift hope has also become interpreted differently, René Descartes (1596 - 1650) called hope 'the passion of the soul' (Waterworth 2004, p.35) not just a virtue, which led to the notion of hope as emotion or feeling. Notably Immanuel Kant (1724 – 1804), developed ideas of hope interconnected to the moral integrity of social reason, which could manifest a future utopian 'ethical community' (Schumacher 2003, p.222). Kant additionally had the belief in the historical imperative for humankind to create a better world and that hope could play a vital role in this being actualised.

The relationship of hope to other emotions, phenomena, ontologies and states of 'being' developed further in the work of early twentieth Century continental philosophers, most notably Heidegger, Sartre, Marx, Nietzsche and Pieper, all contributing ideas about the role hope plays in the construction of self and objective or intersubjective reality, and this period especially began to problematise hope as a phenomenon (Halpin, 2003; Waterworth, 2004; Schumacher, 2003). At the beginning of phenomenology, psychoanalysis and 'modernity', hope transcends the old notions



from antiquity and becomes a much more complex 'thing', 'event' or 'essence' of human lives.

*Being and Time* (1927) by Martin Heidegger (1889 – 1976) introduces *Dasein* – 'being-there' and so established phenomenological ontology of how we conceive of self-consciousness, intersubjectivity and especially the methods by which our reality is constructed through history, time and perception (Zahavi, 2019). The phenomenon of hope began to be perceived with more temporal complexity through Heidegger and phenomenology, by 'being-there' hope must primarily exist and have 'resoluteness' (Heidegger 1962, p. 345) in the present moment, yet as a subjective or intersubjective process, the past informs humankind and the future is where the object of hope is oriented (Halpin, 2003). In addition, Heidegger stated 'hope is language' (Kristeva and Zournazi, 2002) through the metaphors and maxims used in conversation, writing, poetry, prose and verse. This in turn alludes to hope occurring interdependently with culture, where communities and societies around the world from different timespans and eras will experience, express and describe hope in manifestly different ways. The study by Averill *et al* (1990) uses the Heideggerian concepts of hope, concluding that the socio-cultural and historical context were found to have profound impact on the normative and situated relationships with hope, especially cross-culturally. In addition, the semiotic importance of metaphors and maxims in perceptions of hope were researched, concluding that the abstract metaphors used in the research meant hope was principally perceived as 'a kind of force or energy, a *vis vitalis* (Averill et al 1990, p. 57).

Josef Pieper (1904 - 1997), adopting Heideggerian temporal awareness in his work exploring the metaphysics of hope refers to our existence as '*not-yet-being*' (Schumacher, 2003) and builds on the ontology of becoming 'full-being', yet he also has features eschatology of Christian traditions where hope is described as 'concupiscence or friendship' (Schumacher 2003, p. 255). Hope thus becomes the 'potentiality-for-Being' yet aiming for 'full-Being' through the act of hope in a greater narrative. Through researching Pieper, Schumacher (2003) explains that Pieper began to develop theories around *objects of hope* as well as exploring the *experience of hope*, both having a symbiotic impact on how hope occurs and

happens over time and space. Pieper likened the process of hope and object of hope to that of an artist in creative process, and Schumacher (2003) concludes of Pieper's perceptions, that 'hope is the entelechy of the ongoing development of the person, of history, and of the community,' (Schumacher 2003, p. 254).

The work of Pieper, Marcel and Bloch are post WWII and within their theorising and philosophising there are very raw threads of an awareness of fear and despair resulting from the stark experience of Nazi fascism and the Holocaust. Pieper extends his ideas around hope to additionally examine the utilitarian, authoritarian and totalitarian state as the root of despair, opposing nihilism and fatalism as detrimental to shifting societal aims for an ontology of hope in Europe (Schumacher, 2003). This is further supported by Halpin (2003) in *Hope and Education* where he highlights certain perspectives are *enemies* of 'absolute hope', where cynicism, fatalism, some features of post-modern relativism and fundamentalism undermine the fabric of relationally constructed hope, cooperative trust and collective realisable aspirations for an egalitarian shared future.

Gabriel Marcel (1889 – 1973) coming from a Hegelian phenomenological existentialist background, embodies hope within Christian sentiments alongside his philosophies of 'ultimate hope' as rooted in 'being' (Marcel, 1951), where hope is perceived by Marcel (1951) as a 'memory of the future' (Halpin, 2003). Hope requires an 'openness' to the world, which could be interpreted as a deep trust in the Spirit of existence for salvation, but additionally is explained as the intersubjective 'I and thou' where 'hope is only possible on the level of *us*,' (Marcel 1951, p. 10) and devoid of ego. According to Marcel (1951) human beings are 'travellers' and thus are continuously in a process of becoming; the *soul* as traveller and 'being on the way' (Marcel 1951, p. 11) is a significant part of his concept of hope. Marcel adds another layer to the complexity of hope by including the importance of trust, here he proposes hope embodies a trust in 'the world' and in 'the other' (Marcel, 1951; Waterworth, 2004) and in turn this encourages shared anticipative waiting, intersubjective creativity and active agency for the object of hope to manifest or 'come-into-being'.

Divergently, Ernst Bloch (1885 – 1977), a utopian thinker of Western Marxism with an ontology of dialectical-materialism characterises and purposes hope in *The Principles of Hope* as a courage and confidence to ‘walk upright’ (Bloch, 1986); perhaps referring to a moral conscientious backbone. The utopian ideologies of Bloch mean hope is perceived as a key instrument in shaping dynamic historical tensions, such as class struggle and can be used to build or imagine a ‘not-yet-conscious’ world. There exists, similar to Marcel (1951), an ‘anticipatory consciousness’ (Schumacher, 2003) in Bloch’s hope that upholds a prescient vitalism, intrinsic to utopian aspirations and one that is deeply rooted in concerns of descending back to the ‘dark’ fascism he calls ‘nothing’ and how the ‘light’ of hope can lead European civilisation to the ‘not-yet-conscious’ (Bloch, 1986). For Bloch utopias and hope are entangled, where ‘the world is always in process, essentially unfinished, so that anticipated futures are themselves part of the real, and the real always necessarily includes imagined and possible (as well as impossible) futures’ (Levitas 2004, p. 271).

The anticipatory and utopian nature of hope is also explored in contemporary discourse, where it is perceived as a key feature of future oriented pedagogy and is included in a wide range of ESD approaches (Hicks, 2014; Ojala, 2012; Poli, 2010). It is also important here to mention the relationship of utopian thinking with hope, especially in association with teaching subjects such as ESD with ‘Futures Thinking’ (Hicks, 2006 & 2014). Utopias are a way to imagine futural objects of hope (Webb, 2009) and ‘imagine what an alternative society could look like... to imagine what it might feel like to inhabit it’ (Levitas 2017, p. 3). Therefore utopias, shared visioning and futural anticipation play a significant role in the teaching and learning pedagogies of Citizenship, Global Education, Sustainability and Environment Education, which is further discussed in *Practicing Hope*.

Lastly, returning to Baruch Spinoza (1632 – 1677), an important philosopher currently being re-explored through posthumanism and new materialism in light of his arguments against Cartesian dualism and because of his theory of affect (Massumi and Zournazi, 2002). In the context of contemporary philosophies Spinoza’s original ideas of hope can be re-explored, especially in relation to hope

'affecting' or being part of human 'essence' and 'existence' (Schumacher, 2003). Spinoza's 'conatus' (Bennett, 2010) could be perceived as embodying similar features to 'fundamental hope' or 'absolute hope', where the 'conative nature' is described as an 'active impulsion' and is 'a power present in everybody' (Bennett 2010, p. 2). In contemporary discussions, the idea of the conatus as an 'affective' and even 'actant' (Bennett, 2010; Robinson and Kutner, 2019) phenomenon that strives to exist and enhance itself could be likened to Pieper's 'entelechy' or Marcel's idea of the soul. Massumi and Zournazi (2002), in discussions of hope, furthermore add how Spinoza's theorising of affect interconnects with concepts of emotion, where affect even becomes the 'virtual co-presence of potentials' (Massumi and Zournazi 2002, p. 213), which could be interpreted as hope.

However, even after exploring perceptions, philosophies and metaphysics of hope the ambiguity and illusory nature endures, which as suggested previously is part of hope's inherent 'being'. The *Living Narrative* striving and seeking 'materiality' out of 'incorporeality' (Bryant and Knight, 2019), entangled through past, present and future with an 'aliveness', 'conatus' or 'entelechy' of resilience and resistance to despair, death and suffering. Whilst simultaneously being deeply rooted in 'ethics of care' (Gilligan, 1982; Levitas, 2017), a 'care for the other' (Kristeva and Zournazi, 2002; Marcel, 1951; Solnit, 2016) that upholds a *response-ability* for social justice, democratic integrity and the ethical aspirations of expelling the horrors of humankind's atrocities. Hope has a momentum, a relational futural movement that sustains 'bodies' even in the bleakest of circumstances and urges *Life* to continue and find new or different ways of being and becoming together. Hope exists within the seedling pushing through the soil's surface in trust that it can grow and bloom or the child getting up over and over again to learn how to walk, it is in-between the 'bodies' that 'affect' becomings. It compels action towards something else; something unknown and unfinishable yet tangible somewhere. But how is hope experienced? What characteristics does hope have? How does the process of hoping occur? How can hope be discerned? The next section will examine how hope is defined as a conative, emotive, affective and actant phenomenon.



(Gianni, 2013)

## ***Doing Hope***

### *Introduction*

*Doing Hope* now leads us to 'playthink' with hope and explore interpretations of hope as 'the very character of humanness' (Waterworth 2004, p. 1). Through this section the material 'experience' and 'process' of hope is examined in more detail, specifically looking at hope defined as an emotional or cognitive process and affective 'intersubjective act' (Godfrey, 1987; Halpin, 2003; Lazarus, 1999; Ludema, 2000; Marcel, 1951; Waterworth, 2004; Zournazi, 2002). As a focal point and useful place to start *Doing Hope*, the concepts of 'ordinary hope' and 'fundamental hope' (Schumacher, 2003) are discussed.

### *Ordinary and Fundamental Hope*

In waking there is a hope of a good day, a meaningful flow to living, interacting and achieving one's goals and aspirations. There are inspiring future adventures written on bucket lists and rebellious Blog posts criticising and calling for action against the most recent act of a government or corporation. A neighbour choosing to give their

free afternoon to volunteering at the local care home, a colleague being part of the strike action or a school committing to going plastic free. These are perceived as acts of 'ordinary hopes' (Schumacher, 2003) where we hope for a better life, a *good life*, a robust and realisable goal for ourselves (Ludema, 2000; Shade, 2006; Te Riele, 2010; Waterworth, 2002), with those closest to us and within our wider communities. Ordinary hopes exist on a spectrum of 'hope locutions' (Godfrey, 1987), ranging from 'everyday hope' (Waterworth, 2004) or 'simple hope' (Grace, 1994) through to 'complex hope'/'critical hope' (Duncan-Andrade, 2009; Grace, 1994) or 'sound hope' (Godfrey, 1987), which are rooted in our experience of struggle and awareness of historical and structural hegemonic inequalities (Grace, 1994; Thrupp and Tomlinson, 2005) and therefore a *hope* for social change or utopian aspirations.

The 'ordinary hope' typologies (Appendix 1: Table 1) exemplify the diversity and complexity of defining hope and additionally illustrate what Pieper (in Schumacher, 2003) began exploring in the relationship between the object of hope and the process of hope itself. Overall what can be summarised through the typologies of 'ordinary hope' is that all require being active in the world, having 'agency' to influence the future because of being fully present in 'the now' to witness there is a situated discomfort, a struggle and a desire for something different. Ordinary hope stems from the normative (Levitas, 2017; Waterworth, 2004), and thus adopts the values, morals and ethics in its relationally constructed objects of hope, and through its normativity what is believed and perceived to be good and desirable is how the objects of hope are decided and 'materialised' (Averill et al, 1990; Bryant and Knight, 2019; Grace, 1994; Lazarus, 1999; Massumi and Zournazi, 2002; Schumacher, 2003; Waterworth, 2002). In contrast, 'fundamental hope' goes beyond the normative and material, entering the realm of 'incorporeal' belief, faith and metaphysics.

All within the spectrum of 'fundamental hope' (Appendix 1: Table 2) agree on one key theme, that the 'power' of hope is essential to succeed against all odds and overcome the 'dark' or the 'fundamental despair', but especially that there is inherent faith and trust in 'the other' and/or 'the world' that a future is possible (Bryant and Knight, 2019; Marcel, 1951; Waterworth, 2004; Schumacher, 2003; Zournazi, 2002).

Therefore, fundamental hope becomes metaphysical or spiritual, an incorporeal life-force or energy of humankind, maybe even all living 'bodies', with the sole purpose of making sure *Life* continues to exist and hope occurs as 'the drive of energy that embeds us in the world – in the ecology of life, ethics and politics' (Zournazi 2002, pp. 14-15). It could be proposed that 'fundamental hope' is the incorporeal and 'ordinary hope' the material (Bryant and Knight, 2019) as illustrated in *Figure 1*. Thus, 'conatus', 'openness', 'entelechy' and 'vis vitalis' metaphysical incorporeal hope is materialised through 'actant', 'conative', 'emotive' and 'affective' relationally constructed future imaginaries and objects of hope.



Figure 1: Art-graphic illustrating the entanglement of 'fundamental' and 'ordinary' hope.

It is also important to mention 'false hopes' (Duncan-Andrade, 2009), which are more closely linked to those in antiquity where one would be sorely disappointed and disheartened when the object of hope failed to materialise. These are in the realm of wishes and unrealistic desires, aspirations based completely on naïve optimism and myth of fantasy crossing into fanciful utopias (Duncan-Andrade, 2009; Godfrey, 1987; Grace, 1994). It is suggested then, that there is a process to 'doing' or 'materialising' hope and a 'process' or 'practice' for choosing objects of hope ensuring they are not just a wish, desire or personal goal (Averill et al, 1990; Halpin, 2003; Ludema, 2000; Shade, 2006; Schumacher, 2003; Waterworth, 2002), 'hope involves a dialectical consideration of the desirability and realizability of its ends... distinguishing hoping from wishing and other fantastical ways of thinking that lack realizable grounds' (Shade 2006, p. 195). Hope must therefore also not become a way of ignoring or denying there is struggle or despair, where hopers are required to have consciousness and care for (Kristeva and Zournazi, 2002) the present circumstance, acknowledging a level of *response-ability* for future action and not use hope as a distraction for altruism (Godfrey, 1987; Ojala, 2012; Ojala, 2016).

#### *Hope in the Neighbourhood of Other Phenomenon*

Hope has been analysed and investigated as an emotional and cognitive process with the majority of research and philosophical enquiries concluding that it has characteristics of both, an 'affective blend' (Lazarus, 1999) continuously in flux. Using Waterworth's (2004) concept of hope existing in the neighbourhood of other phenomena the different relationships will be further expanded. Research into the phenomenon of hope and reasoning about the characteristics of hope have been developing since the 1950s (Snyder, 2000) and the overarching contemporary conclusions states that hope is created relationally, not only through temporal, spatial and futural *fields* (Massumi and Zournazi, 2002; Waterworth, 2004) but also across 'conative', 'emotive', 'affective' and 'actant' *fields*.



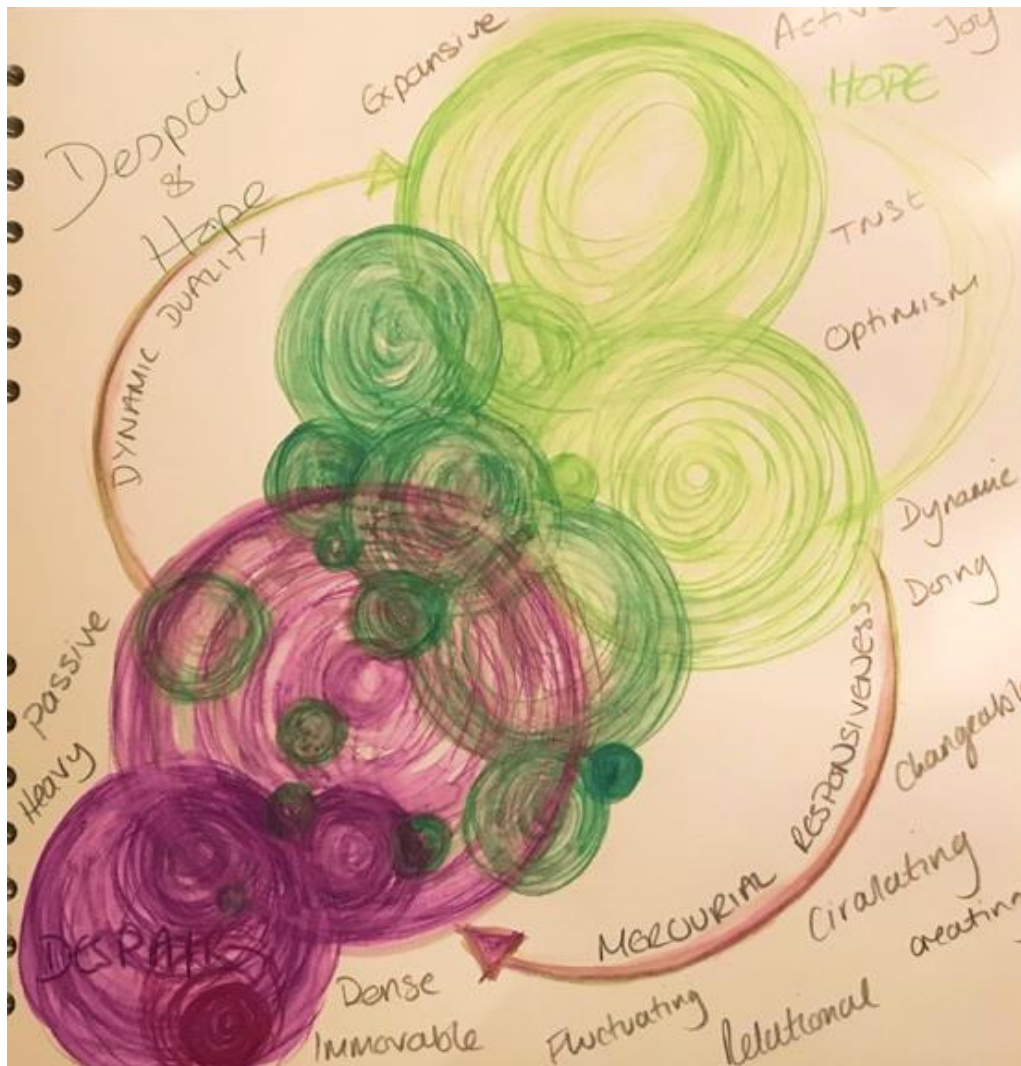
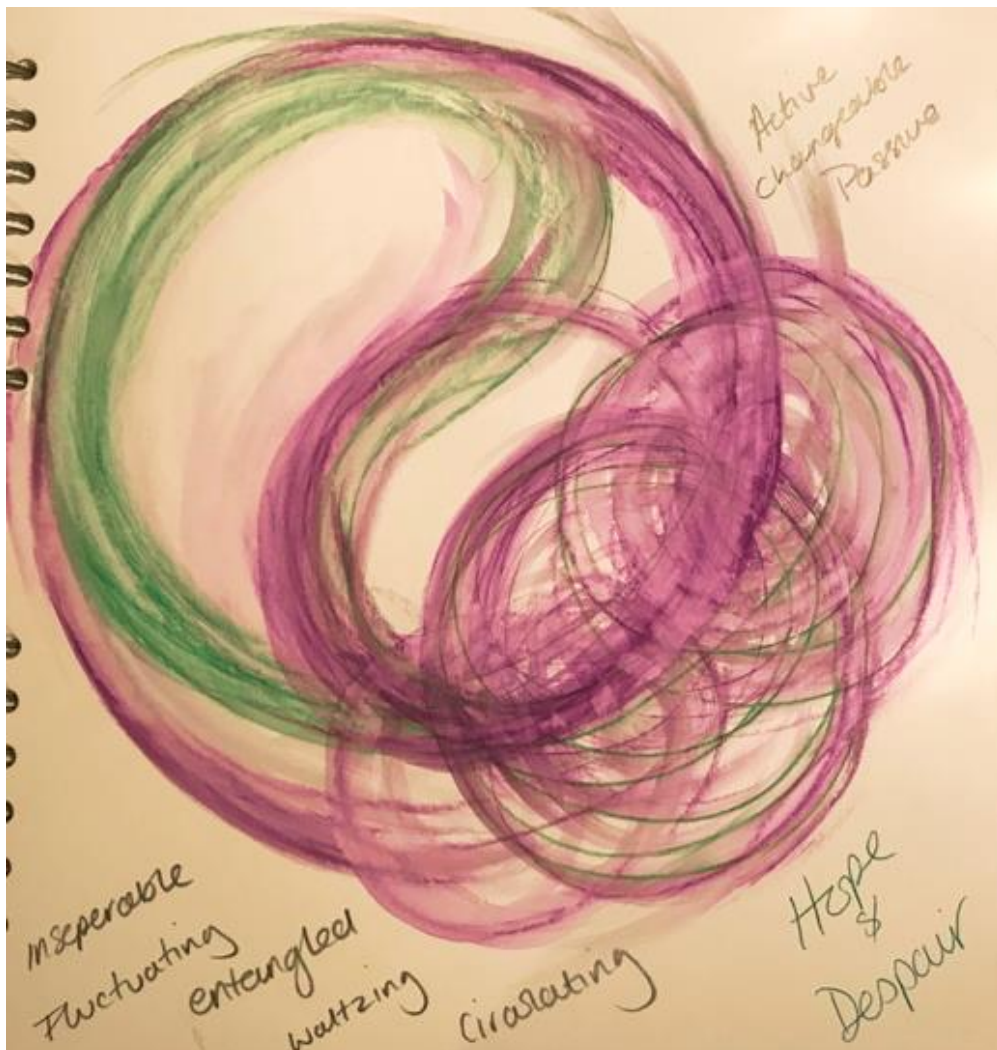


Figure 2: Art-graphic of the relational entanglement of hope and despair

One of the main relational characteristics is between hope and despair, and specifically how hope is the only remedy to despair or alternatively you can say hope must exist because of despair (Bloch, 1986; Lazarus, 1999; Marcel, 1951; Schumacher, 2003; Waterworth, 2004). In *Figure 2* the art-graphic diagram illustrates how hope is responsive to despair and that both exist across a spectrum of 'feeling', 'thinking' and 'doing'. Despair can be fleeting, and a small burst of hope can switch one's sense of agency and optimism, but where hope is then lost suddenly or significantly, and one is left in 'fundamental despair' (Bloch, 1986) finding a small drop of hope can seem almost impossible yet circumstances change and our own perceptions shift, therefore hope can occur unexpectedly and grow or change. In kin with despair are emotions of fear and anxiety (Schumacher, 2003; Waterworth, 2004), both additionally argued as interconnected to the occurrence of hope and can

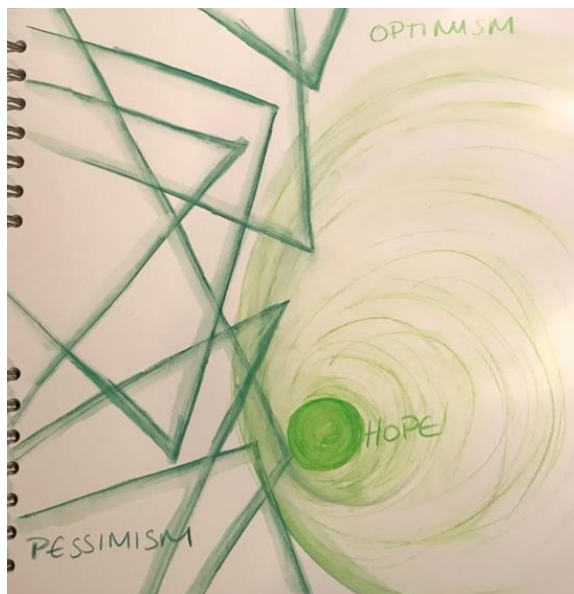
stifle or dampen a hopeful process, yet like despair can act simultaneously to motivate or spark hope.



*Figure 3: Art-graphic of the interconnected dynamics between hope and despair*

The fluctuation and entanglement of hope and despair illustrated in *Figure 3* include other qualities, where hope is perceived as an 'active' (Halpin, 2003; Ludema, 2000; Waterworth, 2004) and dynamic force where one waits anticipating change and transformation, whereas despair is associated with passivity, inertness and dullness (Bloch, 1986; Godfrey, 1987; Halpin, 2003; Waterworth, 2004). Hope is therefore, also associated with the experience of agency, 'a sense of competence or control over outcomes in dealing with life and the world' (Lazarus 1999, p.666). If the sense of agency is diminished then hopelessness and pointlessness seeps in (Waterworth,

2004), leading to cynicism and scepticism about the future to achieve personal goals or aspirations for planet and people, creating a despair about our 'own potential to be a catalyst for positive change' (Ludema 2000, p. 267). Despair when experienced without a sense of agency becomes a debilitating *field* of emotions and thoughts, where the present and future are perceived as 'fixed and immutable. Contrary to the anticipatoriness, striving and openness characteristic of hope, there is an expectoriness, a stasis of fixity, and closedness characteristic of despair' (Waterworth 2004, p. 29).



*Figure 4: Art-graphic of the duality of optimism and pessimism and where hope is situated relationally to both*



*Figure 5: Art-graphic of certainty and uncertainty and where hope is situated relationally in the duality of both*

*Figure 4* illustrates hope's relationship with optimism, one of 'openness' to possibility and potential in the future, whilst simultaneously hope must not rely on blind optimism (Lazarus, 1999) as this leads to the concerns of fanciful 'false hopes' (Godfrey, 1987; Duncan-Andrade, 2009). Due to the futural and optimistic nature of hope there is also an uncertainty about attaining or reaching the object of hope, therefore *Figure 5* illustrates how hope is not fixed or certain and remains changeable because of undetermined potentiality.



*Figure 6: Art -graphic of trust and doubt and where hope is relationally situated in the duality*

Trust and hope (*Figure 6*) are also perceived as interdependent (Godfrey, 1987; Ludema, 2000; Schumacher, 2003; Waterworth, 2004; Zournazi, 2002). Godfrey (1987) through the work of Erik Erikson (1963) argues that the beginnings of 'doing hope' are traceable to that of early childhood development, where trust begins through the tension of trust-mistrust with the child-parental relationship. He concludes through this perspective that hope is material, affective, emotive and conative and through early years' experience one can eventually expand hope and trust beyond parent and family into the wider society. Schumacher (2003) additionally argues that trust and doubt are relational with hope and despair, concluding that 'hope presupposes a minimum of trust not only in oneself, in an event, or in another person... it implies more fundamentally a *basic trust* in the world, in life, in the whole of reality – in short in being' (Schumacher 2003, p. 79, which could also be perceived as a 'faith without certitude' (Zournazi 2002, p.12).

Therefore, trust being a feature of hope can imply a receptivity, even a vitality to engage, act and interact with and within (s)place, which returns to the discussion in *Being Hope* and the perception of hope as Spinoza's 'conatus' (Bennett, 2010) of 'active impulsion' or Marcel's 'openness' as deep trust in the world (Marcel, 1951) and Pieper's 'entelechy' (Schumacher, 2003). Consequently, it is also significant to

discuss the relationality of trust and joy, which are also proposed as a characteristic of hope. The 'childlike joy' (Lingis and Zournazi, 2002) of hopeful relational awakenings that is presently situated through intra-actions. Joy that is spontaneous and 'vital'; the practice of 'living our mortality with each other' (Haraway 2016, p. 252) and where we develop a way of *response-ably* living and dying together. Hope, as joy, trust and the purposeful relating to 'the other', be it human/non-human/more-than-human, materialises the 'ethic of care' (Held, 2006) with potential to practice hope and joy to 'make new worlds' and be a resistance to the 'habits of despair' (Solnit, 2016) and 'convenient cynicism' (Giroux, 2001).

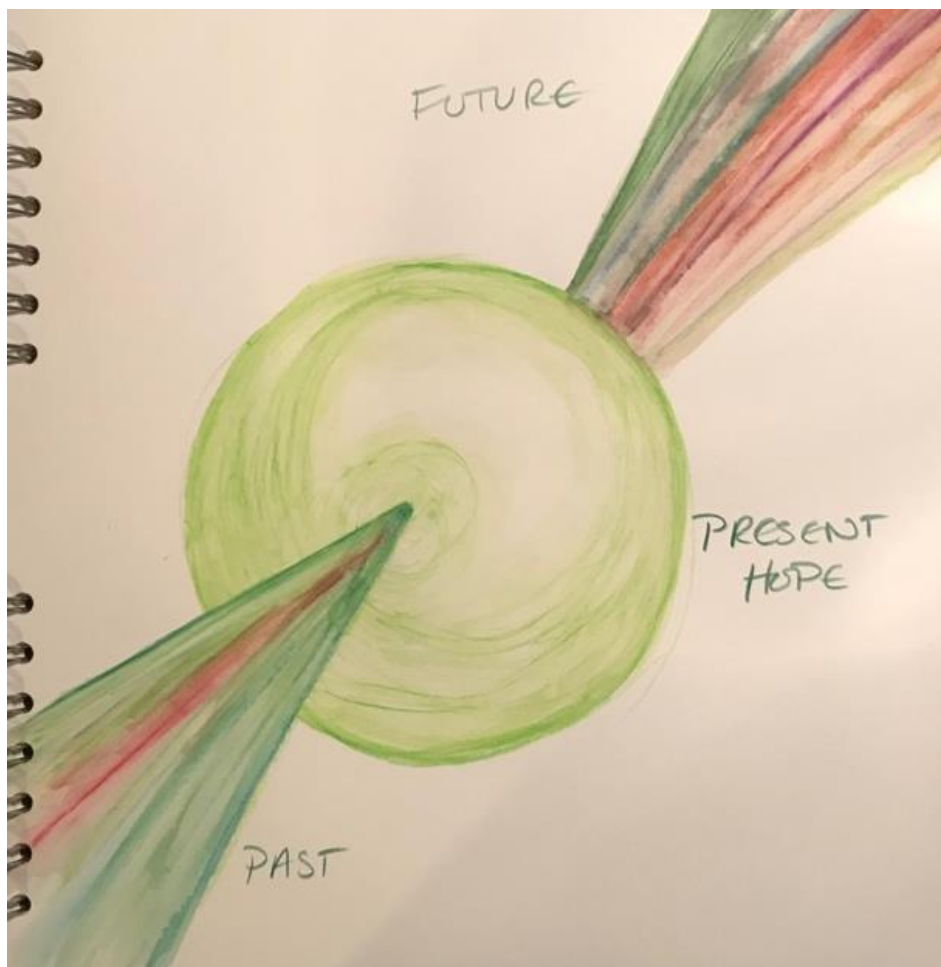


Figure 7: Art-graphic of the entanglement of past-present-future and the '(s)place-time bubble' of hope.

Hope, as a presently situated phenomenon in relationship with past and futural imaginings is often entangled with the Eurocentric linear theorising of time and history mentioned in *Being Hope*. However, it is important to explore hope's

temporality further, and Rovelli (2017) through the theory of relativity discusses how humankind has a tendency to 'partially order' time through *filiation* (a *before* and an *after* order of time). He states the present is a 'bubble around us', exemplified in *Figure 7*, and argues 'the idea that a well-defined *now* exists throughout the universe is an illusion, an illegitimate extrapolation of our own experience' (Rovelli 2017, p. 40). Barad (2017) using quantum temporality to explore capitalism and colonisation argues that 'clock time' assumes discrete and controlled definable moments (Murriss et al, 2018) but time is (s)place situated. This leads to the proposal that hope is materialised through a '(s)place-time bubble', and is unique to each 'knower', singular and unrepeatable. Therefore, hope exists in an intersubjective relationally constructed '(s)place-time bubble' between 'knowers' and 'knowledges' and becomes 'partially ordered' by human thinking yet can never be universally known, transferred nor iterated, only ever changing and becoming. Hope, not being temporally or spatially universal supports the argument that hope historico-culturally, generationally and spatially is different and where the events of every 'present' moment are always *partial* and incomplete (Rovelli, 2017). In addition to the temporality of hope's (s)place-time 'bubble' Solnit (2016) considers the importance of how hope can 'lie in the records and collections of the past' (Solnit 2016, p. xix), adding that a 'lack of memory of a dynamically changing world' (*ibid*) can lead to fatalist perceptions of an unchanging future.

The importance of the past to inform our perceptions of the present and thus our imagining of the future relationally influences the 'doing' of hope and how objects of hope are decided as uncertain potentialities. If the past is 'reduced' to a defined curriculum and a series of linear events then the narratives of history are no longer 'alive' or explored, which Solnit (2016) argues becomes the 'ideological habit of despair'. With a sociological and anthropological perspective, it can be argued that the stories and narratives that permeate the 'public sphere' can perpetuate the 'habit of despair' (Solnit, 2016) and 'convenient cynicism' (Giroux, 2001), thus neglecting or dismissing the 'power' of hope and even optimism as a vital energy for unknown eco-socially just potentialities. In the 'public sphere', 'political rhetoric and technologies of imagination' have the ability to mobilize across vernacular timespans' (Bryant and Knight 2019, p.143) without citizens or consumers questioning the potential

propogandist narratives of past, present and future they impose. Therefore, how we learn about our past and are effected/affected by the present 'public sphere' narratives directly influence the intersubjective '(s)place-time bubble', possibly dulling the vitality of hope with fatalism, cynicism, reductionism and materialising 'certainty' about the future (Bryant and Knight, 2019; Halpin, 2004; Solnit, 2016). If the future appears 'certain' and 'known' then how does a *living narrative* keep becoming? If the future is decided then what potentiality can exist? Therefore, it seems how the past is explored is just as important as how our future is imagined and can affect how hope is materialised in the '(s)place-time bubble'.

### *A Clustering Concept of Hope*



Figure 8: Art-graphic 'clustering concept' of hope as an intersubjective-subjective experience of relationally constructed materiality.

Doing hope requires an entanglement of actions, feelings and thoughts to convene in the '(s)place-time bubble', envisaging a projected object to be attained in the future. The process is unique in each moment of hoping, for each hoper and for each hoped for object but there does appear to be a collection of characteristics that align and in *Figure 8* a clustering concept of hope is proposed. The visualisation of 'doing hope' identifies the key 'ingredients' necessary for an intersubjective relationally constructed hope focusing on a futural 'object'. The clustering concept art-graphic illustrates how hope occurs in the temporally present 'moment' between participating consciousnesses and there appears to be a relationally situated (s)place of sharing normative and aspirational values and morals. Through material-discursive (Barad, 2007) (s)place the imagined objects of hope are formed intersubjectively through sharing values, moralities, fears, anxieties, joys, desires and imaginaries intra-acting. By thinking together, planning together, feeling together and imagining together hope is kindled, which sparks anticipation with courage and will (Godfrey, 1987; Grace, 1994) to begin an agential effort of moving towards the object of hope.

In conclusion, the defining and discerning of hope continues to be complex, multifaceted and multi-layered, with varied agreed norms or modes for 'doing' hope, yet there are some agreed overarching conclusions that include:

1. The object of hope can be imagined, felt or identified in a future landscape based on an awareness and entanglement with the past and present.
2. The object of hope is not easily attainable and requires effort, planning and adaptability to overcome uncertainty and challenges.
3. The object of hope is morally oriented and significant for a 'better' future either through being decided by the normative values of a group or through the values of the hoper.
4. The object of hope is beyond the control of the individual and requires a trust in the world and in 'the other'.
5. The experience of hope involves affective, conative and emotive processes relationally mediated through predominantly intersubjective (s)places.

(Averill et al, 1990; Godfrey, 1987; Lazarus, 1999; Ludema, 2000; Schumacher, 2003; Te Riele, 2010; Waterworth, 2004; Webb, 2013)



However, hope as a *Living Narrative* does not always require an 'object of hope', which has been further argued in the discussion on trust, joy and the '(s)place-time bubble' of hope intra-actions. Consequently, hope can be 'openness' (Marcel, 1951; Solnit, 2016) to intra-actions, change, difference and becomings. It can be a relationally meaningful spontaneous joy, as well as the agential effort of materialising an imagined futural 'object'.

### *Relationally Constructed Hope and Intersubjective (S)place*

There are arguments for the existence of individual hope as goal-orientated (Snyder, 2000) alongside subjectively constructed hope (Waterworth, 2004) but for the purposes of the dissertation intersubjective hope (Godfrey, 1987; Halpin, 2004; Ludema, 2000; Waterworth, 2004) and the mutuality of hope's process are explored further due to the research focus on education and the classroom as a material-discursive (s)place. Hope is perceived as intersubjective, even intra-subjective, due to it being a reciprocal and predominantly relationally orchestrated phenomenon (Godfrey, 1987; Halpin, 2004; Waterworth, 2004), occurring in response to a collective struggle (Duncan-Andrade, 2009) that requires a collective act (Ludema, 2000). Put simply, the 'intersubjective act' (Halpin, 2004) of hope is defined as the collective action that conscious minds share through dialogue, discussion and decision making to identify mutually 'hopeful' imagined solutions in a community of hope (hooks, 2003; Shade, 2006).

However, the interpretation of intersubjectivity and the intersubjective classroom does require further exploration and for the purposes of the dissertation the work of Stengers (2011) with Blaser and de la Cadena (2018) will be used to form a broader definition extending on Halpin (2004) with the use of William James' *pluriverse*. The *pluriverse*, as interpreted by Blaser and de la Cadena (2018), is a (s)place of 'heterogenous worldlings coming together as a political ecology of practices, negotiating their difficult being together in heterogeneity' (Blaser and de la Cadena 2018, p. 4). Intersubjectivity is consequentially a 'troubling' (s)place (Biesta, 2006), one of diverse and different onto-epistemologies, positions of power, agencies, knowledges and 'knowers' where dissonance or 'incongruous discomfort' (Blaser

and de la Cadena, 2018) occurs through material-discursive intra-active (Barad, 2007) becomings. Thus, the *pluriversal classroom* is proposed as ‘thinking, feeling, doing’ with ‘practices/doings/actions’ (Barad, 2003) together as ‘a world of many worlds’ (Zapatistas translated in Blaser and de la Cadena, 2018), always becoming and where new worlds and new knowledges can come into ‘affective’ being.

‘Affective’ alongside conative and emotive are all suggested as vital to the intersubjective experience of hope and thus ‘affect’ also requires further discussion. Theories of Social Affect propose three distinct ideas, affects as emotions, ‘affects as collective or atmospheric forces that operate external to the body. Thirdly, and finally, affects are the effects of the interactions between and encounters of individual bodies’ (Seyfert 2012, p. 28). However, affect is argued as not simply an emotion or ‘passion’ relationally experienced (Robinson and Kutner, 2018) but an ‘*affectus*’ where the ‘body’ senses, feels or has presence and receptivity to act and have agency in intersubjective (s)place through different modes of sharing with other ‘body’s’ (Robinson and Kutner, 2018; Seyfert, 2012). Using Spinozan theory, ‘affects are not just ‘produced’ by bodies, they define and ceaselessly constitute and reconstitute the nature of the body. Bodies are defined by their capacity to affect or to be affected, by their power to conjoin with other bodies or to split up, to deflect influences or to be led by them’ (Seyfret 2012, p. 32). Therefore, through intersubjective (s)place ‘bodies’ will interchangeably and interdependently fluctuate a sense of agency, atmosphere and encounters of difference creating exchanges and influencing receptivity. Affect thus becomes an important characteristic of how hope is experienced and materialised through the *pluriversal classroom* and has the potential to influence how and when hope is discerned.

### *Conclusion*

*Doing Hope* has agentially-cut (Barad, 2007) the perceptions and conceptualising of hope, building on the discussion of hope’s conative, emotive, affective and actant *fields* and further exploring the *Living Narrative*; the unique, singular ‘(s)place-time bubble’ of becomings with hope. As Webb (2013) argues, hope defies categorisation and I would additionally argue that any analyses of hope must always sustain this defiance and resistance to reductionism and classification. As a phenomenon and a ‘doing’, hope is infinitely entangled through intra-actions, world making practices and

is a 'relational way of knowing that unifies both the tacit and explicit dimensions of experience and puts them to work in transforming the future' (Ludema 2000, p.270). Consequentially, 'doing hope' is a material practice in-between and through 'bodies', and as a phenomenon of the *pluriversal classroom* it can be perceived as an 'actant' of an assemblage that 'makes things happen... the decisive force catalysing an event' (Bennett 2010, p. 9). Next, *Practicing Hope* will further explore the importance of education and ESD, extending the discussion of hope, utopias and the educational imaginary and interconnecting 'pedagogies of hope' with the *pluriversal classroom*.



(Bekiempis, 2018 - Photograph: Mark Lennihan. Statue: Kristen Visbal, New York)

## ***Practicing Hope***

### *Introduction*

Through *Being Hope* and *Doing Hope* a variety of contemporary research studies have been noted from different theoretical perspectives and through *Practicing Hope* education specific research and theory will be discussed in more detail. Firstly, this section will explore pedagogies of hope and the entanglement of hope, pedagogy, utopias and the imaginary of education to understand the dynamic relationship between education, society and hope. Then proposals of 'educating for hope' will be considered in the context of the *pluriversal classroom* and how ESD is additionally entangled with the educational imaginary before moving on to critiquing an example of ESD and hope research (Ojala, 2012). Lastly, existing methods and pedagogies will be considered for the research, specifically focusing on Philosophy for/with Children (Lipman et al, 1980) as a *pluriversal classroom* 'community of inquiry'.

### *Pedagogies of Hope and the Imaginary of Education*

Halpin (2004) argues hope is part of an educator's role and that teaching is built on the premise of hope where 'being hopeful as a teacher facilitates innovation and an

earnestness to do well in one's work' (Halpin 2003, p. 30). Through the relationally constructed hope of a classroom Halpin (2003) suggests that teachers unconsciously/consciously have a significant role in enabling students to practice hope as a fundamental human 'disposition' for future potentials and unknown utopias. Without hope, Halpin (ibid) claims that children, young people and teachers themselves 'run the danger of lapsing into lethargy and indifference' (Halpin 2003, p. 26), which he argues has already begun due to neo-liberal influences in education, which is supported by wider educational discourse (hooks, 2003; Giroux, 2011; Nussbaum, 2010). There is a plea throughout *Hope and Education* (Halpin 2003) for teachers to adopt pedagogies and approaches that evoke 'ultimate hope' through education and to create (s)places of 'pragmatic' utopian imagination in classrooms in tension with existing neo-liberal politics in education and democracy (Halpin, 2003). But what would these hope pedagogies look like? How can schools teach about the present and for the future? How can teachers enable students to envisage potentially 'impossible' utopian societies socially and ecologically (Levitas, 2004)?

Freire (1994) suggests changing the language of how we have discourse about the world and that educators must be ethically conscious of knowledges, and aware of epistemic injustices (Fricker, 2007) and tensions between different knowledges, enabling criticalness of the 'historico-social' situatedness of knowledge. He concludes, 'education practice further involves processes, techniques, expectations, desires, frustrations, and the ongoing tension between practice and theory, between freedom and authority' (Freire 1994, p. 99). Therefore, educating with hope for a democratic, and I add a sustainable future, requires 'democratizing' curriculum content from those in positions of hegemonic power; it also appeals for the 'decolonising' of the curriculum and educational systems (hooks, 2003), thus necessitating the (re)conceptualising of education, societies and democracies (Dewey, 1916) as 'incomplete' and always becoming (Freire, 1994; hooks, 2003; Giroux, 2011).

The conceptualisation of hope in Freire's (1994) proposals is entangled with utopian imaginings (Webb, 2010) as hope is perceived as fundamental to sensing one's agency with the world and as a 'will' (Grace, 1994) to move towards an imagined

potential society. In discussing imagined futures, utopias and pedagogies of hope there is also always the question: what does it mean to be human? Thus hope, utopias and 'humanness' are also entangled (Levitas, 2017) and are always becoming through discourses of hope. Therefore, to teach with a pedagogy of hope is not only assisting students to explore their own agency in present hegemonic struggles and possible future worlds but also asking students to consider what it means to be human. Lake and Kress (2017) in their discussion of 'radical hope' exploring Freire (1994) and Greene (2001) highlight these entanglements of hope, utopia and 'humanness' as ways of learning critical consciousness and agency and are vital for the 'survival of all living things' (Lake and Kress 2017, p. 69). Concluding that 'radical hope' (similar to complex or critical hope) has the potential to be an 'active refiguring of epistemological, ontological and axiological conditions necessary for renewing society and alleviating human suffering' (ibid).

However, critical pedagogies of hope are often critiqued as remaining within a nature-human dualism that is not always problematised (Bowers, 1992-2016; Latour, 2017; Drengson, 2008; Sterling, 2001). Environmental educationalists argue the persisting nature-human dualism, as well as the anthropocentric dominant worldview not only perpetuate neo-liberalism, epistemic injustice (Fricker, 2007) and inequalities across and within societies and democracies, but it is additionally and fundamentally linked to the relationship of human activity with climate and ecological crises (Bowers;1992-2016; Danvers, 2014; Hicks, 2014; Goleman et al, 2012; Drengson, 2008; Orr, 1994; Sterling, 2010-11; Sterling, 2001). Therefore, ESD proposes a move towards pedagogies that practice relational thinking (systems thinking) (Sterling, 2010-11) that are not just critically conscious, but ecologically conscious (Morris, 2002) and include pedagogies of outdoor or nature based learning (Orr, 2004). There is a seeking for an ecological global 'ethic of care' (Held, 2006) in education, 're/enchanting' (Bennett, 2004; Federici, 2019) the intrinsic value of all 'beings' and facilitating (s)places for *natureculture* relating (Drengson, 2008; Noddings, 2003; Payne, 2010; Orr, 2004; Van Der Tuin, 2018). These approaches are utopian aspirations, entangled with the imaginary of education and consequently, ESD could be perceived as another pedagogy of hope urging schools and

classrooms to become (s)places of utopian becomings for possible sustainable future 'commons' (Bowers, 1992-2016; Federici, 2019).

All the above practices, theories and approaches stem from 'thinking', 'feeling' and 'doing' (Head, heart and hands) (Barad, 2003; Hicks, 2006; hooks, 2003; Orr, 1994). Learning, based on these onto-epistemologies is therefore, 'real life' relevant, place-responsive and assist students as 'communities of inquiry' (hooks, 2003; Shade, 2006) through (s)places of intersubjective plurality to comprehend the complexity and entanglements of *naturcultures*, from locality to planetary and between present and future. Furthermore, within any eco-socially just *pluriversal classroom* there would be exploration about what it means to be human and have agency alongside 'utopian imaginaries'; perhaps even becoming (s)places of 'green citizenship' (Curry, 2011). These *pluriversal classrooms* would require ongoing 'radical openness' (hooks, 2003) and 'incongruent discomfort' (Blaser and De La Cadena, 2018) for discourse and action, as well as fundamentally changing the positions of power and role of the teacher-student relationships. It appears that to propose pedagogies of hope one must simultaneously become entangled in utopian possibilities for education, societies, democracies and an 'ontological mode' of utopian imaginary (Levitas, 2017). The next section will consequently explore 'educating for hope' and examine practices and applied methods that intersect with pedagogies of hope, the educational imaginary and importantly the *pluriversal classroom*.

### *Educating for Hope and the Pluriversal Classroom*

'Futures Education' as argued by Hicks (2006) is an approach that incorporates the 'radical openness', 'thinking, feeling, doing' of a *pluriversal classroom* and is established as a pedagogy for hope by exploring global issues present and future with utopian thinking. There is a strong critical (Freire, 1970) and *deep ecology* (Drengson, 2008) ethic throughout 'futures thinking' that seeks to challenge not only existing dualisms and individualism in education, society and democracies but make possible through ecological hope and utopias a shift in epistemic injustice (Fricker, 2007) within the classroom. Young people's voices, ideas, knowledges and imaginings are therefore a crucial part of this future-orientated pedagogy. Hick's (2006; 2014) argues that 'educating for hope' is a way to acknowledge pains,

suffering, fears and anxieties together whilst collectively finding 'hopeful' solutions through shared narratives, knowledges and personal experiences. Very importantly, 'educating for hope' must not impose despair and further anxiety on children and young people when learning about sustainable futures, and instead needs to ensure skills are learnt alongside thinking about the future (Bateman, 2015). It must retain 'real life' relevance, authenticity and 'radical openness' for exploration alongside assisting (s)places of hope. 'Futures Education' thus argues for *pluriversal classrooms*, where there may be troubling yet dynamic 'affects', but these (s)places are important for not only hope and future imaginings, but also in learning how we can and do exist as a 'world of many worlds' (Hicks, 2014; De La Cadena and Blaser, 2018).

In parallel with Hicks (2014) pedagogies with 'radical' hope (Freire, 1994; Lake and Kress, 2017), 'critical' hope (Duncan-Andrade, 2009; Freire, 1994; Halpin, 2003) or 'complex' hope (Grace, 1994) are also responsive to (s)place and positioned for the 'doing' of communities (Duncan-Andrade, 2009; Hicks, 2014; hooks, 2003; Grace, 1994). 'Educating for hope' means a 'commitment and active struggle' (Duncan-Andrade 2009, p. 185) where teachers have an ethical responsibility to teach and facilitate skills directly connected to the immediate and futural ecology and socio-political reality of young people's lives not abstractly or in ignorance of (s)place. In response to this 'real' educational need Duncan-Andrade (2009) proposes three distinct yet interdependent threads for 'educating with hope', material hope, Socratic hope and audacious hope. Material is place-responsive in ensuring students have the skills and knowledge necessary for their 'real lives' and Socratic due to the need for discourse and plurality, requiring 'both teachers and students to painfully examine our lives and actions within an unjust society and to share that sensibility that pain may pave the path to justice' (Duncan-Andrade 2009, p. 187). Lastly, 'audacious hope' is rooted in 'solidarity', where community is perceived to be formed through awareness of suffering and sacrifice of self-interest. Consequently, the role of an educator is, as argued previously, profoundly important in 'educating for hope' because to teach 'implies a responsibility for something (or better someone) that we do not know and cannot know' (Biesta 2006, p. 30) and influences students subjective becomings, as well as our communities (hooks, 2003).



Therefore, Shade (2006), hooks (2003) and Duncan-Andrade (2009) are arguing that hope must be practiced in 'communities of hope' and must be place-responsive and aware of injustices because it teaches us that 'our visions for tomorrow are most vital when they emerge from the concrete circumstances of change we are experiencing right now' (hooks 2003, p. 12). Practicing a 'habit of hope' (Shade, 2006) in the classroom thus retains an anticipatory 'radical openness' for imagined futures and a willingness for change (hooks, 2003). This returns us to the *pluriversal classroom*, where the continuous 'radical openings' through shared authenticity, honesty, difference, discomfort, dissonance are for potential ongoing transformation and change. Yet these 'openings' are vulnerable (hooks, 2003) and "unfinished" (Andreotti and Dowling, 2004) (s)places with indefinite intra-active dynamics between 'knowers' and 'knowledges' therefore a teacher of the *pluriversal classroom* must assist also in ethical consciousness (Verran, 1996); perhaps perceived as assisting a *green citizenship* 'ethics of care' that is 'democratising', 'decolonising', 'horizontal', 'collaborative', 'antipatriarchal' and aware of structural inequalities that subjugate 'other' knowledges and knowers (Curry, 2011; Freire, 1994; Fricker, 2007; hooks, 2003; Te Riel, 2010).

#### *Hope required for a 'sustainable' future!*

Hope is argued by Ojala (2016) as crucial to ESD in response to young people's sense of hopelessness or helplessness when faced with the complexity and magnitude of climate crises and global issues as 'wicked' problems. Ojala (2016) suggests 'by demonstrating that other ways of being are possible, a sense of agency and hope are evoked' (Ojala 2016, p. 80) through ESD as a 'transformative learning' (Sterling, 2010-2011) approach. By exploring various hope theories Ojala (2016) identifies three key reasons for why hope has to be practiced through ESD, not only for knowledge and skills development but for political participation, where young people can develop agential thinking and competent sustainable action. Hope in ESD thus becomes an embodied process for young people to engage in citizenship and requires of education to assist in supporting young people's agency and action within their school and wider community.

Additionally, Ojala (2016) further suggests a link between hope and action based on the research of Snyder (2000) who argues that hope is formed through goal-orientated individual aspirations. Snyder's (2000) Hope Theory states that hope occurs through 1) positive motivational states (individual psychology – high hope or low hope), 2) a sense of successful self-efficacy (goal), and 3) a sense of successful pathways (Planning) (Snyder 2000, p.8). Using these defined parameters Ojala (2012) conducted research into how hope influences pro-environmental behaviour alongside other variables present in young people's lives. She concluded that 'hope is indeed more than just a feel-good emotion since it also seems to be important for environmental engagement among young people. It has a unique influence on pro-environmental behaviour, therefore, a focus on, for instance, values in environmental education cannot replace a focus on hope' (Ojala 2012, p. 636). Her study primarily investigated 'private sphere pro-environmental engagement' (Ojala 2012, p. 637) and behaviour with awareness of the limitations of the study, especially noting that 'it would be interesting to look at the relations between hope and more collective and political forms of environmental engagement' (ibid).

Here I want to return to the notion of 'evoking hope' mentioned in Ojala's (2012; 2016) research as I am mindful of the distinction and Webb (2010) highlights the importance between 'evoking' hope and 'instilling' hope in his exploration of Freire's (1994) *Pedagogy of Hope*. The idea of 'instilling' hope is proposed by Snyder (2000), which brings his theory under scrutiny as this presupposes hope is learnt and perpetuates the idea of people as 'empty vessels' requiring education, a 'transmissive' banking model that is heavily criticised (Biesta, 2006; Giroux, 2011; hooks, 2003; Sterling, 2001). However, Ojala instead opts for explaining how education, and specifically ESD, can 'evoke' hope, the term also chosen by Freire (1994) who perceives hope as 'an ontological need' (Freire 1994, p. 2) and argues for the 'practicing' of hope through learning. Therefore Ojala (2012) utilises Hope Theory (Snyder, 2000) as a means of defining parameters for the research and does not adopt the onto-epistemological stance of Snyder (2000) in its entirety. With an awareness of Snyder's (2000) Hope Theory limitations Ojala (2012; 2016) does propose that future research would require more knowledge of collective process and a need for teachers and students to work together with 'futures thinking' (Hicks,

2014). But the overarching conclusion from her research is the vital relationship of hope/action through community participation in environmentally orientated projects (agency) and hope sustaining a faith or trust in future climate change mitigation (Ojala, 2016). Ojala's (2012; 2016) arguments for hope to be included in ESD and her goal-orientated study offer important beginnings to researching hope and ESD, providing a useful starting point to inform the approach of my own research to discern hope through the *pluriversal classroom*.

### *Pluriversal Classrooms as Communities of Inquiry*

I have argued through *Practicing Hope* that hope, educational imaginaries, utopias and the eco-social justice project of shifting educational purpose from 'transmissive' to 'becoming' are entangled. 'Educating for hope' practices have illuminated pragmatic approaches for working with children and young people as ways of enacting agency and as (s)places of dialogical and material exploration. Ojala (2016) shed light on the importance of hope in ESD, finally, it is important to discuss practices that can embody the *pluriversal classroom* and be (s)places for material-discursive intra-active becomings.

Philosophy for/with Children (P4wC) (Lipman et al, 1980) has become a worldwide pedagogical approach for 'communities of inquiry' and was originally conceptualised by Lipman and Sharp in response to concerns about the purposes of education and how to encourage children to become philosophical thinkers. The P4wC approach opposes the banking system of education and instead aims to encourage wonder and meaning-making through questioning, discussion, exploration of themes and topics, as well as developing critical, caring, collaborative and creative thinking skills as a community of learners (Lipman et al, 1980; Lipman, 2003). The pedagogical approach embodies socio-cultural and democratic educational perspectives as it 'makes a proposal about the kind of society that is desirable and about the kind of people we should be forming through the educational system' (Hannam and Echeverria 2009, p. 5). Consequently, P4wC as a 'thinking in community' process dialogically, morally and philosophically (Lipman, 2003) has potential as a pedagogy of hope and utopian imaginary approach for the *pluriversal classroom*.

Hannam and Echeverria (2009) in *Philosophy for Teenagers* explore the role P4wC can have in moral imaginations and that education systems need to prepare young people for ethical dilemmas they will face in the future. They argue that P4wC can be used as a way to build 'ethical democracies' through philosophical dialogue about 'troubling' issues that are happening in communities, nations and across the planet. Through P4wC young people can develop 'personal qualities of self-governance, of self-control... taking others' viewpoints into account while at the same time developing one's own' (Hannam and Echeverria 2009, p. 65). P4wC is the encountering of the 'world of many worlds', where students intra-act with care, 'thinking about how we think' (Morris, 2002) and becoming a 'political ecology of practices' (Blaser and De La Cadena, 2018).

P4wC embodies the *pluriversal classroom* through *critical thinking* supporting logic and reasoning skills; *caring thinking* supporting social and emotional development; *creative thinking* encouraging imaginative new ideas for complex issues; and *collaborative thinking* as the intersubjective (s)place of different knowledges affectively coming together (Hannam and Echeverria, 2009; Lipman, 2003). The work of Hannam and Echeverria (2009) also contextualise the importance of P4wC directly to the future requirements of mitigating the impacts of climate change and the influence of globalisation in young people's lives. They strongly echo Lipman, Sharp and Oscanyan (1980) in their argument that present and future democracies, now globally interdependent, need to educate children and young people differently to ensure they have the skills, knowledge and imagination to negotiate the uncertain future ahead. Mentioning hope, imagination and creativity they conclude that these skills are vital to 'developing a more just and fair world, and one which offers the possibility of sustainable life for us all' (Hannam and Echeverria 2009, p. 56).

### *Conclusion*

In conclusion P4wC has been chosen as a 'practice' of hope for the workshop research method as it embodies the *pluriversal classroom* and 'educating for hope' through ESD. Throughout *Practicing Hope* the significance of pedagogy, plurality and 'openness' to becomings has again been re-iterated with emphasis on hope's vital role as 'actant' in classroom assemblages specific to the teaching of ESD. The

entanglement of hope, socio-political and democratic utopias alongside the educational imaginary further adds to the profound role education has in embodying the eco-socially just potential of youth and the *response-ability* of ESD taught with hope to materialise 'new worlds'.

### Chapter 3: Methodology and Method

#### *Introduction*

The *Living Narrative* proposition of hope *entangled* with ethics, onto-epistemology, perspective and practice challenged the original design of the research throughout the literature review process, specifically questioning how the method, methodology and analysis would accompany the discerning of hope. It became apparent that the methodology needed to synthesise with my feminist global 'ethics of care' (Held, 2006) with emphasis on an ecological and socially just onto-epistemology (Curry, 2010; Giroux, 2011; Naess, 2018; hooks, 2003; Solnit, 2016; Zournazi, 2002) and embody an 'openness' (hooks, 2003; Marcel, 1951; Solnit, 2016) to potentiality and vitality of becomings. Additionally, through recognising how knowledges tend to make the worlds they know (Blaser and de la Cadena, 2018) and that they perpetuate existing ways of 'knowing' and who is 'knower' a fundamental feature of the methodological journey has been to disrupt existing representational and reductionist research approaches. Not only is this crucial to me as a researcher, but it is correspondingly urgent in relation to the role of hope and the imaginary of eco-socially just future potentials. The object of the research and the choosing of the methodological process therefore required a different world-making that would not re-instate existing ways of thinking about hope or the world, thus transitioning the original design of a phenomenological 'four lenses' critical reflection (Brookfield, 1995; Crotty, 1998) towards a *diffractive* posthumanist methodology (Barad, 2007).

The methodological transition was a transformative process, where the literature, discussions and my own worldly intra-actions with posthumanism and new materialism kneaded into the initial research ideas, questions and direction of the dissertation (Bennett, 2010; Braidotti, 2013; Munro-Morris, 2017; Murriss and Haynes, 2018). Initially drawn to the work of Brookfield (1995), the 'four lenses' research approach importantly enables the researcher to question experience as 'knowers' in the classroom, especially through the teacher-student relationship with awareness of the ethics of positions of power (Brookfield, 1995; Cohen et al, 2018). The central aim of the 'critical lenses' is to peel back the assumed role of both teacher and learner through autobiographical engagement, student engagement, colleague

engagement and theory engagement, as well as exploring the focus of the research question.

However, there were four key reasons for changing the research methodology, firstly, my own interest in new materialism and posthumanism, especially leading to a desire to question and clarify the details of my own onto-epistemological perspective. Secondly, the research would not be used to inform or necessarily change 'classroom' practice as the 'four lenses' approach is designed to do through a critical theory transformative praxis (Cohen et al, 2018). Thirdly, the scale of data constructed through the 'four lenses' methods would be comprehensive and for the purposes of the dissertation would potentially create extensive data that could not be adequately analysed with attention to detail. Finally, the research question could use a phenomenological or posthumanist methodological design and reading of the data, especially as both perspectives urge researchers to explore continuously with meaning-making and relational phenomena in awareness of our pre-existing inherited modes of thinking (Crotty, 1998; Zahavi, 2019) and in how we perceive ourselves 'with-the-world'. Choosing the *diffraction* methodology was due to my new knowledge of hope's *entanglement* with knowers, knowledges, (s)places, becomings and 'objects' with futural influence, as well as the ethical implications of rethinking how we think by 'exploding entrenched ideas' (Barad 2007, p.3).

These conclusions are also shared by many environmental educationalists that argue how we 'think about thinking' (Morris 2002, p.581) is perpetuating dominant neo-liberal individualism, which is perceived as a fundamental cause of climate change, global inequalities and ecological collapse (Bowers, 1992-2016; Curry, 2010; Latour, 2018; Orr, 1994; Sterling, 2010-11). Therefore, *diffraction* offers an opportunity for me as a researcher to find a way, or ways, of 'troubling' existing dualisms (Bozalek & Zemblyas, 2017) and importantly researching with subject/object entanglements. As researcher and facilitator of the ESD Community of Inquiry (COI) workshop the subject/object distinctions are 'boundry-less' (Barad, 2007) and as such required a methodology and conceptual approach that acknowledged the subject/object entanglement.

### *Research Aims*

The focus of the research is through the COI ESD workshop and if/when/where/how hope is discerned through material-discursive intra-actions (Barad, 2007). In addition to the *learning/researching* blend (Birch, 2019) of the research design intended to facilitate 'educating for hope' with 'unfinishedness', which required a 'community of learning' to be established differently to existing classroom practices. Therefore, the research aims included:

1. Discerning hope
2. *Doing* 'education for hope'
3. *Practicing a pluriversal classroom* through COI

### *Methodology*

*Diffraction* as an *ethico-onto-epistemology* methodology and reading of data (Barad, 2007) was chosen due to its non-reductionist, non-representational and non-binary approach to research. Haraway (1997) describes *diffractive* practice as a *responsibility* to plurality, where ethics and social justice have ongoing presence and consideration. Barad (2007) further adds that these becomings are *entangled* through knowledge-making practices as 'social-material enactments' (Barad 2007, 26) and therefore require the researcher to 're/think'. Through *diffraction* there is an ethical mindfulness about how research is designed, what role the research serves in reducing 'epistemic privilege' (Bozalek & Zemblyas, 2017), 'epistemic injustice' (Fricker, 2007) and importantly how the data is constructed (Bucknall, 2014) and analysed through *diffraction* (Barad, 2007). It can therefore, be argued that the research attains validity, credibility, reliability and authenticity through Agential Realism as the attentiveness to detail through the qualitative data construction and analysis is ethically and epistemologically trustworthy, with 'thick descriptions' (Gertz, 1973 in Cohen et al, 2018) that do not simply reproduce 'sanctioned narratives' (Ezzy, 2005) or representational analysis (Barad, 2007; Bozalek and Zemblyas, 2017). The design of the research also follows suggested credible and reliable procedures, which Crotty (1998) outlines as the exploration of one's epistemology, theoretical perspective, methodology and method.

Intersubjective (s)places, or the *pluriversal classroom* are ecosystems of 'knowers' forming new knowledges and ontological relations, including experiences of



dissonance and difference, therefore, the 'intra-actions' (ibid) of 'knowers' also became vital to the discernment of hope. The 'rigorous attentiveness' as suggested by Barad (2007) is therefore fundamental to 'reading' the *entangled* data construction, analysis and wider discourse. ESD is philosophically and theoretically founded on values of social justice, ecological justice, ethics and citizenship, which again means a *diffractive* approach is important due to the 'realism' being based on an awareness of 'real consequences, interventions and creative possibilities, and responsibilities of intra-acting within and as part of the world' (Barad 2007, p. 37). Therefore, Agential Realism as methodology, *ethico-onto-epistem-ology* and theoretical approach blends with the discerning of hope through the *pluriversal classroom*.

### *Method*

For the research I used a P4wC COI workshop method that included features of 'educating for hope' around an ESD global theme of water. The 'workshop' is a relatively new research method but has been extremely useful in education specific research studies (Ørngreen and Levinson, 2015). The workshop, similar to a participant observation of qualitative Naturalist research (Cohen et al, 2018), and equated to a *Snapshot method* (Cohen et al 2018, p.292), is designed to research and analyse particular situations, phenomena or events at a specific period in time. With a *learning/research* blend the workshop provides a significant opportunity to undertake a learning process with students whilst simultaneously constructing data with the participants. The COI encourages participants to dialogically explore themes, presented as a stimulus linked to the global theme of water and the workshop method enhances the agential experience of participants, as well as orient the content and context of workshops around exploring the present with the focus on changing the future (Ørngreen and Levinson, 2015). Therefore, the workshop with COI processes achieves the ESD 'educating for hope' aims alongside the *diffractive* analysis of the material-discursive intra-actions (Barad, 2007).

In Munro-Morris's (2017) PhD research a COI approach was also adopted when researching 'epistemic injustice' through material-discursive intra-actions in the 'classroom'. In this instance the COI was adapted to the focus group method (Golding, 2015) through Munro-Morris's (2017) study and delivered as an ongoing

classroom lesson alongside other qualitative methods. A focus group approach will not apply to the workshop method in this case, but it remains ‘a viable means of combining philosophical and empirical research’ (Golding 2015, p.205) for participative observation and qualitative data construction through the analysis of student contributions similar to a group interview (Cohen et al, 2018).

As participant observer there were important ethical consideration with regards to the facilitation of the workshop P4wC COI process, which primarily is concerned with upholding ‘epistemic justice’ for all ‘knowers’ within the classroom (Fricker, 2007; hooks, 2003). Throughout the P4wC process the facilitation required awareness of ‘positions of power’ and how this ‘affects/effects’ ‘classroom’ dynamics and student’s authentic voices, which meant the adoption of *response-ably* intra-acting with young people as ‘experts in their own lives’ (Fraser et al 2014, p.42). Throughout the research of Ørngreen and Levinson (2015) and COI literature (Lipman et al,1980) the facilitation role is discussed, where the former argues for the necessary ongoing awareness of one’s duality as researcher and facilitator and the later suggests COI is a ‘commitment to *the process of inquiry itself*’ (Lipman et al 1980, p. 84). Therefore, there has to be an ethical onto-epistemological approach that ensures an ‘avoidance of indoctrination’, ‘respect for children’s opinions’ and the ‘evocation of children’s trust’ (Lipman et al 1980, p. 84 – 89), which reiterates the commitment of forming a ‘democratized’, ‘decolonised’ and ‘horizontal’ *pluriversal classroom* ‘educating for hope’ throughout the workshop research.

### *The P4wC Process and Activity Rationale*

The P4wC SAPERE (2016) (Appendix 4) will be followed as a consistent, tested and reliable process for the philosophical inquiry, the stages include:

1. Preparation – building a learning community, exploring the themes
2. Presentation of Stimulus – to use for the philosophical inquiry
3. Thinking Time – private reflection
4. Question Making – Groups create a range of questions
5. Question-Airing – Sharing/analysed and compared questions
6. Question-Choosing – Deciding on philosophical question for the inquiry
7. First Words – Getting the discussion started
8. Middle Words – Building on the discussion and concepts arising

9. Last Thoughts – final words from everyone

10. Review (this stage will not be included as the workshop sessions are not part of an ongoing P4wC timetable)

There are considerations to be aware of when working with children and young people with COI, especially important is being aware that it 'can be an uncomfortable space for teachers... Unpredictable, emotional or complicated situations could arise where they might feel vulnerable and unsure' (Murriss et al 2018, p.164). As a participant observer I have prior training and some previous experience of facilitating a P4wC COI, but I will be conscientious of structuring the workshop using activities and stimuli that I have practiced and used previously as equivalent to an informal tested pilot (Cohen et al. 2018) to assist the credibility and dependability of the research. The class of students, even though I will introduce myself prior to the workshops, will be unfamiliar with me and the P4wC process, therefore I will include a 'class contract' activity to start and build rapport, trust and a cooperative 'learning community' with the group (Saville et al, 2012), which was also a significant way of reducing my own position of authority amongst the existing dynamics of the 'classroom' (Cohen et al, 2018).

Reliability, referred to as 'dependability' in qualitative research (Cohen et al, 2018), tends to be applicable in cases where research requires repeating in support of interpretations of data and conclusions. However, the *diffractive* approach, with rigorous attention to detail in the design of the research does not necessarily aim for repeatability of outcomes (Cohen et al, 2018) as intra-actions are '(s)place-time bubble' specific. However, the use of a tried and tested P4wC process, explicit data construction and analysis process does provide opportunity for further repeatable research to explore the phenomenon of hope through material-discursive intra-actions (Barad, 2007) elsewhere with different '(s)place-time bubbles' of participants.

The workshop included meaningfully chosen activities that iteratively materialised the 'learning community' alongside exemplifying the learning/research blend of the method, the activities and rationales are:

1. *Water Facts and Stories*. This activity was devised as a way of generating paired 'icebreaker' intra-actions, building confidence in sharing ideas and personal experiences, as well as bring different 'knowledges' into the 'classroom'.
2. *Water Cards Activity (DFID, 2005)*. The water cards are an interactive, and intra-active, way for students to explore a global theme without it being presented as an anxiety inducing issue. Using ideas from environmental education, and especially eco literacy (Goleman et al, 2012) the activity encourages students to start to build knowledge of interdependences, relationships and complexities between the need, use and conservation of water around the globe.
3. Finally, the stimuli chosen is a short piece of prose, titled: '*If the Earth were only a few feet in diameter....*' (author unknown), and imagines the Earth as an observable globe, describing it with enchantment, awe and sacredness. Again, this resource has been used previously with other groups and has often caught the imagination of students due to its cosmological and ecological orientation (Greyson, 2019).

### *Data Construction*

The research as previously noted is similar to Naturalistic '*Snapshot*' participant observations (Cohen et al, 2018), therefore I will use a combined framework predominantly suggested by Spradley (1980) with ideas from Lincoln and Guba (1985 in Cohen et al, 2018) to inform the structure and contents of my field notes, these include noting space, actors, activities, objects, acts, events time, goals, feelings and context maps (Spradley 1980, p. 78; Lincoln and Guba, 1985, in Cohen et al, 2018). I have previously used art-graphics as a 'playthinking' approach to conceptualising and exploring hope in *Chapter 2*, therefore adopting 'context maps' will continue the creative exploration of presenting data will be a 'thinking' differently synthesised approach. The art-graphics, field notes and diagrams will be done where possible immediately after each session to ensure retention of detail and context to notes and diagrams (Cohen et al, 2018) with a 'radical looking' (Clough and Nutbrown, 2012) or 'radical remembering' of the workshops. It is important to note

that due to the field notes being created after the events there may be features or elements not included in as much detail as in-situ observational field notes, however as long as this is documented as a limitation and is considered in the analysis the reliability of the research can withstand scrutiny (Cohen et al, 2018).

The workshop will be audio-recorded using two devices, one acting as a back-up recording and the workshop process will be split into two 50-60 minute sessions within normal school lessons of a Key Stage 3 class. The audio-recordings will be transcribed and for all detailed transcriptions the normal conventions will be followed, which include pseudonyms, pauses/silences, noting mood/emotion, vocal volume, tone, non-verbal activity, inaudible noise, identifying when participants are speaking together maintaining consistency in spelling and acronyms (Cohen et al, 2018). The transcript will be checked by listening back through the audio-recordings.

Due to the subjective/intersubjective entanglement of the participant observer role I have consequently been mindful of my own perceptual bias, value judgements and preconceptions (Cohen et al, 2018) throughout the data construction and analysis stages. This required concise, clear and authentic field notes, transcripts and detailed explanations of how conclusions and 'new worlds' have materialised in relation to the reading of literature alongside research data. Consequently, further credibility is sought through the selection of appropriate and tested data construction approaches and with a clearly outlined analysis process in *Chapter 4* for scrutiny.

### *Ethics*

Throughout *Chapter 3* the ethical considerations have been suggested interdependent with methodology, method, analysis and alongside classroom practices and processes for the data construction. Additionally, the University of Plymouth ethical protocols have been adopted as evidenced in *Appendix 2* and all participants were fully informed and child and parental consent forms signed (*Appendix 3*). Throughout the design of the ethics protocols BERA (2018) guidelines were also consulted, with clearly stated aims, procedures, uses and outcomes of the research being given to participants, as well as reminders consistently given to participants for the opportunity to opt-out or withdraw their contributions to the data construction. Due to the research being undertaken during a normal timetabled

lesson I additionally ensured all participants knew the research was voluntary (Appendix 5 – PowerPoint Slides) and that there would be alternative arrangements made for their learning should they wish to opt-out at any time (BERA: 2018).

## Chapter 4: Data that Glow

Through the *ethico-onto-epistem-ology* of Agential Realism the researcher is required to be aware of bringing ‘subjective’ and ‘situated knowledges’ (Barad, 2007; Harraway, 2001) to the meaning-making with data, but with an alertness of ‘epistemic privilege’ (Bozalek and Zemblyas, 2017) and inherited knowledges so as to ‘creatively repattern world-making practices’ (Barad 2012, p. 15-16, in Murriss and Bozalek, 2019). *Diffraction and ‘diffractive reading’* of data expects, even demands, the researcher to uphold fundamental ethical considerations and social justice because there is a *response-ability* not only in the design and purpose of the research, but also the construction of knowledges and new ‘worlds’ to interrupt epistemic injustice and privilege (Bozalek and Zemblyas, 2017; Fricker, 2007). Therefore, through the analysis process I adopt an ongoing ‘opening’ to the data with ethical *response-ability*.

The discernment of hope, as a ‘conative’, ‘emotive’, ‘affective’ and ‘actant’ phenomenon with *living narrative* requires a particular sensitivity and attentiveness to the data. In light of this *entanglement* the research analysis will use Maggie MacLure’s (2010) ‘*data that glow*’ approach, which is based on Brian Massumi’s (2002) ‘exemplary method’ and proposes that, through exemplification, the researcher can remain open to new concepts, connections and potentialities. Not only does this analysis approach enable the ‘openings’ for *glow*, but additionally will ensure there is no loss of ‘temporality, context and sequence’ (Cohen et al 2018, p. 673) as the P4wC workshop activities and discussion will be chronologically connected and contextualised. Therefore, codification or themed categorising could undermine the analysis of complex meaning-making and *entanglements* of the material-discursive object/subject intra-actions of the ‘classroom’. Using ‘data that glow’ will facilitate the ‘*thick description*’ and assist in the *diffractive* reading of data that can reveal new ways of thinking about hope through its relationship with ESD and other phenomenon of the ‘classroom’.

The emergence of *glow* from the data can occur through any detail, which in itself becomes ‘affective’ to the researcher, ‘connections start to fire up: the conversation

gets faster and more animated as we begin to recall other incidents and details in the project classrooms, our own childhood experiences, films or artwork that we have seen, articles that we have read' (MacLure 2010, p. 288). Thus, 'data that glow' can lead the researcher to explore and experiment (Massumi, 2002) with concepts, ideas, theory and practice with 'opening'. I argue that if hope is 'openness' (Marcel, 1951; Solnit, 2016) to future potentiality then exemplification, experimentation and being open to happenings and occurrences through the research analysis embodies an 'openness' to data potentiality. Additionally, adopting the 'data that glow' approach encourages *diffractive* attentiveness to detail (Barad, 2007) that can reveal discernments of hope otherwise not explored using other methods of analysis, such as quantifying or measuring hope, which I have argued before would be reductionist and require hope to be 'defined' inertly.

The 'Data that Glow' analysis process included:

1. 'Listening' to audio recordings and *re-turning* to the field notes, diagrams and sketches (Appendix 7). The adoption of 'radical re-listening' to the audio-recording enables the contextualised exploring of the 'relationship between meaning and language', which 'are unstable, changing and capable of endless reinterpretation' (Cohen et al 2018, p. 523). Re-listening adds details field notes miss, such as the mood, energy or detailed emphasis of the activities, which is pertinent to the discernment of hope as a phenomenon. Re-listening is also important to discern intra-actions that materialise through the data and how 'knowledges' are formed through discursive intersubjective (s)place, even helping to discern the '*atmosphere*' of the classroom (Murriss et al, 2018).
2. Workshop transcripts (Cohen et al, 2018) written and then sections chosen based on the re-listening and *glow* experience will have additionally detailed transcription (Appendix 6).
3. Being 'open' to the *glow*, dwelling with the 'affect' of those data details and *treasures* (Murriss et al, 2018) whilst re-reading literature, *re-turning* again to field notes, transcripts and the audio-recordings. This process occurs



simultaneously with *re-turning* through the data and began whilst participating and facilitating in the P4wC workshop, where ‘moments’ and ‘happenings’ caught my attention and sparked connections and further questioning of ESD and hope.

4. Experimentation through visualisations and art-graphics as extensions to original field notes, which additionally include initial idea sketches and diagrams. These will be explored whilst *re-turning* to audio-recordings, field notes and transcripts as tools for exploring the data and seeking the ‘openings’ for connections. This approach will also enable different *treasures* of the data to be unearthed, where previously they may have been overlooked or unseen.
5. Finally, I will decide which research ‘data that glow’ happenings will be included in the dissertation

The *re-turning* process through field notes (Appendix 7), transcript (Appendix 6), photos, diagrams/art-graphics (Figure 9 below) and literature constructed a comprehensive, detailed and insightful array of potential discernments of hope. Through the participative observation of the workshop a few of these had already *glowed* and with deeper exploration through the data construction continued to be of further interest. These initial *glows* included the intra-actions at the end of the water card activity, during the first workshop, where students materialised a ‘*consensus with unfinishedness*’. Next, the introduction of the ‘Talkative Cat’ in Workshop Two where there was an intriguing ‘*Thing-Power*’ (Bennett, 2010) of the object and its use through the circle discussion.

While participating and *re-turning* with the data I sought to further question the data construction from the discussion circle, which during the workshop had created dissonance for me as participant observer. I want to explain my experience as a ‘stumble’ (Brinkmann, 2014), which meant it *glowed* but was also a ‘mystery and breakdown in one’s customary understandings’ (Ottersland Myhre et al, 2017). What I perceived as normalised narratives of extinction and future despair were ‘stumble

data', unexpected and uncomfortable and especially concerning as a teacher of ESD. The 'stumble data' connected with prior reading of 'habits of ideological despair' (Solnit, 2016) and Giroux's (2001) 'convenient cynicism', which meant further exploration and experimentation could reveal detailed complexities I as participant observer may have overlooked during the workshop. Through the transcript and *re-turning* with the data there was an interesting materiality about the arguments and examples the students shared, especially once I speculatively composed these occurrences as '*necro-ing snippets*' and '*eco-ing snippets*' of narratives that 'affect' hopes potentiality.

The final *glow* that I selected for the analysis is an extract from one student's discussion circle contribution; "Earth is like a human". This led me to explore more philosophically with hope's characteristics of 'aliveness', supporting the proposition of hope as the *living narrative*, not only *entangled* between/with/through human 'bodies' with (s)place, but additionally *entangled* between 'nature'/non-human/objects/thing 'bodies'. Through the chapter each *glow* 'moment' will be explored in sharper detail through the material-discursive (Barad, 2007) (s)place with the intra-actions of the students, atmospheres and objects of the classroom, and through the concepts, theory and propositions being made with an ethic of *responsibility* for creating different and new 'knowledges' and 'worlds'

***Experimenting: The pluriversal classroom with diffraction waves***



Figure 9: Experimenting with visualisation of the *pluriversal classroom* with interactive ripples in the discussion circle

***Consensus with 'Unfinishedness'***

The water card activity (DFID, 2005) as a learning process poignantly illustrated the unpredictable, dynamic and open ended intra-actions of the P4wC workshop 'classroom'. It did this through students exploring together the different uses, experiences and 'need' of water for survival through the visual images of the cards and paired discussion, and then as a learning community negotiating the positions of the cards on a scale of 'least important uses' to 'most important uses' (Figure 10).



Figure 10: Photo of the Water Card activity placements on the scale of 'least important uses' to 'most important uses'

From paired to class intra-actions there was an amplifying 'affect' as students began to perceive of the interdependent relationship between cards (transcript extract quotes below), which was due to the students attributing importance to different cards and then going through the process of difficult decisions and reasoning the re/negotiating and re/arrangement of the cards.

### **Transcript Extracts**

“The two at the end. That, that scuba diving one. It’s exploring the ocean. Whereas the other one is just swimming where you can’t even see your feet.”

“I think that one, because you can’t get the fresh water. And you can’t get the plants without filtered water.”

“I think that one should be moved, because you can’t survive without food. I think it should be moved there.”

This process could perhaps be described as the students ‘disentangling’ (Barad, 2007) the interdependencies of the cards and making *agential cuts* in knowledge-meaning making intra-actively. The ‘cutting together apart’ (Barad, 2014) where the complexity, or ‘stickiness’, only reveals itself once more factors, connections, differences and relationships become revealed through the intra-actions and thus the decisions become less simple and require broader consideration. The classroom as a ‘world of many worlds’ during this process encountered its plurality through difference, disagreements and dissonance, where simplification and a universal answer were not desired nor sought. Hope perceived as a *living narrative* always in ‘openness’ (Marcel, 1951; Solnit, 2016) to ongoing future potentiality I argue is exemplified through the student’s preparedness to have ‘*consensus with unfinishedness*’. With determination to not end or democratically agree a conclusion, as mentioned in my field notes (extract below), there was a profound ‘meaning-making’ alongside the students “vibrant enthusiastic ‘discord’”.

#### **Field Note Extract: Water Card Activity**

*“I found the amplified disagreements extremely interesting during the activity as they seemed to increase alongside the complexity of the relationship of the cards became more meaningfully considered. The ‘meaning-making’ through the cards and the interconnections of the relationships with water brought dissonance and, oddly, vibrant enthusiastic ‘discord’ to the classroom and not in an uncomfortable way. Instead it felt determined and challenging with a comforting bustling of ‘unfinishedness’. After changing a few cards around and the class agreeing on some changes to the order of the cards on the scale I asked if the students were ‘generally’ okay with the positioning of the cards. They would not agree, not even when I asked for a vote in the room. I enjoyed the experience of the students being vibrantly and enthusiastically unsatisfied, it felt like a moment were they were prepared for uncertainty and **unwilling** to ‘fix’ the arrangement of the cards. I ended the activity in ‘unfinishedness’.”*

The '*atmosphere*' (Murriss et al, 2018) of the classroom encountered bursts of vitality, 'bodies' in action; 'conatus' in the co-constructive striving for new knowledges to exist with flashes of engagement sparking around the room between students. The animated 'bodies' and the receptivity of the shifting knowledges connected my meaning-making with the characteristic of trust, which I previously argued as the courage, will or 'choice' to intra-act with others and with (s)place. Each student through paired work and whole class discussion chose to agree, disagree, to stand and move cards, to sit back and consider card positions, to share ideas, thoughts and opinions, trusting that they as subjective/intersubjective singular beings (Biesta 2006) would be heard and treated with 'epistemic justice' (Fricker, 2007). In the absence of trust students may have resisted sharing their ideas, remaining quiet and subdued, which are also features of hopelessness or despair alongside passivity, dullness and inert-ness (Halpin, 2004; Ludema, 2000; Waterworth, 2004). Instead, through the intra-actions it can be argued that there was an abundance of trust because the students embodied a 'faith without certitude' (Zournazi, 2002). The willingness and courage of the students to express ideas intersubjectively and be 'open' to changing knowledges or co-constructing 'new worlds' embodies not only *basic trust* (Schumacher, 2003) but hope, where there is striving for 'openings' and new potentials; always becoming.

**'Thing-Power' of the Talkative Cat****Transcript Extract**

S: Why is there a wooden cat?

R: The wooden cat. This is the 'Talking Cat', and it means that during our discussion it is only the person who holds the cat who can contribute, okay.

*S's: Oooh's.*

R: So, we're going to start off using the 'talking cat'... alright, and it's a very chilled out cat, alright. So, it's very calm, and uh...

*S's: Urgh's*

S: It looks dead!

S: Urgh

R: And that means when we're sharing, all of us will be sharing calmly. We're gonna share our ideas confidently and when we have the cat in our hand... that's when we know we can say things. So, it's another way of making sure everyone isn't going try and uh talk over each other and that we give space to every single person in the room to share what they want to say. Okay. Everyone happy with that? Yeah? You're happy with the cat?

*S's: Mumbles*

R: You're not sure? (*chuckles*)

Through the literature review the conceptualisation of 'affect' and 'actant' are explored in summary and through the *glow* of the 'Talkative Cat' (nee: talking cat) I will explore in further detail Jane Bennett's (2010) '*Thing-Power: the curious ability of inanimate things to animate, to act, to produce effects dramatic and stable*' (Bennett 2010, p. 6). The reason for this exploration is the significant and immediate interest the students had in the 'Talkative Cat' as a material artefact, having 'affect' and as 'actant' effecting the material-discursive (s)place. Upon setting the object down on the table at the start of the workshop the first question arose (transcript extract above) and with further discussion there were mixed responses about the object. Some students were intrigued and liked it, others seemed indifferent, unsure or even repulsed by it, but throughout the workshop the 'Talkative Cat' became another 'body' intra-acting with non-human '*conatus*' or '*Thing-Power*' (Bennett, 2010).

Kalthoff and Roehl (2011) in their study of *interobjectivity* and *interactivity* discuss the relationship and 'affect' of material objects and classroom discourse. Arguing that 'classroom discourse is in turn enabled by and, at the same time reconfigured by

objects – their appearance, materiality, and function’ (Kalthoff and Roehl 2011, p. 460). ‘Classrooms’, filled with objects already assuming a purpose or role are intra-acted with continuously and become un/noticed or ‘un-enchanting’ over time (Bennett, 2010; Kalthoff and Roehl, 2011). However, unusual, new or novel objects ‘disrupt’ the classroom (s)place, as the ‘Talkative Cat’ did, as if a new *field* or *wave* is sensed. It’s *force* as a ‘thing’ is felt materially in relation to its inclusion or addition into the ‘assemblage’ of intra-acting ‘bodies’ (Bennett, 2004). Through the study Kalthoff and Roehl (2011) found that teachers would be asked to explain new objects due to student questions, especially if the object was not easily distinguishable as a ‘learning object’. The ‘Talkative Cat’, as an out-of-place ‘unstoried’ new ‘body’ in the classroom ecology thus required explanation and through the *interobjectivity* (Latour, 1996), you could even add ‘intra-objectivity’, attracted intra-actions with the new ‘actant’ of the ‘classroom’.

The intra-actions with the ‘Talkative Cat’ were intermittent throughout the workshop, and the transcript identified a few incidents where students intra-acted, either through comments, questions or sounds (Transcript extracts below).

### **Transcript Extracts**

S: Oh, the cat! (*Exclamation*)

S: It’s got a big bum

R: “This is the talking cat” (*answering a student’s question*)

S: “The talking cat” (*repeated by another student*)

*Talkative Cat exchange*

*S’s: Meow’s*

During the beginning of the workshop and at the start of the discussion circle (Transcript extract below), I re-iterated the planned purpose of the ‘Talkative Cat’, which is also where the name changed. As teacher-participant-researcher I presumed to imbue the object with a role as co-participant in the material-discursive intra-actions, affording it a specified ‘role’, but it had already by being a material object in the room become an independent ‘animate’ and ‘actant’ vitality, irrespective to my ‘storying’ it into the learning community.



**Transcript Extract**

"R: And when we're sharing the talkative cat we stand up and we pass it to whoever would like to speak next. So, if you have something you would like to say, please put your hand up. I'm going to note that, so I will keep an eye on who is next just to make sure the talkative cat gets passed around to everyone who wishes to speak. So, would you like to start please."

Bennett (2010), also taking influences from Latour's (1996) *interobjectivity*, argues 'Thing-Power' not only has 'agency' but is a 'rhetorical advantage of calling to mind a childhood sense of the world' (Bennett 2010, p. 20). Thus, the organic, inorganic, animate, inanimate, human, non-human and the imaginary of stories materialise different relationships, intra-actions and importance to objects or artefacts. I, with a different conceptualising with the world and as an 'adult' relating to objects would be divergently different to the students aged eleven to twelve years. The difference in intra-acting with the world as 'child' and as 'adult' became an 'agential cut', where I questioned how children think/do/practice hope (Barad, 2014). Already I have argued hope is materialised differently across historical ages, including generationally, socio-culturally or due to the singular '(s)place-time bubbles' of intra-actions, but it could also be different due to the accumulation of 'learnt concepts' and 'ways of thinking' (Morris, 2002) about 'worlds' into adulthood.

Bennett (2010) speculates of 'Thing-Power Joy', which is a re/awakening of sorts to the interdependence of "things" as materially relational and a way of un-dividing the human/non-human dualism. This joy, perhaps a 'childlike joy' (Lingis and Zournazi, 2002) is not the "thing" itself but the potential of the intra-action and meaning-making in-between and how that changes 'worlds'. Could that in-between relationality be hope? To experience the world as a child, intra-acting with 'objects' and 'things' as stories and materiality, with their own *Living Narratives* turns the conceptualised 'adult worlds' on their head and as Bennett (2010, 2019) argues, could create the ethical motivations required for 'co-feeling or sympathy with suffering, and also upon a certain love of the world, or enchantment with it (Bennett 2004, p. 361). What then could re/enchantment mean to 'educating with hope' through ESD? Would learning

with 'Thing-Power' materialise awe, childlike joy and new relating with non-human/more-than-human worlds as a form of practicing hope? Can re/enchantment be a force against repressive cynicism, habits of despair and *Ecopathy* (Vermeulen, 2018)?

### **A '(S)place-Time Bubble' of Hope**

The participant observer dissonance 'stumble data' of the P4wC discussion circle now requires further exploration with 'agential-cuts' reading the discussion 'narratives', intra-actions and 'affect' of the student contributions. This exploration is necessary because during the discussion very specific 'facts', which I will refer to as 'snippets' were used to argue that humankind is incapable of protecting or saving the planet (see extract one below and Appendix 6).

#### **Transcript Extract Boy One**

S(B1): well, ummm... I don't think we can, because the Earth has its own protection, like the ozone layer, (mid volume) (level tone, some inflection) (matter of fact about his opinion)

R: okay,

S (B1): And we're breaking it, so like, we're like destroying its natural protection and resources.

With awareness of the context of the P4wC question within the normative situatedness of mass media, politics and global activism about climate change with predicted extinctions, there was an overarching fatalistic 'certainty' to some of the student contributions. However, the 'snippets' used were considerably ill-informed, reductionist, generalised and presented as firm 'knowns'. These 'certainties' intrigued me to enquire further into the influence and power of 'narratives' informing the '(s)place-time bubble' of intersubjective meaning-making.

The extract from Boy One (above) exposes an outdated and incorrect 'snippet' about the ozone layer, which has now been proposed as healing itself and anthropogenic ozone-depleting substances have reduced due to the fast international actions from the *1987 Montreal Protocol* (Chipperfield et al, 2017; Solomon et al, 2016). The ozone-layer 'snippet' could have been a 'hopeful' narrative of the student intra-actions, exemplifying the success of international action that has led to industrial changes, product manufacturing change and global unity in mitigating potential irreversible ozone-depletion. The 'snippets' led me to the work of Stibbe (2015) and the *ecolinguistics* theory about "the-stories-we-live-by", which are *entangled* in the contemporary mass media sphere of neologisms and "post-truth" (Damico et al,

2018). The representation of climate change and environmental issues in mass media is highly complex, not only due to neologisms, climate change deniers, misleading claims, misinformation (Mallon, 2018) and pervading “post-truth” but additionally due to how each individual or community interprets the ‘stories’ presented through beliefs, values and biases (Damico et al, 2018). This is perhaps why the arguments of Thurnberg (2019b) are resoundingly asking politicians and governments to ‘read’ *the science* rather than interpret the data using the various lenses we adopt for reading ‘stories’ to fit the beliefs and narratives perceived as ‘reality’; these are the epistemic lenses that struggle with dissonance and ‘incongruent discomfort’ (Blaser and de la Cadena, 2018).

The ‘snippets’ therefore become a vital starting point for exploring the ‘(s)place-time bubble’ as the “stories-we-live-by” (Stibbe, 2015) and the narratives we are exposed to and choose to ignore or read without criticality or ascertaining reliability directly influence ‘classroom’ intra-actions. This additionally supports the previous argument in *Doing Hope* that the narratives from our past and present are of vital importance to the ‘(s)place-time bubble’ of intersubjective hope, which means then the absence of ‘factfulness’ (Rosling et al, 2018) or ‘alive ideas’ (Whitehead, 1951 in Morris, 2002) potentially leads to a ‘closedness’, fatalism or fatigue about the future. Additionally, reading ill-informed and outdated ‘snippets’ compounds and supports common representations of despair, cynicism and hopelessness about ecological crisis, even proposing the certainty of futural extinction and death. These ‘snippets’ storied through mass media or social media platforms have certainty, the ‘knowledge’ accepted and irrefutable and are not given space, time or discourse in the ‘classroom’ to be questioned for validity or reliability, which can be argued as an unethical and *irresponse-able* ‘world making’ practice of contemporary education. The ‘deadened’ potentiality of these ‘snippets’ I argue has a ‘necro-ing’ affect, repressing *Living Narratives*, which was exemplified throughout the circle discussion in many of the student contributions (transcript extracts below).

### Transcript Extracts – necro-ing snippets

S (B3): I don't think we can save the Earth because no matter what there'll still be like stuff in the Oceans and there'll be stuff in the air (mid volume) (some inflections) (Confident and sure of opinion at the beginning). So, we'll never really be able to protect it. (sounding more uncertain with opinion by the concluding sentence)

S (B6): I don't think we can save the Earth. I think no matter what we do it's still gonna get worse and still gonna destroy all our stuff because, like, all the plastic in the ocean it's gonna be really hard to get rid of and there's still gonna be loads of it in there when we think we've got most of it out. (loud volume) (some intonation – inflections) (matter of fact about opinion – certain about opinion. Immovability in opinion)

S (B9): So, umm, obviously at some point umm humans are going to go extinct and, umm ... humans are going to go extinct and there's not going to be anything we can do to prevent the Earth from dying out one day. But, once we've gone extinct the Earth will probably live on for millions, (student noises/moving around) even billions of years longer than us.

The term 'necro-ing' has been adapted from the work of Achille Mbembe (2003) on *necro-politics* (Braidotti, 2013; Mbembe, 2003; Quinan, 2018), which are the politics influencing which 'bodies' are allowed to live or die and how 'manic-depressive' perceptions and political 'insecurities' (Braidotti, 2013) enforce unchangeable and immovable future certainties. Thus, 'necro-ing snippets' are proposed as deadening narratives of assumed 'truths', 'knowledges' and 'facts', subjugating optimism, difference, change, hope and perceiving of uncertainty as potentiality dangerous (Solnit, 2016). The counter-narrative would therefore be 'eco-ing snippets', a term adapted from 'green politics' (Curry, 2011, or 'eco-politics', which is framed around *Deep Ecology* ethics. 'Eco-ing snippets' are alive with potential, undecided, uncertain, growing or becoming ideas, adaptable and anticipatory, exploring future possibilities with 'openness' and in relationship with (s)place. I am mindful to add here that in defining these terms as counter-narratives I am not suggesting a dualism, but a duality of the affect each type of 'snippet' has, much like the relationship and dynamics of hope and despair (Figure 3). It is not an either/or, but instead an awareness of how these 'snippets' inter-play and are *entangled* in the co-creation and co-construction of 'worlds' and new 'knowledges' in the P4wC

discussion circle. The extracts below illustrate the *entanglement* of these ‘snippets’ through the intra-actions of the students in the philosophical inquiry, and especially the ‘affect’ of one student’s argument about the life-span of Earth.

### Transcript Extracts – *entangled* necro-ing and eco-ing snippets

S (G3): I think that we can save the Earth while we live on, living on it. But I do know it’s going to die one day but we should help it until it does die. (mid volume) (intonation fluctuates in pitch) (strong and clear conviction in argument – considers her stance in reference to previous comment on planetary lifespan.)

S (B8): I kind of think it’s kind of like ah... a human in a way, because... it lives its life and will die eventually. All we can do is slow down the process and make it not as bad I guess. (mid volume) (intonation fluctuates – some inflections. Staccato) (matter of fact. Slightly quizzical about arguments. Certainty and conviction about the future, but with hesitations that perhaps symbolise uncertainty about the future)

The contributions of Boy Two A (extract below) maintained the ‘necro-ing snippets’ of the first student with a further compounding fatalism. Halpin (2003) refers to fatalism as an ‘enemy’ of hope as it assumes predetermined events are inevitable, which in turn paralyses potentiality. The student introduces the life-span of Earth to the discussion and simultaneously supports the previous students’ ‘necro-ing snippet’, which convincingly argues there is certainty in humankind’s inevitable fatality.

### Transcript Extract Boy Two A

S (B2): I think no matter what we do, if we try and prevent it, no matter what we do the Earth is going to die. The Earth is...

*S’s: inaudible comments*

S (B2): ... the Earth and solar flares are getting stronger and becoming larger. And it said that within a few billion years that the Earth will explode because of the sun. And, like NAME said, with the ozone layer decreasing, with all these space shuttles and that every year, it will damage the Earth and it won’t live as long as if we weren’t here. (high to mid volume) (generally even tone but not monotone, some inflection and takes time to speak but not slow) (matter of fact but with some uncertainty – slightly unsure perhaps in his conviction or belief in what he is saying?)

*C: Silence.*

Interestingly, later in the discussion circle there was a distinctive and vital *re-turning* for the student (Boy Two B extract below) when the topic shifted from abstract 'snippets' to relevant and experienced knowledge from his locality.

### Transcript Extract Boy Two B

S (B2): Umm they've also stopped it due to woods on the other side. Because there's some birds and animals that have been... protected by the law and if they damage them the company would be sued. So, they have to stop all construction until winter for them to, umm... for example like the birds to fly over to their new home. There's also been studies that within a few years we will, like NAME said, we will have to start bucking up and tidy the Earth or if not we will have to start living on a different planet.

*S's: oh's. whispers. Quiet gasps (shuffling noises)*

S (B2): There's been studies saying that Mars, that will be the safest one and the one that will help support more life, but.... (long pause) ... (mid-loud volume) (some intonation – inflections. More fluctuation in tone and pitch compared to previous contributions) (More energy. Vibrancy to begin – relating actions with local environmental. Certainty still. Concise and definite about the future. The energy dampens when returning to more fatalistic future projections. Closedness to defining the future as known. Long pause at the end .... Class response 'affect'? Reconsidering his argument?)

This change was affected through the contribution of another student who suggested a more hopeful and (s)place responsive story (Girl Six extract below).

### Transcript Extract Girl Six

S (G6): Umm from where I live, ummm, I've got like... quite a big view of a whole field and it's by Derriford hospital bit and um their building a motorway along there and I don't know why they need to do that but they've stopped it now.. until.... I don't know when they've stopped it till...I think... I don't know actually. They've stopped it so they're making...so the animals that were there cows, sheep, deer's and everything but they've just cut down all the trees now... and they've stopped it now so the deer's find a home but I just don't think they need to do that because we've got plenty of roads and all that to be going everywhere now...

(mid-loud volume) (fluctuating intonations – inflections, crescendos. Paced) (Energy, seeking for details for the story, relatable, tangible, ideas materialised through lived and observed experiences – matter. Material. Interactive. Active. Open. Narrative – relevant story)

It was noticeable throughout the discussion circle that the local and real-life stories had a different 'affect' on the dynamics, mood and atmosphere of the group. The student discussing the stopping of the local bypass was animated through her process of thinking and considering how she wanted to explain her ideas, as if her arguments and 'world-making' were becoming as she spoke rather than existing as fixed re-telling's. By sharing her ideas about lived and (s)place-based experiences there was an amplified 'openness' in the discussion and the previous fatalism of the other student affectively shifted (extract Boy Two B above). The local 'hopeful' bypass story exemplified an 'eco-ing snippet' resistance narrative due to environmental considerations causing a stop to construction, which I perceived as affecting the students' vitality and led to animated intra-actions around the discussion circle. These intra-actions gave 'space' to reconsider and perhaps re/negotiate beliefs, ideas and assumptions, thus bringing 'openness' to the students thinking and 'world making'. This I would argue exemplifies another discernment of hope, the potentiality of 'world-making' always becoming with an 'openness' to be changed and transformed through intra-actions.

However, not all 'hopeful' contributions to the circle discussion were dynamic and energetic, nor were all energetic becomings of ideas perceived as 'hopeful' (Appendix 6). But there was a noticeable distinction between the 're-telling' or 're-laying' of learnt information consistently being 'unenergetic' or 'closed' (neco-ing snippets), whilst new ideas that were (s)place-responsive and locality linked stories had affective, emotive and conative 'openness' (eco-ing snippets). Therefore, the '(s)place-time bubble' of 'neco-ing snippets' and 'eco-ing snippets' does have profound implications for 'doing hope', 'practicing hope' and the materialising of futural 'objects of hope' through material-discourse. This is further supported by Solnit (2016) and Bryant and Knight (2019) who, as discussed previously, both argue the importance of the types of past-present narratives explored through intersubjective (s)place and how they affect the materialising of hope. These arguments were exemplified during the exploration of the discussion circle due to the *entanglement* of 'neco-ing snippets' and 'eco-ing snippets'. This analysis is additionally in relationship with the previous *glows* of 'consensus with unfinishedness' and the object 'Thing-Power' (Bennett, 2010), because once again



there is a *re-turning* to trust and relationships of difference in the 'openings' of becomings. The 'affect' of the diverse narratives from mass media, family, school, entertainment and communities directly influencing becomings and leads back to the argument made by Freire (1973), hooks (2003), Biesta (2006), Duncan-Andrade (2009), Hicks (2014), Orr (1994) and ESD educationalists that there must be a *response-ability* for how these narratives are explored with children and young people as they directly 'affect' world making practices.

The 'necro-ing snippets' and 'eco-ing snippets' are deeply rooted in the presently situated and normative knowledge construction of the 'real-world' and therefore both are influential to becomings, and ethically it would be *irresponse-able* to filter either. Instead, by using a 'pedagogy of hope' the 'opening' for resistance, questioning, critical research and future potentiality is sustained through the 'classroom' intra-actions where students can re/negotiate their becomings through the 'concrete circumstances' (hooks, 2003) of the '(s)place-time bubble'. It could also be argued that through ESD and a *pluriversal classroom* 'pedagogy of hope' approach the *filiated* (Rovelli, 2017) (s)place-time mattering of hope is always generating 'openings' of change for heterogenous becomings of all participants. Re-iterating also the arguments of Freire (1994) and Duncan-Andrade (2009) that the practice of 'critical hope' is crucial to the inquiry of the present 'community' and therefore, vital for co-constructing potentialities that are not 'wishful thinking' nor in ignorance of the suffering and struggle of 'the other'.

The P4wC workshop adopted for the research included awareness of struggle and suffering, with dissonance, exploration of difference, agreements and disagreements. This leads to the proposition that hope is discernible due to the process and practice of philosophical inquiry because it assists becomings through the intersubjective '(s)place-time bubble' of 'snippets' with futural imaginings, irrespective of how many students verbally said or 'felt' they were 'hopeful'. In response to this 'data that glow' I additionally argue that a *response-able* and ethically caring educational model requires media literacy and eco literacy (Goleman et al, 2012) to explore these narratives as COI and with (s)place-based examples for young people to practice hope through intra-active heterogenous becomings,

materialising hope in relationship with 'other' *Living Narratives*. This conclusion also inter-connects with contemporary philosophical discussion focusing on education through Spinozan ethics (De Freitas et al, 2017) and the *worlding* of 'the ethico-political project of education' (De Freitas et al 2017, p. 807), which especially questions what education might look like if designed around an ethic of 'becomings' and not a 'transmissive' banking model (Biesta, 2006; Freire, 1994; Giroux, 2011; hooks, 2003.). Could educating through an ethic of 'becomings' embody a 'pedagogy of hope' and thus materialise the phenomenon of hope as 'conatus' for making new eco-socially just worlds?

**“Earth is like a human”: Planetary Aliveness****Transcript Extract**

S (B8): I kind of think it's [earth] kind of like ah... a human in a way, because... it lives its life and will die eventually. All we can do is slow down the process and make it not as bad I guess. (mid volume) (intonation fluctuates – some inflections. Staccato) (matter of fact. Slightly quizzical about arguments. Certainty and conviction about the future, but with hesitations that perhaps symbolise uncertainty about the future)

The final *glow* of “earth is like a human” caught my attention due to the proposed possibility that earth, like a human exists as a ‘body’ with its own aliveness and existence. This conceptualising of earth as a living entity with its own ‘becomings’ interconnected immediately with the Gaia Hypothesis (Lovelock, 1979) and ecological complex systems thinking in ESD (Goleman et al, 2012; Sterling, 2010-11). The earth through these perspectives is identified as a complex living system of intricately interdependent ecologies, ecosystems, feedback loops and living matter of land, sea and atmosphere (Goleman et al, 2012; Greyson, 2019; Lovelock, 1979) and that the biosphere is a model of a single giant organism. Curry (2011) adds, ‘[G]aia and its inhabitants co-evolve together in a web of relationships of which symbiosis (not, as most evolutionary theory, competition) is the dominant kind’ (Curry 2011, p. 98). The human, as a thinking, feeling, doing ‘body’ intra-acting and affecting ‘worlds’ thus too has its own ecosystem of intricate complex self-organising systems working in relationship and ‘inter/intra-dependence’ to each other as living matter (Braidotti, 2013). Therefore, both earth and human as living matter, intra-acting (Barad, 2007) with worlds internally and externally encounter inter/intra-dependent becomings that are embodied through Lovelock’s (1979) Gaia Hypothesis and through other ‘*vital reenchantments*’ of ‘ecologies of affect’ as argued by Lauren Greyson (2019).

‘Ecologies of affect’ (Greyson, 2019) proposes there are no distinctions ‘between organism and environment and in so doing renders biota and the earth continuous, immanent to one another’ (Greyson 2019, p. 156). To perceive of earth as human/non-human/more-than-human with ‘vital’ intra-activity not only re/negotiates

and repositions the 'human' in how 'worlds' are made, but simultaneously proposes that all 'matter' has significance and participates with hope as *Living Narratives*. This returns the discussion to Spinozan 'conatus' (Bennett, 2010), Massumi's (Massumi and Zournazi, 2002) 'co-presence of potentials', Pieper's 'entelechy' (Schumacher, 2003), as well as the proposition of 'the "incorporeal materiality," the unseen capacities of other people and objects' (Bryant and Knight 2019, p. 142). If all 'matter' is guided by a principle of potentiality through co-presence and 'other's' capacities continuously striving for futural existence; could hope therefore, exist between the intra-actions of materialising the unending 'narratives' of all *Life*? Can you propose that because 'everybody' (Bennett, 2010) strives for 'existence' (conatus) there is hope in all intra-actions? Is hope discernible within the movements or momentum of 'bodies', the seeking or searching for intra-actions of all living matter towards something unknown yet potentially imaginable? To finish, these questions shall remain unanswered, lingering as *hope-full* 'openings' of future potentialities and *Living Narratives* that assist in different ways of making worlds and meaning, and as Massumi (2003) suggests, to keep *wonder* 'alive'.

## Chapter 5: Concluding Propositions

Through the metaphysical and material exploration of hope the dissertation has discussed the diverse array of conceptualisations, interpretations and perspectives of hope and proposed the *Living Narrative* as one way of aesthetically embodying the phenomenon of hope. *Being Hope* discerned hope as an incorporeal ‘openness’ to potentialities, suggesting hope is alive through the becomings of ‘bodies’ and is a resistance and resilience to suffering, despair and death. Throughout *Doing Hope*, ‘playthinking’ explored the entanglement of hope’s conative, emotive, affective and actant characteristics through relationships with other phenomenon and the ‘(s)place-time bubble’ of subjective/intersubjective constructed hope. The *pluriversal classroom* was proposed as a (s)place of materialising hope through plurality and how ‘affect’ has a vital co-presence with hope. Then lastly, *Practicing Hope* embedded the phenomenon of hope within the entangled imaginary of education, utopias and ESD, proposing that hope is a crucial resource for ecological and socially just future worlds.

Enduringly hope continues to defy ‘categorisation’ (Webb, 2013) and through the *diffractive* methodology (Barad, 2007) and ‘data that glow’ (MacLure, 2010) analysis the dissertation sought new ‘world making’ conversations with hope. The mattering of hope through intra-actions of the P4wC workshop practice storied hope as trust and joy, unending, ‘unfinished’ and always in relationship with becomings. The intra-objectivity and proposal of hope existing in-between the intra-actions of human/non-human ‘bodies’ extended on Bennett’s (2010) ‘*Thing-Power*’ and suggested that hope as a phenomenon may not be discrete to human relationality. When pondering ‘neco-ing snippets’ and ‘eco-ing snippets’ of material-discursive (s)place the ‘power’ of narratives directly affected the vitality of *hope-full* encounters and possible future worlds through ‘classroom’ intra-actions. Thus, suggesting hope is ‘actant’ in the ethical and ‘... absolute obligation to render each other capable of changing the story; a story of ongoingness, cultivated in the earth, in the tunnels of the earth’ (*Donna Haraway: Storytelling for Earthly Survival*, 2017).

The ‘(s)place-time bubble’ analysis proposed ‘educating with hope’ as instrumental to the practice of hope and imagining future worlds through ‘real-life’ and ‘troubling’

material-discourse that embeds *Living Narratives* in (s)place-responsive pedagogies of hope. Massumi (Massumi and Zournazi, 2002) additionally supports this discernment, stating ‘... it’s all about being in this world, warts and all, and not some perfect world beyond, or a better world of the future...because your participation in this world is part of the global becoming’ (Massumi and Zournazi 2002, p. 242). This embedded and material global becoming was also exemplified in the proposal of hope being discerned through planetary aliveness. Where all ‘matter’ has *hope-full* potentiality and that ‘ecologies of affect’ (Greyson, 2019) are *Living Narratives* through intra-active becomings of human/non-human/more-than-human cosmologies and ecologies of relationally intra-dependent webs of *Life*.

The literature and discernments of hope throughout the dissertation convene on a common proposition, that hope is ‘vital’ in the relationally constructed and intra-active becomings of human/non-human/more-than-human future worlds. Hope proposed as a *Living Narrative* sustains ‘openings’ for these infinitely interwoven becomings and purports that hope as a phenomenon needs to continue being re-envisaged, explored and practiced as a ‘crucial resource’ (Te Riele 2010, p. 35), resisting ‘convenient cynicism’ (Giroux, 2001) and ‘habits of despair’ (Solnit, 2016) that perpetuate immovable and unchangeable eco-social injustices. Consequently, hope and action are entangled, where hope is suggested as the impulse, compulsion or vitality of moving towards an uncertain horizon yet simultaneously propelled further onwards when in the company of action and resistance.

Hope as a transformative ethereal and incorporeal ‘existence’ can materialise in and at any ‘moment’ as a ‘collective of phenomena’ with the capacity to change the potentiality and momentum of entire nations, perhaps even a global movement. It shines a light on even the bleakest of life’s struggles, reminding us ‘that our hope is in the dark around the edges, not the limelight of centre stage. Our hope and often our power’ (Solnit 2016, p. xvi). The ripples and waves of these *hope-full* and *power-full* intra-actions have immeasurable and unfathomable ‘affect’ on the *Living Narratives* of individuals, families, communities, societies and the planetary biosphere. These ripples and waves are intrinsic to *Life*, the becomings of heterogeneous ‘worldings’ as *naturecultures* and I argue they can never be

extinguished or paralysed as *Life* finds a way to exist beyond despair or annihilation and keeps going against all odds through *Living Narratives*. Hope can't be possessed or owned, nor can it be captured or acquired, instead hope amplifies joyful, trusting and material intra-actions through an energy of courageous trying, exploring, dialoguing, creating and materialising of intangible 'dreams' and 'imaginaries' of potentiality. Hope is a catalyst where we are in the '(s)place-time bubble' and compels possible new worlds into being somewhere, at some time through ourselves with 'the other'.

## Chapter 6: Future Potentialities

Throughout the dissertation the *Living Narratives* of hope presented a kaleidoscope of potential discernments, avenues of enquiry and possible research applications. Therefore, adopting 'openness' to further wonder about hope and its 'affect' as an 'actant' within assemblages it is important to propose supplementary research potentialities. Firstly, an extension of the new materialism and vital materialism focus of the dissertation could evolve discussions on the 'conatus' of 'bodies', especially researching further into human/non-human/more-than-human assemblages. There is also potential to extend the practice of hope through the *pluriversal classroom* by exploring intra-actions (Barad, 2007) with different themes and through other topics of ESD. The 'neco-ing snippets' and 'eco-ing snippets' affect on COI intra-actions could also be researched further through ecolinguistics (Stibbe, 2015) and narrative research methods.

From the literature other potentials included researching hope through semiotics, where metaphors and maxims could be analysed, as well as extending this into other socio-cultural environments. Averill *et al* (2010) explored cross-cultural perceptions of hope, which could be broadened to include a diverse range of culturally specific perceptions of hope through historico-social contexts and connected with anthropological ethnographies. Extending the inherited cultural conceptualising and discernment of hope could bring new and different interpretations of hope and its importance to utopian thinking and futural imaginaries. There are additionally some interesting proposals from Karen Armstrong (2005) about the vital role myth and narrative plays in materialising meaning, which are orientated around hope and embedded in *naturecultures*.

Philosophically the discernment and 'existence' of hope has multiple possibilities for further research, especially in relation to posthumanism and new materialism. Specific to education, the materialising of hope has multiple directions to pursue, which could include further research into hope's resistance to neo-liberal influences on education, pedagogies of hope, practices of hope in the classroom and the fundamental role of teaching as an act of hope to inform policy, legislation and



teacher training. Researching hope also interconnects with the growing interest in re/enchantment (Bennett, 2010; Federici, 2019), commons thinking and pursuing communities of plurality with embodying approaches to teaching or working with a political ontology (Blaser and de la Cadena, 2018). The possibilities are literally endless as hope is always 'opening' towards new potentialities.

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## Appendix 1:

Table 1: Typologies of 'Ordinary Hope'

Type of 'ordinary hope'	Description
Complex and Critical Hope	A contextualised present moment recognising obstacles and struggles of a community and in solidarity identifying realistic socially just ways to challenge and change forces causing harm (Duncan-Andrade, 2009; Grace, 1994). Webb (2007) Critical Mode of Hope
Ultimate Hope	A specific moral or value based hope in the present moment and anticipating a different future (Halpin, 2003; Godfrey, 1987).
Sound and Aimed Hope	An altruist and ethically driven object of hope, which relies on trust in others and the collective action or 'social engineering' for future change (Godfrey, 1987; Te Riele, 2010; Webb, 2013). It is a dynamic active aim for future social change (Halpin, 2003)
Pragmatic Hope	A realisable object of hope, based on pragmatic consideration of desire and practical processes to achievement, whilst being careful to refrain from fantasy and wishful thinking (Shade, 2006).
Attainable Hope	The object of hope is difficult to achieve whilst also being very attainable through the agency and action of either an individual or group (te Riele, 2010).
Probability Hope	The object of hope requires some probability of being achieved, in this definition the object is perceived as relatively likely to be attained within a short to medium term process (Waterworth, 2004).
Everyday Hope	Hope as a phenomenon in our everyday experiences just as hopelessness, joy, anxiety or despair influences our daily life (Waterworth, 2004). This hope is harder to distinguish from everyday wants or desires.

Table 2: Typologies of 'Fundamental Hope'

Type of 'fundamental hope'	Description
Fundamental Hope	The hope that goes beyond despair or loss of trust in others and the world. To continue hoping against all odds in a life or death situation, and even perceived as a life-force and hopefulness to face the future (Godfrey, 1987; Schumacher, 2003). This could be perceived as Pieper's (Schumacher, 2003) <i>entelechy</i> or even Spinoza's 'conatus' (Bennett, 2010).
Transformative Hope	A hope based on utopian ideas to create a new way of being and having faith and trust in human agency to bring this future about (Webb, 2013). This could be likened to Bloch's (1986) idea of hope being a 'light' for utopian egalitarian ideals.
Absolute Hope	An unconditional, open trust for <i>us</i> (humankind) in an unforeseeable future (Marcel, 1951), with a readiness of spirit towards the future, potentially venturing into naïve faith and trust in the future (Halpin, 2003).
Patient Hope	The hope that trusts the world and actively <i>waits</i> for an uncertain future (Webb, 2013). Similar to Marcel's Absolute hope, an intrinsic trust and openness to the unfolding of the future.

## Appendix 2: Ethics Protocol

**2018-19 MA Education ETHICAL PROTOCOL**

Please indicate how you will ensure that your research conforms to the University of Plymouth Research Ethics Policy. Complete each section with a statement that addresses all of the ethical principles set out below and attach materials to exemplify how you will do this (e.g. participant information sheet, letters to gatekeepers, consent forms with right to withdraw, questionnaires and interview schedules etc).

<b>1</b>	<p><b>Informed consent</b></p> <p>As part of the inherent duty of care when undertaking research and especially when researching with young people as vulnerable participants I intend to make sure all participants have a full introduction to the research. Two to three weeks prior to the Workshop and Group Interviewing (Appendix 1) I will visit the participants, with information sheets and informed consent forms and introduce verbally the research process, confidentiality, and the right to withdraw process (Appendix 5). It will also give the group a chance to ask me questions to clarify any key points, concerns or reservations about participating with an awareness of my position of power influencing responses (Bucknall: 2014). During the verbal introduction to participants I will then hand out the consent forms for them to give consent individually and parental permission is required at the bottom of the form (Appendix 5). Participants will be asked to take home information sheets for parents (Appendix 4) alongside the consent form to be brought back in time for the P4C workshop.</p> <p>Agreement to participate will be confirmed with a Gatekeeper leadership via a school consent (Appendix 2) and class teacher consent form (Appendix 3). Informed consent will be verbally re-explained and sought at the start of each research session to ensure participants remain fully-informed and autonomous in their decision to participate. This will uphold British Educational Research Association endorsement of the United Nations Convention on the Rights of the Child and respect 'children who are capable of forming their own views should be granted the right to express those views freely in all matters affecting them.' (BERA: 2018)</p> <p>The research group will be an existing class of students in Key Stage 3 (aged 12 – 14) at a secondary school, therefore I have to be additionally ethically aware of 'offering participation as a choice' (Bucknall 2014, p. 72). During the introduction to the research I will add instructions on how participants can 'opt-out' (BERA: 2018) of the process, and what they do instead will be agreed with the class teacher prior to the lesson. Here again position of power needs to be carefully considered and its impact on authentic choice to 'opt-out', therefore as researcher it is my responsibility to ensure no participation occurs at the discomfort or harm to any young person.</p> <p>I very much hope that the class teacher can attend the P4C workshop as observer, which will hopefully aid in ensuring the participants do not feel coerced into taking part and have the 'opt-out' option. I will be sure to discuss this with the class teacher beforehand to ensure we are both enabling participants to make an informed choice about participating. Positions of power of myself as researcher and of the class teacher will need to be considered throughout the research process.</p>
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2	<p><b>Openness and honesty</b></p>																
	<p>To achieve openness, I will ensure the presentation about the research and importance of informed consent is fully inclusive and language, phrasing and hand-outs are all appropriate for the participants (Appendix 2-5). No form of deception is being used for the research project.</p> <p>The P4C workshop process (Appendix 6), workshop content (to be decided) require me to clearly present resources and be aware of the diversity of the group and different experiences, ideas and knowledge the young people will contribute through the research process. With no prior relationship with the participants and a P4C workshop raising philosophical questions, there is a potential for some unexpected, challenging or sensitive topics to be raised and discussed, which may require additional mindfulness of maintaining respectful dialogue to ensure protection from harm.</p> <p>As part of openness and honesty I am also mindful of the data construction (Bucknall: 2014) process in the initial stages of research design, working with research methods and the process of analysing and presenting findings. To meet required ethical standards and my own epistemological standpoint and methodological aims, I will use the British Educational Research Association (BERA) (2018) guidelines and additional educational research theory.</p>																
3	<p><b>Right to withdraw</b></p>																
	<p>The research will follow the University of Plymouth's withdrawal policy, which will be explicitly outlined during the introduction of the research and for informed consent to be given. Participants will be informed they have complete control over their data and how it is used up until the withdrawal date (Appendix 3 &amp; 5), which will be set as the end of the second session with the participants (date unknown at present). After this date, as per the guidelines 'data already being incorporated, irretrievable or already used in producing results,' (Pellowe et al: 2018 p.10) can't be removed.</p>																
4	<p><b>Protection from Harm</b></p>																
	<p><i>Indicate whether this research involves:</i></p> <table border="1" data-bbox="320 1368 1345 1765"> <tr> <td><i>Children</i></td> <td><input checked="" type="checkbox"/></td> </tr> <tr> <td><i>Vulnerable adults</i></td> <td><input type="checkbox"/></td> </tr> <tr> <td><i>Sensitive topics</i></td> <td><input type="checkbox"/></td> </tr> <tr> <td><i>Permission of a gatekeeper in place of consent from individuals</i></td> <td><input type="checkbox"/></td> </tr> <tr> <td><i>Subjects being academically assessed by the researcher</i></td> <td><input type="checkbox"/></td> </tr> <tr> <td><i>Research that is conducted without full and informed consent</i></td> <td><input type="checkbox"/></td> </tr> <tr> <td><i>Research that could induce psychological stress and anxiety</i></td> <td><input type="checkbox"/></td> </tr> <tr> <td><i>Intrusive intervention (e.g. vigorous physical exercise)</i></td> <td><input type="checkbox"/></td> </tr> </table>	<i>Children</i>	<input checked="" type="checkbox"/>	<i>Vulnerable adults</i>	<input type="checkbox"/>	<i>Sensitive topics</i>	<input type="checkbox"/>	<i>Permission of a gatekeeper in place of consent from individuals</i>	<input type="checkbox"/>	<i>Subjects being academically assessed by the researcher</i>	<input type="checkbox"/>	<i>Research that is conducted without full and informed consent</i>	<input type="checkbox"/>	<i>Research that could induce psychological stress and anxiety</i>	<input type="checkbox"/>	<i>Intrusive intervention (e.g. vigorous physical exercise)</i>	<input type="checkbox"/>
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<i>Research that could induce psychological stress and anxiety</i>	<input type="checkbox"/>																
<i>Intrusive intervention (e.g. vigorous physical exercise)</i>	<input type="checkbox"/>																
	<p>Further information on protection from harm:</p> <p>To ensure the protection from harm and maintain a safe environment for the participants I will start the workshop with a 'ground rules' designing and agreeing process as expected code of conduct for the workshop process to minimise psychological harm and establish an environment of mutual respect. The 'ground</p>																

	<p>rules' will also form part of the confidentiality agreement with the participant group, about disclosing information of or from the workshop to non-participants.</p> <p>I have previous experience as a secondary school teacher in citizenship education, which often required class 'ground rules' for discussions and debates and to ensure protection from harm when any challenging or sensitive topics were raised. I have had continuing professional development training in working with young people discussing controversial topics and completed my Level 1 Philosophy for Children training in 2018.</p> <p>The class teacher being present will also mean, where necessary and in the unlikely event, we can follow the school behavioural policy as an additional way to minimise harm and safeguard students within the policy and procedure of the education setting. Where needed a risk assessment will be completed in preparation for conducting research in a school setting and all guidance on lone working and safeguarding will be adhered to. A DBS clearance will be sought. Additional policy and legal guidelines mean informed consent forms will have details of the right to complain with contact information of the independent contact at the University of Plymouth included (Appendix 3-5). As the research is working with vulnerable participant's I will also follow the University of Plymouth's Safeguarding Guidelines and report any concerns and disclosures to the University Safeguarding Officer.</p>	
	<p><i>Do ALL researchers in contact with children and vulnerable adults have current DBS clearance?</i>      Yes: <input checked="" type="checkbox"/>.    No: <input type="checkbox"/>      N/A: <input type="checkbox"/></p>	
	<p><i>If Yes, give disclosure number(s)</i></p>	
	<p><i>Name: Rosamonde Birch</i></p>	<p><i>Number: 000931109040</i></p>
	<p>If No, please explain:</p>	
5	<p><b>External Clearance</b>  <i>I undertake to obtain written permission from the Head of any institutions (school, social service, prison, etc) in which research will be conducted. (please check box)</i>  <i>Primary Gatekeepers: e.g. Assistant Principal/Senior Section Head/HE Manager</i>  <input checked="" type="checkbox"/>  <i>Secondary Gatekeepers: e.g. Programme Co-ordinators/ Subject Tutors</i>  <input checked="" type="checkbox"/>  <i>Others – please state:</i>  <input type="checkbox"/></p>	
6	<p><b>Participant/Subject Involvement</b>  <i>Has this group of participants/subjects already been the subject of research in the current academic year?    Yes <input type="checkbox"/> No <input checked="" type="checkbox"/></i></p>	
7	<p><b>Payment – NB unlikely in this circumstance</b></p>	
	<p>No payment</p>	
8	<p><b>Debriefing</b></p>	
	<p>I will liaise with the class teacher to visit the class and do a debrief in person.</p>	
9	<p><b>Dissemination of Research</b></p>	
	<p>I will make it clear on the informed consent form that I want permission for the research to be used for any and all options for publication.</p>	

10	<b>Confidentiality</b>			
	<p>The requirement of the research to uphold participants confidentiality will be explained in the research introduction and on the informed consent form and will follow the University of Plymouth's guidelines (Pellowe et al: 2018), which states all participant identities or personally identifiable data from audio recordings will be encoded anonymously for all material written for the public domain. Audio recordings of the P4C workshop, group interview and teacher interview will be held digitally in an encrypted and password protected folder for ten years on a University of Plymouth personal OneDrive account or equivalent as required by Level 2 security of the <i>EIM-POL-001-Information Security Classification Policy</i> (Menendez-Alonso and Ferrier: 2016) and <i>Research Data Protection</i> (IDMAG: 2018) Policies.</p> <p>The handling of confidential data will follow the policy guidance also, where no written record of participant personal data and name will be held side by side, nor shared with others without express and necessary permissions. Once the retention schedule of a minimum of 10 years is finished the dataset will be deposited in the University of Plymouth's repository and the record will state the data is destroyed (IDMAG: 2018).</p> <p>In addition to data protection and ensuring confidentiality of participants in the research there are additional issues to consider specific to running group-based research. It is extremely difficult to maintain confidentiality for all participants as the group itself knows of who participated and what they contributed to the P4C workshop and group discussion. This will need to be raised during the introduction to the participants and made very clear that the researcher will uphold confidentiality procedures, and that it is the discretion of all participants to be confidential about each other's contributions and participation. Here also the making and agreement to group 'ground rules' is vital as confidentiality can form part of the agreement and aim to further protect participants anonymity.</p> <p>As part of the research introduction and ongoing openness of the research process I will also remind participants of the researcher's duty of care while conducting research with young people and that, where on the rare occasion and when necessary, I have a responsibility to share confidential information.</p>			
11	<p><b>Declarations:</b>  <b>For all applicants,</b> your signature below indicates that, to the best of your knowledge and belief, this research conforms to the ethical principles laid down by Plymouth University.</p>			
		Name(s)	Signature (electronic is acceptable)	Date
	Applicant	Rosamonde Birch	<i>R Birch</i>	28/02/2019

**Completed Forms should be forwarded to your dissertation supervisor along with your research proposal for review before being uploaded to DLE/Moodle.**

You must not start your data collection until you have received approval by email from your supervisor. Reference: Bradley, A. Fryer, R. (2011) *The Power and Pitfalls of Education Incentives*. Brookings Institution: Hamilton Project.

## References

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## Appendix 3: Information and Consent Forms (Student, Parent and Teacher)

### Education Research Project

MA Education small-scale research project to explore how young people relate to current global issues and whether this impacts their sense of hope for the future.

#### What will be involved:

- You will be involved in asking questions about a current global issue and discussing this topic with fellow classmates.
- You will reflect and share ideas on your own experience during the discussion.

#### Benefit of research

- You will receive a debrief about the conclusions of the research.

#### Classroom Conduct

Your class teacher Mr Cade for P4C will be participating in the research and will attend all elements of the research activities. I am also a secondary school teacher with enhanced DBS and previous experience in facilitating discussions and the philosophy for children process. I will follow the school's expected behaviour guidelines and safeguarding procedures. The research is designed to complement the curriculum content of P4C and ensure your child does not miss vital learning from their normal discreet lessons.

#### Confidentiality

The workshop and group interview will be audio-recorded, but all names and identifying features will be anonymised during the transcribing of the audio-recordings. The audio-recordings will also be held safely as per the University of Plymouth's ICT procedures to ensure no one can access your personal data. The anonymised and confidential transcripts will be part of my MA dissertation, which may be additionally used for other publications.

#### Opting Out and Withdrawal

I have introduced the research project to you and you now know all research must be conducted with full informed consent and permission from yourself and your parent/guardian. Should you or your parent/guardian not want to participate in the research an alternative activity can be arranged for you to complete. You can opt-out at any time during the research and the final date to withdraw your contributions to the research will be **Tuesday 26<sup>th</sup> June at 10:00**. After this point data will have been incorporated into analysis and will be irretrievable.

#### Concerns or Complaints

During or after the research, to raise any concerns or complaints, you can contact The University of Plymouth via [complaints@plymouth.ac.uk](mailto:complaints@plymouth.ac.uk) or contact them on 01752 600600.

Please find attached the consent form for you to complete if you are happy for your child to participate in the research project, starting on Tuesday 18<sup>th</sup> June 11:25 – 12:25 and finishing on Wednesday 26<sup>th</sup> June 9:00 – 10:00.

Your faithfully

R. Birch

Rosamonde Birch

E: [Rosamonde.birch@plymouth.ac.uk](mailto:Rosamonde.birch@plymouth.ac.uk)

A: The University of Plymouth, Institute of Education, Drake Circus, PL1 2AA

M: 07814072713

**STUDENT CONSENT FORM****Name of Researcher:** Rosamonde Birch

<b>Informed Consent</b>	<b>Yes</b>	<b>No</b>
I agree to take part in the research project and I understand that my participation is voluntary and that I am free to withdraw or 'opt-out' at any time		
I confirm that I have read the research information sheet for the research project and I have had the opportunity to consider the information, ask questions during the presentation and discuss the research project with my parent/guardian.		
I consent to my contribution in the workshop discussion being audio-recorded, and I am aware my name and personal identity will be kept confidential from all research publications.		
I understand the right to withdraw any or all of my comments and contributions to group discussions ceases at 10:00 on Tuesday 26 <sup>th</sup> June after which it will be used as part of the research data.		

---

 Student Name

---

 Date

**Dear Parent/Guardian,**

I am an Education MA student at The University of Plymouth with an interest in Philosophy for Children and through a small-scale research project I would like to explore how young people relate to current global issues and whether this impacts their sense of hope for the future.

**What will be involved:**

- Your child will be involved in asking questions about a current global issue and discussing this topic with fellow classmates.
- Your child will reflect and share ideas on their own experience during the discussion.

**Benefit of research**

- Your child will receive a debrief about the conclusions of the research.

**Classroom Conduct**

Your child's class teacher Mr Cade for P4C will be participating in the research and will attend all elements of the research activities. I am also a secondary school teacher with enhanced DBS and previous experience in facilitating discussions and the philosophy for children process. I will follow the school's expected behaviour guidelines and safeguarding procedures. The research has also been designed to complement the curriculum content of P4C and ensure your child does not miss vital learning from their normal discreet lessons.

**Confidentiality**

The workshop and group interview will be audio-recorded, and all names/identifying features will be anonymised. The audio-recordings will also be held securely as per the University of Plymouth's ICT procedures to ensure protection of personal data. The anonymised and confidential transcripts will be part of my MA dissertation and may be used for other publications.

**Opting Out and Withdrawal**

I have introduced the research project to your child and they know all research must be conducted with full informed consent and permission from yourself and your child. Should your child or you not want participation in the research an alternative activity can be arranged for them to complete during the lesson. Your child can opt-out at any time during the research and the final date to withdraw their contributions to the research will be **Tuesday 26<sup>th</sup> June at 10:00**. After this point data will have been incorporated into analysis and will be irretrievable.

**Concerns or Complaints**

During or after the research, to raise any concerns or complaints, you can contact The University of Plymouth via [complaints@plymouth.ac.uk](mailto:complaints@plymouth.ac.uk) or contact them on 01752 600600.

Please find attached the consent form for you to complete if you are happy for your child to participate in the research project, starting on Tuesday 18<sup>th</sup> June 11:25 – 12:25 and finishing on Wednesday 26<sup>th</sup> June 9:00 – 10:00.

I appreciate your consideration and I hope your child will be able to participate.

Your faithfully

R. Birch

Rosamonde Birch

E: [Rosamonde.birch@plymouth.ac.uk](mailto:Rosamonde.birch@plymouth.ac.uk)

A: The University of Plymouth, Institute of Education, Drake Circus, PL1 2AA

M: 07814072713

**PARENT/GUARDIAN CONSENT FORM**

**Name of Researcher:** Rosamonde Birch

**Email:** [rosamonde.birch@plymouth.ac.uk](mailto:rosamonde.birch@plymouth.ac.uk)

<b>Informed Consent</b>	<b>Yes</b>	<b>No</b>
I agree for my child, ..... to take part in the research project and I understand that my child’s participation is voluntary and that they are free to withdraw or ‘opt-out’ at any time.		
I confirm that I have read the research information sheet for the research project and I have had the opportunity to consider the information, discuss the research project with my child and ask questions via email if I need.		
I consent to my child being audio-recorded in the workshop and I am aware my child’s name and personal identity will be kept confidential from all research publications.		
I understand the right to withdraw any or all of my child’s comments and contributions to the workshop group discussions at 10:00 on Tuesday 26 <sup>th</sup> June, after which it will be used as part of the research data.		

I give permission for my child to take part in the research project:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Parent/Guardian

Date

Signature



**CLASS TEACHER CONSENT FORM****Title of Project:** 'What's the point Miss?': Can Philosophy for Children inspire hope?**Name of Researcher:** Rosamonde Birch

<b>Informed consent</b>	<b>Yes</b>	<b>No</b>
I confirm that I have agreed to the research project being conducted with my class of students and I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.		
I agree to take part in the research project and I understand that my participation is voluntary and that I am free to 'opt-out' at any time during the research process.		
I consent to my contribution in the workshop being audio-recorded, and I am aware my name and personal identity will be kept confidential from all research publications.		
I understand my right to withdraw from any or all of the research, which ceases at 10:00 on Wednesday 26 <sup>th</sup> June, after which it will be used as part of the research data.		

\_\_\_\_\_

Name of Participant

\_\_\_\_\_

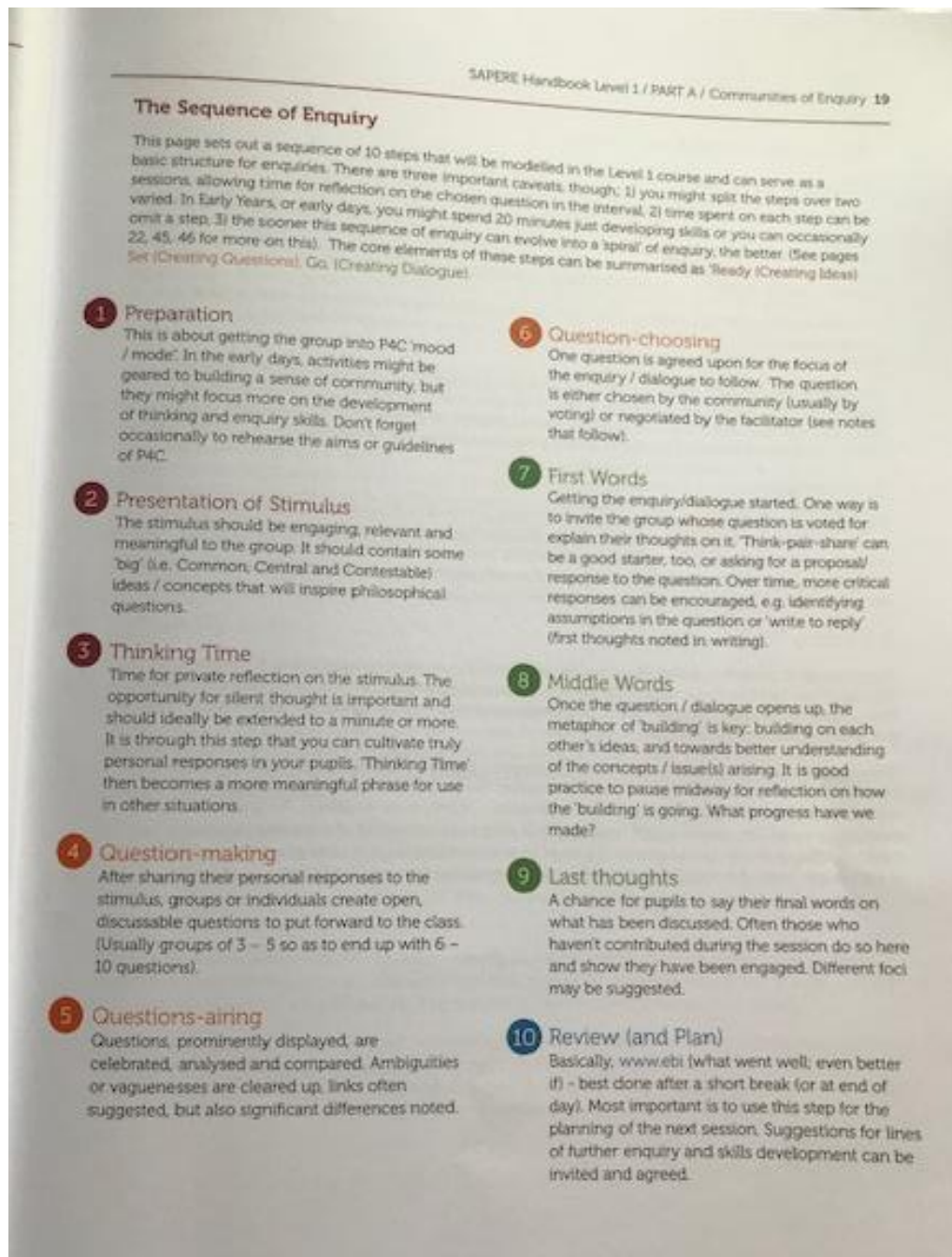
Date

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Signature

To raise any concerns or complaints, you can contact The University of Plymouth via [complaints@plymouth.ac.uk](mailto:complaints@plymouth.ac.uk) or contact them on 01752 600600 (complaints and appeals office)

## Appendix 4: SAPERE Philosophy for/with Children Enquiry Sequence



SAPERE (2016) SAPERE Handbook to accompany the Level 1 P4C Foundation Course. Unknown: SAPERE, 5<sup>th</sup> Edition

## Appendix 5: MA Research P4wC Workshop Plan and PowerPoint Slides

<b>Workshop 1</b>		
Timings	Action	Objective
5 mins	Introduction and consent reminders	Ensuring all students wish to continue participation and understand their consent and opt-out procedures
5 mins	Class Contract	To establish a learning community and clear boundaries for respect, safety and mutual understanding
10 mins	Fact and Story	Students in pairs can share their existing learnt and experienced knowledges in relation to water with the aim to practice the sharing of personal stories and knowledges in preparation for future discussion and opinion based activities.
15 mins	Water Cards Scale	Students in pairs look at one water card, discussing what it depicts and if they think it is a more or less important use of water. Each table then adds their card to the scale, negotiating previous cards and becoming aware of relationships between cards. Here students will explore 'uncertainty' and 'unfinishedness' due to the scale being based on intersubjective and collective decision making. It will help practice reasoning skills, awareness of other ideas and opinions alongside allowing form change and compromise.
5 mins	Enquiry stimuli for discussion	A short prose 'If the Earth were only a few feet in diameter...' spoken by the researcher and students given 1-2mins 'thinking time' to explore their subjective responses and reactions.

15 mins	Question development Question airing	Students work in groups of 5-6 with flip-chart paper and create questions that: <ol style="list-style-type: none"> <li>1. Answered in the text</li> <li>2. Answerable via research</li> <li>3. Answerable by talking to someone</li> <li>4. Unanswerable (Philosophical)</li> </ol> Groups share questions with the rest of the class.
5 mins	Closing and summary of Workshop 1	Summary comments and details about the next workshop.

<b>Workshop 2</b>		
Timings	Action	Objective
5 mins	Introduction and consent reminder	Ensuring all students wish to continue participation and understand their consent and opt-out procedures
2-3 mins	Class Contract reminder	To establish a learning community and clear boundaries for respect, safety and mutual understanding
5 mins	Enquiry stimuli for discussion	A short prose 'If the Earth were only a few feet in diameter...' spoken by the researcher and students given 1-2mins 'thinking time' to explore their subjective responses and reactions.
5 mins	Question development reminders Question airing reminder Question choosing	Students work in groups of 5-6 with flip-chart paper and create questions that: <ol style="list-style-type: none"> <li>5. Answered in the text</li> <li>6. Answerable via research</li> <li>7. Answerable by talking to someone</li> <li>8. Unanswerable (Philosophical)</li> </ol> Groups share questions with the rest of the class. Each group then decides on their final philosophical question to be voted on by the class. One question is chosen.
35-40 mins	First, middle and last works of discussion	Students sit in a circle, opening the discussion with the chosen philosophical question students are invited to share their responses, further questions, ideas and opinions. The 'talkative cat' will be used as a prop 'object' for students to exchange to support a listening and mindful discussion process. To finish, students will be invited around the whole circle to share their 'last thoughts' to close the discussion.

**Roz Birch**

**PHILOSOPHY FOR CHILDREN**  
RESEARCH WITH YEAR 7 - WATER

1

**THE RESEARCH PROJECT**

- WE WILL UNDERTAKE A PHILOSOPHICAL ENQUIRY AS A CLASS
- ASKING QUESTIONS ABOUT A CURRENT GLOBAL ISSUE, THE FOCUS IS "WATER"
- WE WILL REFLECT ON IDEAS AND SHARE OUR OWN OPINIONS AND THOUGHTS
- WE WILL EXPLORE "BIG IDEAS" THROUGH DISCUSSION AND CRITICAL THINKING
- WE WILL LISTEN AND CONSIDER A RANGE OF OPINIONS AND IDEAS WHILST BEING AWARE OF OUR OWN ARGUMENTS AND OTHERS WITHOUT EXPECTING EVERYONE TO AGREE
- WE WILL CO-CREATE A LEARNING AND PHILOSOPHICAL COMMUNITY TOGETHER

2

**RESEARCH – KEY REMINDERS!**

- VOLUNTARY PARTICIPATION
  - OPT-OUT AT ANY TIME
  - WITHDRAW AT ANY TIME UP UNTIL TUESDAY 26<sup>TH</sup> JUNE AT 10:00
- CONFIDENTIALITY
  - TWO AUDIO RECORDING DEVICES
  - NAMES/IDENTIFYING FEATURES WILL BE ANONYMIZED IN THE TRANSCRIPTS
- CLASSROOM CONDUCT
  - FOLLOW THE COLLEGE'S EXPECTED BEHAVIOUR
  - AGREE A CLASS CONTRACT

3

**CLASS CONTRACT**

- IMPORTANT TO WORK TOGETHER AND AGREE **THREE RULES** FOR THE P4C ENQUIRY, WHICH COULD INCLUDE:
  - BE MINDFUL THAT EVERYONE WILL HAVE DIFFERENT THOUGHTS AND LISTEN RESPECTFULLY
  - BE MINDFUL OF YOUR LANGUAGE AND HOW YOU SPEAK TO EACH OTHER
  - BE MINDFUL OF LISTENING AND GIVING TIME FOR OTHERS TO SHARE ...
- TALK TO THE PERSON NEXT TO YOU ABOUT YOUR IDEAS FOR RULES

**WE WILL TAKE IDEAS AND AGREE OUR CLASS CONTRACT**

4

**IN PAIRS ... THINK OF ONE FACT ABOUT WATER**  
**THINK OF ONE STORY YOU HAVE ABOUT WATER**

5

**CHANGE PAIRS...** Then decide where you would place your card about water on the scale.

MOST Important Use of Water ←————→ LEAST Important Use of Water

6

**If the Earth were only ...**

7

**QUESTION MAKING**

- IN GROUPS OF 5 USING THE FLIP-CHART PAPER AND PENS COME UP WITH QUESTIONS THAT CAN BE:
  - ANSWERED HERE AND NOW (I.E. IS THE EARTH A SPHERE?)
  - ANSWERED WITH RESEARCH (I.E. WHAT IS THE ACTUAL DIAMETER OF THE EARTH?)
  - ANSWERED BY TALKING TO SOMEONE ELSE (I.E. DO YOU MARVEL AT THE EARTH?)
- THEN ADD:
  - QUESTIONS NOBODY CAN ANSWER
  - QUESTIONS WE CAN NEVER ANSWER.

**We will share these as a class**

8

**QUESTION AIRING**

- BEFORE FEEDING BACK TO THE CLASS LET'S SEE IF WE CAN CATEGORISE SOME OF YOUR GROUP QUESTIONS:
  - FACTUAL – BOOK
  - OPEN – SMILEY FACE
  - CLOSED – TICK
  - PHILOSOPHICAL – SMILEY FACE WITH ?
- NOW WE CAN "AIR" EVERYONE'S PHILOSOPHICAL QUESTIONS
  - DO ANY LINK?
  - ARE ANY SIMILAR?
  - DO WE NEED TO CLARIFY ANY?
  - WHERE ARE CONNECTIONS BETWEEN QUESTIONS?
  - WHAT ARE THE DIFFERENCES?

Each group selects one philosophical question to be voted on.

9

**QUESTION CHOOSING**

- CONSIDER ALL QUESTIONS CAREFULLY
  - WHAT QUALITIES MIGHT THE ENQUIRY HAVE WITH THESE QUESTIONS?
  - WHAT QUESTION ENGAGES YOUR THINKING AND CREATIVITY?
- TOGETHER THROUGH VOTING WE WILL DECIDE ON **ONE** QUESTION FOR NEXT WEEK
  - STAGE 1: **MULTIVOTE ROUND 1** (CHOOSE 3 QUESTIONS YOU WANT FOR THE DISCUSSION)
  - STAGE 2: **MULTIVOTE ROUND 2** (CHOOSE 2 QUESTIONS FROM THE REMAINING QUESTIONS)
  - STAGE 3: **ONE PERSON ONE VOTE** (THE QUESTION WITH THE MOST VOTES IS SELECTED)

**The enquiry will begin next week...**

10

## Appendix 6: Summary Transcription of P4cW Workshop

**34:33 - 53:57 Philosophical circle discussion**

Volume - BLUE

Tone – PURPLE

Mood/Atmosphere/Energy – GREEN

Action – RED

R: Thank you. Don't go overboard, everyone's quietening down now. And remember, it is very hot in here so if you need to take your blazers off I'm happy for you to do that. Just hang them on the back of your chairs. It'll help you think a little better as well, reduce hour temperature. Umm okay. We've got the talking cat and we've got about 15 minutes to have a really fantastic philosophical discussion as a group, okay. If you don't wish to speak that's completely fine. I am going ask everybody to add a little comment at the end to say how you felt about the process and what your thoughts are on the question, okay. So, we're gonna get started and the question is...

S: Can we really, even ...

R: Can we even... Can we really protect the Earth? Would someone from your group like to start.

*S's: excitable chatter.*

R: And when we're sharing the talkative cat we stand up and we pass it to whoever would like to speak next. So, if you have something you would like to say, please put your hand up. I'm going to note that, so I will keep an eye on who is next just to make sure the talkative cat gets passed around to everyone who wishes to speak. So, would you like to start please...

S(B1): well, ummm... I don't think we can, because the Earth has its own protection, like the ozone layer, (mid volume) (level tone, some inflection) (matter of fact about his opinion)

R: okay,

S (B1): And we're breaking it, so like, we're like destroying its natural protection and resources.

R: So, this gentleman over here ... would you like to hand the talkative cat over?

*Talkative Cat exchange*

*S's: Meows*

S (B2): I think no matter what we do, if we try and prevent it, no matter what we do the Earth is going to die. The Earth is...

*S's: inaudible comments*

S (B2): ... the Earth and solar flares are getting stronger and becoming larger. And it said that within a few billion years that the Earth will explode because of the sun. And, like NAME said, with the ozone layer decreasing, with all these space shuttles and that every year, it will damage the Earth and it won't live as long as if we weren't here. (high to mid volume) (generally even tone but not monotone, some inflection and takes time to speak but not slow) (matter of fact but with some uncertainty – slightly unsure perhaps in his conviction or belief in what he is saying?)

*C: Silence.*

*(Talkative Cat exchanged)*

S (G1): We could kind of save the Earth if we reduce the manufacturing from factories and that. Like the oil plants. (quiet volume – not rushed – quieter at end of comment) (clear, some inflections) (Nervousness but clear and succinct – trails off at the end in volume maybe with uncertainty or feeling unsure?)

*C: Silence*

*(Talkative Cat exchanged)*

S (B3): I don't think we can save the Earth because no matter what there'll still be like stuff in the Oceans and there'll be stuff in the air (mid volume) (some inflections) (Confident and sure of opinion at the beginning). So, we'll never really be able to protect it. (sounding more uncertain with opinion by the concluding sentence)



R: Into the far distant future too? (prompting tone)

S (B3): inaudible response – *gesture not verbal response?*

C: Silence (some small noises)

*(Talkative Cat exchanged)*

S (G2): Umm, I don't think we can save the Earth as no matter what we do we can't just get everybody to urr, like, we say umm to stop putting rubbish in like the sea and to put it in a bin. But no everyone's going to listen to that and not everyone's going to follow along. Cos some, Cos some people just don't care, but, like, I think we need to, like, not we need to not build as much buildings are we are now because there's a lot off buildings in town that are...

(mid – load volume) (clearly spoken, some intonations with hesitations at times)

(Confidence, with certainty and conviction in her arguments – vibrancy to how she is speaking, searching for how she wants to explain herself – the opinion materialising as she considers how to express her ideas. She is not repeating something she has heard – there is a seeking energy and a shift in 'affect' - more vibrant than previous comments)

S: inaudible comment

S (?): Population...

S (G2): Population of it, like that new cinema, why?

S (?): What! (Load) (Exclaimed) (disagreeing shock)

R: Don't distract her. Let her finish.

S (G2): yeah, like why do we need a new cinema. We don't need that, we've just got all the other ones.

*(Door Opens – member of staff pops into classroom)*

T: Hi Roz, Hi Miss. I'm really sorry I can see you're in the middle of things here. Have you got NAME here?

S: Yes.

T: I just need to see you. So sorry. Sorry for interrupting.

R: It's alright

T: He'll be right back.

R: Okay, are you happy. Are you finished? (*asking G2*)

S (G2): Yeah I'm done.

R: okay, wonderful. This gentleman and then we're going to go round here to these...

*S's: inaudible comments*

R: We'll come back round the circle.

S (B4): We could save the Earth if we... If we had a mini sized urrr sun, which is the size of 16 football fields.

R: Would you like to expand on that. (*Prompting question*)

S (B4): Ummm, technically like, it would like, technically it would just save us. It would make sure we don't use carbon gases and that for like fuels and that. We would be able to use the energy from the sun (*door slam*) so we can use it for our energy. (*mid-load volume*)

(*intonations fluctuating*) (*strong conviction about the idea firstly stated, once asked to expand B4 seeks to synthesise the first comment, adding more detail – some presence of uncertainty when explaining how the idea might work*)

R: Thank you

(*Talkative cat exchange*)

S (G3): I think that we can save the Earth while we live on, living on it. But I do know it's going to die one day but we should help it until it does die. (*mid volume*) (*intonation fluctuates in pitch*) (*strong and clear conviction in argument – considers her stance in reference to previous comment on planetary lifespan.*)

(*Talkative Cat exchange*)

S (B5): I think is you were thinking about plastic, like, we've already like got used to using it nnn just now looking around the room you can see so much of it and it's not just that easy to get rid of it when it's just normal for us now. So, it's ah, we can try but ah... ummm ... but

I don't think it's going to work really. (mid-load volume) (intonation fluctuates – inflections) (Conviction in the argument, with uncertainty in his conclusions – confidence, considered, reflective, relating argument directly to lived experience and environment)

R: Thank you. You were waiting...

C: *whispering*

R: You've done it?

S: *Inaudible whisper*

R: Were you waiting?

S: *Inaudible reply*

*(Talkative Cat exchange)*

S (G4): I think we can save the world, just like little things can like help it live longer, like, not to make it die quicker. It will die one, but if we help it, it might live a bit longer. A little bit longer. (mid - load volume) (intonation fluctuates – inflections) (Conviction and confidence to start. Strong belief her words. References previous comment again about planet lifespan, but is hopeful and positive in argument)

R: okay.

*(Talkative Cat exchange)*

S (B6): I don't think we can save the Earth. I think no matter what we do it's still gonna get worse and still gonna destroy all our stuff because, like, all the plastic in the ocean it's gonna be really hard to get rid of and there's still gonna be loads of it in there when we think we've got most of it out. (loud volume) (some intonation – inflections) (matter of fact about opinion – certain about opinion. Immovability in opinion)

R: Okay

*(Talkative Cat exchange)*

S (B7): I think we can maybe save it from pollution and using up its resources but, like, someday something we cannot stop is going to destroy the Earth and it's like, we can only just wait and try and make it survive to that point and just, like, try and make sure it lives as long as it gets. (mid volume) (intonation – monotone, staccato) (flat intonation with hopeful argument – Certainty in the statement. Realism in the statement. Matter of fact yet also positive about the future)

R: Okay

*(Talkative Cat exchange)*

S: whispers

S: huh!

S (B8): I kind of think it's kind of like ah... a human in a way, because... it lives its life and will die eventually. All we can do is slow down the process and make it not as bad I guess. (mid volume) (intonation fluctuates – some inflections. Staccato) (matter of fact. Slightly quizzical about arguments. Certainty and conviction about the future, but with hesitations that perhaps symbolise uncertainty about the future)

R: Okay

*(Talkative Cat Exchange)*

S (B9): So, umm, obviously at some point umm humans are going to go extinct and, umm ... humans are going to go extinct and there's not going to be anything we can do to prevent the Earth from dying out one day. But, once we've gone extinct the Earth will probably live on for millions, (student noises/moving around) even billions of years longer than us. So, umm, I don't know if this is true, but every couple of, I think it's every 50 or something thousand years there's an ice age or, or something similar...

R: There's certain climactic rhythms of the...

S (B9): Yeah

R: ... of the planet. Yeah.

S (B9): ummm, if there is another ice age we'd probably be extinct by then. Ummm, but even if we are extinct the next ice age will probably really help the Earth. Ummm, because

not only will we be gone but ummm it could fix a lot of the pollution because of the cold, because there isn't going to be as much heat and radiation coming from the Earth as there is today.

R: okay

S (B9): Ummm, so I don't think theirs is much we can do at the moment. But once we're gone I think that could be the best thing for the Earth.

(low volume) (intonation fluctuates a little – inflections, hesitations, slow pronunciation)  
(Uncertainty through hesitations, thinking through his ideas. Uncomfortable or questioning himself perhaps? Long and drawn out explanation, considering or trying out his argument? Not sure it is his belief, but his perception of the world is influenced by the idea of extinction?)

*(Talkative Cat exchange)*

S (B2): I believe that all these countries saying that their gonna at least reduce the amount of plastic in the ocean is not that... it's not really going to help because we haven't explored most of the ocean, by now, like some of the plastic could be at the bottom of the ocean just waiting there to get eaten. And because some plastic don't biodegrade it's just going wait there for thousands and thousands of years and won't disintegrate, so. Future generations might try and help the problem but it might help, but the added pressure of global warming is also due to us and like NAME said without an ice age we would, the Earth will be in critical umm, condition. (Mid – loud volume) (intonation fluctuates a little– some inflections, pauses, hesitations, monotone in parts) (The hesitancies as uncertainties? Not sure he believes his argument? Fatalism and catastrophic narratives – no vibrancy to how they are spoken about. Dullness. Certainty. Future known.)

R: Okay

*(Talkative Cat Exchange)*

S (B10): Umm, I think about like the pollution and that, I think we can like definitely help and not so much stop it completely but definitely take down the number of plastics in the oceans. But all the stuff, like global warming, I don't think we can take that back because it's

happened now and I think we should have to live with it. (mid-loud volume) (intonation fluctuates – strong inflections. Pace, rhythm to speaking) (Certainty and conviction in his argument. Concise. Confident. Assured attitude. Hopeful about future change)

R: Is there stories or news or case studies that anyone's come across...

S: Oh, I've got one!

R: ...That you know of... where people are kind of working towards protecting the Earth?

*(Talkative Cat exchange)*

*S's: some chatter*

S (B11): uhh, apparently in 10-100 years most of the animals on the planet will be gone. And like, because of us we won't have like Polar Bears, Tigers, Pandas, anything like that because we would have wiped them out. Koalas live in tress, and like, and yeah we cut down half of the trees... (loud volume) (intonation flat to start, inflections increase) (Sadness. Accepting defeat somehow)

*(Talkative Cat exchange)*

S (B12): Umm There was a study on a 18 or 19 year old, he was studying marine biology. He was basically, where, I don't know how to explain it. So, the ocean is like that (*gestures*) and where they meet in the middle he was gonna put like massive nets to catch the plastic and they would clean them out monthly. Umm... basically just to catch plastic. (loud volume) (intonation fluctuates – inflections some staccato) (Flat energy to the example being explained – no vibrancy. Little emotional energy through the explanation.)

*(Talkative Cat exchange)*

S (G5): I think we, umm I've heard that scientists have basically, we either have 10 to 12 years to fix the Earth, if we don't fix it between those years it's just completely messed up. (low-mid volume) (some intonations – inflections) (no personal opinion about the statement)

– flat re-speaking something previously heard. No vibrancy to how the information is said. Almost defeated?)

R: Okay.... You can be the last two contributions to the discussion. So, going back to the original questions, can we find ways to protect, protect Earth, is... are we able to protect Earth

*(Talkative Cat Exchange)*

S (G6): Umm from where I live, ummm, I've got like... quite a big view of a whole field and it's by Derriford hospital bit and um their building a motorway along there and I don't know why they need to do that but they've stopped it now.. until.... I don't know when they've stopped it till...I think... I don't know actually. They've stopped it so they're making...so the animals that were there cows, sheep, deer's and everything but they've just cut down all the trees now... and they've stopped it now so the deer's find a home but I just don't think they need to do that because we've got plenty of roads and all that to be going everywhere now...

*(mid-loud volume) (fluctuating intonations – inflections, crescendos. Paced) (Energy, seeking for details for the story, relatable, tangible, ideas materialised through lived and observed experiences – matter. Material. Interactive. Active. Open. Narrative – relevant story)*

R: So, there's.... You're kind of adding that there needs to be some re-thinking.

S (G6): yeah

R:... about what we're doing ...

S (G6): No one...so, can stop it now! Once something happens we can't take it back. *(mid volume) (crescendos) (Conviction – energy – determination – action)*

R: Is that true?

*S's: Whispering*

S (G6): Well, they can... they've dug up all the ground now, so they just can't like...can't just stop that now can they. They've got all that mess that's happened.

R: Yeah, taking it that far.

S (G6): Yeah

R: But maybe they can leave it there and not more, yeah.

*S: inaudible noise*

R: Our final one and then we're gonna do a very quick circle, err, circle round.

*(Talkative Cat exchange)*

S (B2): Umm they've also stopped it due to woods on the other side. Because there's some birds and animals that have been.... protected by the law and if they damage them the company would be sued. So, they have to stop all construction until winter for them to, umm... for example like the birds to fly over to their new home. There's also been studies that within a few years we will, like NAME said, we will have to start bucking up and tidy the Earth or if not we will have to start living on a different planet.

*S's: Oh's. whispers. Quiet gasps (shuffling noises)*

S (B2): There's been studies saying that Mars, that will be the safest one and the one that will help support more life, but.... (long pause) ... (mid-loud volume) (some intonation – inflections. More fluctuation in tone and pitch compared to previous contributions) (More energy. Vibrancy to begin – relating actions with local environmental. Certainty still. Concise and definite about the future. The energy dampens when returning to more fatalistic future projections. Closedness to defining the future as known. Long pause at the end .... Class response 'affect'? Reconsidering his argument?)

R: Okay, thank you. Umm I really, really appreciate all your contributions in that discussion, umm I'm just going to finish off with a quick thank you. If you don't want to say anything final thoughts then that's fine. Umm, I'm mindful of time, so as this goes round the circle *(talkative cat object)* if you just want to say 'oh thank you that was really interesting' that's completely fine and pass it on, but if you would like to say anything about this process, whether doing the discussion has been useful, whether it's helped you feel like you've expressed something or whether you've learnt something new, then umm please do share.

#### **50:04 – 53:38 Pw4C Final Words Circle**

R: So, thank you very much... that's my contribution.

S: It was a very interesting discussion.

S: It was, I thought it was quite useful. I found out a lot of new things.



R: Okay

S: I think it was a very, very interesting conversation.

S: Umm, I think I've learnt not to ummm, take advantage of the world.

R: Okay

S; I liked the way we chose the question because it was hopeful and basically everything was negative.

*S's: Chuckles around the room*

R: Was it though?

S's: mumbles and chats

S: The Earth's dying

*S's: chuckles and comments*

R: Was it...

S: It was a very interesting discussion

R: Thank you

*S: Inaudible*

S: I was happy that I expressed what I said

S: I liked focusing on this subject in particular, that the Earth is quite poor at the minute and we need to change it

*(Talkative Cat passed around a few students without contribution)*

S: I learnt new things

S: It made me think more about the bad stuff that we've done

S: I learnt a lot of stuff that I didn't know before

S: It was quite an interesting conversation and quite philosophical, umm, it taught me to like live your life out and just enjoy it while it lasts.

R: Okay

S: umm it made it as if you like dying was the best things, which isn't the best thing...

R: No, no for sure.

S: I quite like science so it was generally fun

S: Meow

*C: chuckles*

R: okay, you can just say thank you. You don't have to...

S: I learnt things and said things

R: Cool

S: umm, I learnt new things and I think it's good to talk this subject.

S: It was interesting

S: I learnt new things,

S: I learnt new things and I thought it was good to talk about this, like, with younger kids as they're going to be the ones who do something about it.

R: Umm, so very quickly to finish. I think it's really important as well that I realise listening to some of the comments you were saying through that discussion, some of the facts that's you think you know are not the whole facts and I think there's a lot of information out there about our impact on the world, about pollution and climate change. You alright, are you still listening over that side?

S: yes

R: This is really important. So, I think for me it was really useful as a researcher to hear that sometimes you're not getting the whole picture as children and young people and only hearing parts of it and I think umm, it's maybe useful for you after this to just double check some of the things you said, because I know some of the information wasn't 100% okay. There are some really fantastic projects, the ocean one is functioning and there are people re-planting forests all over the world, okay. So, there are very big things that need to get sorted out with solutions but at the same time there are a lot of positive things happening too. So, definitely go and double check some of the things that we talked about just to get a much better picture about what's going on. But I want to say a huge thank you. You have been a massively, massively umm useful. This whole discussion and all your questions and all your ideas for my research. It's fantastic.

## Appendix 7: Summary Field Notes

### Field Notes – Wednesday 26<sup>th</sup> June Workshop 2 (09:00 – 10:00) – 30 Students

BLACK FONT – Field Notes (Wednesday 26th June)

PURPLE FONT – re-turning with Audio-Recording

GREEN FONT – re-turning with Transcript

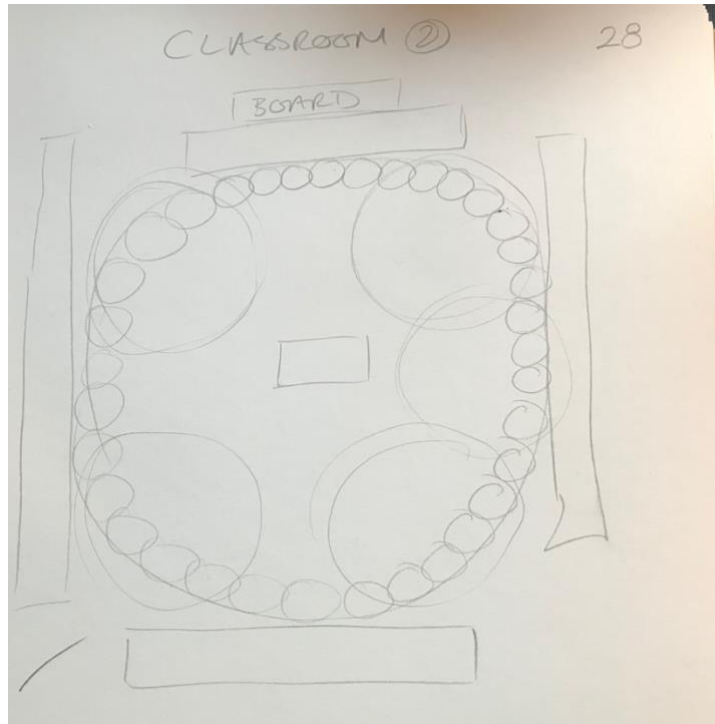
BLUE FONT – re-turning with literature and experimentation

**ACTORS:** 28 Year 7 students, aged 11-12 attending a Preparation for Life lesson. Class Teacher and Researcher. Half-way through the workshop another member of staff popped in to speak with a student, the student left for approx. 3mins.

**PRE-EVENT:** The second workshop session was a little less smooth in setting up and re-arranging the room. The workshop would be in a different classroom environment, the student's normal room, but with furniture cleared away with a circle of chairs and a couple of tables in the middle of the room. The class teacher was running assemblies through the week and therefore I was unable to get into the classroom earlier, but the students themselves helped arrange the space and we all got set up quickly ready to start workshop 2. The classroom for Workshop 2 was smaller and stuffier with the sunlight warmth. Students were reminded they could take their blazers off to cool themselves down. The space was just big enough to make the full circle for all students and myself to participate in the discussion together.

**OBJECTS:** The classroom had a large white board at the front with a desk to the side with all ICT equipment ready for laptop and other electronic devices. Behind the desk as a large cupboard. At the back of the room by the windows more cupboards and shelves with books and text books. The class was full of 'two-seated' tables for approx. 30-32 students and the same number of seats. Opposite to the desk and on the other side of the white board were further low shelves with draws and books. Around the walls were some displays and posters.

**SPACE:** Diagram of classroom environment:



**Chronology of ACTIVITIES/ACTS/EVENTS/TIME/FEELINGS:** I again set up the audio devices, explaining to students where they were in the room and that they had started recording. This time I placed one at the back of the room and one on the table in the middle of the circle. The PP slides explaining P4wC and the research were again talked through, reminding students that it would be by 10:00 they would not be able to request withdrawal of their contributions from the data being constructed. One student who had been absent the week before, and had no parental consent had to leave the room until the class teacher could get verbal confirmation from the parent. Within a few minutes this was all sorted out and she returned to the circle with the other students.

Together we re-capped on the activities from the previous workshop with the students remembering lots of the facts and stories, as well as commenting on the water card activity. It seemed these activities were remembered well and had obviously sparked their enthusiasm for the research process. I explained the process of the second workshop and what everyone would be doing.

Recap: student remembered the cards. We had to tell a story or a fact about water – “destroys my sandcastles”, “water is wet”, “bodies are 75% water”, “70pence in the canteen”, “water on periodic table is H<sub>2</sub>O”.

Reminder of sharing a ‘safe space’ – reminders of class contract. Students remembered rules, “respectful”, “listening”. Not as well remembered as the activities. Reminder of how everyone is going to think differently and that is ‘okay’ and that not everyone will agree with each other.

One student who missed the last workshop needed to have parental permission. She left the room with class teacher to phone parents.

Not a resounding 'yes' about the introduction to the research – checking everyone was happy!

On the table in the centre of the room was a wooden cat object I had brought as a prop to assist in the discussion circle, which was an idea I decided on from the previous workshop due to there being a lot of background chatting when students were sharing ideas to the whole class. One student asked what the cat was and I introduced the 'talking cat', which became the 'talkative cat' and I explained it would be used during the discussion later on. The 'talkative cat' had a lot of interest and attention from the students – making me think of Bennett's (2010) Thing-power and how objects have 'actant' influence or 'affect'.

The 'talkative cat' created a ripple of reaction. Some student's unsure others like it.

S: Why is there a wooden cat?

R: The wooden cat. This is the 'Talking Cat', and it means that during our discussion it is only the person who holds the cat who can contribute, okay.

S's: Oooh's.

R: So, we're going to start off using the 'talking cat'... alright, and it's a very chilled out cat, alright. So, it's very calm, and uh...

S's: Urgh

S: It looks dead!

S's: Urgh

R: And that means when we're sharing, all of us will be sharing calmly. We're gonna share our ideas confidently and when we have the cat in our hand... that's when we know we can say things. So, it's another way of making sure everyone isn't going try and uh talk over each other and that we give space to every single person in the room to share what they want to say. Okay. Everyone happy with that? Yeah? You're happy with the cat?

S's: *Mumbles*

R: You're not sure? (chuckles)

**P4wC Stimuli Story (Approx. start 09:15)**

**(Started 08:12 mins into audio-recording – approx. 09:10 – 09:15)**

Ideas on how to concentrate given – a focal point to help listen carefully. Listening to what it is saying and meaning. Students quite, calm and settled – much less low-level chatting in comparison to previous lesson.

The first activity of workshop 2 was the P4wC stimuli for the question development phase. The story was one I had used previously for other discussions with students and during secondary Citizenship teaching and I had previously observed how students respond to the imagery and analogy of the short story:

“If the world were only a few feet in diameter, floating a few feet above a field somewhere, people would come from everywhere to marvel at it. People would walk around it marvelling at its big pools of water, its little pools and the water flowing between. People would marvel at the very thin layer of gas surrounding it and the water suspended in the gas. The people would marvel at all the creatures walking around the surface of the ball and the creatures in the water. The people would declare it as sacred because it was the only one, they would protect it so that it would not be hurt. The ball would be the greatest wonder known, and people would come to pray to it, to be healed, to gain knowledge, to know beauty and to wonder how it could be. People would love it and defend it with their lives because they would know somewhere that their lives could be nothing without it. If the Earth were only a few feet in diameter.”

I used my ‘storyteller’ voice and all the students concentrated and listened carefully. There was a substantial ‘pause’ and almost ‘class sigh’ at the end with some students appreciating the story through ‘mmmm’ noises. The pause then led to me asking students to gather into groups, maximum of 6 students per group. Each group received a large flip-chart paper and some pens.

Is few mistakes while reading out the short prose. I had thought I had given more time to sit silently after the story – but it is quite a quick jump into the question development. Noticing the ‘mood’ of the student after the story, it feels like a ‘mindful’ state, philosophical and contemplative perhaps.

#### **P4wC Discussion Circle (Approx. start 09:35)**

**(Started 34:30 mins into audio-recording – approx. 09:35)**

As the facilitator I sat amongst the students again, explaining the ‘talkative cat’ is an object to be exchanged and that only the person holding it is the one speaking at that time. I re-explained the importance of listening to each other and that there was no expectation that everyone contributes and that I would give time at the end to go around the circle for any

'final words' from each student. Repeating the question, I opened the circle for the discussion.

It struck me very quickly after a few student contributions that there was a distinct 'fatalism' emerging through the discussion with comments about Earth dying in billions of years, that human beings are causing their own extinction, that it might be better for the Earth if humans die out. As facilitator I remained impartial and only asked a couple of additional questions to prompt further explanation, yet the arguments and ideas being shared did 'shock' me. There were very despairing and pessimistic narratives I had not expected to be present within a discussion with 11-12 year olds. I was uncomfortable as the teacher and practitioner.

The arguments and normalised extinction narratives being shared also made me think of how 'snippets of information' are heard or taken for granted. I wondered if these statements being made were due to students not having a platform to share these thoughts previously, or as I found out earlier in the workshop, they had not been given space and time to explore and question their 'own' thoughts about this information – taking it as 'fact' rather than investigating the 'snippets'. Some of the details being shared were also perceived as scientific, yet were missing context and accurate detail, which concerned me as an ESD practitioner. Especially information about climate change and extinction, which are exceptionally powerful media stories currently.

There were 'hopeful' contributions also, arguing that human beings can save the planet and examples given of actions they had come across or groups that they knew of. I noticed half way through that it was predominantly the boys of the class that were arguing the more fatalistic narratives, while the girls, whom also contributed less, were adding counter-narratives to the fatalism with positive stories and examples. When I listen back to the audio-recordings and write the transcripts I want to distinguish between genders, not just between students in the transcription. Previously I have not considered doing this, but it would be interesting to see if my initial observation now is based on the actual events of the discussion?

Listening back through the discussion I re-iterate the concerns I had while participating. But hearing the comments and contributions back there is more clarity between different students and potentially awareness of 'living ideas' vs. 'repeated *dead* idea'. Students sharing 'hopeful' or more 'vibrant' stories are constructing their own opinions, seeking their own definitions – new and alive in their energy and presentation of the arguments. Whereas, students presenting more fatalistic arguments are succinct, definite and certain about what they know – that it is fact, unchangeable? Therefore, not forming new ideas or synthesising those 'facts' into their own opinions about protecting the planet – taken as known and fixed as a future destination.

S(B1): well, ummm... I don't think we can, because the Earth has its own protection, like the ozone layer, (mid volume) (level tone, some inflection) (matter of fact about his opinion)

R: okay,

S (B1): **And we're breaking it**, so like, we're like destroying its natural protection and resources.

The ozone layer, since the immediate reduction in CFCs at the end of the 1980s has now started healing itself. The UV rays in the Southern Hemisphere is gradually becoming less harmful. Outdated knowledge being used to inform opinion.

S (B2): I think no matter what we do, if we try and prevent it, no matter what we do the Earth is going to die. The Earth is...

*S's: inaudible comments*

S (B2): ... the Earth and **solar flares are getting stronger and becoming larger**. And it said that within a few billion years that the Earth will explode because of the sun. And, like NAME said, with the **ozone layer decreasing, with all these space shuttles and that every year**, it will damage the Earth and it won't live as long as if we weren't here. (high to mid volume) (generally even tone but not monotone, some inflection and takes time to speak but not slow) (matter of fact but with some uncertainty – slightly unsure perhaps in his conviction or belief in what he is saying?)

*C: Silence.*

Solar Flares – where is this piece of information from? There are natural rhythms to the sun and solar flares. Either inaccurate reporting or taken out of context without further synthesis of knowledge the students has made sweeping assumptions. Yes, the Earth will die eventually – in 5 Billion years the 'hypothesis' states currently. Again, no context to this timeframe, which is not the student's fault. It's a complex to conceptualise – billions of years is near impossible to imagine unless there is an equivalent relatable example to visualise. Picks up 'ozone layer' comment to add to his own arguments – but as argued above this is outdated information and is inaccurate. Space Shuttles – 'Space Junk' is perceived as a growing concern. In orbit there are thousands of pieces of old tech, satellites and rubbish from space craft.

More examples in the transcript illustrate the 'snippets' concern I had during the discussion. Where students have not had the opportunity to investigate, research, discuss or explore the information they have read, seen or heard.



S (G2): Umm, I don't think we can save the Earth as no matter what we do we can't just get everybody to urr, like, we say umm to stop putting rubbish in like the sea and to put it in a bin. But no everyone's going to listen to that and not everyone's going to follow along. Cos some, Cos some people just don't care, but, like, I think we need to, like, not we need to not build as much buildings are we are now because there's a lot off buildings in town that are...

(mid – load volume) (clearly spoken, some intonations with hesitations at times)

(Confidence, with certainty and conviction in her arguments – vibrancy to how she is speaking, searching for how she wants to explain herself – the opinion materialising as she considers how to express her ideas. She is not repeating something she has heard – there is a seeking energy and a shift in 'affect' - more vibrant than previous comments)

*S: inaudible comment*

S (?): Population...

S (G2): Population of it, like that new cinema, why?

S (?): What! (Load) (Exclaimed) (disagreeing shock)

R: Don't distract her. Let her finish.

S (G2): yeah, like why do we need a new cinema. We don't need that, we've just got all the other ones.

This student intrigued me as she began agreeing with the previous statements yet shared her arguments with much more vitality and relevance. Forming her ideas and opinion while speaking and linked a lot of her arguments to relevant observations in the immediate world around her.

S (B7): I think we can maybe save it from pollution and using up its resources but, like, someday something we cannot stop is going to destroy the Earth and it's like, we can only just wait and try and make it survive to that point and just, like, try and make sure it lives as long as it gets. (mid volume) (intonation – monotone, staccato) (flat intonation with hopeful argument – Certainty in the statement. Realism in the statement. Matter of fact yet also positive about the future)

R: Okay

This student brought a disagreement to the fatalism thread of previous arguments but with an awareness of finality alongside the hope that human beings are capable of making those

changes. There is potential for change. There are opportunities for change to happen in the near future that can protect or save the planet.

The 'talkative cat' was an extremely useful 'actant object' for the discussion. The students self-organised the sharing of the 'talkative cat' with little direction from me, only when there were several people waiting did they double check who they should pass it to. The 'affect' of the 'talkative cat' has peaked my interest – specially how it changed the dynamics of the student interactions. There was a definitive 'mood' change upon starting the discussion and through the exchanging of the 'talkative cat' a concentrated and focused atmosphere appeared to be sustained?

I concur while listing back – although the shift in focus and concentration with ongoing silences may have also been due to students committing to respecting each contribution?

Two thirds of the way through I was aware of the 'affect' the normalised extinction narratives were having and shifted the question, re-emphasising that examples they may have come across could help explore the philosophical question further. The extinction narratives also brought a 'dullness' perhaps to the receptivity of engaging with the discussion process as they somewhat dominated the start of the discussion and through the re-listening and transcription it will be interesting to 'read' through and across those contributions in more detail.

Ethically, at the time, I was concerned about the focus on apocalyptic scenarios, especially as this could bring distress or anxiety to students who may have not considered these narratives. It was important to consider the "do no harm" and as a teacher and researcher I was concerned with continuing with overly fatalistic arguments. I knew the topic could potentially veer into uncomfortable and dissonance creating discussion, but the 'affect' of overpowering pessimism, closedness and fixed ideas was dampening the opportunity for other students who might oppose or disagree with this thinking. Being sensitive to the topic and wanting to be fair to other students I added the question about examples or case studies of things people are doing.

Listening back, I agree with these initial concerns and observations. However, hearing the contributions not as a participant exemplifies key 'shifts' in mood, atmosphere and these entanglements between fatalist, despairing and hopeful, optimistic 'energies'. Some of these were discernible through the language, tone and way students were speaking. The inflections, volume and enthusiasm of more optimistic and hopeful arguments countering the less intonated matter of fact dampened and fixed contributions. During Transcription I will focus on these details - Volume, Tone, Mood/Atmosphere/Energy/, Actions etc. It will be interesting to pursue this further through the intra-actions of material-discursive (s)place.

There were a couple of occasions where students related their arguments to local examples, again I noticed how this animated the body of the student sharing, whilst also seeming to change the engagement of the other students. A relatable, familiar or relevant example in their everyday lives, rather than a 'fixed' scientific fact, brought renewed 'movement' to the discussion. One student who had shared at the start of the discussion with, in my perception, a rather fatalistic statement by the end of the discussion had engaged with one of the local examples of conservationists delaying the new bypass being built. There was a 'shift' in his engagement with the question and I perceived it as his 'learnt' scientific knowledge perhaps not taking precedence, and instead his lived experiences gave evidence of human beings able to protect Earth?

I am keen to re-listen back to the conversations and transcribe the contributions after the workshop. I am especially aware that in the moment and being part of the process, with a 'shock' associated to the comments that were said I will perceive them differently upon *re-turning* to the data. Before re-listening I wanted to brain-storm these initial thoughts in response to the discussion content:

- Mixed information
- Disjointed stories – 'Snippets'
- Who is responsible?
- Hope with realism or nihilism?
- Committed to living and continuing even while living with extinction narratives
- Committed to humankind and planet
- Accepting extinction? What does that mean?
- Awareness of extinction, time and Universal 'timeframes'
- Hope stories
- Hopeless realism?
- Rational hope? Can that exist?
- Nihilist hopefulness?
- Ethically – concerned me that extinction was normalised amongst some of the students. Does education have a responsibility to ensure knowledge is constructed to explore these issues facing planet-people?
- What knowledges can we create? How do we create them?
- Is discussion a way to release anxiety and tensions about climate change?
- Discussion – to know one is not 'alone' in the concerns for planetary justice

- Discussion – necessary for difference, plurality
- What response-ability do media dominant narratives play in materialising ‘closedness’?
- Fatalism/Despair – closed, certain, fixed, known, ‘fact’, science as definite. Hope/Optimism – opening, uncertain, unknown, exploratory, interchangeable knowledges, indefinite.
- How much was really the opinion of the students or ‘absorbed’ information that has materialised their epistemic engagement with the world
- Girls predominantly more positive and ‘open’ in sharing ideas
- Boys predominantly more ‘fixed’ and closed – immovable opinions?
- Local and relevant – more energy and connection for students. ‘Real life’ and ‘action’ – evidence of change. Evidence of resistance?
- Hope – not simply in the words or metaphors but through the inflections, volume, tone, mood, atmosphere and ‘affect’ of contributions and ‘bodies’
- Talkative Cat – non-human thing – affective. Students engaged with it as a facilitator of intra-active discourse. Could the exchanging and passing around of the ‘talkative cat’ present a feature of hope through material-discursive s(place)? To hand it over – ‘action’ with ‘affect’ between human ‘bodies’ and the ‘actant’ ‘thing-power’? To act is to hope – momentum, movement, continuing an ‘opening’ for the on-going-ness of discussion and intra-actions?
- How does one teach about climate change or through ESD with these ‘counter-narratives’ creating contention, opposing information and differing interpretations of global issues? The pluriversal classroom is imagined as a (s)place where these complexities can be unravelled, connections and relationships perceived, as well as differences that require ethical consideration to not ‘standardise’ or ‘oppress’ thinking or knower. There is such a jumble of information in the ‘public’ and ‘private’ sphere with infinite onto-epistemologies perceiving the world and how it exists differently. The magnitude of that complexity, just within a ‘classroom’ is overwhelming, let alone societies and the planet.
- Boys speaking = 12 (fatalistic comments 7/12 = 58%)

- Girls speaking = 6 (fatalistic comments 2/6 = 33%)
- Extinction and the end of the world narratives very effective (successful at portraying apocalyptic and despairing future) and affective (an effect on other ideas and perceptions through the discussion) throughout the discussion. Is there a higher production of fatalist stories about the planet, people and environmental issues? Is this the convenient cynicism? Is this the 'habit' of ideological despair?
- Noticed through the transcript when commenting on volume, tone, mood/atmosphere/energy that learnt information as opinion and argument tended to be 'matter of fact', certain but without vibrancy.
- Students who shared locally relatable stories or positive opinions about the future maintained more 'openness' in the energy of explaining their ideas and had increased inflections, hesitations. But this was not consistent throughout the discussion. Some of the more 'hopeful' future arguments included certainties about opinions and there were some who were monotone and flat in energy also.

**P4wC Final Words (Approx. start 9:53)**

About half the students had participated in the discussion and I re-iterated that 'final words' would give everybody a chance to comment on the process or add any final ideas and thoughts regarding the question or arguments that had been given. Nearly all students contributed, with some adding details to their final words, while others were short or a 'thank you'. There were a couple of girls who quickly passed the 'talkative cat' past them and didn't want to share, which I chose not to push as I didn't want to force participation if they did not want to.

The 'final words' became important to 'rounding' up the feelings and experiences of the students, I specially note on student saying that "it's been hopeful even though we're been talking about really negative things". One student commented that he enjoyed the process of discussing as it was something he wouldn't normally do. A few students mentioned they enjoyed participating and that they liked learning new things. The 'final words' became perhaps the 'uplifting' element of the P4wC discussion process and this was additionally due to some of the final discussion comments being more action-hope connected to their immediate lives.

Listening back through I would agree with my initial field notes – there was a more hopeful mood after the discussion. Perhaps from 'relief!' but many of the students were very reflective about how it had influenced the way they are thinking about the planet and their own actions. Some students noted the 'negativity' of the discussion yet maintained an 'openness' to potential future changes. I hadn't noted before but it was nearly all students participating that shared, perhaps only 2-3 students didn't make a 'final word'. The discussion had not 'stifled' the students, instead it had perhaps 'enlivened' them somehow?

To finish though, and in mindfulness of "do no harm" with my concern for the 'snippets' of information that were not correct or quite explored, I did state that it would be worth researching some of the ideas that were shared to get more detail about their arguments. I also commented that there many projects around the world actively practicing eco living and protecting environments and that they could investigate those too. I did not want to leave the students without 'hope' or 'opening' for a sustainable future after such an intense and emotionally dissonant discussion.