



CONNECTIONS &  
RELATIONS  
ANZHEs CONFERENCE 2022

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New South Wales 2006  
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## Acknowledgement of Country

The Australian & New Zealand History of Education Society acknowledges the Gadigal People of the Eora Nation on whose lands the 2022 ANZHES Annual Conference takes place. We pay respect to Elders past and present, and we extend this respect to all First Peoples present at this conference.

As we share knowledge, research, and teaching practices, we acknowledge the knowledges, research, and teaching practices embedded in First Peoples' custodianship of lands, waterways, and seas.

## Connections & Relations

“We are really sorry for you people. We cry for you because you haven’t got meaning of culture in this country.” In 1995, a senior traditional lawman of the Ngarinyin people in the West Kimberley, Western Australia, addressed a gathering of white people in his County. Broadcast on ABC Radio as “An Address from David Mowaljarli To The White Inhabitants Of This Country”, he went on to say:

We have a gift we want to give you. We keep getting blocked from giving you that gift. We get blocked by politics and politicians. We get blocked by media, by process of law. All we want to do is come out from under all of this and give you this gift. And it’s the gift of pattern thinking. It’s the culture which is the blood of this country, of Aboriginal groups, of the ecology, of the land itself.

Warraimay historian Vicki Grieves, picking up on the work of Mowaljarlai, explains the affinities of this “pattern thinking” with the thought of other First Peoples in Australia, New Zealand, and North America. It entails a lived spirituality – not merely a nice idea or belief, but a way of being in the world – that “derives from a philosophy that establishes the wholistic notion of the interconnectedness of the elements of the earth and the universe, animate and inanimate, whereby people, the plants and animals, landforms and celestial bodies are interrelated”.

According to the philosopher David Tacey, who had received permission from the late David Mowaljarlai to explore Aboriginal Spirituality and Law, there was an element of desperation in latter’s appeal to non-Indigenous inhabitants of these lands today called Australia. Why? According to Tacey, “[Mowaljarlai] felt he was running out of time.”

Today, coming up to three decades since Mowaljarlai’s address, we might suppose that a part of that desperation was also because he foresaw that we were running out of time – those of us who continue to live in a world organised along relationships of domination, exploitation, neglect, and forgetting. What Mowaljarlai and other First Peoples’ insights offer is both a reminder of the fact that we are inextricably interconnected and interrelated, and a call to attend to how we have hitherto organised those interconnections and relations. In this way they deepen and advance the work of historians who have explored systems and relations of power, capital, knowledge, and so on. They also contribute to the historical work underway across the globe to retrieve forms of traditional ‘non-western’ educational thought that existed prior to European imperialism and colonialism.

For ANZHES 2022, we invite all scholars who are engaged in historical inquiry in education to present their work with regard to the themes of interconnectedness, relationality, and ways of being – visible or hidden, laudable or otherwise. We invite participants to consider their role and responsibilities as historically engaged education scholars in pattern thinking, especially by highlighting how certain people, processes, policies, and institutions have affected our relationships to:

- Our selves – professional, political, personal, bodily, etc.
- Human and/or nonhuman others
- The Earth and its inhabitants

- Institutions and communities
- Peoples and places near and far
- Generations past, present, and future

In keeping with the spirit of ANZHES and of the conference theme of 'connections and relations', we welcome you to the 2022 ANZHES conference for a few days of collegiality, scholarly exchange, and friendship.

## 2022 ANZHES Conference Program

Wednesday 7 December

### Education and Colonialism Symposium

<i>Time</i>	<i>Activity</i>	<i>Room</i>
1:00 – 1:30pm	<b>Acknowledgement of Country and Welcome</b> Remy Low	Lecture Room 424
1:30 – 3:00pm	<b>Education and Colonialism Symposium Panel 1</b> Julie McLeod Fiona Paisley Alison Holland Kay Whitehead  Chair and Commentator: Helen Proctor	Lecture Room 424
3:05-4:35pm	<b>Education and Colonialism Symposium Panel 2</b> Barry Judd & Kat Ellinghaus Emily Dawson Beth Marsden Sana Nakata  Chair and Commentator: Tamson Pietsch	Lecture Room 424
4:35-5:00pm	Afternoon tea	
5:00-5:40pm	<b>Keynote: <i>Anthropology, education and cultural change: arguments about indigenous modernities in New Zealand and its empire, 1890s-1960s</i></b> Tony Ballantyne, University of Otago  Chair: Fiona Paisley	Lecture Room 424
5:40-6:00pm	<b>Concluding Reflection</b> Julie McLeod	Lecture Room 424
6:15pm	<b>Conference Drinks</b> Forest Lodge Hotel, 117 Arundel Street, Forest Lodge, Sydney NSW 2037	

Thursday 8 December

<i>Time</i>	<i>Activity</i>	<i>Location</i>
9:00-10:15am	<b>Keynote:</b> <i>The sounds of silence in Australian History</i> Anna Clarke, University of Technology Sydney  Chair: Yeow Tong Chia	Lecture Room 424
10:15-10:30am	Morning Tea	
10:30-11:30am	<b>Concurrent Sessions A</b>	
	<b>A1</b> Dick Selleck Tribute  James Waghorne (University of Melbourne) Carole Hooper (Independent) Rosalie Triolo (Monash University) Geoffrey Sherington (University of Sydney)	Seminar Room 458
	<b>A2</b>  <i>Overseas Chinese and nationalism: the case for Xiamen University in 1921-1937</i> Zhihang Li & Yeow-Tong Chia (University of Sydney)  <i>David Mowaljarli's Vision and Australian Ethical and Educative Culture 2000-2001</i> Neville Buch (Independent)  Chair: Hannah Forsyth	Seminar Room 459
11:30-1:00pm	Paper bag lunch and optional tours at the Chau Chak Wing Museum	
1:00-2:30pm	<b>Concurrent Sessions B</b>	
	<b>B1</b> The History of Knowledge meets the History of Education  <i>The History of Knowledge and the History of Education</i> Joel Barnes (University of Queensland)  <i>Aboriginal Knowledge and the University History Classroom</i> Naomi Wolfe & Nell Musgrove (Australian Catholic University)  <i>How mindfulness moves: on travelling pedagogy</i> Remy Low (University of Sydney)  Chair: Tamson Pietsch	Seminar Room 458

	<p><b>B2</b></p> <p><i>Examining inclusive design in education as a transformative process: historical perspective on hurdles and opportunities</i> Federic Fovet (Thompson Rivers University)</p> <p><i>Exploring the past from the present: the case of Steiner education and the increasing recognition of contemplative pedagogical practice</i> Tao Bak (Deakin University)</p> <p><i>Community organising for education policy change in the 1970s and 1980s</i> Helen Proctor (University of Sydney), Sue Goodwin (University of Sydney) &amp; Jessica Gerrard (University of Melbourne)</p> <p>Chair: Dorothy Kass</p>	Seminar Room 459
2:30-3:45pm	<b>ANZHEs Annual General Meeting</b>	Lecture Room 424
3:45-4:30pm	Afternoon tea	
4:30-5:30pm	<p><b>Keynote:</b> <i>On epistemic repair: reparative histories of education</i> Arathi Sriprakash, University of Bristol</p> <p>Chair: Remy Low</p>	Lecture Room 424
6:30pm	<p><b>Conference Dinner</b> The Alley Duong Hem, 212 Enmore Rd, Enmore NSW 2042</p>	

Friday 9 December

<i>Time</i>	<i>Activity</i>	<i>Location</i>
9:00-10:00am	<b>ANZHEs President's Address: <i>Knowing the world in the 1920s</i></b> Tamson Pietsch, University of Technology Sydney	Lecture Room 424
10:00-10:15am	Morning tea	
10:15-11:45pm	<b>Concurrent Sessions C</b>	
	<b>C1</b>  <i>Betty Lawson: gender and leadership in technical schooling and teachers' unions-1960s to 1980s</i> Deborah Towns (University of Melbourne)  <i>Border crossings: state education and generational mobilities in the life and family of Janette Grace Grossmann (1862-1924), antipodean educator</i> Josephine May (University of Newcastle)  <i>The relationship between the child, the chair and the table: furnishing schools in NSW, 1950s to 1980s</i> Dorothy Kass, Macquarie University  Chair: Frances Kelly	Seminar Room 458
	<b>C2</b>  <i>Contagious childhoods: The management of poliomyelitis in twentieth century Australian Schools</i> Kellie Burns, Helen Proctor, Ilektra Spandagou & Heather Weaver (University of Sydney)  <i>Boy soldiers: Australian secondary school pupils' experiences of war through cadet training, 1939-1945</i> Liam Barnsdale (University of Queensland)  <i>Finding the voices of criminalised children in the historical record</i> Clarissa Carden (Griffith University)  Chair: James Waghorne	Seminar Room 459
11:45-1:00pm	<b>Concurrent Sessions D</b>	
	<b>D1 Geoffrey Sherington Tribute</b>  Hannah Forsyth (Australian Catholic University) Helen Proctor (University of Sydney) Julia Horne (University of Sydney)	Seminar Room 638

	<p><b>D2</b></p> <p><i>Lucy Beedon (1829-1886) takes upon herself the honourable charge of teaching</i> Kay Whitehead (University of South Australia)</p> <p><i>'Duplicitous in the extreme': The Victorian Education Department and Aboriginal children's access to school in twentieth century Victoria</i> Beth Marsden (La Trobe University)</p> <p><i>Citizenship in the Age of Inquiry: State Redress and Liberal Governance 1989-present</i> Mati Keynes (La Trobe University)</p> <p>Chair: Kellie Burns</p>	Seminar Room 458
	<p><b>D3</b></p> <p><i>A deep history of reasoning</i> Robert Stevens (University of Sydney)</p> <p><i>'A pleasant walk on the Pakihi': mid-century experiments connecting children with place</i> Frances Kelly (University of Auckland)</p> <p>Chair: Remy Low</p>	Seminar Room 459
1:00-1:30pm	Light lunch	
1:30-1:45pm	<b>Closing remarks</b>	Lecture Room 424

## ANZHES Education and Colonialism Symposium

### **Wednesday 7 December 1:30-6:00pm**

The opening half-day of the ANZHES conference 2022 sets out to consider two sets of approaches in critical relationship: histories of progressive ideas and their relationship to colonial rule in Australian and international networks of the 1920s and 1930s; and histories of education that centre Indigenous histories, knowledge, and voice.

Panel one concerns 'progressive' ideas on education and Indigenous Australians as they were variously articulated in interwar networks including in relation to contemporary Black and Indigenous campaigns for education reform as a right. Panel two focuses on new histories of education and colonialism foregrounding Indigenous knowledge that set out to bring the politics of voice and location to centre stage.

Speakers will present aspects of their research as well as offer reflections on their methods and approaches. Chairs will provide comments and then invite questions to their panel.

Our keynote will be Prof Tony Ballantyne, Deputy Vice-Chancellor (External Engagement) Manukura Matua (Te Ringa Toro) University of Otago/Te Whare Wānanga o Otāgo, Aotearoa New Zealand. He has worked extensively on the development of colonial knowledge, changing understandings of language, religion, and race, and the uneven 'webs' of exchange and connection that gave the empire shape. Some of his New Zealand-based research has been anthologised in *Webs of Empire*, published by Bridget Williams Books in 2012 and the University of British Columbia in 2014. His most recent book is *Entanglements of Empire: Missionaries, Māori and the Question of the Body* published by Duke University Press.

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## ANZHES Keynotes

Anthropology, education and cultural change: arguments about indigenous modernities in New Zealand and its empire, 1890s-1960s

**Tony Ballantyne**, University of Otago

Wednesday 7 December, 5:00-5:40pm

Ranging over a wide temporal scope, this paper argues that anthropology and education were firmly laced together in debates over cultural change that stood close to the centre of political life in modern New Zealand. There is an increasingly rich body of scholarship on Māori modernity and imagined Māori futures in this period, but I suggest that this work has not recognised the janus-faced nature of many of these programmes and debates. New models of indigenous education and social reform were typically framed as attempts to shape the future, but as this paper draws out, they were also historical arguments that were critical of earlier educational models and institutions. Most fundamentally, anthropologists, educationalists and policy-makers were trying to arrive at an understanding of how cultures were reproduced and the ways in which they changed within a context of a colonial society that was fundamentally structured by race. This question became even more pressing in light of New Zealand's Pacific empire, a socio-political order that was frequently underpinned by the modernising promises of education and medicine. These promises were far from unique, but as Chris Bayly has shown, were a common feature of the management of cultural difference in the modern world, a central theme in this paper.

The sounds of silence in Australian History

**Anna Clarke**, University of Technology Sydney

Thursday 8 December, 9:00-10:15am

In 1968, the Australian anthropologist, W.E.H. Stanner, famously articulated that the nation's history had been wracked by a 'great Australian silence' with regard to the recognition of Indigenous experience. Australia's sense of its past, he argued, its very collective memory, had been built on a state of forgetting. Beyond that disciplinary silence (in school and academic History texts), however, important historical 'noise' was being made about Indigenous history. Popular histories of fiction, Indigenous family histories, and forms of popular protest all offered important counter-narratives to that formal silence from the History discipline. This paper uses the idea of silence to complicate historiographical space in Australia. By contemplating formal History texts *and* vernacular historical accounts, it seeks to extend our understandings of national historiographies and historical knowledge.

### [On epistemic repair: reparative histories of education](#)

**Arathi Sriprakash**, University of Bristol

Thursday 8 December, 4:30-5:30pm

Reflecting on the theme of this conference, I discuss the need for reparative histories of education. The idea of reparation requires us to understand the interconnections between past, present and future in both the formation of injustice as well as its repair. It implies that until injustices are actively addressed, they can continue to endure – shaping both lives today and those to come. What is the role of history of education in understanding the formations of injustice as well as actively being accountable to its repair? Taking up Catherine Hall's (2018) observations that 'doing' reparative history involves overcoming disavowal and evasion, I examine how expanding our recognition of historical knowledges and historical practices in the field of education – our approaches to listening, remembering, archiving, and so on – can work towards a kind of 'epistemic repair' (Sriprakash et al. 2020). Through such epistemic repair, new norms and relations can be made: creating an expanded imagination for just futures of education (Aslam 2022). I argue, therefore, that the lens of reparation offers a vital ethical and methodological orientation to the field of education, with history at its centre.

### [ANZHEs President's Address: Knowing the world in the 1920s](#)

**Tamson Pietsch**, University of Technology Sydney

Friday 9 December, 9:00-10:00am

In 1926 and 1927 the Floating University took nearly 500 American college students around the world on a nearly eight-month cruise that was designed to deliver an education in international affairs not available in the land-based classroom. It was through direct sense experience in and of the world, rather than indirect engagement via textbooks and lectures, that the leaders of the cruise believed students would learn to be "world-minded." This paper argues that uncovering the history of the Floating University not only reveals much about the entangled world of internationalism, American empire, and education in the 1920s but also has implications for how historians understand the legitimization of knowledge during the twentieth century.

Universities derive much of their social standing (not to mention their income) from their claim to have authority over knowledge. They are the institutions that undertake the research, distill the learning, and provide the training that enables the specialized expertise so crucial to multifaceted economies and societies. The story of the Floating University troubles the naturalization of this assumption. It reveals a 1920s contest over the kind of knowledge that should underpin university education in which academically authorized expertise came into conflict with an emphasis on direct personal experience. Although it was academically authorized expertise that came to underpin the business model of universities during the twentieth century, at the start of the 1920s the issue of what legitimized knowledge was by no means settled.

## Individual Abstracts (alphabetically by presenter surname)

Exploring the past from the present: the case of Steiner education and the increasing recognition of contemplative pedagogical practice

**Tao Bak**, Deakin University

The philosophical ideas and practices that underpin Steiner-Waldorf education first attracted attention in Australia in the 1920s. In examining the popularity of Theosophy along with other spiritual movements in Australia and New Zealand, Jill Roe has suggested that after WWII 'no one thought of alternative spirituality as the way forward' (1998, p. 185). Yet this interest continued on, at least to an extent, in Steiner schools and programs. Expanding slowly from one in 1957, to roughly thirty by the end of the 1980s, there are approximately 60 Steiner schools and programs in Australia today. Drawing on data from a PhD project examining the history of Steiner education in Australia between 1970 and 2010 (Bak, 2021), this paper responds to the question of whether current interest in contemplative approaches in education may assist in reconsidering the ongoing place and contribution of Steiner education as a practice that engages directly with existential questions of the human experience within the Australian education landscape.

The initial PhD project involved semi-structured interviews with 40 Steiner educators that started or helped run Steiner schools or programs between 1970 and 2010, mainly in Victoria. A mixture of Oral history and Biographical sociology (Shantz, 2009) was used to capture not only personal and institutional experiences but to examine the challenges involved for these educators in working in these settings, with these alternative educational ideas. A key finding was that a focus on inner-life work, as a collective professional interest, formed a key demarcation point for participants in how they understood their practice as different not only to the conventional practice of the day, but to other educational alternatives also. This paper extends this finding through an exploration of how this central aspect of Steiner education practice might be illuminated by emerging understandings of contemplative approaches within education (Ergas, 2019; Zajonc, 2016). The argument is made that a more tangible understanding of what these educators saw themselves as doing as practitioners can also be of assistance in situating an otherwise marginal practice more clearly within the field of Australian education history.

Conference theme links include historical threads of 'interconnectedness' and the 'building of relationships' on the basis of specific practices of contemplative pedagogy that have remained largely 'hidden' as an educational idea in Australia over the past half century.

**Keywords:** Steiner Education, Waldorf Education, Contemplative approaches in education, Contemplative pedagogy

## Boy soldiers: Australian secondary school pupils' experiences of war through cadet training, 1939-1945

**Liam Barnsdale**, University of Queensland

**Abstract:** Thousands of adolescent boys underwent cadet training in Australian secondary schools during the Second World War, experiencing the conflict second-hand through the equipment and instruction given to them by the Australian Army. Issued with military uniforms, trained in the use of army rifles, equipment and tactics, these boys were given a closer look than many their age into the brutal realities of war. As with many adolescents presented with the discomforts of the adult world, their reactions to this training varied widely from naïve excitement to quiet determination to mischievous rebellion. This paper will examine Australian adolescent schoolboys' reactions to and interpretations of cadet training during this period through both their contemporary and retrospective reflections on their experiences, using a range of sources including extracts school magazines and oral history interviews. In doing so, this paper will argue for the value of adolescent youths' perspectives in expanding our understanding of historical events.

**Keywords:** military training, secondary education, Second World War

## Contagious childhoods: The management of poliomyelitis in twentieth century Australian Schools

**Kellie Burns**, University of Sydney

**Helen Proctor**, University of Sydney

**Ilektra Spandagou**, University of Sydney

**Heather Weaver**, University of Sydney

Poliomyelitis (polio) has been described as one of the most frightening diseases to affect Australians during the twentieth century because it primarily affected young children and could cause paralysis or death. From the late 1930s, staggering numbers of children contracted polio and state health departments battled to contain the virus through various measures, including school lockdowns. This paper analyses the clinical and educational role of Australian schools in managing the threat posed by outbreaks of polio across the early to mid- twentieth century, including through the introduction of school-based anti-polio vaccine clinics. It analyses how ideas about contagious disease were conjoined with dominant constructions of childhood at the time, and how contagious bodies were described, managed and treated. Focusing primarily on Tasmania, Victoria and New South Wales, and examining state and national newspapers, gazettes and secondary source materials, the paper is organised into two parts. The first examines early school closures and ideas about schools as 'safe' or 'unsafe' settings. It considers how early school architecture was thought to impose certain health risks and outlines interventions made to classrooms, lavatories and pedagogies to counter these. It also analyses public health and educational discourses around 'dirt', 'disease', 'contagion' and 'hygiene' and how these were framed alongside ideas about the management of children's bodies, their families, and their homes. Polio was steeped in social shame; being a faeces-born virus, families whose children contracted the virus were assumed to be living in unsanitary conditions and therefore experienced exclusion and stigma. The second half of the paper focuses on Australia's school-based anti-polio vaccination clinics (1955-1966). In Australia and globally, campaigns to encourage vaccination against polio used graphic images of afflicted children reliant on iron lung machines or disabled from the disease's paralysing effects. We consider how early assumptions about the spread of polio were wedded not only to ideas about class and poverty, but also to ideas and norms around ablebodiedness and childhood disability. This case study illustrates how histories at the intersection of public health and schooling are important in identifying the myriad of pedagogies and schooling practices that contributed to the making of the 'healthy' child-citizen.

**Keywords:** Poliomyelitis, childhood health, ablebodiedness

**Neville Buch**, Independent scholar

For connections and relations to David Mowaljarli's vision of country spirituality, it will need the overlapping of 'non-western' and 'western' framing in both imagination and intellectual history. Indeed, the history of the last few decades have shown that it is a compatibilist journey.

Patterns in the dialogue began with Australian philosopher David Tacey and his work *ReEnchantment: The New Australian Spirituality* (2000), and the conversations which occurred in the same year of publication, at the Melbourne Sea of Faith in Australia Inc. (SoFiA) seminars, called, 'The Future of Religion.' This was two decades ago, and occurred principally between David Tacey, Don Cupitt, the philosopher of religion, and the Rev. Dr. Francis Macnab, a psychotherapist and minister at St Michael's, one of the foremost liberal Uniting Church in the country. SoFiA, St Michaels, and other radical Christian communities are the educative settings in the country for the dialogue in 'country spirituality.' Apart of this is the vision in David Mowaljarli's thinking, but there are other parts compatible for reconciliation, empowerment, and enchantment.

The issue of praxis, however, remains the challenge. White historians, sociologists, and philosophers are engaging with the local Aboriginal and Torres Strait Islander (ATSI) voices but are greatly challenged. The voice has to be indigenous, and it has reached the national Uluru Statement from the Heart. The intellectual voices, though, are largely white, attempting engagements with an emerging-but-marginalised indigenous or ATSI intelligentsia. The pattern has been as it was in the 2000 SoFiA Melbourne seminars – white but correctly drawing upon the western framing, with an honest attempt to understand culture of 'The Other' from the thinking of the French philosopher, Emmanuel Levinas. For Levinas, 'the Other' is not knowable and cannot be made into an object of the self, as is done by traditional metaphysics, but there is a responsibility towards the Other which precedes any 'objective searching after truth.' Levinas' methodology-mythology on culture, religion, and politics expresses ethical studies and the historical ethos of what is called, the Ethical Cultural movement.

The researcher and proposed author is well placed to write the paper. He was the organiser for the SoFiA seminars and has been researching ethical culture in educational settings for the last 20 years.

**Keywords:** Education, Culture, Ethics, Religion, Indigenous, Western, Thought

## Finding the voices of criminalised children in the historical record

**Clarissa Carden**, Griffith University

Historians of childhood have been increasingly concerned with the problem of finding and responding to the historical thoughts, feelings, and statements of children. This problem is particularly difficult to resolve in the case of the most marginalised children, including those who are brought into juvenile detention settings or otherwise act with the children's courts. These criminalised children have had few opportunities to 'speak' in the official record – there are few samples of their own writing remaining, and their words, where they survive, are filtered through the eyes of adults. Given that those adults who are likely to record the voices and actions of children in the contexts of courts and carceral settings are the very figures who contribute to their criminalisation, such as police, judges, and institutional authorities, this evidence must be read carefully.

Building on the work of previous scholars who have sought to uncover and comprehend the historical voices of children (including contributors to Moruzi et al., 2019), as well as previous scholarship focused more specifically on the interactions of children and juvenile justice systems (e.g. Agyepong, 2018), this paper will discuss an emerging project which seeks to uncover the thoughts, feelings, and experiences of children who, charged with criminal offences, came into contact with the children's courts of Queensland and Western Australia during the early twentieth century. In doing so, it seeks to provoke discussion on the extent to which it is possible to read children's views back into archival materials which were produced by adults, and in which their spoken or written words are often notably absent.

**Keywords:** children's voices, children's court, juvenile justice

## Shifting futures of schooling and advocacy: unwavering voices navigating new terrain

**Emily Dawson**, University of Melbourne

Histories of Aboriginal-led resistance for education can help to map diverse and complex systems of 'two-way' political relationality between Aboriginal advocates and colonial systems. In the 1970s and 1980s era of changemaking in Australian politics, First Nations activists fought to be recognised as an authority on educational concerns, and for community-based calls for change to the education system be heard and acted upon. They had to navigate governance structures while maintaining accountability to the local community-based concerns they represented. Nevertheless, in these decades, networks of community-led advocacy brought about tremendous change from the 'ground up'. They argued for the learning and wellbeing needs of students, campaigned for Aboriginal and Torres Strait Islander perspectives in the curriculum, promoted the training for Aboriginal teachers, and asserted the need for tertiary teacher training for non-Indigenous teachers that would address racism in the classroom and the exclusion of Aboriginal students from study. These and other issues advocated for during this time continue to be advocacy issues today. As a non-Indigenous researcher, my work on this era is grounded in the oral histories of advocates and the community-based archives that document a period of policy change and community-led advocacy, I seek to better understand their contribution then and now, and how Aboriginal advocacy, voice and truth-telling requires more of scholars, teachers, and activists than just listening.

**Keywords:** Aboriginal-led resistance, community-led advocacy, 1970s & '80s

## Examining inclusive design in education as a transformative process – historical perspective on hurdles and opportunities

**Frederic Fovet**, Thompson Rivers University

The provision of inclusive provisions in education has been a very dynamic field of scholarship within which researchers have vehemently debated theoretical foundations, desired outcomes and tools/ modus operandi (Krischler et al., 2019). The reality of this scholarship is that it remains divided and at times ambivalent - stressing the need for authentic and universal accessibility, while also often adhering to deficit model approach to the learner (Nilholm, & Göransson, 2017). It is only recently, since the mid- 1980s, that Universal Design for Learning (UDL) - or the inclusive design mindset more generally - has emerged in the field and attempted to resolve this tension by offering an approach to inclusion that authentically translates the social model into action (Fovet, 2014).

While UDL is the subject of a growing body of literature in education, it can be argued that much of this has remained focused on an attempt to demonstrate and evidence the pedagogical benefits of this innovative approach to inclusion (Griful-Freixenet et al., 2020). Although, UDL implementation in North America has gained momentum over the last two decades, scholars have yet to tackle the historical implications of successes and failures or to examine implementation itself as a historical and transformative process of change for our educational institutions. This paper seeks to tackle this gap and to analyze the historical journey which has been woven by UDL advocates, in order to identify emerging patterns that would facilitate future efforts towards implementation.

The study explores UDL implementation as a historical process of change within our educational institutions – one focused on weaving an inclusive mindset strategically into sustainable development, with a view to have this filter through all ‘connections and relations’. The period under consideration in this paper spans four decades. The social model of disability serves as a broad theoretical framework for the study. The methodological process adopted relies on interpretivist tools – semi-directive in-depth interviews - which examine the lived experiences of UDL advocates as they revisit the last two decades of implementation efforts in each of their institutional contexts.

**Keywords:** Inclusion, historical implementation of UDL, lessons learned, inclusive mindset as transformative process

## Teaching the Wongutha: Education and the Battleground of Aboriginal Rights and Reform. Situating Australian Efforts in Transnational Context

**Alison Holland**, Macquarie University

In this paper I explore the efforts and arguments of Protestant missionaries on the eastern goldfields of Western Australia in the 1930s around educating the local Wongutha community. I demonstrate the transnational nature of their work, situating it in an Anglo-American missionary and humanitarian endeavour. In doing so, we see how education became a battleground for black rights and reform in imperial and settler colonial contexts.

**Keywords:** Protestant missionaries, Western Australia 1930s

## Enlightened Education: Albrecht, Lutheranism and Aboriginal Education Post World War Two

**Barry Judd**, University of Melbourne

**Katherine Ellinghaus**, La Trobe University

This paper argues that mission men from Prussia and their wives did not just take bibles, cattle, and sheep to central Australia, but also carried with them the central ideas of Enlightenment. These ideas came to shape the ongoing relationship between Lutherans and the Aboriginal peoples with whom they worked in central Australia through their Finke River Mission, established at Hermannsburg in 1877. As this relationship matured in the middle decades of the 20<sup>th</sup> century, we argue that Enlightenment ideals were applied by head missionary F.W. Albrecht in a scheme to deliver educational success to Indigenous girls. This paper is drawn from a project that explores the possibilities of relationality through collaboration between an Indigenous and non-Indigenous scholar. It describes an attempt to move beyond the problematic ways in which Indigenous history has largely been written by non-Indigenous historians who utilise archival sources without engaging with the Indigenous communities or people about whom they write.

**Keywords:** Enlightenment, Lutherans, Finke River Mission, F.W. Albrecht, Indigenous girls

## The relationship between the child, the chair and the table: furnishing schools in NSW, 1950s to 1980s

**Dorothy Kass**, Macquarie University

Utilising a framework of materialities, historians of education argue the significance of the school's physical context, including objects that comprise a classroom, asking how objects arrive in school, how they exist there, and what happens to them (Lawn and Grosvenor, 2005). Studies from diverse countries demonstrate that changes in furniture design accompanied new ideas about both pedagogy and physical health. In turn, the physical classroom, including its desks, tables and chairs, influenced the experience of schooling for both teachers and children.

This paper introduces the writing, work, and influence of a little known educator in New South Wales in relation to the design, production and distribution of school furniture from the late 1940s to 1980s. Herbert Oxford, a lecturer in Manual Arts at the Armidale Teachers College, was seconded to the Department's Head Office in 1945 and subsequently took charge of school furniture. In 1949, and again in 1965, he directed anthropometric surveys of school children which became the basis of the sizes of the chairs and tables produced. Oxford travelled overseas in 1952 and 1963 to study all aspects of school furniture. His contribution to schooling in New South Wales is now largely forgotten, but he was in fact an early expert in the field of ergonomics, dedicated to what he called the study of the human relationship which existed between the school child, chair and table.

The paper argues that Oxford's support of the centralised design, production and distribution of furniture in the post war decades was crucial. In the 1960s he coordinated planning for the School Furniture Complex that eventually operated from Wetherill Park in the 1980s. The demise of the Complex represented a radical turn from the provision of a state service to education towards the market economy.

**Keywords:** School furniture; Materialities; Ergonomics; Desks; Seating

**Mati Keynes**, La Trobe

The rise of historical justice—movements and mechanisms to redress past wrongs—is one of the most recognisable features of the post-Cold War era. For Western liberal nation-states implicated in colonialism, managing the legacy of violent pasts has emerged as major policy imperative. Examples include: official apologies to former European colonies; truth and reconciliation commissions to document historical wrongdoings; renaming or removing landmarks attributed to former colonisers; payment of reparations for colonial atrocities; and repatriation of stolen artefacts and human remains. These efforts to address and atone for the past are known collectively as ‘state redress’.

While much emphasis has been placed on state redress as signalling a crisis of Western liberalism, the research proposed here pioneers the study of citizenship education as the crucial vector through which liberal states seek to innovate their self-understanding based on acknowledgement of the unjust past. It does so by analysing state redress processes and debates, and focuses on how states use educational ideas, policies, institutions, and materials to regenerate conceptions of citizenship, history, and national identity in the face of deep-seated crisis. As part of a larger transnational comparative study, this paper takes the case of Australia, where a plethora of historically focused inquiries since the late 1980s have focused on the impact of state and commonwealth legislation, policies and practices targeting Aboriginal and Torres Strait Islander people. Specifically, it analyses how recommendations from the 1987 Royal Commission into Aboriginal Deaths in Custody (RCIADIC), the 1998 Human Rights and Equal Opportunities Commission inquiry into the separation of Aboriginal and Torres Strait Islander children from their families (BTH), have contributed to, and been omitted from, public education priorities and curricular reform. Using the reports and subsequent debates, I explore questions such as (a) why, since the late-1980s liberal democratic states implicated in colonialism are driven to redress their pasts (b) why and how conceptions of national history, identity, and citizenship are being reshaped as part of state redress processes and debates (c) why and how citizenship education is used to mediate and legitimise state redress agendas.

As the ‘Age of Inquiry’ rolls on, fundamental historical facts about systemic educational exclusion and racism have been established, to which Aboriginal and Torres Strait Islander people have clearly and consistently articulated possible solutions. Yet, by placing the educational construction of citizenship at the centre of understandings of state redress, this paper aims to emphasise how redress has become a constitutive feature of post-Cold War liberal governance and thus, does not necessarily signal a transformative opening.

**Keywords:** citizenship education; historical justice; race; settler colonialism; governance

## 'A pleasant walk on the Pakihi': mid-century experiments connecting children with place

**Frances Kelly**, University of Auckland

What might education be like if the environment was at the centre? Not as a 'would be nice' goal, squeezed in around literacy and numeracy, but as the core of an educational project. Such a project might require an undoing of the 'cutting up of life' that curriculum divisions entail (Ashton-Warner, 1963) allowing for a more ecological orientation in education (Nicol, 2014). Do I need to address why? Firstly, "glaciers are melting faster than education is changing, and we need a new story" (Somerville and Green, 2015). Secondly, in settler countries like Aotearoa part of a commitment to decolonization needs to involve what Moana Jackson (2020) terms an ethic of restoration toward the natural world. While researching in archives to learn more about nature study in mid-20th century New Zealand schools, I've glimpsed orientations of this kind in historical teaching practices and experiments (and occasionally policies) that connect children to place and to living things, recognise humans are not 'separate agents' (Rautio, 2013), and destabilise the mind/body separation that characterises western education (Hoskins and Jones, 2017). This paper outlines three such glimpsed practices to provoke thinking about possibilities for an ecologically-oriented education that puts environment at the centre. In doing so, the paper responds to issues of interconnectedness, relationality and 'pattern thinking' highlighted in the conference theme. It also speaks to my growing sense of responsibility as a scholar to reflect on human relationships with the earth and a commitment to learn from te ao Māori (worldview) about the importance of kaitiakitanga (guardianship) of Papatūānuku (the earth) (Stewart, 2021).

**Keywords:** ecological ontology, nature study, non-human encounters, place

## Overseas Chinese and nationalism: the case for Xiamen University in 1921-1937

**Zhihang Li**, University of Sydney

**Yeow-Tong Chia**, University of Sydney

In recent years, there have been many debates about modern Chinese nationalism. Historians have studied the influence of the West, modernization, and imperialism, all of which emphasize changes and participation in the international order. With the military and economic aggression of western countries, the nationalism values and thinking were introduced into China. In doing so, these scholars shared the views of many Chinese intellectuals who viewed history as an exploration of the progress in understanding the modern state. At the beginning of the 20th century, the founding and development of modern universities are also centered around this notion of nationalism and state formation.

In turning our attention to Xiamen, one is struck by how the relationship between the city and the nation was affected by the complexity of the connections between the overseas Chinese and the Chinese nation. The leading role played by returned Overseas Chinese also meant that the ways in which questions of national identity were expressed by them, such as the Xiamen University in 1921. Xiamen University is the first Chinese university in the history of modern Chinese higher education to be founded by an overseas Chinese, Tan Kah Kee (1874-1961). Tan eventually spent millions of yuan in funding the university from its establishment to its takeover by the national government in 1937.

The president Lim Boon Keng was one of the leading critics of Britain's policies of segregation that put into effect in the years leading up to the First World War. In condemning Western racism, however, Lim also argued for a new Chinese national identity born out of the experiences of Chinese overseas, in which Chinese traditional culture would play an important role in the regeneration of Chinese culture adapted to the development of modernity. In fighting with colonialism and racism in Western countries, Lim came to link Confucianism closely with the national identity of Chinese.

The main purpose of this paper is to use this case to illustrate not only how the Xiamen University could develop nationalism from the cultural perspective, but also how the establishment of Xiamen University reflected overseas Chinese views on education and its role as the foundation for modern China. As the first private university founded by an overseas Chinese, the Private Xiamen University actively integrated into the local culture and has distinctive school characteristics. It also exemplifies the cultural conflict between the Chinese traditional culture advocated by the president Lim Boon Keng and modern western culture developed by other professors.

**Keywords:** overseas Chinese; nationalism; Xiamen University

**Beth Marsden**, La Trobe University

This paper examines the importance of engaging with accounts of First Nations people talking and writing about their experiences of schooling in Australia. Not only do oral histories provide an opportunity to hear directly from Aboriginal people about their experiences of schooling and education, they also include information that has not been recorded in government records and are often more accurate and more vital than official documents. This paper will discuss the methodological imperatives to engage with these and other non-government sources, to see both how schools have been central to the political project of settler colonialism in Australia, and to political projects undertaken by Aboriginal people for their own, individual and collective, purposes.

**Keywords:** experiences of schooling, oral histories, non-governmental sources

## 'Duplicitous in the extreme': The Victorian Education Department and Aboriginal children's access to school in twentieth century Victoria

**Beth Marsden**, La Trobe University

This paper examines the role of racism in school access as it specifically pertains to First Nations children and families and considers how racialised exclusions were enacted in otherwise compulsory school systems. It does this by interrogating some of the ways that state-based education legislation, and Education Departments, have operated in ways that education historian Marjorie Theobald has termed 'duplicitous in the extreme.' Using Victoria as a case study, this paper examines some of the ways that the Victorian government excluded Aboriginal children from free, secular and compulsory schooling established by the Education Act 1872. This paper focuses on Victoria to establish some of the way the Victorian government denied schooling to Aboriginal children in the twentieth century despite there being no clause or regulation in the Act that allowed for the legal exclusion or discrimination against any children on the basis of race or religion. Drawing on oral histories, Education Department records and private archival material, this paper develops three case studies— at Antwerp in the 1910s; at Barmah in the 1920s and 1930s, and at Jackson's Track in 1940— to demonstrate some of the mechanisms used by the Victorian government to withhold schooling from Aboriginal children. This paper argues that the Victorian Education Department were 'duplicitous' in their refusals to acknowledge and act upon calls from Aboriginal communities living in these places who sought improved educational access and schooling for their children.

**Keywords:** School systems, exclusion and segregation, institutionalised racism, racial discrimination

**Josephine May**, University of Newcastle

While Australia was a “part of the outer periphery of world migration systems”, about 1.6 million people migrated there over the course of the nineteenth century, mostly from Britain (Haines, Kleinig, Oxley and Richards, 1998, p. 235). Among those who made the often-arduous journey were Janette Grossmann’s parents. Their stories are illustrative of the high degree of mobility of young people over the course of the nineteenth century, especially from the old world to the countries of new world, and between the latter, especially in this case between New Zealand and Australia. This paper relies mainly on New South Wales (NSW) state education archives, digitised newspapers, and family history sources to explore the life of Janette Grace Grossmann (1862-1924), a distinguished antipodean educator. Janette Grossmann’s story is discussed in terms of mobilities at the generational level between Grossmann and her siblings, and their parents’ generation; at the transnational level through educational mobility between and within the easily crossed borders of New Zealand and Australia; and at the gendered level through Grossmann’s rise to the professional heights of women’s state secondary education in NSW. As Proctor (2019) has argued, histories of schooling and migration are intertwined, and here education is shown to be the key factor in sponsoring the momentous changes that occurred from the original migrant generation to the next within this family. The British colonial experiments in the antipodes by the mid to late nineteenth century, while catastrophic for the Indigenous peoples, rewarded white European migrants like the Grossmanns with a range of mobilities for their talented and ambitious children through the expanding institutions of state education.

**Keywords:** Women’s education; mobilities; antipodes; Janette Grossmann, generational change

**Julie McLeod**, University of Melbourne

This paper takes as its starting point the juxtaposition of two international education conferences, one in Australia in 1937, the New Education Fellowship sponsored *Education for Complete Living: The Challenge of Today* with its self-consciously progressive outlook; and the other in 1936 in Hawaii, *Education in Pacific Countries* (also referred to as *Education of Native Races in Pacific Countries*) where education is approached as fundamental to the project of reforming colonialism. At the 5 week, residential 1936 conference – convened by the New Zealand anthropologist Felix Keesing and the colonial administrator Charles Loram, (Keesing 1937) – delegates considered questions of educability, adaptation, the interiority of subjects, and forms of knowledge in the shadow of educational progressivism. Framing this conference as an ‘event’ (Wagner-Pacifici 2017), a series of staged encounters and performances with disruptive potential, I explore the educational ideas, models and practices proposed by delegates from Australia and New Zealand, drawing out arguments on the promise and pragmatics of educational provision, including debates over specialized or adapted versus common forms of education. Questions about educable subjects were considered along with the practical and technical aspects of delivering an appropriate education. The professional backgrounds and roles of the conference delegates point to the range of social science, bureaucratic and technical expertise brought to bear on these questions.

**Keywords:** education conferences, 1930s, educational progressivism, educable subjects

## Between Indigenous & Settler, Past and Present: the political role of judgment

**Sana Nakata**, The University of Melbourne

As a political theorist, born to the dispossessed and the dispossessor, I am interested in the place of judgment in historical analysis in shaping contemporary political terrain. In histories of Indigenous education, the tension at the interface of Indigenous/Settler can be read as a tension over who gets to determine the future: who can access education, on what terms, and for what purpose? In my work on the politics of childhood, I have argued that that contestations over childhood are also contestations over the realisation of a more certain political future. Histories of colonial education, then, can be seen to bring together perspectives of colonised peoples and their colonizers, both in past and present relations. I argue that finding ways to sustain the deep tensions and complexities in these relations, without doing ongoing harm and violence, are needed in order to avoid flattening our understanding of the past.

**Keywords:** Indigenous/Settler interface, politics of childhood, colonial education

## Education as Anthropology: A.P. Elkin on 'Native Education' in the 1930s

**Fiona Paisley**, Griffith University

*'...when dealing with native races...education is largely an application of anthropology'* So Professor AP Elkin, the Chair of Anthropology at the University of Sydney, Australia, advised an international audience of colonial admins, educators, and social reformers at the University of Hawai'i in Honolulu in 1936. During the weeks long residency on 'Native Education', Elkin presented several papers on his 'positive' agenda of reform, in which education would provide Indigenous Australians the individual and collective tools necessary for their integration, at the same time as teaching white Australians new ways of understanding 'race' and their responsibilities as settler colonials. Elkin's contributions to the Pacific gathering offer an insight into the place of 'education' in Australian progressive claims that the social sciences would provide the way forward in modernising colonial rule. In this ostensibly humanitarian but also pragmatic approach, the application of social anthropology would be key.

**Keywords:** Native Education, integration, progressive education

**Helen Proctor**, University of Sydney

**Jessica Gerrard**, University of Melbourne

**Susan Goodwin**, University of Sydney

In the 1970s and 1980s an array of new ‘grassroots’ organisations appeared on the social and educational policy landscape in Australia, aimed at reshaping the nation’s classrooms. Some have disappeared from the historical record; those we know about varied in size, aims and politics. What they shared was a sense of legitimacy in presenting their views; this confidence was underpinned by contemporary understandings of the role and responsibility of ‘community’ in progressing school reform (in whatever direction). Using data from the current ARCDP, ‘Community organising in Australian education policy, 1970s-1980s’, our paper identifies this activity as a significant phenomenon in and of itself, while also proposing that it offers useful insight into how and why people organise ‘from below’ in the field of education. In the paper we prioritise 1) the routine work of organising, and 2) how community organising incorporates a range of practices that can be understood as educational –as public pedagogy, as consciousness-raising within and beyond an activist group, and as learning how to organise. Examining ‘grassroots’ organising and organisations as forms of labour, of sociality, and of the educational making of publics and counter publics (e.g. see Warner 2005), we are interested in the practices and processes of grassroots organising, rather than emphasising whether or not such activity effected the achievement of certain policy goals and objectives (e.g. the fall of 1970s progressivism, the rise of neoliberalism in the 1980s).

We analyse runs of publications produced by an ultra-conservative Christian group, the ‘Society to Outlaw Pornography’ (STOP) founded in 1972 and an anti-capitalist collective, ‘Radical Education Group’ (RED G) founded in 1976. Both groups were hostile to the contemporary bureaucratic liberal democratic state – with differing rationales – and both saw public pedagogy – or consciousness-raising – as core business, which they prosecuted through their volunteer-run newsletters, STOP PRESS and the Radical Education Dossier (RED). Our interest in the newsletters is not to relegate them to the footnotes as merely sources to mine for information, but to foreground them as material objects of enquiry. Offering new insights into the labour and sociality of organising for reform, we propose that this kind of examination of community activism in terms of social and knowledge practices is essential for going beyond an overly linear ‘rise and fall’ narrative of progressive educational reform in the 1970s and 1980s, and for understanding ‘grassroots reform campaigning as much more than a collection of successful or unsuccessful strategies.

**Keywords:** 1970s, 1980s, community, grassroots, education policy

## A deep history of reasoning

**Robert Stevens**, University of Sydney

How did human reasoning evolve? In their book *The Enigma of Reason* Hugo Mercier and Dan Sperber argue that “Just as echolocation evolved as an adaptation to the ecological niche inhabited by bats, reason evolved as an adaptation to a very special ecological niche, a niche that humans built and maintain for themselves with their intense social relationships, powerful languages, and rich culture. Humans appeal to reasons not just in reasoning but also in explaining and justifying themselves” (p.105).

I will argue that reasoning evolved as an adaptation to the what Steven Pinker (2013) calls *The Cognitive Niche* - a mode of wellbeing that is characterised in part by manipulating the environment through causal reasoning – comprising intuitive or common-sense theories of physics, biology and psychology – the precursor to scientific theories. This kind of reasoning involves seeking to understand and explain the world rather than explaining and justifying ourselves.

The paper will look at how human reasoning developed in response to ecological relationships between humans and the broader living world.

**Keywords:** deep history, human evolution, reasoning

Betty Lawson: gender and leadership in technical schooling and teachers' unions- 1960s to 1980s.

**Deborah Towns**, University of Melbourne.

Through primary sources and oral history this paper explores Betty Lawson's leadership in technical schooling and teachers' unions in Victoria in the twentieth century. It links to the conference themes of 'institutions and communities' and 'generations past, present and, and the future'. A trailblazer in women's leadership in the 1960s, she had to battle the Education Department to be promoted which is a continuing issue for many ambitious women in any career. Paradoxically, Lawson's leadership opportunities were created and supported by the male dominated technical teachers' union. She became the first woman principal of a coeducational technical school and the first woman president of the Technical Teachers Union of Victoria in 1968. She led equal pay campaigns in the 1960s. According to historian, Peter Docherty, writing in the 1970s, there was a 'continuing debate on the role of the secondary technical school'. Even though technical schools were established before 1872 their educational role was always questioned and in 1982 secondary technical schools were closed. Whether this was an educational decision or a financial one is considered in the paper. She retired in 1975, and in 1987 she wrote about what she termed the 'rise and demise' of technical schooling, in an unpublished manuscript.

As the Department of Education and Training is rebuilding secondary technical schools and lauding their influential role in the Victorian community today it is timely to recognise their past role and closure. It is also an opportunity to explore through Lawson's career the difficulties women may have in gaining leadership in education sectors. Today, despite women being over 70 per cent of education and training staff, they are 50 per cent of the senior leadership. It would appear then that some of the discrimination Lawson encountered continues.

**Keywords:** Gender, Leadership, Technical Schools, Unions, Discrimination

‘Other coloured races ... have been raised to the dignity of teachers’

**Kay Whitehead**, University of South Australia

In order to explore the recruitment of Indigenous teachers transnationally, this presentation takes its cue from interwar Aboriginal activist, Shadrach James, who was particularly adept at calling into question white Australia’s claim to be progressive. In 1930, for example, he argued that Australia’s efforts to ‘care’ for Indigenous people were ‘mere palliatives, only sop. There is absolutely nothing, as a matter of fact, in all their activities, feeding, clothing, housing and caring which can be counted as of vital interest to lift us up by education and other means to aspire to the dignity of citizenship. Other coloured races in Fiji, New Zealand, Samoa, New Hebrides have been raised to the dignity of teachers, lawyers doctors and clergymen’. I will consider some ideas that were shaping interwar education policy in selected British colonies before discussing the Australian situation where there was a striking contrast between the teaching opportunities afforded to Torres Strait Islanders and mainland Aboriginal people.

**Keywords:** Indigenous teachers, Shadrach James, progressive education, interwar education policy

‘Lucy Beedon [1829-1886] takes upon herself the honourable charge of teaching’

**Kay Whitehead**, University of South Australia

Lucy Beedon (1829-1886) was born on Gun Carriage Island in Bass Strait (now part of Tasmania), the daughter of Palawa woman, Emmerenna, and James Herbert (Thomas) Beadon, an ex-convict and sealer. The *Australian Dictionary of Biography* represents Lucy as an Aboriginal teacher, businesswoman and activist, and she has been included in numerous historical publications, though not necessarily accurately in relation to the history of Tasmanian education. In re-viewing her life and work, this paper draws on feminist and postcolonial research to highlight Lucy’s challenges to the relationships of domination, exploitation, neglect and forgetting which marked colonial Australia, especially Tasmania, in the mid-nineteenth century.

The first section of the paper explores Lucy’s childhood and education in a community that was melding Palawa and European knowledges and traditions amidst determined attempts by colonial authorities to sweep Aboriginal people from Van Diemen’s Land and forget their presence in Bass Strait. The second section focuses on the 1850s when Lucy was teaching ‘secular and religious knowledge’ to the children on Guncarriage Island, developing her business interests and negotiating productive and mutually respectful relationships with dominant male colonial authorities from both church and state. Nominated as the ‘Queen of the Isles’ by the 1860s, Lucy’s leadership of ‘our people’ is foregrounded in the third section. Although she gave up teaching because of her business interests (sheep, muttonbirding, trading shell necklaces), Lucy used her connections with influential visitors to her home on Badger Island to cajole the neglectful educational state into providing a teacher-catechist, and protested the dispossession and exploitation of her people by unscrupulous white men and the colonial state. The *Tasmanian’s* special double-page obituary, complete with ‘a lithographic portrait’, is indicative of the esteem for Lucy Beedon at the time of her death in 1886.

**Keywords:** Aboriginal teachers, race, gender, colonialism

## Panel: The history of Knowledge meets the History of Education

### Paper 1: The History of Knowledge and the History of Education

**Joel Barnes**, University of Queensland

**Tamson Pietsch**, University of Technology Sydney

The history of education has not previously been strongly represented among the fields that have gone into the formation of the history of knowledge as a synthetic, interdisciplinary approach to historical studies. Nor have historians of education much engaged with its distinguishing concepts and methodologies. This paper will provide a broad overview of the history of knowledge for the benefit of historians of education. Referring to articles published in a themed section of *History of Education Review*, it will draw out some of the ways history of knowledge approaches might be useful for historians working on the history of education. In particular it identifies the concept of “arenas of knowledge” as generative. The paper will conclude by arguing that a focusing on colonial and postcolonial contexts raises reflexive questions about history of knowledge approaches that have so far largely been developed in European and North American scholarship.

**Keywords:** history of knowledge, history of education, history of science, circulation of knowledge, arenas of knowledge, legitimacy, pedagogy, colonial and postcolonial histories

### Paper 2: Aboriginal Knowledge and the University History Classroom

**Naomi Wolfe**, Australian Catholic University

**Nell Musgrove**, Australian Catholic University

In this paper the authors, one Aboriginal and one non-Indigenous, will consider collaborative approaches to knowledge transmission in the university history classroom, specifically a dedicated Aboriginal and Torres Strait Islander history subject. It argues that both Indigenous and non-Indigenous staff must understand the knowledge systems they use to engage with the past in order to build learning spaces that encourage students to decolonise their relationships with Australian history.

The paper asks how well Australian universities are equipped support undergraduate teaching the decolonises knowledge—does their complicity in the colonial project mean that they are resistant to Indigenous ways of knowing and being despite persistent rhetoric about embedding Indigenous perspectives?

The authors critically reflect on a collaborative teaching relationship that has stretched over more than a decade, and analyse empirical data collected as part of a five-year project working with Australian university students in an introductory-level Aboriginal history subject.

In so doing, they seek to illustrate how a history of knowledge framework might help non-Indigenous scholars and institutions understand that culturally safe and sustainable engagement with Indigenous knowledge must be embedded in genuine connections and

relations which take time to build and nurture—they cannot be contained to institutional timelines and they require deep institutional reflection on the ways in which colonial knowledge systems perpetuate white privilege.

**Keywords:** Indigenous ways of knowing; Australian Aboriginal and Torres Strait Islander histories; teaching Indigenous history; collaborative knowledge transmission

Paper 3: How mindfulness moves: on travelling pedagogy

**Remy Low**, University of Sydney

Drawing on Edward Said's (1983, 2000) concept of "traveling theory", this paper proposes an approach called "travelling pedagogy" that sensitises the researcher to how the interplay of temporal, spatial, and biographical factors shape reiterations of any pedagogy. It then uses this conceptual framework to explore how mindfulness has been taught by three of its prominent proponents in the twentieth century: Thich Nhat Hanh, Jon Kabat-Zinn, and bell hooks. The exploration of how mindfulness has been taught by these three prominent teachers highlights how its ethico-political implications transform under varied institutional and social conditions of urgency faced by these teachers: respectively, war and militarisation; scientific legitimacy; racialised and gendered capitalism. The case of how mindfulness moves raises broader questions about the translation, transference, circulation, and uptake of pedagogical innovations and ideas across contexts. To paraphrase Said: If pedagogies arise because of specific historical circumstances as a response to those circumstances, then what happens to them when, in different circumstances and for new reasons, they are used again and, in still more different circumstances, again?

**Keywords:** Mindfulness, Pedagogy, Edward Said, Thich Nhat Hanh, Jon Kabat-Zinn, bell hooks

## Publish your paper in the History of Education Review

The editors of the ANZHES journal, *History of Education Review* (SJR Q1 for History since 2017), would like to publish a small collection of articles from this year's conference.

If you would like your paper to be considered for inclusion, please submit your finalised version by **28 February 2023** via the Emerald home page, where you can find general publishing advice as well as the specific formatting requirements for HER:

<https://www.emeraldgrouppublishing.com/journal/her>

And/or you may like to consider responding to this call for shorter, essay style pieces due **31 March 2023**: <https://www.emeraldgrouppublishing.com/calls-for-papers/and-history-education-big-ideas-old-and-new-methods-and-key-books>

All of the 2022-2023 editors will be attending this year's conference, so please feel free to take the opportunity to ask us any questions you might have.

**Editors of the *History of Education Review*:** Helen Proctor, Julie McLeod, Tamson Pietsch, James Waghorne