

- **1. For researchers or students who have never encountered *Educational Philosophy and Theory*, what is the journal about in a nutshell?**

When we talk about *Educational Philosophy and Theory*, it is a literature that goes all the way back to the Athenian Greeks. So we can start with Socrates, we can go back to the Socratics, pre-Socratics. And we have all the two and a half thousand years of literature after that point – after the point of the institutionalisation of philosophy. Because education was one of the three important elements of Greek philosophy. So we had educational pedagogy, politics and philosophy all out of the same mix here. So, let me say it's a very rich tradition. It goes back a long way. When we look at educational philosophy theory, we're interested in rejuvenating aspects of that tradition, recognising elements of the classical tradition, understanding something about the revolution [Ludwig Wittgenstein and the Tractatus](#) that was followed by a range of British philosophers, the so-called London school who revolutionised philosophy in the 1960s. And I might say that *Educational Philosophy and Theory* is an Australasian-based journal.

But also let me say, (this isn't in a nutshell, it's a very big nutshell), I also want to take an expansive look as Editor of this journal. One of the things I'm trying to do is recognise that, apart from educational philosophy, there is also educational theory, and one might say that this begins, in a legitimate context. It's taken up in an American context particularly with people like Dewey, the American pragmatics, James, Peirce, a whole bunch of contemporary thinkers, so you can see that there are a confluence of native traditions as well. One might say even in Australia, that there is a tradition. In Australia and New Zealand there is a tradition which is perhaps, let me say, more inclusive, and maybe also experimental. And I say inclusive in two senses of the word. I think that younger people, scholars writing for the journal, might be interested in this comment that *Educational Philosophy and Theory* as a journal, is quite self-consciously trying to position itself in a post-colonial world. We are very sensitive to indigenous traditions, particularly the Maori in New Zealand and also the Australian aboriginal peoples. When we talk about aboriginal peoples here, we're talking about a kind of oppression that's not recognised much on the European continent. But here, over 500 languages, 500 people, and their works and ideas have hardly appeared in English philosophy journals. So we have an obligation to indigenous peoples. And we do have issues on Maori education, Maori epistemology, and we have more issues devoted now to Maori education and the theory and philosophy of Maori education. And equally, we have an issue coming out very soon; I think the first, the first in the world actually, on aboriginal philosophy of education.

We published recently – if I can just follow on this line now; I know this is outside of the nutshell now, but I've broken open the nutshell and I'm exploring the contents here – let me say, we've published work on African philosophy of education with a scholar called Yusef Waghid who is the Dean at Stellenbosch University, and he's a practicing Muslim so he's very interested in Islamic Education.

So going back to what I was saying here about what's distinctive about this journal – I know this is one of the questions you're going to ask me eventually - is that it's a recognition of a classical tradition going back three thousand years - I'm nutshelling this now – with equally an understanding of its post-colonial positionality in the world with respect to indigenous peoples on the one hand, and secondly the classical traditions of philosophy that belong to Asian countries like China and

India. So really when I say does *Educational Philosophy and Theory* have a future, then I would say yes it does, but probably that future is tied to the fate of higher education and universities in places like China and India. And so, we have this obligation as a journal to begin to explore the interculturality of the English-speaking philosophical and European philosophical traditions with the Asian philosophical traditions.

- **2. What do you think are the most contentious issues in contemporary debate and research in education that your journal seeks to address?**

Well, that's a good question. Let me just, before answering it, make a couple of observations. When the world as a whole is edging towards what we call long economies then education is the cutting-edge of that sort of development. It's the cutting-edge of that development because it provides basic skills, it provides enfranchisement for girls, for women; it's part of their kind of emancipatory movement that was part and parcel of the European Enlightenment towards a kind of freedom and equality – very hard to go past those values. And the trajectory that that leads to is one of an educational society with its full educational participation – that's the ideal; that's the enlightenment dream; that's the enlightenment ideal. And it's just so it happens, that dream also coincides with many of what the future economists see as the ideal society, the ideal economy; that is one that is driven through full educational participation. Now for that we need equality.

So, when we come back to that question, we have to say one of the very interesting questions here that's important to [Educational Philosophy and Theory](#) are questions about political economy, about the economics of education, those that also relate to new forms of educational development. We might also say, recapping on my earlier comments, that interculturalism here is a very big question. So that gives us plenty to explore, especially when we begin to encounter traditions that are different from our own. How do we make sense, in an English-speaking world, of Confucian societies, that have great respect for the scholar, with an English-speaking world; there aren't too many people that have written the Book of Songs by Confucius or have gone back to look at the educational traditions in the Buddhist world. So the question is, to what extent can we accommodate, can we work with these people; to what extent can we collaborate and what will that mean for a world which is based on the concept of full participation in an educational society – one that demands an educational equality? And, you know, to get our heads around that question, we have to say, a world of eight or nine billion people, most of the children in the world have no education at all, so one can get a sense of the philosophical imperative here, particularly if you say that the right to education is a basic necessity for citizenship. So those are some of the issues that I think are kind of important for us to look at.

- **3. Who would you describe as being your core readership or audience?**

Well as I say, historically we started off as a journal for New Zealand and Australian Philosophers of Education. Now I joke about this because I used to say that was largely philosophers of the Australian outback who were bearded males, mainly. Now our membership is much more inclusive. We have a lot of women philosophers in education, which is great, and really our membership now

is higher than the Australian Philosophy Association. So we have one branch of philosophy, philosophy of education, which is very empowering for women. They make very good philosophers, they avail themselves of those opportunities, and they have, in particular, roles to play I think in higher education: early child education, community education, adult education. All of these specific areas require theory and philosophy. There is an ethics; there is an epistemology; there's an axiology to explore so there's no fear that we're going to run out of things to do here. So I might say that the membership is increasingly less male dominated, much more gender representative, much more representative of cultural minorities, much more representative of non-Western cultures, and so it's growing very quickly. If you look at that logic of an educational society, you can see that this might be the lifeblood of philosophy that carries the philosophical understanding, the philosophical theory, into new realms, into new forms of application. We have a number of regional Editors now from Africa, from Taiwan, from China, and we're really looking at a much more inclusive kind of audience and readership to address also a much wider range of topics and themes.

- **4. For researchers considering submitting to the journal, what do you look for when considering articles and submissions?**

Well, we recognise that there are different models of doing philosophy. One of the ethos behind the journal here is that we can recognise a good analytical argument as being appropriate for the journal, a strong analytic take and logical understanding of a topic or a theme is one model based on argument. But also, one might say we are sensitive to continental models of education as well, which is much more based on, kind of critical theory, or hermeneutics, or even on radical political economy. I think the conjunction of philosophy on the one hand and theory on the other, means that we have the means to address a very wide set of possibilities here but the accent must always be on quality. The journal here, really, is very sensitive about its peer-review system. It's always a double-blind peer review system that we operate on, and sometimes we have multiple layers of this, especially when we bring together special issues, which we do a few of. You know, with twelve issues a year, you can see that some of those special issues, come out as monographs, as books, which are devoted to a theme or to the works of one philosopher. So we have, in the last couple of years, special monographs on Jung, on Pierce, on Ranciere, on Bourdieu, another one coming out on Foucault, Derrida. So, we have a facility, within the journal, to begin to look more carefully at the central key philosophers, educational philosophers of the past and those that are emerging. Did I mention Marx, did I mention Roche? You know, it's a pretty broad church, and I'm hoping that we will be able to organise one on Confucius soon and on other indigenous philosophies. So that gives us a kind of facility, particularly when you say philosophy and theory, so it's not strictly only philosophy. So certainly we recognise a variety of models; we like the narrative, we like the interpretation, as much as the argument.

- **5. What are your aspirations for the future of the journal?**

Well I think many of the aspirations for the journal that I had have been fulfilled in the last fourteen years. When we went from a broadsheet small production, with the help of Taylor & Francis, Routledge, we are now contemplating twelve issues a year. Very high quality; we have an Impact

Factor, we're on the ISI list of most-read Education journals in the world. The Australian government gave us A+ in the banding studies So we must be doing something right. And I guess what we're doing right is fulfilment of some of the aspirations that I know our readers have for the journal and also our reviewers and also our Editors. You know, the journal is a collective enterprise. I happen to be the Editor at the helm, but there are a lot of people involved in this project. So it's a genuine orchestration of talent: from the reviewers, from the editors, from people at Routledge of course, including the production team.

And I might say that one of my aspirations going forward, now that we've reached this lull, is to win ourselves to a form of innovation that can take account of the changes in digital technology. So you're doing this interview with me here with this very, very small camera, which is an example of the kind of technology that we're talking about. Another one of the reasons why we like Routledge is that you are wedded to innovation and digital technology development. And so, any journal that's going to survive has to have some kind of technical agenda; that addresses questions about the future of the journal. That's really kind of important in a rapidly changing world when mass print and the mediums of mass print are rapidly going out of business. So we need to know what direction we should go in here, and we're reliant in part, at least, on our friends at Routledge to give us a steer on that. And also to allow us to begin to experiment with format and so on. So that's what's exciting for me.

I think the other thing, really, which is part of that, is to address a question about the learned society – the concept of the learned society which is neither market or state, and through its journal income, is able to fund PhD scholarships, and also provide seeding grounds for researchers, for its members. In other words, it's a collective enterprise that is only as good as the quality of its links with its members. And it has to distribute those benefits to its members. So I think one of the questions we face as a society is what kind of learned society do we want to become. And how do we face that question as a philosophy association that is rapidly moving into a world that has no room for traditional humanities, or humanities as they are traditionally conceived. So you see here is a social science that's using the models of the humanities really to explore research in educational realms and settings. So this is kind of an interesting experiment, an interesting project, and we need to explore the dimensions of that project. We need to also understand what it means for a learned society to operate with this new knowledge in digital ecologies. I mean that's a big question.

But let me say one more specific thing here. One of my aspirations is to have one of the issues in either Hindi or Chinese, with an independent editorial board for that journal, starting as one issue a year. And that would be a serious commitment to the kind of interculturalism that we espouse so that's a very concrete aspiration for me, and one that I've been working towards, and that the society has been working towards as a whole.

- **6. Do you have any specific advice for researchers seeking publication who write about and from contexts traditionally unrepresented in international journals?**

I would say that my advice would be to come to one of our workshops which we hold as part of the [conferences](#). At the annual conference we normally have a publishing writing workshop that myself and other members of the society run. So I would encourage people to come to that, particularly

younger scholars. I would also say to look closely at the last year's issues. If you're talking about twelve issues a year, roughly eight papers a year. Then we're looking at roughly a maximum of 150 articles, which is quite a lot of reading, but, you know, there are easy ways, using indexes, using titles, following through on authors, to understand what the themes have been for the journal over the last year. They provide also useful models for people wishing to publish for the first time. Younger scholars are encouraged to contact me directly. I do a lot of mentoring. I have an eye for younger talent; those scholars that are coming through who have new ideas, as well as recognising the talent of the older hands who are in the society and operate globally. I do really have an interest and I need to find those younger scholars who are committed to working in this field, so please contact me.

- **7. Why do you think people should consider Educational Philosophy and Theory as an outlet for their work in educational philosophy?**

Well, quite simply it's one of the best journals in the world; that's a good reason. From the point of view of promotion, from the point of view of continuum – this is a terrible answer for a philosopher to give; it's a practical one; it's a career-orientated answer, but it's a realistic one as well – that is, now increasingly governments around the world have a list of journals you need to publish in, and those that fall outside that list... Now this is a kind of new instrumentalism that's being embraced by government policies in many countries. I won't name them, but my own country is involved in this kind of activity. So, from that point of view, that's a very good reason because we fall into those kinds of categories with our gradings and [Impact Factor](#) and that sort of thing.

I think the other thing is that we're kind of a small society so we get alongside people, we talk to them, we mentor them, we consult with them. Typically our reviewers are sympathetic, and we really spend a great deal of time working on manuscripts with people. This is part of that original ethos that drove the royal society back in the mid seventeenth century; it was a collective enterprise. It's the notion of peer-review taken very seriously. It's a flat government structure. It's one where scholars are there to help each other and to learn from each other. And, you know, I think that's part of the learning, the philosophical learning behind the journal as an enterprise.