Book Launch | The Emergence of the Ethically-Engaged University

11 January 2024

00:18:41.220 --> 00:18:45.459

david mills: Okay, good afternoon, everybody. Welcome to 2024.

81

00:18:45.520 --> 00:19:01.129

david mills: Welcome to another center for global higher education. Webinar. This is The first of this year. This is a book launch we have today. It's a book called The Emergence of the Ethically Engaged University.

82

00:19:01.400 --> 00:19:05.270

david mills: And and we have 2 speakers who are the editors of the book

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00:19:05.320 --> 00:19:29.070

david mills: telling us about about some of the the themes and issues raised by it. So I'll be introducing Amelio Balsani Postio from Toyo University and Gustavo Kagoti from Andrews University. But first of all, I'll introduce myself. I'm David Mills. I am the Cg deputy director and as normal. I just want to tell you a few things about how we'll run. Today's Webinar.

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00:19:29.170 --> 00:19:49.209

david mills: We always record them. And we have this amazing archive of almost 400 webinars on our website, plus the transcripts plus the slides. So we'll put those up as soon as possible. Please do

use those. We're hoping to make that a searchable function quite soon, so you can look back at all the great things we've we've recorded here already.

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00:19:49.600 --> 00:20:02.079

david mills: and just about running today, speakers will talk for about half an hour, and then there's a chance for you to ask questions. We suggest you keep your video off for the time being.

86

00:20:02.190 --> 00:20:13.829

david mills: prepare some questions, prepare some thoughts. We always really have a great conversation, and all all comments are are welcome and will be will be included. I'll invite you to put your video on and ask question.

87

00:20:13.960 --> 00:20:32.230

david mills: When it comes to that point. Okay, let's get straight ahead. Gus Emiliano. Thank you very much for launching this book. I'm so sorry we can't. We can't be together with a glass of wine to to toast it. But we'll do that next time. Yes, here you are. So yours.

88

00:20:33.310 --> 00:20:35.730

Emiliano Bosio: So I'm going to share my

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00:20:38.540 --> 00:20:40.620

Emiliano Bosio: okay. Can everyone see?

90

00:20:40.800 --> 00:20:42.379

david mills: That's great. Correctly

91

00:20:45.450 --> 00:21:02.700

Emiliano Bosio: alright. So good afternoon. Good morning, or good evening. Depending on where you're located today, and greetings from Tokyo, Japan. Want to begin by thanking the center for global library education for roasting this virtual book launch.

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00:21:02.910 --> 00:21:23.109

Emiliano Bosio: the emergence of the ethically engaged university. My name is Emily Anobosio. I'm a professor of global education based in Japan and the I've authored and called, or multiple scientific articles in the field of global citizenship, critical, transformative, ethical, and values-based pedagogy as well as social justice.

93

00:21:23.350 --> 00:21:37.140

Emiliano Bosio: collaborating with scholars such as Carlos Alberto, Torres, Henry Giroux, Peter Mcclaren, and others. And so some of my recent books include the conversations on global citizenship, education in Rot ledge.

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00:21:37.370 --> 00:21:45.819

Emiliano Bosio: global citizenship, education in the global South vibro and value-creating education teachers, perceptions and practice enrolled to edge

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00:21:46.210 --> 00:21:49.150

Emiliano Bosio: and in terms of journal publications.

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00:21:49.730 --> 00:21:54.839

exploring the values and knowledge in global citizenship, education

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00:21:54.970 --> 00:22:09.330

Emiliano Bosio: with William Godelli in Springer, global citizenship, education, the crossroads with Carlos Alberta Torres, ethical global citizenship, education without shuttle and then critical pedagogy and global citizenship education with energy role.

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00:22:09.440 --> 00:22:22.970

Emiliano Bosio: And currently, I'm guest editing with distinguished Professor Yousef Attid, based in South Africa and the new special issue in the Unesco. Ib. Prospects, comparative journal of curriculum, learning and assessment on values

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00:22:23.010 --> 00:22:35.379

Emiliano Bosio: and pedagogy of global citizenship, education from a decolonial perspective. So if you're interested in this topic absolutely. please feel free to get in touch.

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00:22:35.420 --> 00:22:49.300

Emiliano Bosio: I believe it's possible also to copy and paste some of the content details in the chat. So let me see if I can do this now, otherwise we can do it later.

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00:22:51.200 --> 00:23:05.100

Emiliano Bosio: I also want to briefly mention that I'm the editor of the Global Citizenship Education Video Interview Series. And this interview series on global citizenship is publicly available on Youtube.

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00:23:05.390 --> 00:23:10.960

Emiliano Bosio: and the series has featured over 50 scholars worldwide, including

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00:23:11.110 --> 00:23:16.319

Emiliano Bosio: James Banks, Betty Leisk, Simon Merginson announced the Vet.

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00:23:16.820 --> 00:23:32.359

Emiliano Bosio: And Unste Vida also wrote a forward to our book, The Emergence of the Ethical Engaged University. And so I'm mentioning this interview series because it provides a very interesting video roadmap to relevant experiences.

105

00:23:32.790 --> 00:23:37.419

on global citizenship in aggregate education and and beyond.

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00:23:37.620 --> 00:23:40.380

Emiliano Bosio: And so the webinar today.

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00:23:40.660 --> 00:23:50.889

Emiliano Bosio: marking the launch of our book, the emergence of the Ethical Engaged University is given by a scholar myself, and later on my colleague, Gask Grigoruti.

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00:23:51.020 --> 00:24:00.259

Emiliano Bosio: But myself, I'm based in Japan. But I collaborated with academics worldwide, including those in both the global North and the global South.

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00:24:00.350 --> 00:24:20.409

Emiliano Bosio: And so, for instance, my experience includes working with scholars in countries such as South Africa, Tanzania, Trinita, and Tobago, Malawi, Ghana, India, Zimbabwe, Mexico, Jordan, the United States, the United Kingdom, Israel Canada, Brazil, Italy, South Korea, China, and in Japan, and so in many ways

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00:24:20.790 --> 00:24:26.210

Emiliano Bosio: the book, the emergence of the Ethical Engaged University is shaped.

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00:24:26.220 --> 00:24:33.580

Emiliano Bosio: but the valuable insights from numerous scholars who participated in my interview series on global citizenship.

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00:24:35.320 --> 00:24:59.290

Emiliano Bosio: Now, today, we have an excellent and diverse audience. We have more than 120 people joining this book launch. And therefore I will focus on 3 core points. First, how the idea of the book, the emergence of the Ethical Engaged university developed, and how it is conceptualized. In other words, I will answer the question.

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00:24:59.330 --> 00:25:20.389

Emiliano Bosio: What is the ethical engage University? And then I will briefly discuss the books, key teams, and afterward that will delve into 5 key elements of the ethical engagement, namely, the colonialism, caring attics, eco-critical views, global moral consciousness and humanity empowerment.

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00:25:20.450 --> 00:25:32.580

Emiliano Bosio: And then I will conclude my talk by suggesting why the idea of the ethical engagement universities, both necessary and powerful, along with a brief summary of the main points discussed today, and then, following that

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00:25:32.590 --> 00:25:39.700

Emiliano Bosio: my colleague, Gasker Gurudy, will speak, and finally, we are happy to welcome your questions.

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00:25:39.910 --> 00:25:42.850

Emiliano Bosio: So let me begin by addressing the question.

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00:25:42.860 --> 00:26:02.270

Emiliano Bosio: What is an Ethical Engage university, and how the idea of the book, the emergence of the ethical engagement, is conceptualized. So I approached the book. The emergence of the Ethical Engaged University as an opportunity to engage critically with the question.

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00:26:02.440 --> 00:26:10.410

Emiliano Bosio: Mit ctl, and what is a university today in our super complex societies? And so I wanted to

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00:26:10.520 --> 00:26:26.670

Emiliano Bosio: gain insight into whether the notion of the Ethical Engagement University could represent a potential distinct framework to reimagine either education from a more ethical perspective for the common goods.

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00:26:26.680 --> 00:26:37.279

Emiliano Bosio: in other words, a type of university that has its foundation in critical, transformative, cosmopolitan, humanistic, and values based theories.

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00:26:37.330 --> 00:26:40.699

Emiliano Bosio: And so, therefore, the Ethical Linkage University.

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00:26:40.880 --> 00:27:03.889

Emiliano Bosio: as discussed in our volume, is not, and, I repeat, is not an educational institution type that exists for the global elite. Instead, it is an ethical platform oriented towards social justice that offers all students, not just the one that are rich, white, and located in the global North.

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00:27:03.890 --> 00:27:22.410

Emiliano Bosio: a meaningful way a meaningful way to examine our shared planet. And so we discuss. We situate a discussion around the ethical engaged university within an ethical paradigm, informed by values, such as social justice.

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00:27:22.710 --> 00:27:27.310

Emiliano Bosio: critical consciousness, fairness, equity, respect, and integrity.

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00:27:27.360 --> 00:27:41.780

Emiliano Bosio: and the ethical engaged universities, informed and inspired by the idea of a global ethic making a specific commitment to learners. Emancipation of the human spirits towards principles of global justice.

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00:27:41.960 --> 00:27:52.170

Emiliano Bosio: An ethically engaged university is one that is more inclusive, differentiating, permeable, ethically reflective, integrative of experience and socially responsible.

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00:27:52.400 --> 00:27:59.439

Emiliano Bosio: And so example of these types of ethical engaged universities include the University of Wisdom.

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00:27:59.810 --> 00:28:05.559

Emiliano Bosio: the Civic University, the Human Rights University and the Ecological University.

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00:28:05.600 --> 00:28:11.960

Emiliano Bosio: And so we posit that an ethical engaged university can uphold

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00:28:12.070 --> 00:28:24.419

Emiliano Bosio: a pedagogy of hope, alternatively, an ethical pedagogy demonstrating a list potentially that tiger education has not become completely detached from real life

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00:28:24.570 --> 00:28:29.920

Emiliano Bosio: or fallen short of exploring issues of politics and morality.

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00:28:29.980 --> 00:28:37.179

Emiliano Bosio: and therefore the ethically engaged universities focus on informing strategies for re envisioning

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00:28:37.600 --> 00:29:00.439

Emiliano Bosio: the role of the modern day. Universities in super complex societies, looking well beyond the passive and market-driven approaches to incorporate the philosophy center, some values and ethics, it is informed by principles of mutuality, reciprocity, reciprocity, and social responsibility.

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00:29:02.390 --> 00:29:15.449

Emiliano Bosio: Now let me address the main themes of the book and introduce the notion of value. Pluralism in the Ethical Engaged University as explored by educators located in both the global South and the global North.

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00:29:15.470 --> 00:29:19.720

Emiliano Bosio: Within our book the ethically engaged universities capable

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00:29:20.020 --> 00:29:40.020

Emiliano Bosio: of connecting educators, students, and policy makers with the plurality of ethical principle which we grouped into 3 main themes. The first team is critical moral consciousness, student relationships, civic dialogue, environmental sustainability and community engagement.

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00:29:40.080 --> 00:29:51.970

Emiliano Bosio: The second one is ubuntu civic responsibilities and the potential of the metaverse for transforming the digital divide. And the third theme is social transformation and engagement.

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00:29:52.420 --> 00:29:53.680

Emiliano Bosio: and therefore

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00:29:53.750 --> 00:30:15.159

Emiliano Bosio: the ethically engaged university must be strongly linked to notion of civic accountability, social engagement, and transformation, as well as reflective dialogue, and the etiquette and engage university also echoes in this way the plurality of voices that emerge from the educators in this book.

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00:30:15.570 --> 00:30:20.430

Emiliano Bosio: and therefore the at Kellygage University utilizes

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00:30:20.800 --> 00:30:26.460

what we define as a value. Pluralism model so specifically

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00:30:26.470 --> 00:30:29.980

Emiliano Bosio: value pluralism or ethical pluralism.

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00:30:30.030 --> 00:30:52.320

Emiliano Bosio: Takes the perspective that numerous key principles, co principals, for example, humanity, empowerment, autonomy, carefulness. Wisdom need to be combined to achieve holistic and effective learning journeys within universities, all of which will blend the merge to a certain degree.

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00:30:52.430 --> 00:31:02.719

Emiliano Bosio: And so while it would be challenging to explore all key principles. I will focus on 5 key key principles.

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00:31:03.050 --> 00:31:07.430

Principles which I discuss in chapter one of this book.

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00:31:09.840 --> 00:31:24.880

Emiliano Bosio: So let me address the first element. Decolonialism. The type of the ethical engaged university I discuss in this webinar today promotes the coloniality and diversity rather than neutral universal subjectivities.

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00:31:24.950 --> 00:31:35.699

Emiliano Bosio: and unfortunately, globalization is asymmetrical, and there is not an equal balance of power between the global North and the global South. And so I contend.

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00:31:35.800 --> 00:31:49.399

Emiliano Bosio: the the problems that must be addressed are those of injustice and inequality, and not only poverty or development. And so in this view, I believe that an ethically engaged university demands

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00:31:49.420 --> 00:32:05.579

Emiliano Bosio: the educators develop a critical literacy, allowing learners wanted to undertake an analysis of their preconceptions, positions, and identity as they relate to the complexities of local and global structures.

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00:32:05.690 --> 00:32:15.790

Emiliano Bosio: And so we must develop in our learners what I define as I per self reflexivity, with a pedagogical focus on the census that would help

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00:32:15.950 --> 00:32:34.429

Emiliano Bosio: and assist our learners in dealing with complexity and paradox, and this can be done, for instance, by discussing with our learners the work of the Argentinian sociologist, Erik Dussell on Eurocentrism and the work of the Portuguese sociologist, Braventura de Souza Santos on the Ecology of Knowledges.

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00:32:35.980 --> 00:32:46.750

Emiliano Bosio: Let me now address the second element Cadding Ethics. so the Ethical Engaged university promotes the concept of caring ethics while encouraging learners

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00:32:46.780 --> 00:33:07.089

Emiliano Bosio: to care for individuals and human rights as foundation peer, foundational pillar. And so from this perspective, I suggest that the Ethical engaged university must be founded on compassionateics attempting to comprehend, analyze, and find resolutions for the contemporary crisis of migration.

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00:33:07.140 --> 00:33:10.889

Emiliano Bosio: and the ethical engaged university approach represents

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00:33:11.040 --> 00:33:24.970

Emiliano Bosio: a pursuits of holistic education, encompassed it out, encompassing outcomes that include, for instance, spirituality, art, aesthetics, and ethics as well ambition toward the creation of peace.

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00:33:25.080 --> 00:33:27.299

Emiliano Bosio: or, I should say, word, peace.

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00:33:27.410 --> 00:33:42.969

Emiliano Bosio: And this alliance with the Unesco Commission Report of Jack Delores, titled learning, the treasure within which emphasizes the importance of living in harmony with one another and with the rest of the planet, where planet as a capital P.

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00:33:44.850 --> 00:34:11.070

Emiliano Bosio: Let me now address the third element, ecocritical perspective. The ethical engaged university encourages ecological consciousness and supports learners to examine injustice created by humanity's humanity's perception that it is the Supreme Being on earth. And so by swapping out ego for eco, we can move the focus away from a human centric attitude, and therefore

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00:34:11.340 --> 00:34:17.189

Emiliano Bosio: one of the objectives of the ethically engaged universities to foster in our students

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00:34:17.219 --> 00:34:32.479

Emiliano Bosio: equitable consciousness that considers the environmental and social impacts caused by human decisions effectively indivisible. And so in this context, it is interesting to bring in the notion of more than human

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00:34:32.510 --> 00:34:59.159

Emiliano Bosio: which describe the more substantial ecological relationships that prevail on herf exclusively based on those systems, the only focus on human to human relationships. And so the modern human notion is also central to our discussion on the Ethical Engaged University, because in it encompasses rock, soil, forest streams, animals, and plants, to make the point

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00:34:59.320 --> 00:35:06.920

Emiliano Bosio: that the notion of interconnectedness goes well beyond human beings and comprise all living beings.

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00:35:07.280 --> 00:35:09.100

Emiliano Bosio: and these.

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00:35:09.680 --> 00:35:19.839

Emiliano Bosio: includes in this discussion on the Ethical Engagement University an eco pedagogy oriented towards fostering consciousness about the intertwined

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00:35:19.860 --> 00:35:29.159

Emiliano Bosio: human environment relationships that demand an an amalgamation of education for, and true social and ecological justice.

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00:35:29.350 --> 00:35:36.370

Emiliano Bosio: And so in the university setting, this discussion can be implementing, for example.

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00:35:36.420 --> 00:35:45.430

Emiliano Bosio: by examining the concept of when vive when vivere is a notion that's been integrated into the quad uranium constitution in 2,008,

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00:35:45.750 --> 00:36:00.950

Emiliano Bosio: and the Bolivian constitution in 2,009 described a way of acting in society that is, community centric, ecologically balanced and culturally sensitive in the ongoing construction of a more just

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00:36:01.070 --> 00:36:02.519

Emiliano Bosio: and peaceful world.

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00:36:03.940 --> 00:36:12.760

Emiliano Bosio: Let me address the fourth element, global moral consciousness. So the global moral consciousness element of the ethically engaged university I discuss today

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00:36:12.820 --> 00:36:22.870

Emiliano Bosio: encompasses the cultivation of a type of humanistic consciousness that transcends national, ethnic, geographic, and even religious boundaries.

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00:36:22.900 --> 00:36:24.859

Emiliano Bosio: This approach consists

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00:36:24.910 --> 00:36:36.780

Emiliano Bosio: of an awareness of other perspectives viewing a single humanity as the primary level of community, and having a moral conscious consciousness to act for the good of the world.

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00:36:36.990 --> 00:36:42.949

Emiliano Bosio: It also compasses elements of autonomy and carefulness, and so from this perspective.

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00:36:43.380 --> 00:37:10.920

Emiliano Bosio: I propose a vision of the Ethical Engagement University as modes of thought and action, with a basis in the connection of humanity with autonomy and carefulness. Autonomy in this contest does not mean that our learners are separate from society. Rather it involves a type of university university, ethically oriented toward cultivating students, relationship with others.

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00:37:11.260 --> 00:37:12.680

Emiliano Bosio: It supports

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00:37:12.920 --> 00:37:14.560

must develop

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00:37:14.610 --> 00:37:28.390

Emiliano Bosio: students appreciation for the notion of carefulness towards the other, and this refers to the influence of the individual's situation, and proposes that it is possible to be responsible

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00:37:28.410 --> 00:37:34.219

Emiliano Bosio: for one's personal life and philosophy. And so humanity is a foundation

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00:37:34.290 --> 00:37:50.909

Emiliano Bosio: that allows individuals at least hypothetically, to improve their human potential by reflection and dialogue, acquiring the necessary resources for living a worthwhile life based on the notion of carefulness, and living in harmony with others

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00:37:50.980 --> 00:37:57.750

Emiliano Bosio: on the basis of a moral code. and also assisting others in living valuable lives.

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00:37:59.290 --> 00:38:16.089

Emiliano Bosio: Lastly, let me address the fifth element empowering humanity. I believe that empowering humanity requires the ethical engaged university to open a path for the personal improvement of every student, not only those wide, rich, and located in the global North.

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00:38:16.150 --> 00:38:33.400

Emiliano Bosio: and the term empowering humanity is often used interchangeably with collective emancipation, because both would entail waging a struggle against inequality. However, there is a subtle difference. Collective emancipation.

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00:38:33.590 --> 00:38:51.240

Emiliano Bosio: Stress is flattering. The power relations that exist between groups on the other end, empowering humanity stands beyond the political level by embracing aspects of human behavior. And so the ethical engaged University, as discussed in our book.

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00:38:51.260 --> 00:39:11.199

Emiliano Bosio: must therefore emphasize an interpersonal dimension that recognizes the human drive to live harmoniously and responsibly with others. This extends into direction, as our students desire to contribute to and receive support from their media environment simultaneously.

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00:39:12.990 --> 00:39:23.630

Emiliano Bosio: So let me conclude with a question, why is the notion of the Ethical engaged University, both powerful and necessary?

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00:39:23.700 --> 00:39:29.500

Emiliano Bosio: The notion of the Ethical Engaged University is both powerful and necessary because it seeks

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00:39:29.780 --> 00:39:43.470

Emiliano Bosio: to address a central question, what knowledge and values should university create to shape new forms of developmental ethics and new thinking about society and communities.

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00:39:43.660 --> 00:39:45.799

Emiliano Bosio: In answering this question.

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00:39:45.860 --> 00:40:05.819

Emiliano Bosio: the excellent contribution put forward in this book suggests that the ethical engaged University, at least potentially, must promote a reorientation of learners responsibility towards an orientation that adheres to the belief that knowing without acting is insufficient.

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00:40:06.130 --> 00:40:18.569

Emiliano Bosio: we might have underestimated ethical values in academia, and yet ethical values are, or least should be, a key part of our pedagogy teaching and research.

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00:40:18.590 --> 00:40:29.780

Emiliano Bosio: particularly when it comes to higher education. And so one of the key suggestions that emerged from the valuable perspectives offered authored by the educators in this book

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00:40:29.910 --> 00:40:39.140

Emiliano Bosio: is that discussions on the ethically engaged universities should find a special place in our University's deliberations. And indeed.

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00:40:39.240 --> 00:40:54.169

Emiliano Bosio: the Ethical Engagement University has discussed in these values in this volume, and its ethical essence raises questions not not only about the meaning of ethical knowledge and values themselves.

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00:40:54.270 --> 00:41:13.600

Emiliano Bosio: but also bring into view matters of the purposes of higher education and the kinds of human beings that aggregate education seeks to develop in the 20 first century the era of globalization. And this is particularly relevant, relevant in relation to the responses.

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00:41:13.600 --> 00:41:30.109

Emiliano Bosio: If I get education to neoliberal globalization. And what we mean by ethical values and knowledge in, I get education. Thank you very much. And now my colleague, Gass Gregoruti, will move forward with this book. Launch

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00:41:32.750 --> 00:41:33.940

Gus Gregorutti: alright.

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00:41:35.210 --> 00:41:36.240

Gus Gregorutti: see?

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00:41:48.680 --> 00:41:50.330

Gus Gregorutti: Oh, sorry

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00:41:50.620 --> 00:41:52.000

Gus Gregorutti: I need to live it up

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00:41:56.680 --> 00:41:57.690

Gus Gregorutti: alright.

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00:41:59.990 --> 00:42:09.149

Gus Gregorutti: Hello! Good morning! As my colleague said, Oh, good afternoon, or good evening. I don't know. Depending, we're in the world

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00:42:09.190 --> 00:42:13.909

Gus Gregorutti: global world. Now. okay, well, I'm gonna

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00:42:14.170 --> 00:42:18.580

Gus Gregorutti: Do you see everything right? Can you see it. Yeah, right? Good.

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00:42:18.650 --> 00:42:27.409

Gus Gregorutti: Alright. Well, I'm gonna talk a little bit about this. What? My colleague we were discussing in the book, which is very important

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00:42:27.460 --> 00:42:47.820

Gus Gregorutti: and it's relevant, you know. So we, I'm thinking about a case I actually wrote about it is that the American case? It's a very interesting case, in my opinion, because it reflects some of the the tensions that we have. We've been talking right?

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00:42:48.410 --> 00:42:50.620

Gus Gregorutti: So

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00:42:50.660 --> 00:42:53.720

Gus Gregorutti: just to give you a little bit of let me put my

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00:42:53.770 --> 00:43:03.219

Gus Gregorutti: timer here, so I don't know. Forget about that which is very important. So one of the elements that we need to consider

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00:43:03.300 --> 00:43:08.009

Gus Gregorutti: is what is happening. What is happening in the American context?

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00:43:09.680 --> 00:43:20.229

Gus Gregorutti: We run a survey some years ago to into the in 19 the 2019 or so a little before that, with a group of researchers.

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00:43:20.370 --> 00:43:27.459

Gus Gregorutti: And we sample about 80 80 universities in the country, different levels, different type of universities

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00:43:27.580 --> 00:43:38.500

Gus Gregorutti: and about 1,100 responses. So we find out, about 70%. About 2 third of the of the professors have been involving community services.

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00:43:38.810 --> 00:44:02.170

Gus Gregorutti: So the majority of the faculty were somehow connected, even though we we differentiate them by more interested research than or teaching. And you can see a little bit more in

the teaching area. But it's a highly highly very common element in the American higher education system across the board. I mean talking about

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00:44:02.200 --> 00:44:05.889

Gus Gregorutti: community colleges, colleges, private, public

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00:44:06.230 --> 00:44:10.650

and then a full universities, all type of universities.

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00:44:11.120 --> 00:44:33.979

Gus Gregorutti: And so it's widely spread across the board in the country, and also most of Professor, recognize that 70% of the, you know, at least of them say the universe is really emphasizing this mission. This institutional mission of engagement or some variants of this. I'm gonna show some of them. Yeah, to you.

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00:44:34.440 --> 00:44:41.130

Gus Gregorutti: So it's it's a very important element. And it's widely, you know, as as accepted across the board.

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00:44:41.300 --> 00:45:00.009

Gus Gregorutti: So back in the eighties and and many years later there were some important organizations. You can see this. How well organized is is is engagement or community engagement community services or service learning. I'm gonna explain some of those details.

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00:45:00.050 --> 00:45:18.179

Gus Gregorutti: And so you have this, for instance, organization. You can google them a comp campus compass, for instance. It's it's a very. It's a kind of a hub of resources for many, many. I hear you have the at the bottom, the website compact.org.

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00:45:18.280 --> 00:45:40.329

Gus Gregorutti: and it's a coalition of colleges and universities committed to advancing the public purposes of higher education, you know. So that gives you another another interesting organizations and see national service of student engagements. For instance, you have a faculty, engagement? And then you have colleges

222

00:45:40.330 --> 00:46:02.690

Gus Gregorutti: and organizations altogether, trying to gather data. What's going on at, especially at the underground level. Right? So another one is a very common Carnegie classification is very strong in terms of classifying universal ranking, but just classifying, differentiating the type of university you have in the Us.

223

00:46:02.800 --> 00:46:16.039

Gus Gregorutti: And there's about 39 39 institutions. And they are adding this idea of engagement as part of the classification. So it's very much

224

00:46:16.170 --> 00:46:18.080

exposed. So

225

00:46:18.670 --> 00:46:44.140

Gus Gregorutti: so let me let me briefly explain something. That kind of a give, a little bit of a context, why is so important? This engagement idea in the American context. And frankly, it's very much contagious to many, especially countries. And it's getting across the board, you know. Everywhere in the world.

226

00:46:44.460 --> 00:46:53.980

Gus Gregorutti: So in in the American context, you know how education, higher education started with Harvard, you know, and and others

227

00:46:54.110 --> 00:47:02.830

Gus Gregorutti: elite. The idea of the British Liberal model was very strong until the end of you know, 1918 hundreds.

228

00:47:02.850 --> 00:47:13.560

Gus Gregorutti: and when it started to be very much. questioned by the the the education systems.

229

00:47:13.740 --> 00:47:18.150

Gus Gregorutti: a as an practical lack of practices. Your application.

230

00:47:18.260 --> 00:47:28.800

Gus Gregorutti: then, you have a at the same time with the the famous Land Grant model of higher education, 1862. This grant promoted the the idea of

231

00:47:28.840 --> 00:47:35.690

Gus Gregorutti: having land for these universities State universities particularly, and, for instance.

232

00:47:35.810 --> 00:47:52.709

Gus Gregorutti: you have this Texas A. And M. It. It means agriculture and mechanics. They're still with those names. So those university were pretty much oriented to provide training, some kind of help for

233

00:47:52.870 --> 00:47:55.610

the sciences and the economy

234

00:47:55.780 --> 00:48:07.919

Gus Gregorutti: right? And and they're all kind of parallel models, you know, and then the last one, which is a German European. Pretty much impacting idea of research.

235

00:48:07.920 --> 00:48:31.850

Gus Gregorutti: or the second mission of higher education, as as is the most important element in in it was present in in many of the of the lead universities, like John Hopkins and University of Chicago, where actually model after this idea of the universities have essentially the purpose of producing knowledge. And it's very much continental European until today, you see a lot of that in Europe.

236

00:48:32.110 --> 00:48:43.739

Gus Gregorutti: So those are the traditions there are getting into. The American context. Briefly, of course. So it's interesting this quotation

237

00:48:44.100 --> 00:48:47.050

because it summarized some of the tensions.

238

00:48:47.200 --> 00:49:10.209

Gus Gregorutti: If you know that merge toward the end of a nineteenth century in the twentieth century, you have this idea of the of the of the British, the gentleman you know. And then you have this idea of of the of the Grant Land University State Universities very much oriented to the regional economies. And then you have this new models of of

239

00:49:10.280 --> 00:49:13.400

Gus Gregorutti: German oriented kind of knowledge.

240

00:49:13.430 --> 00:49:21.679

Gus Gregorutti: And and so the lead universe in the Us. Follow that kind of route, you know more towards creating knowledge

241

00:49:21.880 --> 00:49:23.380

Gus Gregorutti: with impact.

242

00:49:23.660 --> 00:49:36.220

Gus Gregorutti: And then you have this at the same time, this community colleges and this State universities. But these were the most influential for many s. Decades, and in the American context.

243

00:49:36.820 --> 00:49:47.880

Gus Gregorutti: so, but toward the 60 s. And the 70 s. Particularly mainly in the 80 s. There were a lot of questionings about higher education.

244

00:49:48.690 --> 00:49:57.309

Gus Gregorutti: And and I've summarized this 3 kind of broad purpose questioning. No 3 points of questionings. You know one of them is purpose.

245

00:49:57.460 --> 00:50:00.969

Gus Gregorutti: What is the purpose for higher education in the American? So

246

00:50:00.990 --> 00:50:11.689

Gus Gregorutti: many intellectual, many important organizations in the in the Us. Starting to look into this, what? What do we have? Why would you have this

247

00:50:11.710 --> 00:50:15.240

Gus Gregorutti: systems of training? What is the purpose of our education.

248

00:50:15.310 --> 00:50:19.699

So they started to look back to this idea of a of, for instance.

249

00:50:19.830 --> 00:50:30.690

Gus Gregorutti: com, community, college or State universities. And and and and this idea of impacting the regions, the economies and serving, you know.

250

00:50:30.710 --> 00:50:56.149

Gus Gregorutti: And one of the elements was that you know this ivory against this ivory idea of the university universe that is so isolated in their own purpose of producing knowledge and talking to their own constituency, and very much detached from society. Hmm, so that's one of them. The one the other one is the learning questioning started to, you know,

251

00:50:56.200 --> 00:51:10.729

Gus Gregorutti: to question back in the eighties especially, there's a report from from Regan administration in the eighties, and they say, what what we find is that our students are not really learning a lot.

252

00:51:11.210 --> 00:51:18.170

Gus Gregorutti: And so we need to reform the way we do higher education. You know, that's a very important in few seconds

253

00:51:18.330 --> 00:51:37.179

Gus Gregorutti: element. And and and you know. And also the way we learn, we don't learn. Just with lectures, we learn doing, we'd learn interacting that prompt them to this idea of going into a society and different communities, and doing something will enhance the learning in a few words.

254

00:51:37.520 --> 00:51:42.520

Gus Gregorutti: Then this is more serious, is the the epistemological questioning

255

00:51:42.560 --> 00:51:51.469

Gus Gregorutti: and it's very interesting. There were some intellectual, like a given in England and and and also in in the Us.

256

00:51:52.210 --> 00:51:56.449

The questioning seriously, the way we produce knowledge?

257

00:51:56.510 --> 00:52:12.170

Gus Gregorutti: Is this just only the lab only what we can do in within the the contest of the university? Or do we have advantages? We go to the community, engage with them and try to create knowledge together.

258

00:52:12.260 --> 00:52:30.369

Gus Gregorutti: So they say, Hey, we are missing a lot of information and opportunity to really create more knowledge. So the mode to what is called keep them gave that term the mode to it started to really catch fire in in among scholars

259

00:52:30.440 --> 00:52:31.810

Gus Gregorutti: and

260

00:52:32.270 --> 00:52:38.839

Gus Gregorutti: and it was very enticing to to some extent. so all combined

261

00:52:38.950 --> 00:52:50.039

Gus Gregorutti: create. And you know. plus other factors that I'm going to discuss here will combine, create this this environment. To start organizations like a campus, compact.

262

00:52:50.340 --> 00:53:02.940

Gus Gregorutti: that say, hey, we need to kind of re engineer higher education in different way. So engagement in the American context wasn't just

263

00:53:03.410 --> 00:53:21.359

Gus Gregorutti: one minor element. It was a lot more than that. I'm gonna explain that. So there were some other factors, like, like, for instance, the neoliberal mindset, which is very different from many European countries, or even the southern countries, southern world or global South.

264

00:53:21.650 --> 00:53:48.519

Gus Gregorutti: Hey, we, the State cannot really handle all these elements. And little by little they say, Hey, it's a good thing a as a government. I'm gonna give you grants. And you impact the community instead of us, government improving the community essentially, that was the mindset that run this idea of universities engaging and transforming society. Right?

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00:53:48.520 --> 00:53:55.150

Gus Gregorutti: very, very strong one. And then another element. That created a lot of awareness

266

00:53:55.300 --> 00:53:56.500

Gus Gregorutti: around this

267

00:53:56.530 --> 00:54:00.310

Gus Gregorutti: rethinking higher education in the American context

268

00:54:00.380 --> 00:54:16.159

Gus Gregorutti: towards something else was the social trends impact in America? There was a famous book putin on published Bowling alone. How you how Americans became much less social, oriented and

269

00:54:16.160 --> 00:54:24.849

Gus Gregorutti: selfish in in many aspects and that created a lot of social problems and personal problems, psychological problems

270

00:54:24.850 --> 00:54:46.630

Gus Gregorutti: and universities felt like they have to do something about it. They have to engage and and help students to be much more connected with society and impact society. And they would learn through that way and improve their social skills, their their democratic, democratic values and all that.

271

00:54:46.640 --> 00:54:59.319

Gus Gregorutti: So for instance. now, I would like to just briefly define what is engagement in the American context, and how that happens to all these 5 5 factors that my colleague,

272

00:54:59.400 --> 00:55:16.769

Gus Gregorutti: Miliano exposed for the book, you know. So a universe is engaged when they have read the redesign, the teaching, the research and extensions and service functions to begin even more sympathetically and productively involved

273

00:55:16.790 --> 00:55:24.950

Gus Gregorutti: with their communities. However the committee may be that ha! However the community might be defined, so they actually

274

00:55:25.200 --> 00:55:42.300

Gus Gregorutti: Reeng re engineer the whole university to connect with communities and impact them and also impact their ways, teaching research and extending their knowledge to so briefly, I'm gonna define in the American context

275

00:55:42.820 --> 00:56:06.839

Gus Gregorutti: what it means, community service, what it means, service engagement and what it means service learning. Briefly. So, community service is one of the least least engaged systems. So because that's not always impact on teaching research and extension. But it's it's actually going after something outside university dumps. A lot of good things and help communities.

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00:56:07.020 --> 00:56:16.439

Gus Gregorutti: Then civic engagement is much more oriented to as we in as university engagement communities, they actually

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00:56:17.820 --> 00:56:35.230

Gus Gregorutti: it it ring reinstall new values in the students and the communities and impact communities, but also feedback the way we teach research and extend. And you know the idea of of modeling

278

00:56:35.230 --> 00:56:59.380

Gus Gregorutti: students after communities after society for the better good. As Emiliano said before, and service learning is very much a a much more technical, but it uses those experiences to

impact the way we learn the students learn. And this student care even research. You know, that's briefly the you know, the the whole process for

279

00:56:59.640 --> 00:57:10.880

Gus Gregorutti: the the engagement engagement actually means in the in the global American context means that we actually are promoting

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00:57:11.250 --> 00:57:20.930

Gus Gregorutti: a different way of carrying out higher education. Where? So where? Now, you have this society.

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00:57:20.960 --> 00:57:45.169

Gus Gregorutti: These communities are are partners, not outside university only, but partners to carry and to improve them, you know so briefly as I conclude now, within the 15 min this movement found is found in the deeply held American education values. It's a very pragmatic

282

00:57:45.270 --> 00:58:08.090

Gus Gregorutti: mindset. It's a it's a. It's a an idea that society needs to be in benefit with higher education and and then there is not not enough to produce ideas of knowledge impact economically, but also socially, socially, and values and ecological as as what we we discussed before.

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00:58:08.530 --> 00:58:12.299

Gus Gregorutti: So that's that created a model

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00:58:12.320 --> 00:58:41.970

Gus Gregorutti: that has been very much studied in the Us. And there's a lot of studies, I mean hundreds of 1,000, probably articles explaining how positive is actually engagement to the students,

to the communities, into the many, many things they're happening, you know. So these are some of the elements, and if it very well within the book, you know we we assume, I think that's it. We're about the time thing

285

00:58:43.860 --> 00:58:50.940

david mills: great. Thank you very much, both. That was a quick tour de force around.

286

00:58:50.960 --> 00:59:08.249

david mills: Your your book and the themes, the elements of the ethically engaged university. So was. I wait for people to to muse and think, and I have got one question in the chat, but more welcome. I'm gonna start by just getting you to reflect a little bit on.

287

00:59:09.260 --> 00:59:18.409

david mills: I mean, obviously, what you're doing here is you're setting out both a normative vision for what universities ought to be, you know, and in many cases are but sometimes a failing.

288

00:59:18.710 --> 00:59:24.319

david mills: But you were also setting out a vision which I find interesting in that you're sort of saying that.

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00:59:24.480 --> 00:59:49.269

david mills: Perhaps these these values aren't that articulated enough, and that we actually need to be more explicit about our values. And I think that's a fair critique of universities that we often take our values for granted, and sometimes our values only become explicit when when they get contested. I think that's you know th and tha that's that's very visible when we see fights over what the universities for and then we have to articulate and defend and and work out what they are.

290

00:59:49.330 --> 01:00:03.590

david mills: But in your definitions of of the Ethics University, several places you you talk about going beyond the political level, extending beyond transcending the political you talk about. You know a humanistic consciousness.

291

01:00:03.720 --> 01:00:15.119

david mills: Ii is. I guess my question is given. Let's say what's happened in recent U. Us. Higher education around the politicization of debates around

292

01:00:15.170 --> 01:00:29.639

david mills: and people's perspectives on what's happening in Palestine? Is it possible to really move so quickly beyond the political W. Does an ethical university also have to get engaged in these difficult debates that are political debates?

293

01:00:29.910 --> 01:00:32.370

david mills: What are your reflections on that.

294

01:00:33.050 --> 01:00:43.759

Emiliano Bosio: Yeah, this is a great question. I believe the social justice element of this conceptualization of the etiquette and engaging university is very important. And

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01:00:43.770 --> 01:00:54.929

Emiliano Bosio: in fact. and the very beginning of this volume. Actually, in the introductory chapter there is a discussion where we

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01:00:55.000 --> 01:01:04.649

Emiliano Bosio: make explicit the fact that the the very notion of the Yeti getting Gauge University is rooted in concepts of Freire Freyran.

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01:01:04.710 --> 01:01:17.810

Emiliano Bosio: a critical pedagogy. Paula Fredi is mentioned several times. and my chapter again and again. I myself worked with Carlos Alberto Torres and Andrew Giro. So the political element

298

01:01:17.890 --> 01:01:28.190

Emiliano Bosio: needs to be present in order to develop students. Critical consciousness. and I believe

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01:01:28.440 --> 01:01:41.450

Emiliano Bosio: you know, in some cases you hear colleagues saying that you know politics should not be part of education, but actually, education is political itself. This doesn't mean, however.

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01:01:41.730 --> 01:01:50.119

Emiliano Bosio: that students should not be exposed to a plurality of values. As I mentioned in in the beginning of this presentation of the book.

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01:01:50.710 --> 01:01:57.689

I believe it's healthy to conceptualize a type of university

302

01:01:57.810 --> 01:02:01.259

Emiliano Bosio: that is based on ethical pluralism.

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01:02:01.470 --> 01:02:19.870

Emiliano Bosio: and by this I mean a type of university exposing students to a plurality of different views and and ways of conceptualizing our societies. And I use societies in the plural on purpose. And this goes, of course, as I mentioned, even beyond

304

01:02:19.910 --> 01:02:24.580

Emiliano Bosio: discussions on, on human beings, it goes into discussion.

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01:02:25.020 --> 01:02:34.560

Really, on, related to our planet 360 degree and therefore, for example, the old discussion on on the ecological

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01:02:34.760 --> 01:02:42.249

Emiliano Bosio: element is also very important. So the 5, the 5 core areas are lighted.

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01:02:42.620 --> 01:02:46.130

and which I alighted at the beginning of this session.

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01:02:46.660 --> 01:02:56.830

Emiliano Bosio: which are all core elements of how we sort of started conceptualize in the Eti and get university because it's a dynamic concept. It's not a

309

01:02:57.090 --> 01:03:11.190

Emiliano Bosio: this book. The you know, we we do not, pretend that to, you know, put forward a, a, a a complete definition. What is an etiquette engaged university but what we really want to stress.

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01:03:11.340 --> 01:03:13.070

Emiliano Bosio: and particularly myself.

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01:03:13.700 --> 01:03:16.900

I want to stress the facts that

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01:03:16.930 --> 01:03:37.599

Emiliano Bosio: we really need to put that at the center discussions on ethical values, critical values which also include discussion on on, you know, the the the value of politics in education, discuss different discussing different perspectives, embracing a plurality of values and perspectives. I think this is very, very, very important.

313

01:03:37.730 --> 01:04:02.729

david mills: Okay, that's really helpful. So so somehow. The point is, we need to have we need to, to, to ensure that we are aware of our politics, and and and yet can do that in a way that's ethical. So so it's about, it's about putting one in the context of the other. That's really helpful. Some questions in the chat. Thank you very much. Those coming forward? I think. Mary Drinkwater, you were the first to come to to put a question. Would you like to ask a question.

314

01:04:03.450 --> 01:04:20.669

Mary Drinkwater: Ameliano and Gus great to meet both of you. And again. It's a pleasure to see this book coming out, as Emiliano knows we have another volume series coming out from Bloomsbury, that this book leads really well into looking at.

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01:04:20.970 --> 01:04:29.500

Mary Drinkwater: How do you move forward? And what's the role of leaders in taking universities forward in this ethical and values-based

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01:04:29.650 --> 01:04:33.670

Mary Drinkwater: notion. So my question, Emiliano and and Gus.

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01:04:33.790 --> 01:04:40.830

Mary Drinkwater: just to push a little further and explore for the the listeners. What is the notion

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01:04:40.860 --> 01:04:48.400

Mary Drinkwater: of ethics? Or can you expand a little bit more on the notion of ethics? That you see

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01:04:48.410 --> 01:04:52.069

Mary Drinkwater: within the ethically engaged university.

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01:04:53.530 --> 01:04:55.079

david mills: There's a small question for you.

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01:04:55.480 --> 01:05:00.350

Gus Gregorutti: Emilian, you wanna follow follow up I can toggle later. No problem.

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01:05:01.450 --> 01:05:30.919

Emiliano Bosio: Yeah. I believe again, when we discuss ethics in the context of the ethical engage university, we are looking at a core elements. at least a foundation. Because, again, this is a dynamic concept is, it is a is a concept that we put forward in order to really encourage ourselves and Collex worldwide, to start discussing the value of ethical and critical

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01:05:31.740 --> 01:05:36.570

knowledge and values within. I get education. But at least the decolonialism

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01:05:36.620 --> 01:05:38.130

Emiliano Bosio: caring attics

325

01:05:38.290 --> 01:05:52.090

Emiliano Bosio: you manage empowerment eco-critical concept, pedagogy, sustainability. All of these has to really put back at the center of our discussions. And what doesn't mean

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01:05:52.190 --> 01:05:55.070

Emiliano Bosio: to provide a university education.

327

01:05:55.570 --> 01:06:10.950

And I and I stress these 5 elements, because are the the elements that I'm working on. Not only for this book project, the Emergence of the Etiquette and Eti Engines University. By another of my recent volume and books.

328

01:06:11.190 --> 01:06:30.829

Emiliano Bosio: value-creating education, critical and ethical, global citizenship, education. all of that, all these 5 elements, in a way I intertwined and and and characterize the last, I would say at least 7 to 10 years of my research

329

01:06:30.940 --> 01:06:35.190

Emiliano Bosio: into notions of ethical values, critical values and critical knowledge.

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01:06:35.410 --> 01:06:36.770

Gus Gregorutti: Yeah.

331

01:06:36.890 --> 01:06:56.270

Gus Gregorutti: pretty, you know. A good question, Mary. Nice meeting you. By the way. Look, II just said a little bit some cases in the American context toward your point of how do you? How do you? And I think I see some of the questions similar to questions on the chat. How do you make it happen? How do you

332

01:06:56.280 --> 01:07:03.360

Gus Gregorutti: kind of go to this idea of ethical engaged? And the answer that I have is from the cases.

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01:07:03.450 --> 01:07:12.600

Gus Gregorutti: and the answer is, each university is actually defining. Did you know the framework? They understand.

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01:07:12.740 --> 01:07:24.529

Gus Gregorutti: you know. For instance, I'll give you a case. Very interesting case the tough university in Boston. They've been working very hard on this idea of civic engagement.

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01:07:24.770 --> 01:07:39.060

Gus Gregorutti: So they created this model, which is very unique, by the way, but many other users I mean similar now. But they they started back in the fifties, and you know they develop this idea in the framework.

336

01:07:39.190 --> 01:07:57.170

Gus Gregorutti: What it means to to have a civic engage and tap into this idea of of ethical students, students, students who are sensitive to what is going on around them, and how they use their resources, their knowledge, and you know, whatever they can do.

337

01:07:57.300 --> 01:08:10.960

Gus Gregorutti: To improve, you know. So the University developed th this framework that is similar to what Emiliano was saying. 5 elements and kind of trickle it down to the curriculum

338

01:08:11.910 --> 01:08:37.749

Gus Gregorutti: and to activities, to research to different a engagement. So it is. It's a heavy, very heavy task. I mean, you have to re literally re-engineer the whole system within your university is not easy. They got some good donors to do that, because it's pre pretty expensive, as you can understand that. So that's that's an answer.

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01:08:38.870 --> 01:08:48.120

david mills: Great. Thank you very much, Mary. Thank you. Okay, going on. We've got a few more questions here. Louise, do you want to ask about engagement?

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01:08:53.350 --> 01:08:54.539

Louise Nicolson: Yes.

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01:08:54.920 --> 01:08:57.530

david mills: Oh, Hi! Welcome welcome.

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01:08:58.390 --> 01:09:13.109

Louise Nicolson: yes, hi! Thank you so much for the the very informed book launch it was so informative my question was generally around kind of the way that

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01:09:13.109 --> 01:09:36.599

Louise Nicolson: the ideas of engagement and community engagement could be linked to ideas about participation and kind of social participation, community participation, and the way that those

those things could perhaps be complementary. Whether within approaches towards kind of fostering these ideas or within kind of

344

01:09:36.600 --> 01:09:46.129

Louise Nicolson: kind of principles for for facilitating these ideas. Within universities. So but yes, so so that was really

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01:09:46.270 --> 01:09:48.789

Louise Nicolson: my question. So thank thank you all.

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01:09:50.029 --> 01:09:50.960

Emiliano Bosio: Thank you.

347

01:09:53.899 --> 01:10:08.440

Gus Gregorutti: Guys. So IW, we're, I believe that. This is, this is stress in some of the chapters and myself, and gas. In introduction to to this volume

348

01:10:08.920 --> 01:10:24.989

Emiliano Bosio: we state for sure in in chapter with my chapter, but even in the Introduction, and I, if I remember correctly. In other chapters, too, there is a Erez agmoni. We stress the facts that there cannot be an ethical engage without involving 250

349

01:10:25.070 --> 01:10:30.639

Emiliano Bosio: community members and involving the old stuff within the institution.

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01:10:31.310 --> 01:10:35.940

Including alumni and including, you know.

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01:10:36.530 --> 01:10:45.550

Emiliano Bosio: there, there needs to be a discussion that is involving embracing everyone, I would say, in really simple words.

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01:10:45.730 --> 01:10:49.759

Emiliano Bosio: and therefore, of course, the the you know, engaging

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01:10:50.640 --> 01:10:57.650

Emiliano Bosio: non-expert in engaging the local community.

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01:10:57.880 --> 01:11:02.240

Has to be part of this old discussion, or does it mean

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01:11:02.260 --> 01:11:11.640

Emiliano Bosio: to conceptualize an ethical engaged university? so? Yes, yes. My answer is, yes, we definitely need

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01:11:12.400 --> 01:11:14.780

to to connect

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01:11:14.820 --> 01:11:19.130

Emiliano Bosio: and and to really champion social participation.

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01:11:19.450 --> 01:11:33.450

Gus Gregorutti: Perhaps gas wants to add some other ideas to to this question. Yeah, thank you. Well, the point is, is it's a good question. Also, someone asked. II was reading about this idea of that. Doesn't

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01:11:33.690 --> 01:11:40.409

Gus Gregorutti: this connect connecting with community means that we pro producing knowledge. Now someone asked.

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01:11:40.580 --> 01:11:42.369

Gus Gregorutti: and yes.

361

01:11:43.250 --> 01:11:54.619

Gus Gregorutti: to be honest with you, the idea. The framework is a lot clearer than the reality in many places, as I mentioned just mentioned to Maria's. Question.

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01:11:54.690 --> 01:11:56.589

Gus Gregorutti: it's it's expensive.

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01:11:56.910 --> 01:12:10.409

Gus Gregorutti: difficult to implement, because I mean, some of the universities have a hard time putting all that. Imagine just briefly, look, you have a typical lecture or lab experience.

364

01:12:10.490 --> 01:12:13.950

Gus Gregorutti: And now you have to go to a city

365

01:12:14.000 --> 01:12:21.530

Gus Gregorutti: or a section of the city where you are, or somewhere, and put all these students working in different projects.

366

01:12:21.710 --> 01:12:35.150

Gus Gregorutti: It's it's a lot of cost. A lot of difficult is logistics. And also, how do you pay the professor? How do you? How do you do all this logistic? And so

367

01:12:35.240 --> 01:13:02.159

Gus Gregorutti: the framework is a lot easier to to map. But if very few university have been able to. Really, I'm I'm talking about the American context, right? The American context. In addition to that, there's a resistance from the professor. You know some professors to not agree on this and for instance, the European context. Just to be honest with you. Many Continental Europeans. They they see university as a as a, as a, as a advancing knowledge.

368

01:13:02.170 --> 01:13:09.569

Gus Gregorutti: and transfer, transferring transmitting knowledge more than impact in society. You have the State for that. The government is.

369

01:13:09.770 --> 01:13:27.470

Gus Gregorutti: you know, the one who puts up different hospitals or community engagement or community issues, you know. So. But in the American context is a is a revolution of higher education is the way you think now and remap

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01:13:27.510 --> 01:13:33.099

Gus Gregorutti: the way you do business, let's say. and it's hard difficult to to do it.

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01:13:33.140 --> 01:13:48.069

Gus Gregorutti: But but it's possible. And I want to emphasize this idea of a of a partners. Engagement, ethically engage means that you're not the only one of the the main producer of solutions. You're cool.

372

01:13:48.340 --> 01:14:11.760

Gus Gregorutti: you know, working with other people. other communities, even political as as was, as was also mentioned, that, for instance, some university have for themselves political discussions about this things. And so you inform this to help the student to develop the the idea of democracy, you know, for instance, that's so. You you create a lot of awareness. First.

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01:14:11.860 --> 01:14:18.110

Gus Gregorutti: then it trickles down. But it's difficult. I mean, it's to be honest with you. It's it's a it's a complex process.

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01:14:18.150 --> 01:14:29.550

david mills: Yeah, II welcome your your acknowledgement of that cause. As we all can see. You know th the trouble is difficult, and and staying with that, and acknowledging it is, is part of the challenge, isn't it?

375

01:14:30.270 --> 01:14:41.930

david mills: Ca, le, there's a couple more questions. Ana Paula, you might feel that the question around and participate knowledge production has sort of been touched on. Would you want to elaborate any more on that?

376

01:14:55.260 --> 01:14:56.170

Emiliano Bosio: Okay.

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01:14:56.340 --> 01:15:05.679

Emiliano Bosio: guys, you want to go on these. So what is it? What is the question. Sorry? Question. Yes, I don't know if she wants to come in and ask it herself.

378

01:15:08.840 --> 01:15:18.850

Emiliano Bosio: And what are the main drivers of the new participatory turn in knowledge production. Does it also imply that non-expert public should be involved in knowledge production?

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01:15:18.970 --> 01:15:20.729

Emiliano Bosio: I'd be interested in your views.

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01:15:21.330 --> 01:15:37.819

Gus Gregorutti: Ye yeah, yeah, that that's one of the most you know, most criticized area of. And and I've mentioned as a epistemological questioning, the Mo. 2, which is even some some are talking about. Mode 3.

381

01:15:37.820 --> 01:15:54.770

Gus Gregorutti: Well, sorry about that. My, my, my follows, my my hands, or whatever. Okay? Well, so the most, the most, the more to this idea that knowledge needs to be connected with reality. And so Si, science.

382

01:15:54.770 --> 01:16:08.710

Gus Gregorutti: you know, says, well, we're not faking reality. We're actually working on real facts, real situations to produce knowledge. But there's it becomes in some cases becomes a kind of

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01:16:09.090 --> 01:16:27.359

Gus Gregorutti: kind of a ideology among some professors that you have to go outside and and interact with that in some sciences is easier to do this connection with a community. And and Re, you know, get data and solve problems with other people.

384

01:16:27.390 --> 01:16:47.700

Gus Gregorutti: But in some others it's like a physics. Look, look, think about, you know, theoretical physics or some of the mathematical problems which it's a little bit hard to do that. And and and it's it's so it's it's still under this conflicting things. It difficult. But in some cases I like it. Health.

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01:16:47.710 --> 01:17:15.170

Gus Gregorutti: It's very easy to do that, because I mean, you go to port areas, and you can literally literally learn how things go wrong. And how do you? How do you correct them? Interacting with practitioners? But also professors, researchers. So it is possible. Still, under the development. Right? Tatiana is, gonna ask about that particularly. Actually.

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01:17:16.330 --> 01:17:34.439

Tatiana Bruni: yes, Hi, everyone. Hi, I am already working in my university in the Netherlands, in what we call community engage learning. So that's a term that we use. And one of the challenges that I have is indeed how to make sure that there is really this mutuality

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01:17:34.550 --> 01:17:46.019

Tatiana Bruni: towards the community partner. So I am very clear for myself for what my student and I learn and gain from indeed the commute engagement. But how to make sure.

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01:17:46.120 --> 01:18:05.279

Tatiana Bruni: as at the risk also, and a a a, a, an attention. And then also the community partners gain and knowledge, gain and really participate. Well, so this mutuality. So I was wondering if in your book you have it parts where this is discussed a bit more in depth. Thank you.

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01:18:06.910 --> 01:18:07.950

Emiliano Bosio: Thank you.

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01:18:11.690 --> 01:18:19.569

Gus Gregorutti: Not really a lot. This because this, as you, we can set the framework.

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01:18:19.570 --> 01:18:41.939

Gus Gregorutti: you know, and and then when you get into the details. Then you start asking those specific questions. Then how do you do this? How do you do that? How do you do that? Th. The literature has been pointing very specifically to the conflicting situations. Because of universities. You will said you have your own goals, you you know what you need. W. What you looking for.

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01:18:42.020 --> 01:19:06.880

Gus Gregorutti: But the practitioner side, the the community is not looking for the same thing, you know, he, they're looking for troubles they have in their communities, you know. So th the you know, the models to to addresses is to sit down with them and discuss common goals and things, and allow them to really understand your side. But you have to most of the time.

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01:19:06.880 --> 01:19:12.610

Gus Gregorutti: The Tiana is the other way around. University has more trouble understanding.

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01:19:12.610 --> 01:19:31.710

Gus Gregorutti: Then, you know, because I mean, you have an impressive amount of information and resources compared to the communities. Right? And so you have to really step back and even down and say, Hey, we can help it. We don't really understand what is your trouble.

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01:19:31.820 --> 01:19:46.179

Gus Gregorutti: And and and then and then, based on that, you have your own goals, and then you try try to breach that. That's a difficult thing to do. It is possible, and many universities to do that. And well.

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01:19:47.970 --> 01:19:52.609

Gus Gregorutti: it's a negotiating thing, you know they have to. But you have to be aware of that. You know

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01:19:53.820 --> 01:20:07.480

david mills: it. It's a challenge for an expert community of experts to to to listen and not talk, isn't it? We have just time for one last comment or thought from Nadia Nadia Vevinenko. Do you want to ask your question?

398

01:20:08.010 --> 01:20:24.589

Nadiya Ivanenko: Yes, thank you. I'm Nadine research fellow visiting research fellow at Oxford University. Well, my research now is very much close to the topic that you are discussing in your book. And I would like to ask the question about

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01:20:24.590 --> 01:20:50.550

Nadiya Ivanenko: how to to what? To what extent that is important and necessary to use the ideas and develop the ideas of ethically ethically engaged university for post war conflict societies like Ukraine, for example, because it is important for me now, and I research a lot how to help high education of Ukraine to to rebuild high education of Ukraine.

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01:20:50.570 --> 01:20:51.470

Nadiya Ivanenko: Thank you.

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01:20:52.160 --> 01:21:03.720

That's that's a great question. Thank you, Nadia. And I think. one of the main purposes of these concepts that we started envisioning.

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01:21:03.840 --> 01:21:10.800

Emiliano Bosio: and the book is exactly directed towards notion of post-conflict societies.

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01:21:11.230 --> 01:21:18.649

The increasing hatred and division characterizing our societies

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01:21:18.850 --> 01:21:27.270

Emiliano Bosio: has to definitely change. But how does it change if our leaders are not educated towards that direction?

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01:21:27.360 --> 01:21:43.510

Emiliano Bosio: Yeah, so this is a, you know, a fundamental question. So in order to change society. We do need to start discussions around the real purposes of education, which, of course, also include. And it's very core part

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01:21:43.860 --> 01:21:54.370

Emiliano Bosio: post-conflict societies. So, for example, one of the notions I didn't discuss in this book launch today is the notion of reflexive dialogue, because, as you know very well.

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01:21:54.410 --> 01:22:08.859

Emiliano Bosio: intergroup dialogue, reflexive dialogue, dialogic, pedagogy, are strongly related to building post conflict societies because they look into how people from different nationalities, different

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01:22:09.080 --> 01:22:14.570

cultural backgrounds that come together and and construct peace through dialogue. Right?

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01:22:14.650 --> 01:22:25.769

Emiliano Bosio: So II would say that here dialogic, pedagogy, or flexive dialogue, inter group dials are all core elements that should be part of the ideal of the Eti can engage university

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01:22:26.450 --> 01:22:30.580

Emiliano Bosio: so definitely resonates.

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01:22:30.690 --> 01:22:53.090

Emiliano Bosio: With your important question, this whole discussion on the ethical engage university, I would suggest that you look, if possible, into notions of. I'm not looking into these notions myself. Notions of inter group dial dialogue, a reflexive dialogue which partially discuss in one of the core elements of the ethical engage. In Chapter one of the book.

412

01:22:54.050 --> 01:22:57.230

dialogic pedagogy. Of course, polo threerd

413

01:22:57.930 --> 01:23:10.860

Emiliano Bosio: Mercedes well, has been writing long ago about today. Logic, pedagogy all. All of this elements might be of interest in relation to your question.

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01:23:11.310 --> 01:23:20.390

Gus Gregorutti: Yeah, yeah, briefly, and and remember that we're talking about a framework. Right?

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01:23:20.500 --> 01:23:37.020

Gus Gregorutti: It's it's not going to the details. So you have to grasp this and actually create your own framework. According to your own set of values, we give you some basic elements, very important elements, core elements.

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01:23:37.270 --> 01:24:00.780

Gus Gregorutti: And then you do, you have to really create the way you. You know, you implement that I can. I can give you some examples. I mean, if you go to compact org, you can see ways of, you know putting these ideas into practice. How do you create peace? You know a comprehension among diverse people? Well, there's some curriculum examples there

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01:24:01.100 --> 01:24:21.809

Gus Gregorutti: that, you can implement there, you know. If you wanna just getting into the mechanics of the logistics of this. And but remember that we're looking for ways of kind of setting the goal for the direction of the university more than the specificities of that and and but it's very important. Yes.

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01:24:22.090 --> 01:24:42.419

david mills: good. I I'm I'm very sorry we are. We've run over 5 min. Thank you everyone, for for being told. We squeeze the lot in. You've offered us a very ambitious, transcendent vision. And now we have to fill in the details and and work on the context in a very plurous way. But thank you both very much. A great great webinar.

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01:24:42.560 --> 01:24:55.380

david mills: come back turn our next one next week. We have a very different topic on the International Joint University in China, and, as I said before, this transcripts and webinar will be posted afterwards. Thanks everyone for your contributions. Come again soon.

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01:24:55.490 --> 01:24:57.320

Gus Gregorutti: Bye, bye, thank you.

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01:24:58.690 --> 01:25:01.719

Emiliano Bosio: Thank you. Thank you, David.